

Rise and Progress <sup>5116</sup>/<sub>28</sub>

OF THE

NEW JERUSALEM CHURCH,

IN

ENGLAND, AMERICA,

And other Parts:

PARTICULARLY IN REFERENCE TO

ITS EXTERNAL MANIFESTATION BY PUBLIC WORSHIP, PREACHING,  
AND THE ADMINISTRATION OF THE SACRAMENTS, WITH  
OTHER ORDINANCES OF THE CHURCH.

BY

ROBERT HINDMARSH,

Author of several Works in Defence of the New Jerusalem.

EDITED BY THE

REV. EDWARD MADELEY,

*Of Birmingham.*

"THIS SHALL BE WRITTEN FOR THE GENERATION TO COME: AND THE PEOPLE  
WHICH SHALL BE CREATED SHALL PRAISE THE LORD."—*Psalm cii. 18.*

London:

HODSON & SON, 22, PORTUGAL STREET,  
LINCOLN'S INN.

1861.

*London :*  
*Houlson and Son, 22, Portugal Street,*  
*Lincoln's Inn.*

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## PREFATORY REMARKS.

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THE assumption, by an association of religious men, of the title of "The New Jerusalem Church," requires no defence or explanation, except to those who are unacquainted with the principles which that title represents, and are ignorant of the motives which prompted its earliest members to adopt that sacred designation. Upon the profession of these principles the organization so named has been founded, and their recognition, its members believe, is essential to its continuance. Although the few earnest Christian men with whom it took its rise in England, firmly believed that the doctrines which formed their bond of external union, were unequivocally those alone which expressed the true sense of the Sacred Scriptures—essentially different as those doctrines were to all other accepted creeds or articles of faith,—yet it was not inconsistent with their convictions to believe also, that no external organization could include all of the Lord's Church on Earth—that the members of the New Jerusalem could be numbered only by its Divine King—that the laws of spiritual affinity could break over the barriers of space, and cement in one the hearts of those who never looked each other in the face, or grasped each other by the hand.

For these reasons, doubtless, the New Jerusalem Church has seldom if ever been charged with arrogance for the

adoption of its name; and its most prominent doctrines have been necessarily a safeguard against the spirit of sectarianism, or bigotry, or religious pride in its consistent members. Deeply impressed with the truths contained in the Writings of EMANUEL SWEDENBORG, upon whom they found good reason to rely as a specially-prepared and divinely-appointed "servant of the Lord," they sought the most natural, the only efficient, and therefore the wisest means of aiding the declared mission of their great teacher; confidently persuaded that they were not originating a new sect, or proclaiming a new religion of human invention, but were the humble promulgators of a New Dispensation of Christianity to the world.

The importance of the following History may be partially anticipated, therefore, as it is the record of nearly a century's struggles by those who undertook to brave, in their endeavours to establish a New Church, the consequent opposition of the sects, and the difficulties more than likely to arise among themselves; and it will probably continue to possess an amount of interest which will not be confined to the present circle or generation of New-Churchmen alone. It claims the additional value of being chiefly from the pen of one who was amongst the most active promoters of the organization,—one whose great ability and sound judgment were perhaps mainly instrumental, under Divine Providence, in giving form and solidity to the whole movement.

The New Dispensation of Christianity is considered to date from the Last Judgment (spoken of in the Revelations), which was accomplished in the Spiritual World in



the year 1757; the results of which, it is maintained by those who are familiar with the philosophy of the New Church, are clearly perceptible in the rapid progress made since then in the arts and sciences; in their increased and marvellous application to human wants; in the greatly improved character of popular literature, and the still growing appreciation of it among the peoples of all Christian countries; and in the facilities opened up for the advancement of both secular and religious education.]

Now, more than ever, "through the whole order of creation and the whole scheme of Providence, we observe marks of a progressive advancement and a gradual discovery of truth." The temples of Paganism appear to be tottering; light is breaking in on Mahommedan and Papal darkness; and there is an antagonism at work,—an antagonism of spiritual principles,—obvious in our leading Universities, bidding fair soon to be felt in every country, in every city, in every home.

A number of Swedenborg's Works had been published prior to the Last Judgment; but they are nearly all in explanation and advocacy of those very principles of truth, charity, and freedom to which the religious and philosophical worlds are evidently drifting, and with which, to an incalculable extent, they are even now imbued.

These works attracted but little notice till the year 1783, when several gentlemen who had read and appreciated their contents, resolved to ascertain if possible how many other readers would be willing to acknowledge a like estimate of Swedenborg and his Writings. This was attempted by means of public advertisement, which was

met by a response from only five persons. Though but few in number, they were deeply impressed with the power contained in the harmonious, rational, Scriptural, faultless system of Theology which had been discovered to them; and were therefore not only strong in their efforts to associate as societies for religious purposes, but capable, eventually, of establishing that external Church of the New Jerusalem whose members can now be numbered in every quarter of the globe.

All the former part of this History is a record of the Writer's own personal knowledge and experience in the earlier progress of the Church, and much of the latter part is derived from sources which are becoming daily of less easy access, being extracted from the Reports of the several Institutions of the Church. With these Institutions the writer was most intimately connected, particularly with those devoted to Missionary purposes—he being himself a most zealous, successful, and favourite Missionary.

About the year 1824, the Author withdrew from the labours of an active public life, and retired into the private sphere of his own family circle. It is supposed that about this period he commenced the task, which, at the instance of some friends of the Church, he had undertaken, of writing this History. He brought it down to the year 1830; but from various circumstances was prevented from proceeding further with it; and his health failing, he entirely relinquished it in 1834, as will appear from the following memorandum annexed to the MS. :—

“As it is probable, that I cannot proceed any further

with this History, I must close here, [as closed,] and, leave it to others after me to carry it on either from the year it is brought to, or from some preceding year, as may be thought most proper.

“London, }  
 “Nov. 28, 1834=78.}                      “ ROBT. HINDMARSH.”

The Author departed this life, at Gravesend, on the 2nd of January, 1835, aged 76 ; and was interred in the churchyard at Milton-next-Gravesend, where a gravestone briefly records his services to the Church.

At the meeting of the General Conference, the representative body of the Church, in the month of August of the same year, a communication from the Author's son was read, respecting some MSS. in his possession, relating to church affairs, left by the departed; and which he wished to see published. Amongst these was that of this *History of the Church*; which it was supposed would cost from £250 to £300 printing, and might, when printed, be sold for 18s. a copy. The Conference, however, not having funds applicable to such a purpose, and perhaps the suitable time and state not having arrived, declined to undertake the work, and the MS. has remained with the family till the year 1857, when it passed by purchase into the hands of the present Publisher. The length of time the Work has been passing through the press, has been rendered necessary by the many references that had to be made of a corroboratory nature, and the time required in examining into and tracing to their results, as at present existing, many of the circumstances related.

The Editor has given considerable attention to all the

details; and acknowledges most thankfully, the aid that he has in this way received. He has adhered most faithfully to the original throughout. The only deviation that he has deemed it necessary to make has been the disuse of the title "Baron" when Swedenborg is spoken of, except in the reprint or quotation of Original Documents. All the original notes are retained, and those added are signed "Ed."

The Portraits herein given are deemed most correct likenesses; and the Autographs are of undoubted authenticity; it is therefore hoped, that, upon the whole, this Work will be worthy of the Church whose external History it records.

# RISE AND PROGRESS OF THE NEW CHURCH

SIGNIFIED BY THE NEW JERUSALEM IN  
THE REVELATION.

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## CHAP. I.

As one of the earliest receivers of the heavenly doctrines of the New Jerusalem in this kingdom, and the first who took measures for the formation of a society in London, whose object was to acquire for themselves a more full knowledge of those doctrines, and to propagate the same among mankind, by circulating the Theological Writings of the Honourable Emanuel Swedenborg as extensively as possible; I have been earnestly and repeatedly solicited to communicate to the public an account of the Rise and Progress of the New Church in Great Britain and elsewhere, more particularly in reference to its *External Appearance*, and the establishment of *Divine Worship* among its professors. This task I will now endeavour plainly and briefly to perform, so far as my own knowledge, and the information received from others, will enable me to do it with certainty. And though I shall be under the necessity of frequently naming myself as taking an active part in the transactions of those early days of the Church, I trust no one will charge me with aspiring to any higher character, than that of a servant, in common with my fellow-labourers, whom the Lord has been pleased to make use of as humble instruments in accomplishing His divine will.

During the life-time of the Author, Emanuel Swedenborg, it appears, there were but few individuals who cordially embraced his writings. Among these were the following persons of distinguished reputation abroad, viz., Count Hôpken, many years Prime Minister to the King of Sweden; Dr. Beyer, Greek Professor and Assessor in the Consistory of Gottenburg; General

Tuxen, Commissioner of War at Elsinour; Mr. Robsahm, one of the Directors of the Bank at Stockholm; Dr. Rosen, of Gottenburg; Hallenius, Bishop of West-Gothia, the successor of Swedenborg's father\*; Counsellor Sandel, Superintendant of the Mines in Sweden; Superintendant Oetinger; Count de Tessin; Count Bonde; Count D'Ekelblad; Count de Bjelke; Mr. Wenggren, of Gottenburg; Mr. Oronoskull, a Russian Monk; and several others. In England there were still fewer; but the following names deserve to be recorded, viz., Dr. Messiter, a Physician, of London; the Rev. Thomas Hartley, M.A., Rector of Winwick, in Northamptonshire, but residing at East Malling, near Maidstone, in Kent; Dr. Hampe, of London, a learned Philosopher, who was Preceptor to George the Second; Christopher Springer, Esq., Swedish Consul at the Port of London, and the intimate friend of Swedenborg; Mr. William Cookworthy, a Chemist and Druggist, of Plymouth; the Rev. Mr. Ferelius, a Swedish Clergyman, residing in London; and Mr. Stephen Penny, of Dartmouth. Both Dr. Messiter and Mr. Hartley were in the habit of visiting and corresponding with him at his lodgings in Great Bath Street, Cold Bath Fields, Clerkenwell, London. Mr. Cookworthy also once paid him a visit, a short time before his death, in company with Mr. Hartley.

In 1750, Mr. John Lewis, a bookseller and printer, No. 1, Paternoster Row, London, printed and published, at the expense of Swedenborg himself, an English translation of the *Sixteenth and five following Chapters of the Arcana Cœlestia*, in quarto. The advertisement, which he circulated, on this occasion, through the usual channels of information, is well worthy of being preserved; as it shews the high opinion he entertained of the noble Author's Writings, and of the generosity of his disposition in causing them to be printed and published at so cheap a rate, that readers of every class might have a ready access to the important truths contained in them. Mr. Lewis's advertisement was couched in the following terms:—

“Paternoster Row, February, 5, 1750.

“ADVERTISEMENT, by JOHN LEWIS, Printer and Publisher, in Paternoster Row, near Cheapside, London. Be it known unto all the learned and curious, that this day is published the *First Number of ARCANÆ CŒLESTIA, or HEAVENLY SECRETS, which are in the Sacred Scripture, or Word of the Lord, laid open; as they are found in the SIXTEENTH CHAPTER OF GENESIS: together with the Wonderful Things that have been seen in the World of Spirits, and in the Heaven of Angels.*

“THIS Work is intended to be such an exposition of the whole Bible, as was never attempted in any language before. The Author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster Row, as above-mentioned.

“And now the second volume is printing both in Latin and English; to be published in cheap Numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

“It must be confessed, that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of

\* His father's name was Jesper Swedberg.—ED.

knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labours of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these Sacred Writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of or put in practice; and he who can discover new treasures in these Sacred Mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labours.—This then may be said of our Author. He hath struck out a new path through this deep abyss, which no man ever trod before; he has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

"It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever therefore takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the Author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The Author has a depth, which, if once fathomed, (and it is not unfathomable,) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentlemen is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

"Nothing recommends a book more effectually to the public, than the eminence and credit of its Author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person: so that it is not merit, but prejudice, that generally governs the judgment of men.

"Though the Author of *Arcana Celestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents; so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labours in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate;) but what I have been an eye-witness to I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labour, spent one whole year in studying and writing the first volume of *ARCANA CELESTIA*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labours, that he will not receive one farthing back of the four hundred pounds he hath expended; and for that reason his works will come exceeding cheap to the public.

"I further declare, I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his Writings, he knows where to find them. But it matters not what or who the person is that writes, if his Writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves; to instance only three

performances out of the many that might be produced, viz., Locke on Human Understanding, Milton's *Paradise Lost*, and Prideaux's Connection of the Old and New Testament. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

"How this great work of *ARCANA CÆLESTIA* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me on the publication of the first volume are these following words: 'I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation, (and on that account too lightly regarded by the major part of the present Christian world,) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians, as the New*. This, *ARCANA CÆLESTIA* gives me the fullest satisfaction of,' &c. A copy of this Letter was printed at large in the *Daily Advertiser* of Christmas Day, 1749. Now this delightful, instructive, and necessary knowledge cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin Author has here done it. And the great and learned, as well as inspired St. Paul clearly gives encouragement to this way of writing, Gal. iv. 24. And our Author neither rejects nor disturbs the literal sense by his allegorical exposition.

"Soon after the publication of Mr. Penny's letter before-mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the booksellers', where this famous Latin book was appointed to be sold; and when he had cast his eye over part of the work, he inquired who the Author was; but being told that the Author would not be known,—'Well, (said the gentleman,) I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him; for (continued he, with great earnestness,) I never saw, nor heard, nor read of so surprising a man in all my days!'

"Any one of small judgment may guess at the cheapness of the Work, when he finds that six hundred and forty quarto pages in Latin of the first volume, are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad: for the bare postage of this first Number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second Number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two Numbers are to be sold for no more than nine-pence each: so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous Author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

"As the copy comes from a foreign country, and as one Number may contain near double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh Number is published, it shall be advertised in the Newspapers. Those who are pleased to give their orders to the news-carriers, will have every Number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English Number; (and every Latin Number will be of the same price with the English;) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

"Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the Author's elegant and sublime language."

From the above Advertisement it appears, that the Author, after publishing the first volume, in Latin, of the *Arcana Cælestia*, which contains fifteen Chapters of Genesis, changed his original plan of publication, and commenced the second volume, beginning with the Sixteenth Chapter, as the first of a series of Numbers, each containing one Chapter, to be continued



throughout the succeeding parts of the Work. Probably he thought this would be an accommodation to the public, and the means of bringing it into more general circulation. But after the experiment of publishing six Numbers in this way, viz., from the 16th to the 21st chapter, which are regularly numbered I., II., III., IV., V., and VI., and now make the second volume in Latin; and after observing the apathy and heartless taste, with which his Work was received by the Christian world at large, he no doubt thought it expedient to revert to his former mode of publication, and to give the remainder in complete volumes, as we now have them.

Mr. Lewis states in his Advertisement, that he had received a Letter from Mr. Penny, of Dartmouth, (from which he also gives a short extract,) expressive of the high opinion he entertained of the *Arcana Cœlestia*, and that a copy of such Letter was inserted in the *Daily Advertiser* of Christmas Day, 1749. After many years search for the Paper of that day, it was at length found by a friend, who forwarded a copy of Mr. Penny's Letter to the Editors of the *Intellectual Repository*, and they inserted it in their 10th Number, for April, 1826, p. 180, New Series. The Letter, together with a Note from Mr. Lewis to the Editor of the *Daily Advertiser*, requesting him to publish it, was as follows:—

“ To the Editor.

“ SIR,

“ If you'll insert the following Letter in your Paper, it may induce the curious in the learned world to peruse a work very entertaining and pleasant, and oblige,

“ Sir, Yours, &c.,

“ JOHN LEWIS.”

MR. PENNY'S LETTER.

“ To Mr. John Lewis, in Paternoster Row, Cheapside, London.

“ Dartmouth, Oct. 15, 1749.

“ SIR,

“ Accidentally reading the advertisement of *Arcana Cœlestia*, excited by the oddness of the title, I presently ordered my friend in London to send me one. The extraordinary degree of pleasure the reading of it has given me, and the yet more expected from what more is to be published, induces me to request advice as often as any new publication happens, which I apprehend to be designed annually. My reason for troubling you is, because I very rarely see any of the public papers, and consequently future advertisements may escape my knowledge; which I hope will excuse me.

“ I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation, (and upon that account is too lightly regarded by the major part of the present Christian world,) proved to be as delightful, instructive, and as necessary for the knowledge of Christians, as the New. This, *Arcana Cœlestia* gives me the fullest satisfaction of. But the illumined Author, whoever he is, (is it Mr. Law?) must expect a considerable army of gownmen to draw their pens against him: 'tis a blessing their power is prescribed within impassable bounds.

“ The favour of a line in answer, to know what dependence I may make upon you, will very much oblige,

“ Sir,

“ Your most humble Servant,

“ STEPHEN PENNY.

“ P.S. Perhaps the Author was concerned in the publication of Mr. Hutchinson's works? Has he published any other work? and at what price?”

To this the Bookseller appended the following notice:—

"This large Latin book is neatly printed in 4to.; and sold by Mr. Nourse, at the Lamb, opposite Catherine Street, in the Strand; Mr. Ware, at the Bible, on Ludgate Hill; and by John Lewis, printer of the same, as above-mentioned.—Price 6s. unbound.

The translation of the Sixteenth Chapter of Genesis\*, which was advertised by Mr. Lewis, was made (as I have been informed) by Mr. John Merchant, a literary gentleman of good character, at the express desire of the Author himself, who remunerated him for his trouble.† And it is probable, that the *Doctrine of Life* and the *Brief Exposition of the Doctrine of the New Church*, originally published, the former in 1763, and the latter in 1769, were translated by the same hand, or perhaps by Mr. William Cookworthy‡, in or about the same years. It was this first translation of the *Brief Exposition*, of which Dr. Mes-siter speaks in the postscript of his letter to the Rev. H. Hamilton, Professor of Divinity in the University of Edinburgh, where he says, "Whatever esteem the Latin work may deserve, this I am sure will procure but little, it is so indifferently translated." A new translation of the *Brief Exposition* was afterwards made and published by me in the year 1789.

In the year 1770, Mr. Hartley translated, and published, in quarto, the Treatise on the *Intercourse between the Soul and Body*, under the title of *A Theosophic Lucubration on the Nature of Influx, as it respects the Communication and Operations of Soul and Body*; to which he prefixed an excellent preface. But neither this nor the former publications produced much effect in England, although considerable expense was incurred in advertising them. So little at that time were professing Christians disposed to listen to the lessons of wisdom which the writings of Swedenborg are now by many thousands acknowledged to contain.

The Author died at his lodgings No.26, Great Bath Street, Cold Bath Fields, Clerkenwell, London§, on the 29th of March, 1772, in the 85th year of his age; about which time, or soon after, some of the Latin works providentially fell into the hands of the Rev. John Clowes||, Rector of St. John's, Manchester, a gentleman eminent for his piety, learning, and extraordinary labours in

\* This was published in parts, in both Latin and English.—Ed.

† A copy of this (imperfect), and one part of the Latin, is in the possession of the Rev. E. Madeley, of Birmingham; in the inside of the cover of the first is written, in the hand-writing of John Augustus Tulk, Esq., the fact here stated, that it was translated by Mr. John Merchant. W. T. bought this copy in 1783.—Ed.

‡ In the *Memoir of W. Cookworthy, of Plymouth*, by his grandson, it is stated that he became acquainted with the Writings of Swedenborg in 1760, and that he translated *The Doctrine of Life*.—Ed.

§ The particular house has since been pulled down; but a new one has been built on the same spot, and bears the same No.—Ed.

|| See *Memoir*, by himself, 2nd edition, 1849. He died on the 29th of May, 1831.—Ed.

translating the whole of the *Arcana Cœlestia*, the *True Christian Religion, containing the Universal Theology of the New Church*, the Treatise on *Conjugal Love*, and the Treatise on the *Earths in the Universe*, &c.; besides publishing many original and eminently useful works. While these and other works of our much-esteemed Author were in the course of publication, a great interest began to be excited in different parts of the kingdom, particularly in and about Manchester, where the worthy translator resided. The labours of so able and upright a clergyman, whose name added weight to every undertaking in which he engaged, could not long remain unnoticed. The pulpit and the press incessantly announced the sublime truths of the new revelation; and many individuals, who heard and read them with astonishment and delight, were led to adore the Divine Mercy, for having been pleased a second time to visit and redeem his people.

In 1778 appeared Mr. Hartley's translation of the Treatise on *Heaven and Hell*\*; and in 1781 Mr. Clowes's translation of the *True Christian Religion, containing the Universal Theology of the New Church*. In 1782 a Society was formed in Manchester, consisting of gentlemen who were both able and willing to promote the cause of truth, by printing and publishing the works of Baron Swedenborg in the English language: and to their honour be it spoken, they have never relaxed in their praise-worthy endeavours to enlighten and benefit the Christian world. Their exertions, countenanced and supported, as they have all along been, by their venerable pastor, and by others of congenial mind and sentiment, have been continued, without abatement, to the present day. But let the society speak for itself. In the *Twenty-fifth Report of its Proceedings*, published in 1827, the following pleasing and highly satisfactory information is communicated.

"It is well known, that the works of the Honourable Emanuel Swedenborg were written and published in the Latin language, and consequently, that during the Author's life, and for some time after his death, the receivers of the new doctrine were limited to a few pious, learned, and discerning individuals. These worthy and early recipients soon became impressed with a conviction of the necessity of making translations of the Writings into the English language, in order that the knowledge of them might be more widely and extensively diffused. With a view to commence and carry on the work of printing and publishing such translations, the Manchester Printing Society was formed in the year 1782.

"That early period of the New Church may be likened to the 'day of small things,' and also to the 'grain of mustard seed, which a man took and sowed in his field, which, indeed, is the least of all seeds:' yet the Society were not discouraged in their undertaking because their numbers were few, being fully satisfied that the Hon. Emanuel Swedenborg was a messenger from the Lord, appointed to announce to mankind the descent of the holy city, New Jerusalem, mentioned in the book of Revelations. They were, indeed, well aware, that on account of the doctrines contained in the Writings of the Hon. Author, being so contrary to the prevailing sentiments then maintained in the

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\* In the *Memoir of Cookworthy*, before referred to, it is stated that he (Cookworthy) "translated the Treatise on *Heaven and Hell*, under the revision of Thomas Hartley, Rector of Winwick, in Northamptonshire." Thus it appears that Mr. Hartley revised the edition, and wrote the Preface which has been so much and deservedly admired.

Christian world, a long period must elapse before the reception of them would become general. But the Society perceiving that these Writings contain within themselves the clearest evidence of their heavenly origin, they proceeded to print and to publish volume after volume, under a firm persuasion, that truth would finally triumph over every obstacle, and remove every impediment that might stand in its way. It may indeed be said of the New Church, that its growth is almost imperceptible; but when the Society look back to the time of their commencement, and compare the past with the present state of the Church, there seems to be ample cause for thankfulness, in beholding such visible and manifest proofs of its increase and extension. The whole of the Theological Writings of the illustrious Swedenborg have been published in the English language, and many of them have gone through several new editions: and the Society entertain the pleasing hope, that the time is not far distant, when a similar provision will be made for the various inhabitants of the Christian world. Indeed already a considerable portion of the Writings has been translated into the French language, by the disinterested efforts of one of our wealthy and distinguished brethren (John Augustus Tulk, Esq.)\*; and though, according to report, the reception of the New doctrines, by the French, has hitherto taken place only in a very limited degree, yet, from what is said by Swedenborg in the *Apocalypse Revealed*, n. 745, there is good reason to believe, that the doctrines will be received hereafter, by that nation, in a more extended degree. Several years ago a Society was formed in Sweden, for the purpose of translating and publishing the Writings in the Swedish language; and it is understood, that several volumes of the *Arcana Cælestia* have been already printed in that language. In Germany also an effort was lately made by Dr. Tafel to publish the Writings in the German language; but unexpected obstacles have arisen to compel him, for the present, to suspend the important undertaking."

Great, however, as were the exertions of our Manchester friends in making known the doctrines of the New Church, by printing and publishing them in the manner described, it does not appear, that any idea had as yet occurred to them of forming a separate congregation for the public worship of the Lord, on the principles of the New Jerusalem. The receivers of the new doctrines in Manchester, Whitefield, Radcliffe, Bolton, Eccles, and some other parts of Lancashire, were content to associate together at each other's houses, chiefly for the purpose of reading the Writings of Emanuel Swedenborg, and conversing upon them. In London a few individuals only were known to read the Writings, and even those few had scarcely any acquaintance with each other. But a new era of the Church was about to take place; and London, being the centre of the British dominions, was destined by Divine Providence to become the centre likewise of the New Jerusalem in Europe. For the information and satisfaction of those, who wish to trace effects from their causes, or to see how a small grain of mustard seed sown in the earth has shot forth its branches, so as to give promise of its becoming in due time a great tree, capable of lodging and sheltering the fowls of the air, it may be expedient to give a general outline of the rise and progress of the first Society formed in the metropolis for the propagation of the heavenly doctrines. And as it so happened, that the writer of this account was himself an active agent in, as well as eye-witness of, the various events to be recorded, "it seemed good to him, (if he may be permitted to use the language of an Evangelist on a similar occasion,) having

\* The principal demand for these translations was, at the time, from Russia.—Ed.

had perfect understanding of all things from the very first," (Luke i. 3) to note them in their order, as they occurred.

It was before observed, that the quarto edition of the Treatise on *Heaven and Hell* appeared in English in the year 1778. The printer was Mr. James Phillips, a Quaker, residing in George Yard, Lombard Street, London; and it was owing to this circumstance, that I first heard of the name of Swedenborg, as I was at that time an inmate in the house of another Quaker, Mr. Josiah Collier, who was also a printer, and a partner in the firm of Fry and Co., letter-founders and printers, in Worship Street, near Finsbury Square. This family was intimately acquainted with Mr. Phillips; and it frequently happened, that their conversation at table turned on the extraordinary character of Swedenborg, and his reported visits both to heaven and hell. On hearing their remarks, from which it appeared they had no great faith in the Author's declarations, I much regretted, that nothing certain was known of the state of man after death; little imagining, that the information I was so desirous of obtaining was to be found in all its fulness in Swedenborg's Writings. I was then in the nineteenth year of my age; and I allowed several years to pass over my head, before I came to the resolution of making myself acquainted with the Writings of a man, of whom from time to time I had heard the most extraordinary accounts. Meanwhile, observing the divisions which obtained in the Christian Church, I was anxious to acquire a knowledge of the truth; but was determined to unite myself with no sect or party, until I had made a full examination of the various doctrines taught, and compared them with the Sacred Scriptures: for these I believed to contain a revelation from heaven, though capable of a just or an unjust interpretation, according to the different states of illumination with different readers. I was particularly desirous of understanding the nature of the Divine Trinity; for which purpose I read many authors, and heard many preachers, of different denominations, yet without obtaining from any or all of them any thing like a satisfactory or rational solution of the subject. In my estimation, it appeared a contradiction to assert, that Three Divine Persons have existed from eternity, *each of whom singly and by himself* is God and Lord, and yet that there are not Three Gods and Lords, but only One! Neither was it enough to be told, that it was a great *mystery*, incapable of being explained or rationally understood, and that therefore it must be implicitly believed without further inquiry.

To ascertain, if possible, the real truth in the midst of this confusion, I examined the Scriptures as carefully as I could for myself, and, after close investigation, I came at length to this conclusion, That there is and can be only One God in One Divine Person, and that the Lord Jesus Christ is that God.

Yet, as mention is repeatedly made, in the Sacred Scriptures, of the Father, the Son, and the Holy Spirit, it appeared most evident, that something of Triplicity is compatible with the Divine Unity: and the only way, in which I could at that time reconcile the apparent incongruity, was by considering, that the One God is called the *Father* by virtue of his being the *Creator*; the *Son*, by virtue of his being the *Redeemer*; and the *Holy Spirit*, by virtue of his being the *Regenerator* and *Comforter* of his people: thus, that there was not Three Divine Persons in the Godhead, but Three Divine Characters uniting in the Person of Jesus Christ alone.

Such was the idea, which I had formed concerning the Divine Being from my own examination of the Sacred Writings, without the assistance of any other books or any living teacher whatever. And though I afterwards found, when I came to consult the enlightened messenger of the new dispensation, that this view of the subject is by no means sufficiently correct and explanatory, I have reason to believe, that it prepared me for the reception of the genuine truth immediately on its being presented to my mind by the extraordinary, and, I may say, superhuman Writings of the great Swedenborg. By these I soon learnt, that the true doctrine of the Divine Trinity is, that the purely *Divine Essence* or *Essential Divinity* is what is called in the Word the *Father*, the *Divine Humanity* the *Son*, and the *Proceeding Operation* of both the *Holy Spirit*, all appertaining to the single Person of our Lord and Saviour Jesus Christ, when the Infirm Humanity from the Mother was put off, and the Divine Humanity from the Father was put on; consequently that He is the One Supreme and Only God of heaven and earth, as declared in Matt. xxviii. 18; Rev. i. 8, 11, 17; xxii. 13. I found also by the clearest evidence from the Sacred Scriptures, contained in the aforesaid Writings, that this view of the Divine Trinity, like that of the human trinity in every individual man, of *soul*, *body*, and *proceeding operation*, is the only one which, in conjunction with the doctrine concerning the *Infirm Humanity*, satisfactorily accounts for the language of inspiration, and removes every difficulty attendant upon the subject.

On the first of January, 1782, I paid a visit to my father, James Hindmarsh, who then resided at Canterbury, being a preacher in the connexion of Wesleyan Methodists. Our conversation turning on the subject of Swedenborg's Writings, he informed me, that Mr. George Keen, a Quaker gentleman of that city, was in possession of some of them, and probably would favour me with a perusal of them, if requested to do so. The next day, Jan. 2, I waited upon Mr. Keen, who kindly lent me, though a stranger to him, the Treatise on *Influx*, or on the *Intercourse between the Soul and Body*, and the Treatise on *Heaven and Hell*. These works I read with the utmost avidity,

and instantly perceived their contents to be of heavenly origin. I therefore as naturally embraced and delighted in them, as the eye embraces and delights in objects that reflect the golden rays of the rising sun. The same day that introduced me to a knowledge of these Writings, introduced me also to the first interview with the young lady, who, on the 7th of May following, became my wife, and with whom I had the happiness of living in much harmony and affection nearly fifty-one years, that is, until the time of her decease, which took place on the 2nd of March, 1833. Thus I found myself doubly blessed by the events of the before-mentioned day.

From that time I began to search out other readers of the same Writings in London, in order to form a Society for the purpose of spreading the knowledge of the great truths contained in them. I expected at first, that almost every person of sound judgment, or even of common sense, would receive them with the same facility as I did myself, and would rejoice with me, that so great a treasure had at length been found in the Church. But I was mistaken: and such was the prejudice in the minds of men of apparent candour in other respects, that so far from congratulating me, and their own good fortune, in the acquisition of such spiritual information, I was absolutely laughed at, and set down by them as a mere simpleton, an infatuated youth, and little better than a madman, led away by the reveries of an old enthusiast and impostor.

I heard these vituperations with surprise, and could not help thinking, in return, that the accusers were themselves mad, or at least under the influence of a strong delusion. One in particular, a great professor of religion, whom I had hitherto regarded as a friend, and a sincere follower of Jesus Christ, declared, that it would give him pleasure to see the Writings of Swedenborg consumed by fire, and me on the top of the pile. He was a Predestinarian, or rigid Calvinist, who perhaps thought he might do his God a service by burning his adversaries, or by blotting them out of the map of existence. I smiled at his zeal, and recommended him to consider "what manner of spirit he was of," as our Lord on another occasion advised his disciples James and John, Luke x. 54, 55.

Another, a bookseller, by whom I was employed to print periodical and other publications, was much offended by the zeal which I displayed in favour of the truths of the New Church. He plied me both with promises and threatenings; by *promises* of wealth and riches from the abundance of employment, with which he would supply me, if I would but decline the printing of Swedenborg's Writings, and attend to his interests only; and by *threatenings*, that, if I persevered in the propagation of such idle notions as I had adopted, he would withdraw his support from me, and give his patronage to another. To this I answered,

that I felt grateful for all his favours, but that I could not conscientiously accede to his proposal. He then said, in allusion to the doctrine of the Divine Trinity, which, among other things, he understood Swedenborg dwelt so much upon, "What does it signify to you or to me how many Divine Persons, or how many Gods, there are? Let them settle the matter between themselves: that is their business, not ours!"

Some few individuals listened for a time with apparent attention to the report, which I had to make of the Writings; but on hearing the Author's account of the state of man after death, as the result of his own personal observation, they soon went off as it were in a tangent, and I lost sight of them for ever. Even my own father at this time, and for two or three years after my reception of the new doctrines, cautioned me to beware how I gave way to them, lest I should be seduced by mere flights of imagination, and estranged from the common faith of professing Christians. As I knew his heart to be good, (of which I had had many proofs in the course of my education,) I gave him full credit for the sincerity of his advice, being well assured that he, as well as myself, was desirous of truth *for the sake of truth*, and that he was incapable of giving countenance to any system, which he did not in his conscience believe to be true. He already approved of some of the fundamental doctrines taught by Swedenborg, particularly that of the Divine Trinity. But he did not as yet see, that that doctrine, rightly understood, and permitted to branch out into all its consequences, involved every truth of the New Church, and negatived, yea nullified, every doctrine of the Old Church. He did not as yet see, that the doctrine of atonement, as generally taught, is altogether inconsistent with the Divine Unity and the Divine Mercy; that it presupposes a Trinity of distinct Persons, as so many Gods, with attributes and properties in collision with each other; that while one of these Divine Persons, the Father, is represented as vindictive against the human race for the crime of their first parents, and refuses to be appeased by any thing short of the bloody sacrifice of an innocent victim, and that victim the Son of his own bosom,—another of the Divine Persons, even the Son himself, willingly lays down his assumed natural life to allay the burning wrath of his Father. He did not as yet see, that the consummation of the age, or end of the Church, as predicted by the Lord in the Gospels, had already taken place; that the sun was darkened, that the moon did not give her light, and that the stars had fallen from heaven. Neither did he as yet perceive the sign of the Son of Man in heaven, or the Son of Man coming in the clouds of heaven with power and great glory. But he was, what every upright man ought to be, open to conviction. After diligent application to the Writings of Swedenborg, particularly to the work, entitled, *True Christian Religion, containing the Universal Theology of the New Church*, and a renewed examination of the Scriptures, he at



length became a full convert to the new doctrines, and afterwards (as will be noticed in the proper place) had the high honour of being the first person who publicly and avowedly preached the heavenly doctrines of the New Jerusalem in England, and probably in the world.

A circumstance may here be adverted to, which in itself will possibly be regarded by some of the most trivial moment, but which, connected with the *time* when the New Church doctrines were as yet in embryo, and only beginning to be published, has often suggested thoughts on the connection between the spiritual and the natural world. On almost all the walls in and for miles round London, the following words were chalked out in large legible characters, viz. "CHRIST IS GOD." Wherever the eye was turned, this inscription met it; and no one could tell by whom it was done, or when it was done. It continued, however, to excite the attention of the public for several years; during which time, whenever by rains or from other causes of decay it began to fade, it was immediately and constantly renewed by some unknown hand. The sentiment was forcibly impressed on every observer; and though in some respects it was agreeable to the faith commonly but blindly professed by Christians at large, yet in other respects it was altogether opposed to it. For who in the Christian world, that regards Christ as the mere *Servant* or *Messenger* of the Supreme God, as a *Mediator* between God and Man, as an *Intercessor* with the Father, or even as the *Son* of God, according to the usual acceptation of those terms, can in his heart believe, that he is absolutely the *Supreme God himself*, as the above inscription truly imports? If he be not the Supreme God, it is evident he must be *no God at all*; and it is idle, and worse than vanity, to say with modern Christians that *Christ is God*, while another is acknowledged to be of a higher order, and superior to him in dignity and authority. But the title written upon all the blank walls of the metropolis, like that upon the cross in ancient times, when properly and rightly understood, announces no less, than, that the Lord and Saviour Jesus Christ is the One Supreme and Only God of heaven and earth. The chalk-writer, whoever he was, had probably some such idea of the high character of the Christian Redeemer, as that here alluded to; and being impressed with its great importance, yet perhaps without knowing the full force of the words he used, or the source from which he was as it were impelled to write, committed to the walls and stones of the town that testimony, which the powers of the spiritual world were at that time earnestly engaged in making known to men in the natural world, in a more explicit and intelligible form, by the heavenly doctrines of the New Jerusalem.

## CHAP. II.

IN one whole year after my reception of the Writings, I found only three or four individuals in London, with whom I could maintain a friendly intercourse on the subjects contained in them. In 1783 I invited these few to hold regular meetings for reading and conversation in my house in Clerkenwell Close; not far from the spot where Swedenborg died. These meetings were continued every Sunday morning, till it was thought expedient to endeavour to make them more public. I was possessed of all the Writings in Latin, and these were constantly on the table before us, while we read in them those illustrations of the Holy Word, and those extraordinary Relations in reference to the state of things in another life, which so peculiarly distinguish our Author's theological works from those of every other man. In this manner we went on for a time\*, our first meeting consisting of only three persons, viz., Mr. Peter Provo, of the Minoriest, Apothecary; Mr. William Bonington, of Red Lion Street Clerkenwell, Clock-case Maker; and myself, of Clerkenwell Close, Printer. Afterwards John Augustus Tulk, Esq., of Kennington Lane, Vauxhall, a gentleman of independent property, joined our little Society, and by his zeal, ability, and judgment, added strength to our hands. It was now agreed to call a public meeting of all the friends and readers of the Writings in London, of whom we had any certain information; first, that we might become better acquainted with each other; and secondly, to unite our forces, and make known to the world what we could no longer in conscience conceal from their notice. Our first public meeting was accordingly fixed to be at the London Coffee House on Ludgate Hill†, where we met, five in number, at 5 o'clock on

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\* At this period Mr. Hindmarsh was in the twenty-fourth year of his age.—Ed.

† Mr. Provo afterwards resided at Pentonville. He is mentioned by Mr. Noble in his *Appeal*, (2nd edit., p. 207,) as having supplied him with an original anecdote respecting Swedenborg therein printed. Other anecdotes collected by him are printed in the *Intellectual Repository* for January, 1836, p. 27. Mr. Provo published a work, called *Wisdom's Dictates*, printed in the year 1789, and advertised to be sold at Mr. Chaiklen's, 49, Grace-church Street. Swedenborg also, at one time, lived in the Minorities, prior to residing in Clerkenwell.—Ed.

‡ This circumstance is alluded to in the Report of the Friendly Meeting held in London during the sitting of the Forty-second Conference, 1849. The President of the Meeting, the Rev. S. Noble, (then in his seventieth year,) on introducing the speakers to the audience, adverted to a fact of singular interest to the entire assembly; but which he left to be narrated by the first speaker introduced; who observed "That we were assembled in a locality which was historically connected with the commencement of the New Church in the world. For it was a fact, that in the year 1783, the very first assembly that ever met for the purpose of considering how the Heavenly Doctrines could be promoted in the world, were gathered together under that very roof. For in that year the late venerable Hindmarsh, who was one of the earliest disciples of the New

Thursday Evening, the 5th of December, 1783. But finding, when we were assembled, that no private room could be allotted to our party, and that it would be inconvenient to transact our business in any of the open boxes of the Coffee Room, we immediately adjourned to the Queen's Arms Tavern, now St. Paul's Hotel, on the south side of St. Paul's Church Yard\*, where we had a room to ourselves, and drank tea together. The following persons were present on this occasion, viz., Mr. John Augustus Tulk, Mr. Peter Provo, Mr. William Bonington, Mr. William Spence, of 17, Great Mary-le-bone Street, Surgeon†, and myself. Another gentleman, Mr. Henry Peckitt, of 50, Old Compton Street, Soho, a retired Apothecary, went to the London Coffee House, after we had left it, in hopes of joining our company; but hearing no tidings of us there, although we had left word at the bar where we were gone, returned home without seeing us.‡

Jerusalem, issued, in various newspapers, an advertisement to the effect that all persons acquainted with the theological writings of Emanuel Swedenborg, and favourable to their promotion, were earnestly invited to meet together for consultation at the London Coffee House, Ludgate Hill, on a certain day in the year 1783. At the time appointed five individuals assembled; and this is the first meeting on record of persons receiving the doctrines of the New Church, and consulting together for the purpose of making them known in the world." The London Coffee House is still on Ludgate Hill, and consists of Nos. 24 to 26.—ED.

\* This Hotel still remains, and is Nos. 5 and 6, St. Paul's Church Yard, at the corner of Dean's Court.—ED.

† Afterwards Dr. Spence. He was the author of *Essays on Divinity and Physic*, with an Address to Her Royal Highness the Duchess of York; printed by Hindmarsh in 1792. He also edited *The Apocalypse Explicata*, a posthumous Latin work of E. S., in 4 vols., quarto, which sold for £4. 4s.—ED.

‡ It was observed by some of our friends, that several remarkable *coincidences* were frequently presenting themselves to our notice, in the various occurrences that took place at this early period of the New Church. Among others, the number *five* was very distinguishable. Thus, the number of persons, who assembled at the first public meeting, was *five*; the hour of the day was *five* in the evening; the day of the week was the *fifth* (Thursday); and the name of the month was the number *five* doubled (December), usually regarded as the *twelfth* month in the year, which is another significant number. Again, the place where the meeting was actually held was first at the Queen's Arms Tavern or *Inn*, on the South side of St. Paul's Church; then in the *Inner Temple*; and afterwards in *New Court, Middle Temple*. These circumstances, though in themselves trivial, and perhaps not worthy of being recorded, were however noticed by some members of the Society, as significative of the rise or commencement of the New Church. *Five*, in the science of correspondences, denotes what is just sufficient for future use, or the lowest degree of *remains*, which can preserve spiritual life, and from which a New Church can be formed on the destruction of a preceding one; while the number *twelve* denotes an assemblage of all the goods and truths of the Church together. Not that the five persons assembled actually *formed* the remains here spoken of; but only that as to their *number* they may be said to *represent* the remains still subsisting in the Christian Church at large. Again, our meeting at an *inn* brought to recollection the passage in the Gospel, Luke ii. 7, where the Lord is said to have been born in the stable of an *inn*, at the period of his first advent; to which place the shepherds were directed by the angel of the Lord, ver. 12: also another passage in Luke x. 34, where the man, who had fallen among thieves, was brought by the good Samaritan to an *inn*, to be taken care of, and provided for. In the spiritual sense, an *inn* signifies where the knowledges of good and truth are to be obtained; and these knowledges, it is well known, are to be found in great abundance in the New Church.

I may add, as rather a singular case, in relation to myself and the No. 5, that my grandfather had *five* children; my father *five* children; myself *five* children; and my

At this first public meeting, if it may be so called, we mutually congratulated each other on the good fortune and happiness we enjoyed, in having become acquainted with the Writings of a man so highly distinguished above his fellow-men by the divine favour, and by gifts from heaven of the most extraordinary description, as was the late Emanuel Swedenborg. To hear the story of each other's first reception of the doctrines, and to observe the animation that sparkled in the eye, and brightened up the countenance of each speaker, as it came to his turn to relate the particulars of that by him never-to-be-forgotten event, was itself a little heaven, a foretaste of those pure delights, which we foresaw would spring up in the minds of all future recipients, when they should, in years or ages to come, first meet together in little bands or Societies, to see and converse with each other, to talk of all the wonders of the new revelation, to help each other in the way to the heavenly Zion, to point to the gates that open into the holy city, and to spread widely, and more widely still, the happy news, that the New Jerusalem is in the act of descending from God out of heaven, prepared as a bride adorned for her Husband; that the angels are already stretching out the curtains, lengthening the cords, and strengthening the stakes of a new habitation on the earth for the Most High to dwell in; and that the tabernacle of God is about to be set up with men, who will dwell with them, and cause them to be his people, while he himself shall be acknowledged and worshiped as their only Lord and God. No more tears; no more death; no more sorrow, nor crying, nor pain: for the former things are passed away, and behold! all things are become new. Rev. xxi. 3—5.

After our mutual congratulations, and the reading of some letters from absent individuals, who resided in the country, we began to consult on the best means of making known the new doctrines, and enlarging our Society. It was agreed that we should meet again at the same time and place on the Thursday following, unless a more convenient situation could in the mean time be procured. Our spirits were elated by the meeting. Three or four hours swiftly passed away; and soon after nine o'clock we adjourned, highly gratified with this first public interview of congenial minds, and determined to prosecute our plan of holding up to the view of the world a Light, which could no longer be concealed in a secret place, nor hid under a bed or a bushel.

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three sons each *five* children, and no more. My wife and I were married on the 7th of May, 1782; and she died on the 2nd of March, 1833; consequently we lived together *fifty* years and *ten* months, wanting *five* days. During all that time we never had a death in our own house. And we have seen *five* generations in the family, viz., 1. My father and mother; 2. Myself and wife; 3. Our children; 4. Our grandchildren; and 5. Our great-grandchildren. Not to mention some other circumstances distinguished by the No. 5, which are too insignificant to be particularly noticed. (*This Memorandum is made on the 12th of May, 1834.*)—R. H.

In the course of the following week we engaged Chambers in the Inner Temple, near Fleet Street; and to make our next meeting more public, we caused an advertisement to be inserted in some of the Newspapers, stating the objects we had in view, and giving a general invitation to all the readers of Emanuel Swedenborg's Writings, in London or elsewhere, to join our standard, and by one common exertion to assist in extending the knowledge of their important contents. This advertisement was immediately noticed by Mr. James Glen\*, a Scotch gentleman about to settle at Demerara, in South America, who was then in London, and who, introducing himself to the Society at their next meeting, most heartily united with us in our professed design of procuring and publishing translations of all Swedenborg's Works. He gave us a short but interesting account of his first reception of the doctrines, which was on the ocean, while he was on his return from America, where he had been to purchase a plantation for himself to reside upon. The captain of the vessel, in which he was sailing, after many conversations with Mr. Glen, whom he found to be a person of literary habits, and liberal sentiments, in a great measure free from the influence of religious prejudices, told him he was in possession of a book, written in the Latin language by a very extraordinary man, which he thought would prove acceptable to him: whereupon he presented him with a copy of the Latin work *De Cælo et Inferno* (the Treatise on *Heaven and Hell*). As soon as Mr. Glen had read the work, and well considered its contents, he was all astonishment, first, at the nature of the information, which that book conveys; and in the next place, at the goodness of the Divine Providence, which had so unexpectedly brought him into such a peculiar situation, that while sailing on the surface of the great deep, of an abyss of waters beneath him, his eyes were opened to behold an abyss of divine truths above and around him. That day Mr. Glen declared to be the happiest day of his life, which thus brought to his view the glories of the heavenly state, and the stupendous realities of the eternal world.

The same meeting in the Inner Temple, which was attended by Mr. Glen, was favoured also with the presence of a young clergyman of great piety and uncommon ability, viz., the Rev. Joshua Gilpin, whom I had the honour of introducing to Swedenborg's Writings, as well as to that meeting. This gentleman (who was afterwards engaged by the Rev. John Fletcher, Vicar

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\* In the *Monthly Observer* for June, 1857, p. 213, will be found a notice of Mr. Glen; also in the *Intellectual Repository*, vol. 2, for 1814-15, p. 445, where his decease is recorded. "He delivered some lectures in Philadelphia in the year 1784, and was the first avowed advocate of the heavenly doctrines of the New Church in America. He travelled to Pennsylvania, Virginia, and Kentucky, for the purpose of making them known."—ED.

of Madeley\*, in Shropshire, as his Curate,) expressed his entire approbation of so much of the Writings of Emanuel Swedenborg as he had then seen; and cordially wished us success in our endeavours to make them universally known.†

Mr. Henry Peckitt also, who had been disappointed in meeting us the former week, now joined us, and brought with him a rich harvest of information concerning the personal character, circumstances, and habits of the great Swedenborg. This information he had carefully taken down in writing with a view to its being preserved for the gratification of those, who, like him, might hereafter regard every little anecdote of his life, that could be depended upon for its truth and accuracy, as a most precious relic. Being myself in possession of all the particulars alluded to, I take this opportunity of giving them to the public, in Mr. Peckitt's own words, from the original manuscript deposited in my hands upwards of forty years ago.

#### COPY.

"London, January the 24th, 1778, I, Henry Peckitt, went to Bath Street, Cold Bath Fields, to one Mr. Shearsmith's, a Barber, at whose house the learned and Honourable Emanuel Swedenborg lodged, and died the 29th of March, 1772; and was then, as I have since found, eighty-four years old. He, by the order of one Mr. Charles Lindegren‡, a Swedish Merchant, who lives in Mincing Lane, Fenchurch Street, was laid in state at an Undertaker's§, and deposited in three coffins in the vault of the Swedish Church, in Prince's Square, Ratcliffe Highway, with all the ceremonies of that Church.¶

"It seems by the account of Mr. Shearsmith, that the Baron¶ had visited England

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\* A most interesting notice of the Rev. Mr. Fletcher, is contained in Noble's *Appeal*, 2nd edit., p. 251, *et seq.*—ED.

† He was for many years afterwards the esteemed Vicar of Wrockwardine in Salop, and author of *Monument of Parental Affection*, two volumes of Discourses, &c.—ED.

‡ Mr. Shearsmith informed me, that after the decease of Swedenborg, Mr. Lindegren came to his house, and claimed the property left by Swedenborg, for the purpose, as he said, of transmitting the amount to his surviving relations in Sweden. There was in Swedenborg's pocket-book a bill for £400 sterling, drawn upon the house of Mr. Hope, a Banker in Amsterdam. This bill was delivered into the hands of Mr. Lindegren by Mr. Shearsmith, who yet doubted in his own mind whether Mr. Lindegren had a right to demand it. But as he had no means of ascertaining who was the proper heir to the property, and Mr. Lindegren at that time(\*) had the reputation of being a respectable and substantial merchant, well acquainted with Swedenborg's family in Sweden, and in the habit of corresponding with some of them, he thought himself justified in giving up the property to him, that it might eventually reach the legal owner or owners.—R. H.

§ This Undertaker's name was Robinson; and he kept a shop in Ratcliffe Highway, to which place the remains of Swedenborg were conveyed in a hearse after his decease. I once saw this Mr. Robinson, but had not an opportunity of conversing with him.—R. H.

¶ In 1785, Mr. Keene went down into the vault of the Swedish Chapel and saw his coffin, which lies next to Dr. Solander's.—P.P.—ED.

¶ Swedenborg is generally designated "the Baron" by the earlier readers of his Writings. In all the *documents* that are reprinted in this work, that designation is retained; but in other cases it is altered. His rank of nobility in his own country was that of the Equestrian Order. It did not confer upon him any title, it consisted only in the change of his name. But it has been customary to call him "Baron," because that

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(\*) Mr. Lindegren was, at the time, in the Royal Exchange Assurance Office, and through him Swedenborg received his remittances from Sweden.—ED.

three or four different times. He had before lodged in Cold Bath Fields; and upon his return to England, came to the same place: but the people had removed, and he was recommended to Mr. Shearsmith's, where he lodged about two years. Then he left England, and went to Amsterdam, in Holland, at which place he had published many of his Latin works. He staid there some time, and then returned to England, and came to the same place to lodge with Mr. Shearsmith\*, and remained at his house till his death, which might be about two years.

"The dress that he generally wore, when he went out to visit, was a suit of black velvet, made after an old fashion; a pair of long ruffles; a curious hilted sword; and a gold-headed cane.† He ate little or no animal food, only sometimes a few eels. His

is the lowest order of nobility in England. On the continent he was sometimes called "Count." When he was ennobled by the Queen of Sweden, Ulrica Eleanor, his name was changed from Swedberg to Swedenborg.—ED.

\* On the arrival of the vessel in London, Swedenborg took a hackney coach, and directed the coachman, as well as he could, to Mr. Shearsmith's in Great Bath Street, Clerkenwell, where he had before lodged. Mr. Shearsmith was going out on business, when he heard behind him a voice calling out of the coach-window, in broken English, "*Dat be he! Dat be he!*" The coach stopped, and Mr. Shearsmith, coming to the door, immediately recognised his former noble lodger, Emanuel Swedenborg, whom he assisted to alight from the coach, and conducted into his house. On Swedenborg's telling him, that he was come to lodge with him again, Mr. Shearsmith informed him, that his apartments were at that time occupied by a family: "but," says he, "I will go up stairs to them, and ask them if they will quit the lodgings, to make room for you." On his return, he told him, that they were willing to accommodate him; and, what is very singular, they immediately removed without further notice, and gave up their apartments to Swedenborg that very day, though a perfect stranger to them. This information I had from Mr. Shearsmith's own mouth.—R. H.

† This gold-headed cane, as it is called, is now in my possession, having been purchased of Mr. Shearsmith by the Rev. S. Dean(\*), late of Manchester, when in London, who left it to his widow; and she, before her death, gave it to Mrs. Marsden(b), who presented it to me a few years ago. It has the cypher E. S. engraved upon it in a foreign style: but on examination it does not appear to be gold, but copper, which was probably gilt, so as to have the appearance of gold. The stick itself is a painted *thorn*, and not a cane.(c)

I may here add, that a Picture of Swedenborg, painted by my late brother John Hindmarsh, about the year 1785, from Swedish and English Engraved Prints, corrected by Mr. Shearsmith's description of his person and dress, so as to form, in his estimation, a most perfect likeness, is also in my possession. Of the striking resemblance, which this Picture bears to the Original, the reader may judge from the following anecdote, related in the *Intellectual Repository*, vol. 3, for 1816-17, p. 515. "The reader may feel an interest in being informed, that he (the late Mr. Henry Servanté, of London(d)), was one of the last remaining individuals, who remembered the person of Swedenborg, though at the time he saw him he did not know him. He was once passing along St. John's Street, London, in the neighbourhood of which Swedenborg lodged, when he met an old gentleman of a dignified and most venerable appearance, whose deeply thoughtful yet mildly expressive countenance, added to something very unusual in his

(\*) The Rev. S. Dean was at one time Head Master of the Free Grammar School of Queen Elizabeth, and Minister of St. Paul's Church, Blackburn; and afterwards for a short term Minister of the New Jerusalem Temple, Hatton Garden, and Author of a Series of Letters *On the Nature, Evidence, and Tendency of the Theological Writings of Swedenborg*.—ED.

(b) The widow of Mr. G. B. Marsden, a member of Mr. Hindmarsh's Society, Bolton Street, Salford.—ED.

(c) Besides the walking-stick here mentioned, of the genuineness of which there cannot be any doubt, and which is now in the possession of Mr. J. S. Hodson, who has purchased it from the author's grandson; the Rev. S. Noble had a cane presented to him, by the late Mr. Holder, of Highbury, also said to be that of Swedenborg's,—which he left, with his other property, to the Cross Street Society, and is now in its library. Upon investigation and inquiry, as well as from a recollection of Mr. Noble's opinion about it, this also may have belonged to Swedenborg. It has the initials J. L. engraved on the head. The conjecture is, that it was presented to Swedenborg by John Lewis, the Bookseller, who appears to have had a great veneration for him, and who may have taken this as one way of manifesting it. It is not altogether unusual for the donor's name to be engraved on such presents. This cane is a genuine *Malacca*, and has a metal head, called *gold*, but is most likely a metal then known as *pinchbeck*, which was much in use at one time as a substitute for gold. *Malacca* canes, at the period in question, were comparatively rare, and this would have been of the value of 20s. without the mountings, so that it would not have been a very unsuitable present.—ED.

(d) Mr. Servanté died the 23rd August, 1817, in his seventy-sixth year.—ED.

chief sustenance was cakes, tea, and coffee, made generally exceedingly sweet. His drink was water. He took a great deal of snuff.\* Mr. Shearsmith was affrighted when he first lodged with him, by reason of his talking in the night and day. He said, he would sometimes be writing, and sometimes would stand talking in the door-stead of his room†, as if he was holding a conversation with some person: but as he spoke in a language Mr. Shearsmith did not understand, he could not make any thing of it.

general air, attracted his attention very forcibly. He turned round, therefore, to take another view of the stranger, who also turned round, and looked again at him. Some years afterwards, when Mr. Servanté had received the Writings, he called on Mr. Hindmarsh for some of them; when seeing in that gentleman's parlour a Portrait of the Author, he instantly recognised in it the venerable stranger, whose appearance had so much interested him. The Portrait, which he saw, was copied from the Print engraved by Martin, representing Swedenborg in advanced age, the fidelity of which is thus singularly proved."

The strong resemblance, which this Picture bears to the Original, was further confirmed by Dr. Messiter, an intimate acquaintance of Swedenborg. Being informed, that the Doctor was paying a visit, on a certain day, to his friend Dr. Spence, of Mary-le-bone, I sent the Picture to him, with a view to obtain his opinion of its accuracy and fidelity; when he immediately pronounced it to be a very striking likeness.(\*)

It cannot be said, that the members of the New Church are particularly fond of being possessed of *relics*, like the members of the Old Romish-Christian Church, whether they be *old bones*, *old sticks*, or *old boards*. But I must acknowledge, that a little spice of that taste adheres to myself, as well as to some others of my friends of the New Church. And first of all, it shews itself in my attachment to the *walking-stick* before mentioned, which I prize, not for its real value, but merely because it was once a kind of support to the hand of that great Man, whose works I can never think of without the most intense admiration, and gratitude for the benefits they confer. In the next place, I must suppose, that my friend, Mr. John Barge, of Manchester, has a similar feeling of admiration for the works of the same great Man, because he purchased, at more than treble its value, an *old table*(b), formerly the property of Mr. Shearsmith, and the very same on which Swedenborg wrote several of his latest productions. This table Mr. Barge keeps in his parlour, and justly regards it rather as a *memento*, than a *relic*, calling his attention, whenever he sees it, to those great truths, which were first spread upon it in the shape of written papers, before they were sent to the press, and thence propagated in all directions throughout the world at large. How different a feeling of sentiment this from the idle, superstitious, and idolatrous reverence paid to *old bones*, *rags*, *chips*, *nails*, and *crosses*, by the ignorant and deluded sons and daughters of the Roman-Catholic Church!—R. H.

\* One advantage of the Author's profuse snuff-taking appears to have been the preservation of his Manuscripts: for when printing his posthumous work, entitled, *Apocalypsis Explicata*, I found every where between the leaves a sufficient quantity of snuff to prevent their being perforated and injured by those little active mites or insects, which are so destructive to old books and papers.(\*)—R. H.

† The following anecdote was communicated to me by Mr. Shearsmith. Among the many gentlemen and others, who, from time to time, came to his house, to make inquiries concerning Swedenborg, after his decease, one gentleman from St. Croix called to see the apartments, which so great and extraordinary a man had occupied; and being led up to the one pair, he was shewn the front and back rooms, in which the Author was wont to write and sleep. The stranger quickly passed his eye over the two rooms, and then cast them up to heaven, as if in the greatest astonishment, that so humble a dwelling should have been chosen for the abode of such an exalted genius as he considered Swedenborg to be. After putting some questions to Mr. Shearsmith, and receiving his answers, he then said, "Place me, as near as you possibly can, on the same spot in the room, as that on which he formerly stood: that is all I request." Mr. Shearsmith accordingly took him to the door-way between the two rooms, where he had often observed Swedenborg to stand, while he was conversing with his invisible friends. "Here," says Mr. Shearsmith, "place your feet on these boards, and you will be on the very spot you desire." The gentleman then, standing as he was directed,

(\*) This painting is now in the possession of Mr. J. S. Hodson, who purchased it of the author's grandson.—ED

(b) Into this table, now supposed to be in the possession of his daughter, Mrs. Tyrrell, Mr. Barge has a brass plate inserted recording to whom it belonged, &c.—ED.

(c) His visits to the European mines, his chemical and anatomical researches, and his voyages in ill-ventilated vessels, will go far to account for this habit.—ED.



"During the time he was at Mr. Shearsmith's, some learned men came to converse with him, especially a Rev. Mr. Hartley\*, of East Malling, in Kent, and a physician called Messiter. He did not know the English language so as to hold a running conversation in it. He had an impediment in his speech. He laid some weeks in a trance, without any sustenance; and came to himself again. This was not a great while before his death. He seldom or never complained of any bodily pain; but was attacked, before his death, with a kind of paralytic stroke.

"He had no books, no not so much as a Directory. He was far from being verbose, or addicted to many words. It was said, he had conversation in spirit with Luther and Calvin. During his last visit to England, he chose to be mostly retired.

"It seems he had no particular regard for times or seasons†, or days or nights; only taking rest when nature required it. He did not indulge in needless gratifications. He went not to any place of worship during his abode with Mr. Shearsmith.‡—He did not want money. — Dr. Messiter had some manuscripts of his, which were returned by him at his death.§—The above is what I gathered from Mr. Shearsmith."

"Dec. 4, 1783, I went again to Mr. Shearsmith's, to read over to him the above account, to know if it was just in every particular; and he told me it was. Mr. Shearsmith not being at home when I called, I staid till he came in, and had some conversation with the maid who attended the Baron.|| She said, that he was a good-natured man; and that he was a blessing to the house, for that they had harmony and good business, while he was with them.¶ She said, that before he came to their house the

said, "Am I now exactly in the position, and on the very spot of ground, on which you have observed Swedenborg to stand?" "You are, Sir," replied Mr. Shearsmith. "Then here is half-a-guinea for you," said the gentleman: "I am abundantly satisfied with the honour of having for once trod in the foot-steps of so great a man."—R. H.

\* The Rev. Thomas Hartley, Rector of Winwick, Northamptonshire, departed this life 11th December, 1784, aged 77. He was the author of a Volume of Sermons, and several other works; and was most highly esteemed and respected by a large circle. See *The Monthly Observer* for 1857, p. 177.—Ed.

† On one occasion Swedenborg desired the people of the house, where he resided, to shake his carpet, which usually had a surcharge of snuff upon it, and in the operation of cleansing excited considerable sneezing. It happened to be on a Sunday, of which he did not seem to be aware. Mr. Shearsmith observed to him, that it was the Sabbath, and he would prefer having it done the next day. "*Dat be good! Dat be good!*" immediately replied Swedenborg, and most readily assented to the proposed delay.—A certain professor of religion, hearing that Swedenborg did not pay that formal attention to particular days, which others are in the habit of doing, observed to Mr. Shearsmith, that on that account he could not be considered a good Christian. To which Mr. Shearsmith replied, that "to a good man, like Swedenborg, every day of his life is a Sabbath."—It may be proper to remark, here, that Mr. Shearsmith was not attached to any religious sect of professing Christians; but appeared to be a plain, simple, and upright man, assenting to the religion of his country as he found it established, yet acknowledging and respecting the good among other denominations, without mixing with any of them. A character of this description was perhaps the most suitable that Swedenborg could have selected for a landlord; and having no prejudices for or against any particular Society, or any particular tenets of a Society, he was always ready candidly and honestly to speak the truth, whenever called upon to answer questions relative to his venerable and illustrious lodger.—R. H.

‡ For a reason see *True Christian Religion*, n. 108.—Ed.

§ These Manuscripts, though incomplete, were afterwards printed at London, in the year 1780, at the expense of Mr. Frederick Nordenskjöld, under the title of *Coronis seu Appendix ad Veram Christianam Religionem*. The work was afterwards translated into English by me, and published in the year 1811, being the *Coronis or Appendix to the True Christian Religion*, &c.(\*)—R. H.

|| This servant-maid, who attended upon Swedenborg, afterwards became Mr. Shearsmith's second wife, and was employed by the Society in Cross Street, Hatton Garden, to clean the Church, and open the pew doors, when the Temple was first opened for public worship in 1797.—R. H.

¶ I have frequently heard Mr. Shearsmith say, that every thing went on prosperously with him, while Swedenborg lodged at his house. When I resided at 32, Clerkenwell Close, from 1783 to 1793, I employed him in the way of his profession, and consequently

(\*) It was also translated by the Rev. M. Sibly, and since then by others.—Ed.

first time, he was offered another lodging in the neighbourhood, but he told the mistress there was no harmony in the house; which she acknowledged, and recommended him to Mrs. Shearsmith's.

"Upon asking the maid if he ever ate any animal food, she said, he once had some pigeon pie. She said, that he told them a few days before his death, when it would happen; and, said she, "he was as pleased," and made a comparison that the pleasure was such, "as if she was going to have a holiday, to go to some merry-making."\*

"London, March, 16, 1778, I, Henry Peckitt, called on Mr. Springer, No. 12, Craven Buildings, near Wych Street, who is Counsellor of Commerce for Sweden. He had been acquainted with the Baron Swedenborg for many years. It seems the Baron had visited England many times during his life. Mr. Springer told me, the Baron had a fine house and garden at Stockholm; and that on one occasion he was sitting with company at Gottenburg, which is 188 miles from Stockholm; when he told them, that that part of the town was then on fire, where his house and garden were situated; but he hoped his house would escape the flames. He shortly after told them, his house was safe, but his garden was destroyed. When the Post arrived a few days after, it was found to be as he had previously stated. This was in the year 1759.

"Mr. Springer also told me, that the Queen of Sweden had written letters to her brother, a Prince of Prussia; and that, having no answers, she doubted whether he had received them or not. The Baron at that time had converse with the Queen, and her brother died in Prussia. She was very desirous to know if he had received the letters. She consulted the Baron, who said he would inform her in a few days. He did so, and told her he had received them, and was going to answer them, and that in the scrutoires of the Prince was a letter unfinished intended for her; but he was taken ill, and died. She sent to the King of Prussia, and the unfinished letter was found where the Baron had described it to be, which was immediately forwarded by the King to her Swedish Majesty.

"It seems the Baron was always subject to an impediment in his speech.† He wrote none of his Theological Works for gain.—So much from Mr. Springer."

### After meeting twice or thrice in the Inner Temple, the Society

had many opportunities of gaining information from him concerning Swedenborg and his habits of life. As Mr. Shearsmith advanced in years, his business declined; and I have heard him, with much feeling, regret the loss of one, whom he always considered as his best friend. "If I have not a friend in this world," said he, "I know I have one in the other" (meaning Swedenborg).—R. H.

\* Mr. and Mrs. Shearsmith both informed me, in addition to the above, that when the day of his departure arrived, (which he had foretold a month before it took place,) he asked them what time of day it was: and when he was told, that it was nearly five in the afternoon, he replied, "*Dat be good!* Me tank you, God bless you." He then bade them farewell, saying his time was come; and in a few minutes after he calmly resigned his breath.—R. H.

† In the printed *Anecdotes* of Swedenborg, annexed to Sandel's *Eulogium*, p. 17, of the first edition in 1784, it is said, "that he usually spoke very distinctly, but stammered a little when he spoke too fast." It may be regarded as a singular coincidence, that Moses, who was the chief instrument, in the Lord's hands, of raising up the Jewish and Israelitish Church, was of "*no eloquence, but slow of speech, and of a slow tongue,*" Exod. iv. 10; and that Swedenborg, who was the chief instrument in founding the New Jerusalem Church, was also a man of "*no eloquence, but on the contrary defective in the powers of elocation, and apt to stammer in his speech.*" But as the external imperfection of Moses was amply made up by the superior oratorical talents of his brother Aaron, of whom it is written, "I know that he can *speak well,*" ver. 14; so it appears, that the defect of Swedenborg as a *public speaker*, which was a character he probably never attempted to assume, was more than compensated by the uncommon facility, order, and correctness, with which he *penned* his voluminous Writings. In the former instance, *two distinct persons*, Moses and Aaron, were necessary to the conveyance of heavenly instruction to the Israelites; the one as an organ for the *immediate* reception of the divine law from Jehovah, and the other as a *medium* for its further external and audible propagation among that people: whereas in the latter instance, *a single person only*, Emanuel Swedenborg, was, by his extraordinary mental endowments, and due preparation of the Lord, perfectly qualified to receive for himself *immediately*, and by his superior capacity as a *writer* to communicate, *mediately*, through the Latin language, and the press, the interior things of the same divine law to all the nations of the earth.—R. H.

removed to more convenient Chambers in New Court\*, Middle Temple. We now took the name of "*The Theosophical Society, instituted for the Purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Honourable Emanuel Swedenborg.*" The news of such an association soon spread in the Metropolis, and our numbers began to increase. Gentlemen of respectability found their way to our meetings, and cordially united with us in the objects of the Society. Among these were several persons of distinguished reputation for talent and merit in their several professions.†

One of the first measures taken by the Society was to address the public, and particularly the Clergy, on the design of the

\* New Court contains only one large house, which occupies the entire of the west side. The east side is formed by the back of the Chambers in the adjoining Court.—Ed.

† Among them were Mr. George Adams, of Fleet Street, Mathematical Instrument Maker to His Majesty, and author of several works on Vision, &c.

Mr. Joshua Jones Prichard, a learned Proctor, of Paul Baker's Court, Doctor's Commons.

Mr. Thomas Wright, of No. 6, Poultry, Watchmaker to the King.

Mr. Benedict Chastanier, M.A., of Grafton Street, Soho, and afterwards of 62, Tottenham Court Road, a French Surgeon, who always distinguished himself for his zeal in advocating the cause of the New Church.

Mr. J. Sanders, of Great Russell Street, Bloomsbury, Miniature Painter.

Mr. William Sharp, of Bartholomew Lane, Threadneedle Street, afterwards of Charles Street, near the Middlesex Hospital, Marylebone, Engraver.

Mr. Thomas Osmand, of the Bank of England, and Denmark Hill, Surrey.

Mr. F. H. Barthelemon, Musical Preceptor to their late Royal Highnesses the Dukes of York, Gloucester, and Cumberland, and of His Serene Highness the Duke of Brunswick; and for several years Leader of the Band at the Ancient Concerts and the King's Theatre.

Mr. John Flaxman, the celebrated Sculptor, Wardour Street.

Mr. Emes, of Poland Street, Engraver.

Thomas Parker, Esq., of Red Lion Square, Counsellor-at-Law.

Major Dowling, of the Tower Hamlets, and of Aldermanbury; with his two sons, Mr. John Dowling, and Mr. Edward Dowling.

Mr. Benjamin Hutton, of Friday Street, Merchant.

Lieutenant-General Rainsford, of Soho Square, afterwards Governor of Gibraltar.

Lieutenant Horseley, of the Tower Hamlets, and Hoxton Square.

Mr. Loutherboung, of Stratford Place, Piccadilly, the celebrated Painter.

Mr. Henry Servanté, of Upper Marylebone Street, Gentleman.

Mr. Manoah Sibly, of Goswell Street, Bookseller, afterwards an Ordained Minister of the New Jerusalem Chapel, Friars' Street, Blackfriars.

Mr. Daniel Richardson, of Clerkenwell, Artist.

Mr. Isaac Brand, of London, Watch-Jeweller.

Mr. Thomas Young, of Little Britain, Silversmith.

Mr. Richard Thompson, of Snow Hill, Floor Cloth Manufacturer.

Mr. Isaac Hawkins, of London, afterwards an Ordained Minister of the New Church; and his son, Mr. John Isaac Hawkins, a distinguished Mechanist and Engineer.

Mr. Thomas Willdon, of Tooley Street; and his brother, Mr. John Willdon, of No. 8, Snow Hill; both zealous and valuable members of the Society.

Mr. John Rainsford Needham, of Cross Street, Wilderness Row, Wholesale Druggist.

Mr. Robert Brant, of London, afterwards an Ordained Minister of the New Church.

Mr. Samuel Smith, of London, afterwards an Ordained Minister of the New Church.

Mr. Benedict Harford, of London, Carver and Gilder.

Mr. Benjamin Banks, of London, formerly of Salisbury, Musical Instrument Maker.

Besides many others, now deceased, whose names are not recollected.—R. H.

Mr. James Rayner; Mr. Joseph Osborne; Mr. Joseph Richards.—Ed.

Institution, and to invite to our assistance such of them as were disposed to take a part either in the translation of the Latin works of our Author, or in contributions to be raised for defraying the expenses of printing and publishing them in English. Among the few written documents, which have been preserved as evidence of the transactions of those early days, I find the following Address, which sufficiently shews the temper and state of the Society at the time of its original formation.

#### “THEOSOPHICAL SOCIETY.

“To the Christian World at large, but more particularly to the Clergy, whether of the Established Church, or among Dissenters, the following Address is earnestly recommended.

“Friends and Fellow-Creatures,

“It having pleased Almighty God, of his great mercy to the Church on earth, in this age of darkness and error, to raise up his servant, the Honourable Emanuel Swedenborg, to teach the genuine doctrines of the everlasting gospel, as revealed from heaven in the Writings of this great and good Man,—a certain number of gentlemen, into whose hands these works have providentially fallen, fully convinced themselves of the superior excellence and importance of the grand discoveries therein contained, and being anxious to communicate to their brethren of the same spiritual treasures, have united together for the avowed purpose (under God) of procuring faithful and correct translations from the original Latin, and publishing them at an easy rate for the benefit of mankind in general.

“It is true, our number at present is small, the undertaking before us extensive and laborious, and the opposition we may reasonably expect to meet with, from those who shut up their minds against all spiritual information, by no means inconsiderable. Yet we trust we have embarked in a *good cause*, with consciences void of offence, free from all motives of self-interest, and, as far as in us lies, devoted to the spiritual welfare of all ranks and conditions of men. We wage war with none, but are determined to maintain peace and friendship with all: and being sensible, that without variety (in religious as well as other concerns) there cannot exist harmony, or true order, we allow all men the free exercise of their respective modes of worship, however various, according to their different persuasions and habits of education; and wish nothing more, than to renounce every appearance of a sectarian spirit.

“That every person, who is unacquainted with the theological principles of the Honourable Emanuel Swedenborg, may receive information thereof in as few words as possible, we think proper to declare the two grand fundamentals of the whole doctrine, which are as follow:

“I. That there is only One God, One Person, in whom is the Divine Trinity, called Father, Son, and Holy Spirit, like the human trinity of soul, body, and proceeding operation, in every individual man; and that the Lord and Saviour Jesus Christ is that God.

“II. That a saving faith is to believe in Him; and that such faith is necessarily conjoined with charity, or a good life.

“With principles like these we do not hesitate to declare our most hearty concurrence; and doubt not, but every one, who *feels* the truth of these propositions, will likewise unite with us in bringing to light all those other doctrines which are derived from them, and which, after having been smothered in the ruins of Christianity, are again about to recover their former splendour through the instrumentality of Emanuel Swedenborg. To men of liberal sentiments and candid minds we are not ashamed to appeal, earnestly requesting them (as they tender immortal souls) not to be dilatory in giving what assistance may lie in their power, whether in the capacity of Translators, or otherwise. For as the works of our Author are many and voluminous, at the same time that they display such a fund of learning and knowledge as, beyond all manner of doubt, has not been equalled these seventeen centuries back,—there will be found ample room for every volunteer either to exercise himself in the field of *Translation*, or to join the THEOSOPHICAL SOCIETY in *Contribution and Support*.

“It is thought proper to observe, we have in our possession, among other *Posthumous Works* of this Author, authentic copies of the following Manuscripts, viz., *Clavis*

*Hieroglyphica Arcanorum Naturalium et Spiritualium, per Viam Representationum et Correspondentiarum.—Summaria Expositio Sensus Interni Librorum Prophetiarum Verbi Veteris Testamenti, necnon et Psalmorum Davidis : Cum Duplici Indice Rerum.—Index Rerum in Arcanis Cælestibus.—Also Index Rerum in Apocalypsi Revelata.* Whoever may be desirous of seeing these Manuscripts, is at liberty to call on Mr. Chastanier, Surgeon, No. 62, Tottenham Court Road, who will not only favour any gentleman with a sight thereof, but likewise make known the plan and conditions of subscription, and give such further information respecting the THEOSOPHICAL SOCIETY as may be judged necessary.

"The benefits, we presume, arising to mankind, from the reception of our Author's works, and the application of the truths therein contained to uses of life, cannot but appear in a most striking point of view. Sensible, however, at the same time, that every one does not see with our eyes, nor consequently receive with equal satisfaction things alike offered to all, we beg leave, with the greatest respect, and deference to the judgment of others, to submit to their serious perusal and earnest attention, those works of the Honourable Emanuel Swedenborg, which have already been published in the English language. And if, after a fair and candid investigation, the reader cannot think himself justified in adopting the principles, or acknowledging the extraordinary mission of our enlightened Author, we are ever ready to indulge him with all that liberty of *peaceful dissent*, which the bowels of charity rejoice to confer. Whilst, on the other hand, we seriously admonish all persons of a different complexion from ourselves, to beware with what spirit they reject the doctrines of this New Church, lest, on the day of account, they should be found fighters against God.

"For the Theosophical Society.

"ROBERT HINDMARSH, *Secretary.*"

"Middle Temple, Jan. 15, 1784."

The Society continued to hold its meetings on Thursday evenings, when the untranslated writings of Swedenborg were read from the Latin either by Mr. George Adams, or myself. Particularly we devoted ourselves to the reading of the *Apocalypsis Revelata*, which treats so copiously of the consummation or end of the Christian Church, the Last Judgment, the Second Coming of the Lord, and the Descent of the New Jerusalem, or the establishment of a New Church upon earth. The translated works also, viz., the Treatise on *Influx*, or the *Intercourse between the Soul and Body*, the Treatise on *Heaven and Hell*, and the *True Christian Religion, containing the Universal Theology of the New Church*, afforded the most important instruction on all the grand topics of Christianity, the state of man after death, and the order in which life is communicated, by influx, from the Lord in the midst of the spiritual sun, to angels, spirits, and men. The conversation, to which these interesting subjects gave rise, and in which each member took a part, was in the highest degree animated and delightful; and tended, in an extraordinary degree, to unite us together in the bonds of mutual affection and charity. In many respects the Society might have been compared to the Primitive Christians. Sincerity, simplicity, and an earnest desire to communicate to others those spiritual advantages, which we ourselves enjoyed, were distinguishing features in all our meetings, which were conducted with an order and harmony truly gratifying.

That the benefits arising from these meetings might be diffused more generally, the Society soon came to the resolution of holding them twice a week, on Sunday as well as Thursday evenings,

for the accommodation of those, who could not conveniently attend on days of business. At one or other of these meetings, we were frequently favoured with the visits of strangers, who had heard of our Society and views by the reports of some who had previously attended. On one occasion, Captain Webb, a gentleman distinguished for his zeal in the cause of Methodism, and admitted by Mr. Wesley to preach in his pulpits, was introduced by a friend to our meeting; and, after hearing for some little time, the conversation that passed among us, he entered into the story of his own experience. With his left leg resting upon his right knee, while he detailed to us, in the most animated terms, the particulars of his conversion and instantaneous justification, he no sooner came to the last-mentioned point of his relation, than, raising his arm with enthusiastic feeling, he struck the calf of his leg so forcibly with the palm of his hand, as to cause the sound to ring again in our ears. "There," says he, "my justification was as sudden as that blow; and I found the callous nature of my heart to be changed in an instant to the softness of the flesh of an infant. From that moment I became a new man, and have ever since enjoyed the liberty of the children of God." We heard him with respect, and, believing him to be sincere and conscientious in his profession, gave him full credit for the warmth of his feelings, but could not help judging that he was still under the delusion of a favourite system, which the Methodists, as a body, take great pains to inculcate, viz., the instantaneous forgiveness of sins.

As a preacher, dressed out in his full regimentals, he presented a striking appearance in the pulpit; though one eye was covered with a black ribband, he having lost it by a musket ball in an engagement, and narrowly escaped with his life. In this costume, I once heard him preach to a crowded congregation, on the tremendous subject of the *day of Judgment*. The utmost attention was paid to him by the persons assembled, who appeared to tremble before him, while he proclaimed, in accents swelling with impetuosity and thunder, the terrors of the Lord, which would then inevitably fall on the heads of guilty and impenitent sinners. Many were melted to tears, no doubt with the consciousness of their own unworthiness; and the whole congregation seemed humbled in the dust, with the dreadful apprehension of that great event. It was the Captain's favourite theme, and no man could set it off with fuller effect, or to better advantage. With a commanding person, a Stentorian voice, and action suited to the words, he made his way to the hearts of the timid; and considering the low degree of illumination, with which both speaker and hearers were at that time blessed, they having no other knowledge of the Sacred Scriptures, than what is derived from their literal and obvious sense, it may be fairly concluded, that even this kind of preaching may have had its use, in stem-

ming the tide of infidelity and wickedness among those who could not otherwise be led to see the dangers of immorality and open vice. But in general, it may be remarked, that the effects produced in this way are too often, like those of tragic representations, transitory in their nature, and soon forgotten. Widely different are the results proceeding from an enlightened address to the understanding and judgment, accompanied with a suitable appeal to the best affections of the heart. Discourses of this description must be edifying, and cannot fail to be attended with the happiest effects.

In the months of May and June of the year 1784 a grand Musical Festival in commemoration of Handel was held in Westminster Abbey, in the presence of several of the Royal Family, and great numbers of the Nobility and Gentry. This circumstance furnished a good opportunity of making known to the higher classes of the community, by means of printed notices, the objects which the Society had in view, and at the same time of publishing a list of those works of our Author, which had already been translated into English. A short advertisement to this effect was accordingly printed on Cards, as more likely to be preserved, than if printed on Paper; and these were delivered indiscriminately to all who entered the Abbey. The following is a copy of such advertisement, and the list of books then published.

**"THEOSOPHICAL SOCIETY.**

"The design of this Meeting is,

"I. To consider the Spiritual Sense of the Sacred Scriptures, with intent to gain further knowledge of the laws of Divine Order, and the Doctrine of Correspondences, according to which great part of the Old and New Testament is written, and the spiritual and natural worlds are united.

"II. To acquire further knowledge concerning that eternal world and state we are all born to inherit, are daily verging to, and for which this world was created, and is preserved.

"III. To enter occasionally into the investigation of the wisdom and laws of God, as existing and operating in the natural creation, from a scriptural ground.

"IV. To enter into a serious and deliberate discussion of the most important truths contained in the Writings of EMANUEL SWEDENBORG, acknowledging the Scriptures as the ONLY RULE of doctrine and life.

"V. To urge the necessity of repentance and regeneration, by renouncing all evils as sins against God, in order that it may be well with us here, and that our states may be blessed eternally hereafter.

"It is the earnest desire of each member, that their conversation may be influenced by principles of the most unbounded charity, by no means subversive of any of the present establishments, nor in the smallest degree tending to discountenance any religious sect or party whatsoever, either by controversy or separation.

"N.B. The hours of meeting are from Six to Nine every Sunday Evening.

**"ROBERT HINDMARSH,**

**"No. 32, Clerkenwell Close, Printer to the above Society."**

*"New Court, Middle Temple, Oct. 1784."*

On the back of this card was printed the following "List of English Translations from the Latin of the Honourable Emanuel Swedenborg.

- " I. True Christian Religion, containing the Universal Theology of the New Church. 2 vols., quarto, 14s.
- " II. First Volume of Arcana Cœlestia, in 12 Sixpenny Numbers.
- " III. First Part of the Second Volume of Arcana Cœlestia. 2s. 6d.
- " IV. A Treatise on Heaven and Hell, and of the Wonderful Things therein. 4s.
- " V. A Treatise on the Nature of Influx, or of the Communication between Soul and Body. 1s. 3d.
- " VI. The Doctrine of the New Jerusalem concerning the Lord. 1s.
- " VII. The New Jerusalem and its Heavenly Doctrine. 4s.

This advertisement was not without its effects. Several were induced to look into Writings, which before were altogether unknown to them; and the Society by degrees acquired the reputation of possessing more interior and more consistent views of the great doctrines of Christianity, than those of any other denomination. The subjects discussed at our various meetings frequently excited the astonishment of visitors, some of whom were disposed to concur with us in sentiment, while others, it must be acknowledged, treated the doctrines of the New Church generally with some degree of contempt. But nothing could for a moment divert the Society from their fixed determination, of bringing before the public those extraordinary discoveries of divine truth, which the Writings of Emanuel Swedenborg are known to contain.

In the course of the year 1784, Mr. Glen (whose name has been already mentioned, p. 17, as the first person who answered to the advertisement inserted in the public papers by the Society meeting in the Inner Temple, near Fleet Street,) went to Philadelphia from England, taking with him, partly from the Society, and partly of his own free bounty, an assortment of such of the works of Emanuel Swedenborg, as were then translated. He there attempted to promulgate the doctrines of the New Church, by public Lectures, and explanations of the science of correspondences, but without any apparent effect. He soon after quitted Philadelphia, leaving behind him the box of books, which he had brought over from England.\* At that time Miss Hetty Barclay, a pious and intelligent lady, was residing in the family of the gentleman, at whose house the books were left. She had the curiosity to open the box, and peruse the books contained in it; and after a long and careful examination of the new and sublime doctrines, which they unfolded, she most cordially and fully embraced them.

\* This is differently related. The facts we believe are, that Mr. Glen after lecturing on the Science of Correspondences in Bell's Auction Room, in Third Street, Philadelphia, according to advertisement dated June, 1784, remained there but a short time. A box of books, soon after his departure, reached the city, consigned to the care of Mr. Bell for him. On the death of Mr. Bell, the books were sold with his other effects at a public sale. Mr. Fisher and Mr. Bailey purchased several; and Mr. Bailey, his wife, and a Miss Barclay became warm recipients of the doctrines: shortly after this, Captain Lang, Mr. Thomas Lang, and Judge Young of Greensburgh, became receivers. In 1788 the last-named received from London a copy of *The True Christian Religion*, and reprinted it by subscription. Among the subscribers were Dr. Benjamin Franklin and Robert Morris. He died on the 6th October 1840, aged 78.—ED.



About the same time, or soon after, Mr. Francis Bailey, Printer to the State of Pennsylvania, and one of the deacons or elders of the Presbyterian Church in Pine Street, Philadelphia, also received the new doctrines, and with Miss Barclay, and another lady, formed a little Society, the first in the United States, not for public worship, but for reading and conversing on the Writings of Emanuel Swedenborg. Mr. Bailey soon wrote to me for more of the books, which were immediately forwarded to him, including a *Summary View of the principal Doctrines of the New Church*, written by the Rev. J. Clowes. Some of these he circulated among his friends, and others he re-printed at his own expense. Thus by the instrumentality of Mr. Glen, who first announced Swedenborg's Writings in America, and afterwards by the successful exertions of Miss Barclay, then of Philadelphia, Mr. Bailey, of Philadelphia, and Mr. Folsom, a bookseller of Boston, to whom the Writings were also sent from London, the doctrines of the New Church were extensively circulated in that country, and the inhabitants of the New and Old World were, nearly at the same time, enlightened by the rays of divine truth proceeding from the Sun of heaven.

It is pleasing to notice the means whereby the Lord, in his Divine Providence, gradually and almost imperceptibly raises up and establishes a Church. Miss Barclay, in 1789\*, paid a visit to her brother in Bedford, Pennsylvania, and shortly afterwards made his house her permanent residence. There, by her intelligent and spiritual conversations, and a variety of Swedenborg's works which she took with her, she laid the foundation of a New Church Society†, which, so long as it existed, had reason to bless her memory. Through her agency, either directly or indirectly, it appears, that almost all the early members of the Church in the western parts have received their first impressions. She died at Bedford, in 1796.

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\* From the year 1789 to 1793 or 1794, several interesting foreigners, attached to the doctrines, visited America. Margaret Bailey, in a letter to C. Raguet, Esq., in 1837, gives their names as follows: Col. Julius Vahn Rohr, by birth a Swede, who had seen Swedenborg and knew his family. He possessed all his writings, philosophical as well as theological. Mr. Chalmer, or Charing, a Danish gentleman, who was there in some diplomatic capacity, who had also seen Swedenborg; and Captain Byard, a French gentleman, who with his family had fled from his country, but was soon after recalled.—Ed.

† The Bedford Society is not reported to the Convention as in existence since 1835, but Mr. Sam. M. Barclay is mentioned as a receiver so lately as 1852.—Ed.

## CHAP. III.

ABOUT the beginning of the year 1785, the Society procured from Sweden that interesting Posthumous Work of the Author, entitled *Apocalypsis Explicata, secundum Sensum Spiritualem, &c.* This was neatly written for the Press, and, as it appears by the title-page, intended to be printed in London. Some doubts, however, being entertained by several gentlemen, whether the Explanations given in this Work might not be supposed by some readers, to clash with those contained in the *Apocalypse Revealed*, in consequence of the latter being a very *general*, while the former is a more *particular* elucidation of the internal sense of the book of Revelation, it was thought advisable by the Society in their aggregate capacity, to decline the printing and publishing of the Work in question. Several members of the Society, however, were not satisfied with this conclusion; rightly judging, that no possible injury, but much real benefit, would accrue from the publication of such an invaluable production. Four of them immediately volunteered to print and publish the Work at their own joint expense. The names of these four persons were HENRY PECKITT, WILLIAM SPENCE, GEORGE ADAMS, and ROBERT HINDMARSH. To this list of Editors was added the name of BENEDICT CHASTANIER, a French Surgeon, resident for more than forty years in London, who was distinguished for his extraordinary zeal in promoting the cause of the New Church, though unable to assist with his purse in any undertaking of magnitude.\* The Work was then put to press without further delay, and was printed by me in 4 quarto volumes, bearing date from 1785 to 1789, though not finished till the later end of the year 1790. The resolution thus taken, and acted upon, by the Editors, was evidently in conformity with the original design and intention of the enlightened Author, who, as before observed, had marked on the Title-page the word "LONDINI," as the place where he wished it to be printed, and also the date "1759," though the actual Printer of it was only born in that year. That the undertaking

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\* Mr. Chastanier, it appears, met with his death some years afterwards in the following unfortunate manner. Having gone to Scotland on some particular business, he designed to have returned to London by the Packet, and went on board with that intention. But the wind at that time being unfavourable, the Captain delayed sailing till a change should take place. On this Mr. Chastanier told the Captain, that he would in the meantime visit a friend at a little distance, and return to the vessel the next day. He accordingly quitted the Packet, leaving his bundle behind him, but never returned. It was cold, snowy weather; and it is supposed he either lost his way, or was overtaken with drowsiness, and sat down on the road-side to rest himself, where he was found the next day frozen to death. The Captain sailed when the wind was fair, and brought his bundle to London, which was afterwards delivered into the hands of Mr. Sibly, of Goswell Street.

was a judicious and happy one, has long since been proved by the great satisfaction it has given to the New Church at large, and even to those very persons who at first objected to its appearing in print, and by the extraordinary benefits, which its numerous illustrations of the Four Gospels, and other parts of the Word, have conferred upon the public. The Work itself in the Manuscript, having been left incomplete by the Author, it reaching only to the middle of the 10th verse of the 19th Chapter, as may be seen in n. 1229 of the Original, it was deemed advisable to continue the Explications to the end of the Revelation; and this I undertook to do myself, as Printer and one of the Editors, by extracting from the *Apocalypsis Revelata* all that was necessary to complete the Work. A notice to this effect was therefore written, and subjoined to the aforesaid number 1229, of which the following is a copy, to be found in p. 143 of the fourth volume of the Latin edition.

*"Annotatio ab Editoribus infra scriptis.*

"Has suas Explicationes super Apocalypsin hac usque porrexerat EMANUEL SWEDENBORG, quas, ut nobis videtur, ipse Autor intermisit, propterea ut tentamina de Sapientiâ Angelicâ, cum aliis argumentis in hoc Opere inceptis, distinctè et plenius ageret; tum eò ut Libri Apocalypseos breviorum Explicationem, nuncupatam APOCALYPsin REVELATAM, in lucem proferret; quod Opus, anno 1766, vel juxta nonnullos codices 1764, Amstelodami excusum est. Hujus attamen Libri, nempe APOCALYPSEOS EXPLICATÆ, Editores, ut Operi fastigium imponeretur, deficientia Capita ex APOCALYPsin REVELATA desumpserunt; sedulo observantes numeros Articulorum in uno Opere citatos, cum correspondentibus numeris in altero commutare, et nonnullos alios silentio præmittere.

"Ad finem Explicationum sequitur Continuatio de Divino Amore et Divinâ Sapientiâ prius susceptis, quæ, inter alia fragmenta manûscripta, post mortem Autoris reperta sunt.

"HENRICUS PECKITT,  
"GULIELMUS SPENCE,  
"GEORGIUS ADAMS,  
"BENEDICTUS CHASTANIER,  
"ROBERTUS HINDMARSH."

"*Londini, Jun. 17, 1790.*"

TRANSLATION of the preceding NOTICE, for the use of those who do not read Latin.

*"Note by the under-written Editors.*

"The Author, EMANUEL SWEDENBORG, had extended his Explications of the Apocalypse thus far, and then discontinued them, for the purpose, as it appears to us, of giving, separately and more fully, his Essays on Angelic Wisdom, together with other subjects begun in this Work; and also that he might publish a shorter Explication of the Apocalypse, under the title of the APOCALYPSE REVEALED; which last Work was printed at Amsterdam in the year 1766, or, according to some copies, in the year 1764. But the Editors of this Work, namely, of the APOCALYPSE EXPLAINED, have thought it advisable, in order to render it more complete, to take the Explications of the remaining Chapters from the APOCALYPSE REVEALED; and in doing this they have been careful to alter the numbers cited in one Work, so as to make them answerable to those in the other, and in some cases to omit a few numbers as unnecessary.

"At the end of the Explications follows a Continuation concerning the Divine Love and Divine Wisdom, already begun in this Work, which, with other fragments in Manuscript, were found after the Author's death.

"HENRY PECKITT,  
"WILLIAM SPENCE,  
"GEORGE ADAMS,  
"BENEDICT CHASTANIER,  
"ROBERT HINDMARSH."

"*London, June 17, 1790.*"

As Printer and one of the Editors of this important work, I had occasion to make a variety of emendations or alterations of the text, in those places where verbal inaccuracies were discoverable. These inaccuracies did not in the least affect the sense, but were evidently mere slips of the pen, which any reader at all acquainted with the Latin language might easily have corrected for himself. Nevertheless it was thought expedient, for the satisfaction of future readers, to annex at the end of Vol. 2, 3, and 4, a List of all such variations from the Author's Manuscript, as had been made in the course of printing the work.

It may be proper to remark, that, some time after the *Apocalypsis Explicata* was published, Mr. Peckitt, being desirous of possessing the whole property in the printed Work, paid over to each of the other Editors the sums which they had advanced as their respective shares. Accordingly, after the Subscribers had been supplied with the copies ordered, the remainder of the impression was delivered to Mr. Peckitt, together with the original Manuscript volumes. These Manuscripts, after the death of Mr. Peckitt, came of course into the hands of his son, the present Mr. Henry Peckitt, who has since presented them to *The Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg*, which was instituted in London, in the year 1810.\* The Latin edition consisted of two hundred and fifty copies, a number perfectly sufficient, in the first instance, to secure this great treasure to the New Church for ever.

A remarkable circumstance, worthy of being recorded, took place while I was printing the first volume of this same Work in 1785. Mr. Peckitt, as one of the Editors, had in his possession the Manuscript of the second volume, containing from the 7th to the 11th chapters inclusive. By some accident a fire broke out in his neighbourhood at midnight, which soon extended its ravages to his house. In the alarm and confusion common in such cases, the firemen and others endeavoured to save whatever property came first to their hands; but while in the act of performing so dangerous an office, the house fell in, and covered them with its ruins; from which, however, they were afterwards extricated without much injury. Mr. Peckitt himself, who assisted in the removal of his goods, till the flames compelled him to quit the house, narrowly escaped with his life; and it was not till the next morning, when the agitation of his mind was somewhat abated, that he bethought himself of the Manuscript Volume of the *Apocalypsis Explicata*, which he now concluded must have been burnt, with the immense multitude of

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\* These MSS. were returned to the Royal Academy of Sciences of Stockholm, from whom they had been borrowed, in 1842. The letter of acknowledgment from Von Brinkman, President of the Society, and Jacob Berzelius, the Secretary, was printed in the *Intellectual Repository* for 1843, p. 74.—ED.

other books, which were consumed. What added to his distress on the occasion was the recollection, that the Manuscript was in his desk in the parlour, and that desk was destroyed.

Early on the next morning he visited the ruins, yet with slender hopes of recovering what he now considered as the most valuable jewel which had been in his possession, and consequently as the most serious loss which had befallen him. But his search was vain; neither desk nor book was to be found. Soon after, one of the neighbours (Mr. William Yarnold, a Coal-Merchant, of No. 16, Soho Square,) informed Mr. Peckitt, that he had picked up several books in the street in the course of the preceding night, and had taken them to his own house, in order to preserve them in safety. Entertaining a faint hope, that the Latin Manuscript was among the books so preserved, Mr. Peckitt immediately accompanied him to his house, where he actually found the very Volume in question, which did not appear to have sustained the smallest injury.\* On inquiry it was ascertained, that one of the firemen, in the midst of the general confusion, finding the desk too heavy to be easily removed, had opened it; and thrown its contents at random into the street, where the Manuscript was taken up, and secured, as before observed.

These particulars I had from Mr. Peckitt himself, who communicated the information in a very affecting manner. The Society was holding its usual meeting in the Temple a few evenings after the fire, and conversing on the calamity, which had been permitted to fall on one of the worthiest members of its body, when Mr. Peckitt entered the room with the lost and recovered Volume under his arm, and throwing it on the table, burst into a flood of tears, being unable for a few moments to give any other kind of utterance to his feelings. When restored to his self-possession, "There," said he, "the greatest treasure which I had in my house, is preserved in safety; and for the sake of that, I willingly submit to my great loss." He then gave the particulars, as above related. His library consisted of many thousand volumes in every branch of science, which had been accumulating for some years; besides a rare collection of mystical books, to which he was known to be very partial, before his acquaintance with the Writings of Swedenborg. But these latter had already considerably weakened his attachment to the mystic authors; and the loss which he now sustained by the fire, had the happy effect of weaning his mind still more from their abstruse and erroneous sentiments. The books consumed on this occasion could not have been less, it is said, than a full waggon-load.

What renders the preservation of this Manuscript Volume the

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\* Except being singed at one of the corners.—ED.

more remarkable, is the circumstance, that the 11th Chapter of the Revelation, which it contains, particularly treats of the Two Witnesses, (the Two Essentials of the New Church, viz., the *Doctrine concerning the Lord*, and the *Doctrine of Life*,) against whom the beasts ascending out of the bottomless pit made war, and whom for a time he overcame, and apparently destroyed; though afterwards they revived, and stood upon their feet; denoting that those Essentials, however opposed and rejected by men at their first publication, would hereafter be received and acknowledged in the Church. See the Memorable Relation, n. 531, of the *Apocalypse Revealed*. It is further stated in n. 543 of the same Work, that, while writing the Explication of the 12th Chapter of the Apocalypse, where the birth of the Male Child is treated of, by which is signified the first appearance of the *Heavenly Doctrine of the New Jerusalem*, the Author was beset by the spirits of the Dragon in the spiritual world, who endeavoured by all the means in their power to extinguish or destroy his writing. Their efforts, however, were unavailing, being frustrated by the Divine Providence of the Lord, which has been abundantly exemplified in the protection of his rising Church. The reader may also consult n. 711 of the *Apocalypse Explained*; and n. 312 of the *True Christian Religion*, where he will find a further account of the hostility of the spirits of the Dragon against the doctrines of the New Church.

I know not whether the preceding anecdote may be thought by the reader worthy of preservation. At any rate it can have no bad effect. It gives some countenance to the idea, that what are called *accidents* and *misfortunes* in the natural world, are brought about by the presence and sphere of spirits in the spiritual world, whose agency, when extended to nature, is directed and controuled by Infinite Wisdom and Goodness, according to the laws of divine permission. For if a sparrow cannot fall on the ground without our heavenly Father; if even the very hairs of our head are all numbered, Matt. x. 29, 30; in short, if nothing can happen by *chance*, every event, however casual or fortuitous it may appear, must have a certain *cause*, from which it derives its existence; and that cause must be ascribed to *spirit*, and not to *matter*, or the *accidental arrangement of matter*.

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The members of the Society, in their aggregate and individual capacity, being now supplied with a considerable stock of printed books, opened a correspondence, through the medium of their Printer, with booksellers and others in various parts of England, who were each furnished with a small assortment on sale or return. Advertisements were also from time to time inserted in the public papers, announcing the various works, as they passed through the press. Printed copies were likewise forwarded to

correspondents in Scotland, Ireland, France, Holland, Germany, Sweden, Denmark, Russia, Poland, North and South America, the West India Islands, the East Indies, and other distant parts of the globe.

About this time information was received of the existence of a Society of readers of the writings at Moscow, in Russia, which was begun in 1783 by two young gentlemen, who had been favoured with a sight of the treatise on *Heaven and Hell*, and who were so deeply interested in its contents, that they scarcely knew how to contain themselves on the occasion. They began reading it together one evening, and never rose from their seats till they had gone through the whole. Being astonished beyond measure, and at the same time gratified with the prospects laid before them of a state of being hereafter, of which they had till then not the slightest idea, worthy of being called an idea, they at once came to the resolution of endeavouring to spread among their friends and neighbours, according to the utmost of their ability, yet with a zeal tempered with prudence and discretion, the knowledge of those wonderful truths, which had so powerfully operated upon their own minds, and which they doubted not must produce similar effects upon the minds of others. Meetings were accordingly instituted for reading the writings; and though little was heard of them for some years afterwards, books were occasionally forwarded to them, when opportunities offered.

Among the various persons, in different parts of the world, with whom I now corresponded, in consequence of its being pretty generally known, that I was the Printer of Swedenborg's Writings, was an English gentleman at the Hague, William Gomm, Esq., Secretary to the British Ambassador at that place, and brother-in-law to the late Lord Malmesbury.\* He was a most zealous and cordial approver of the New Jerusalem doctrines, and took an active part in disseminating them in the higher circles of society. He translated into the French language such of the proceedings of our Society, as he thought were likely to interest foreigners in favour of the New Church; and wherever he met with opposition to the truth, or heard of reports injurious to the character and writings of Swedenborg, he exerted himself most strenuously in their defence, as will in part appear from the following Letter, which he addressed to me on a particular occasion.

*Extract of a LETTER from WILLIAM GOMM, Esq., at the Hague, to Mr. ROBERT HINDMARSH, of London, concerning a Report, that Baron Swedenborg had in his last moments retracted his Writings.*

"My dear Sir,

"I am now to trouble you upon an important and interesting subject to us both, and indeed to all real admirers of Baron Swedenborg.

\* See Servanté's Letters to Glen, in *The Monthly Observer* for 1857, p. 420 and note.  
—ED.

"A Mr. Vosman, (Keeper of the Prince of Orange's Museum, or Chamber of Natural Curiosities,) who was personally acquainted with the Baron, and who received a volume of his Writings, in which I have read these words in the Baron's own hand-writing, '*Dono miss. ab Autore*,' asserts in the most positive manner, that a Swedish Nobleman, (I think a Baron or Count *Rosenberg*, whom he had desired, upon his leaving him here in his way to London, to give him the most circumstantial and authentic account of what he could collect of Baron Swedenborg's behaviour in his last hours,) had informed him, (and he declares it in the most unreserved manner,) that he had been assured, 'that a few hours before his death, Baron Swedenborg had retracted all he had written.'

"I need not tell you how truly afflicting such a report is to all true recipients; nor (however improbable it seems to most of us) how very prejudicial it is to Baron Swedenborg's reputation. I therefore know you will think no pains a task, which you can possibly take to enable me to destroy what I take to be so palpable, as well as disingenuous and illiberal, a falsehood.

"Consult everybody you can think of, my dear friend, who is likely to be assistant in clearing it up. I shall use every endeavour in my power, in consequence of yours, to destroy this prejudice, if it be in our power; and therefore wish the lines you may favour me with, in answer to these, may be written apart from any other matter whatever, as I shall be able to make the better use of them in that shape.

"I need not say, I am sure, how anxious I shall be to receive them. Your zeal in so good a cause makes all further apology, I well know, entirely superfluous.

"I beg you will continue to believe me,

"Dear Sir, affectionately yours,

"WILLIAM GOMM."

"Hague, Oct. 14, 1785.

"P.S.—A part of the Swedish Nobleman's information is said to have come from the people of the house, where Baron Swedenborg lived and died. This being so near at hand, may possibly be cleared up by yourself, Dear Sir, (at least to the satisfaction of candid people,) by what you may be able to collect from these living witnesses, upon proper queries; as, Who visited the Baron in his last hours? What language did they speak with him in? What questions did they ask him? and, What do they recollect to have heard, at the time, of his answers? &c., &c."

As soon as I received this letter from Mr. Gomm, I called on my friend Mr. Thomas Wright, of the Poultry, Watchmaker to the King, and consulted with him on the measures most proper to be taken to meet the occasion; and we came to the resolution, in the first instance, of waiting upon Mr. Shearsmith, at his house in Great Bath Street, Cold Bath Fields, Clerkenwell, to ascertain from his own mouth the truth or falsehood of the report alluded to. Accordingly we immediately proceeded to Mr. Shearsmith's house, and, after stating to him the cause of our visit, requested that he would openly and candidly declare, whether to his knowledge or belief, there was any foundation in truth for the report in question. His answer was prompt and satisfactory: he assured us, in the most positive terms, and in a manner which bespoke the sincerity of his heart, that the report was altogether destitute of truth, and that it must have originated with, and proceeded from, some malicious person, whose enmity to Swedenborg's Writings had suggested such a falsehood. His wife, who was present, and who had constantly attended Swedenborg until the time of his decease, corroborated her husband's testimony; and they both freely offered to make an affidavit before a Magistrate, that the report, which had been raised and circulated to the prejudice of Swedenborg, was altogether false and groundless.



Satisfied with this information, and anxious to give it publicity in an authentic shape, Mr. Wright and I proceeded to the house of Mr. Prichard, a Proctor, in Doctor's Commons, who, on hearing the particulars, prepared an Affidavit in legal form, the contents of which were sworn to and signed by Mr. Shearsmith and his wife, on the 24th of November, 1785, before the Lord Mayor of London, whose name also was Thomas Wright, though no relation of my friend the Watchmaker. A copy of this Affidavit, together with a Letter inclosing the same, was then forwarded to Mr. Gomm, at the Hague; which were as follows.

*Copy of a LETTER from Mr. ROBERT HINDMARSH, of London, to WILLIAM GOMM, Esq., at the Hague.*

"Dear Sir,

"I am in possession of the most authentic proof of the falsehood of the report you mention to have gained credit in Holland, regarding Baron Swedenborg's having disowned or retracted his doctrines and communications, when he was drawing near his end. The persons, in whose house he lived, and where he died, upon being told this circumstance, freely offered, of their own accord, to take their oaths before a Magistrate, that the whole of the said report is totally void of foundation, to the best of their knowledge. You will see this accordingly confirmed by the inclosed document, sworn to in the presence of the Lord Mayor of this city, and of which you are at full liberty to make whatever use you may think proper, in order to destroy the influence of so malevolent an insinuation.

"Allow me to add here what I have further learnt from Mr. Springer, a Swedish gentleman residing here, and a very intimate friend, as you may have heard, of Baron Swedenborg's.

"When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating Minister of the Swedish Church. This person was known to be a professed enemy of Baron Swedenborg, and had set his face against his Writings: it was he that had raised and spread the false account of Baron Swedenborg's having been deprived of his senses. The Baron therefore declined taking the Sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Ferelius, who at that time was a reader of Baron Swedenborg's Writings, and is said to have continued to do so ever since, at Stockholm, where he is now living; and I have been assured, that on this occasion Baron Swedenborg expressly exhorted him 'to continue steadfast in the truth.'

"Mr. Mathesius is said to have become insane himself, a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the bounty of the King of Sweden.

"Mr. Springer further says, 'That a short time before his death, Baron Swedenborg had his spiritual or internal sight withdrawn from him, after having been favoured with it during so long a course of years: that he was under the greatest tribulation of mind on that account, calling out, 'O my God! hast thou then at last abandoned thy servant?' This seems to have been the last of his trials. He continued several days in that deplorable condition; but at length recovered his spiritual or internal sight. He was then comforted again, and became happy as before.'

"Mr. Springer received this assurance from Baron Swedenborg's own mouth: and what I write now is from an exact copy of part of a letter written by Mr. Springer himself.

"I remain, dear Sir, your's, &c.

"ROBERT HINDMARSH."

"London, Nov. 28, 1785."

*COPY of the AFFIDAVIT by RICHARD SHEARSMITH, and ELIZABETH his Wife, referred to in the preceding Letter.\**

"Richard Shearsmith, of Cold Bath Fields, London, Puckle Maker, and Elizabeth

\* This Affidavit has been strangely mutilated and misrepresented, first by the Editors of the *New Jerusalem Magazine*, published in 1790, p. 225, and since that time

Shearsmith, formerly Reynolds, his present wife, jointly and severally make oath and say, That the late Honourable Emanuel Swedenborg came to lodge a second time to his this deponent's house, No. 26, Cold Bath Fields aforesaid, in the month of July or August, one thousand seven hundred and seventy-one, and continued to lodge there until his death, which happened the twenty-ninth of March following. That a short time before Christmas, one thousand seven hundred and seventy-one, he had a paralytic stroke, which deprived him of his speech, and occasioned his lying in a lethargic state for three weeks and upwards, during the whole of which time he took no sustenance whatever, except a little tea without milk, and cold water occasionally; and once about two tea-spoonfuls of red currant jelly. That about the expiration of three weeks from the time he was so struck, he recovered his speech and health a little, and ate and drank toast, tea, and coffee, as usual. That from that time to the time of his death, he was visited but by a very few friends only, and always seemed unwilling to see company. That about a month before he died, he told this deponent, then Elizabeth Reynolds, spinster, who was then a servant to her fellow-deponent, and Mrs. Shearsmith her then mistress, that he should die on a particular day, which to the best of her recollection and belief happened on the day he had foretold. That about a fortnight or three weeks before he died, he received the sacrament in bed from the hands of a foreign clergyman, and enjoyed a sound mind, memory, and understanding, to the last hour of his life. That about five o'clock on Sunday, the twenty-ninth day of March, he asked her, this deponent, and her then mistress, who were sitting by his bed-side, what o'clock it was? and upon their answering him that it was about five o'clock, he replied, 'Dat be good, me tank you, God bless you,' or to that effect; and in about ten minutes after, he heaved a gentle sigh, and expired in the most tranquil manner. And these deponents jointly and severally on their oath declare, that to the best of their recollection and belief, no person whatever visited him either the day before, or the day on which he died. And these deponents positively declare, that they never did, either directly or indirectly, say or assert to any person or persons whatsoever, that the said Emanuel Swedenborg had a few hours before his death retracted or contradicted any part of his Writings, as hath been falsely reported; nor did they ever hear him, nor do they believe he ever did say a word that expressed or implied such an idea; nor were these deponents ever asked a question relative to that circumstance, by any person or persons whatsoever, until the twenty-second day of October last, when Mr. Thomas Wright, of the Poultry, London, Watchmaker, and Mr. Robert Hindmarsh, of Clerkenwell Close, Printer, called upon them to inquire into the truth or falsehood of such report, which these deponents then declared to them, and now again on their oaths declare, to be a false and groundless report.

" RICHARD SHEARSMITH.

The Mark of

X

" ELIZABETH SHEARSMITH."

" Sworn at the Guildhall, London,  
the 24th day of November, 1785,  
before me,  
" T. WRIGHT, Mayor." }

Mr. Gomm, on receipt of this affidavit, translated it into French, and caused it to be printed at the Hague; by which means the false report, that had gained credit there, was completely refuted, and the enemies of truth on this occasion were effectually silenced.

Besides the proof, above adduced, of the falsehood of the report of Swedenborg's having recanted his writings, another arises from the evidence of Count Hopken, who in a letter to General Tuxen, dated *Schenninge*, the 21st of May, 1773, expressly says,

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by almost all the writers, who have had occasion to quote it; although it was correctly printed in the *Magazine of Knowledge* for 1791, p. 300, from the original document, which is still in my possession.

"The late Swedenborg did not, on his death-bed, recant what he has written; of which I have particularly informed myself." This letter may be seen in the *Appendix* to the first *New Jerusalem Magazine*, p. 270. But indeed we have positive evidence, that so far from denying the truth of his writings, he did in his last days most solemnly confirm the whole of them. His intimate friend, the Rev. Thomas Hartley, visited him a few days before his death, and addressed him in the following manner: "In the name of God, in whose presence you are soon going to appear, and in the name of sacred friendship, declare to me, I beseech you, if all you have written is truth itself?" To this Swedenborg answered, "The doctrine I have set forth to the world is true; it has been revealed to me; and from and after the year 1780 it will spread very much." Mr. Benedict Chastanier, a French Surgeon, residing in London, adds to this testimony, that Mr. Hartley informed him in the year 1788, that "three or four days before Swedenborg's death he waited on him with Dr. Messiter, and in the Doctor's presence earnestly pressed him openly to declare whether all he had written was strictly true, or whether any part or parts thereof were to be excepted?" "I have written (answered Swedenborg with a degree of warmth) nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kinds as sins against him, and diligently searching his Sacred Word, which from beginning to end bears incontestible testimony to the truth of the doctrines I have delivered to the world." The truth of this account was afterwards repeatedly affirmed by Dr. Messiter, and cannot now be disputed. See the first *New Jerusalem Magazine*, p. 226.

With respect to Mathesius, who appears to have been a great enemy to the writings of Swedenborg, and the inventor of those false reports which were so injurious to the character of one of the best and wisest of men, I shall only add to what has been already stated, the remarks of the Rev. S. Noble, who, in his excellent *Appeal in Behalf of the Doctrines of the New Church*, 3rd edit., p. 243, observes as follows:—"We are by no means prone to assume the distribution of divine judgments; but it really is difficult to avoid thinking that we behold one here. All must allow it to be a remarkable coincidence, that the man who first imputed insanity to Swedenborg, and was the chief cause of its being believed by others, should himself have experienced the deplorable visitation; which happened, also, soon after he gave the information to Mr. Wesley. The *Abrege des Ouvrages d'Em. Swedenborg*, which was published at *Stockholm*, in 1788, states in the Preface, that Mathesius had become insane, and was then living in that state in that city. The same is affirmed in the *New Jerusalem Magazine*; one of the Editors of which

was Mr. C. B. Wadstrom\*, a Swedish gentleman of great respectability, well known for his efforts in the cause of the abolition of the slave trade, and who must have had ample means of knowing the fact. In a MS. minute, also, in my possession, of a conversation held by Mr. Provo, May 2nd, 1787, with Mr. Bergstrom, master of the King's Arms (Swedish) Hotel, in Well-close Square, the latter says as follows: 'Mr. Mathesius was an opponent of Swedenborg, and said that he was lunatic, &c.; but it is remarkable, that he went lunatic himself; which happened one day when he was in the Swedish Church, and about to preach. *I was there, and saw it.* He has been so ever since, and was sent back to Sweden, where he now is. This was about four years ago.' All the accounts agree: and thus evident it is, that into the pit, which this unhappy man digged for another, did he fall himself."

The Rev. Jacob Duché†, Chaplain to the Asylum for Female Orphans, in St. George's Fields, and one of the most eloquent and popular preachers in London, had for some time embraced the doctrines of the New Church, and in all his discourses from the pulpit gave evident proofs of his attachment to them, though at first with great caution lest it should be generally known, that his sentiments were opposed to the doctrines of the Established Church, of which he was an avowed member. To a new translation of the *Doctrine of Life*, made by one of the members of our Society, he was prevailed upon to write the Preface, which does credit both to his head and his heart.

As public worship had not as yet been established in the New Church, many of our friends attended his Ministry on the Sundays, and were highly delighted at the prospect, which they fondly hoped was opening to their view, of the introduction of the new doctrines gradually and insensibly into the service of the Church of England, by means of such able and pious preachers as Mr. Duché, and some others of the Clergy in different parts of the kingdom, who like him were now become receivers of the truth. But these hopes, after many years' experience, proved to be abortive. Several of these reverend divines, when it was known to their superiors in the Church, that they had embraced the doctrines contained in the Writings of Swedenborg, and were endeavouring to spread them among the people, were called to an account, and privately admonished on the subject. Others moved cautiously; and among these Mr. Duché is to be reckoned as one. He, however, afterwards opened his house at the Asylum

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\* Author of *An Essay on Colonization*, &c. See full title in the *Monthly Observer* for 1857, p. 418.—Ed.

† For an account of Mr. Duché, see *The Monthly Observer*, for 1857, p. 79. He was the author of two volumes of *Discourses*, published 1779, with Frontispieces from West, engraved by Sharp, in one of which is represented, a male and female angel. He died at Philadelphia in 1797.—Ed.

for a number of his friends to meet in, for conversation on the doctrines. These meetings continued for several years; and I have been present, when upwards of thirty persons, male and female, have spent the Sunday evening together in a truly delightful manner, receiving from his lips the most impressive lessons of instruction, and mutually interchanging sentiments of pure affection for the truth, and for one another.

In the year 1786 the Society was visited by a Polish Nobleman, under the assumed name of *Sutkowski*, though his real name was *Grabianka*. He said he came from a Society at Avignon, in France, of which he was a member. That Society, it appears, had been formed in the North of Europe, in the year 1779; some individuals of which professed to have received orders from heaven to go to the South. These were to be followed in due time by the rest, who, after being dispersed in different countries, and having passed through their appointed trials and difficulties, were to re-assemble in a given place, at a time fixed upon by the general body.

On what principle this Society was formed, or for what purpose the individuals belonging to it were separately to remove from one part of the Continent to another, we could not exactly learn. An air of mystery hung over the whole account given of this Society by the Count; and strong suspicions were entertained, that he came to England with the view of making proselytes to some peculiar tenets of his Society, which were to be unfolded when he perceived a disposition among us to receive, with implicit faith, whatever he had to communicate. In the mean time, being a man of great ability and most engaging manners, he wonderfully succeeded in gaining the good opinion of those with whom he conversed. In answer to questions respecting his Society, he assured us, that its members were actuated by a sincere desire to promote the happiness of mankind, by disseminating the truths of Christianity, and especially the principles of love and charity, among the professors of religion, of every denomination. Hearing of the establishment of our Society in London, and being desirous of opening a correspondence with us, they had commissioned him to visit us in a friendly way, to ascertain the number of individuals of which our Society consisted, their character, situation in life, and probable tendency of the measures adopted to form a religious Community in the Christian world, under the name of the New Jerusalem Church.

The Count attended all our meetings, joined in familiar conversation with each of us, and expressed the utmost satisfaction with all our proceedings. He appeared to be well acquainted with the leading doctrines of the New Church, and spoke in glowing terms of the personal character and the Writings of Swedenborg. At Mr. Duché's he was a frequent and welcome

visitor: his conversation was always interesting and animated: and when he communicated the religious sentiments and feelings of his Society, he seemed to speak the very language of the New Church. All were delighted with his company: all were anxious to shew him tokens of their affection and esteem. He was particularly desirous of *eating bread*, and *drinking wine*, (as if in commemoration of the Lord's Supper,) at each of our houses, or at least at the houses of those whom he esteemed the leading members of the Society; when, after this light repast, it was his custom to embrace each individual of the company present, and (after the manner of many foreigners) to give to each *three kisses*, first on the right cheek, then on the left, and lastly on the lips of the mouth. I have seen him administer this friendly salutation at different places, and on one occasion to more than thirty persons collected together, male and female, high and low, rich and poor, without discrimination; though in general he chose to take his *bread and wine* in the company of gentlemen only. I believe the ladies of the New Church, who were witnesses to, and sharers in, this display of spiritual affection and esteem, both to male and female, must have considered those days, when such scenes took place, to be *rare days* of the New Church indeed, very unlikely to occur again, at least in our times!

The Count Grabianka was also a man of observation. After having become familiar with many individuals of the Society, and remarked which of them acted the most prominent parts at the various meetings, which he attended, he distinguished *twelve* from the rest, and marked them, in his own mind, as resembling in character, person, or manner, the twelve apostles of the Lord. One he called *Peter*; another, *James*; a third, *John*; and so on with the rest. I do not exactly recollect all his assimilations; and if I did, I certainly would not be so rude and discourteous as to name which of us came in for the character and name of *Judas Iscariot*. But this I well remember, that my father, James Hindmarsh, was *Peter*, perhaps from his elderly and portly appearance, and a forehead that seemed to betoken courage and sincerity: Mr. George Adams, from his warm-hearted and generous nature, was well entitled to the appellation of *James*: and myself, probably from my juvenile aspect, being the youngest of the Society, he named *John*. Whether these, or any of the others, truly answered to the characters and names given them by this foreign Nobleman, or whether they did not, is of little consequence, and certainly cannot be known by any man living. The circumstance is mentioned only for its singularity, and as a mark whereby the character of the Polish Count himself may in some small degree be ascertained.

It was remarkable, that in almost all the meetings, which Count Grabianka attended, he gave us to understand, that he and his Society were in possession of some *grand secret*, which

he was not then at liberty to divulge, because the time proper for its disclosure *was not yet arrived*. But he assured us, that it was fast approaching; and he was in hopes, before he quitted England, of perceiving the state of our Society to be such, as to authorise him to open his mind fully to us upon the *unknown* subject. Many months passed away; and many minds were anxious to know all about this great secret, which, when revealed, was to do more for us, than we could possibly anticipate: but still *the time was not come*. It was to enlighten the understanding beyond all former discoveries of truth; not excepting even the writings of Swedenborg himself: it was to be the crown and summit of all mysteries; the key to all wisdom; and the perfection of all revelation. In short, it was in a manner to supersede all that was heretofore known, to eclipse all former dispensations, and to enrich the human mind with the last and best treasure of heaven.

"Well, what can this secret be?" said one. "I should like very much to know it," said another. "A fig for all your secrets," exclaimed a third: "I'll venture to prophesy, that, when it comes out, it will be found a mere hoax, a bagatelle, unworthy of the serious attention of a member of the New Church, who is already in possession of the pearl of great price, heaven's first and last best treasure, the knowledge of the Lord, of the internal sense of his Word, and of the great realities of another life. This is the secret most worthy of being known, hidden indeed from the ages that are past, but now happily revealed to all who have ears to hear it, and widely published to the world at large in the Writings of that great and ever-to-be honoured servant of the Lord, Emanuel Swedenborg; whose pages are open to the inspection of all, to the simple as well as the wise, to the unlearned as well as the learned, to the poor as well as the rich; and where the streams of living water from the divine fountain, the Holy Word itself, are continually flowing, to fertilize and enrich the heretofore dreary wastes of the Church, or of the human mind, which is the seat of the Church and of all true religion. What can we know of the Lord more, than that he is the only and everlasting God of heaven and earth, the Father, Son, and Holy Spirit, in one adorable person, the Creator, Redeemer, and Saviour of mankind, the Bridegroom and Husband of his Church, the Friend of sinners, and the Word made Flesh, dwelling in and amongst us, raising us continually nearer and nearer to himself, that we may enjoy the felicities of heaven and eternal life for ever and ever? Can any secret equal this, no longer now a secret, but a divine revelation and manifestation of mercy to all the inhabitants of the earth? I fear," continued this speaker, "that some imposition is attempted under the mask of friendship and a superior degree of illumination; some Jesuitical scheme of gaining proselytes to

a faith that shelters itself in mystery, seeing that the Count himself and the whole of his Society, still profess themselves to be members of the Church of Rome."

These fears and suspicions afterwards appeared to be too well-founded: for though the Count did not, during his stay in London, find himself at liberty to reveal his great secret to the Society as a body, the constant excuse for which being, *that the time was not yet arrived*—in other words, because the generality of us were too independent in spirit, and too well satisfied with the doctrines of the New Church, as contained in the writings of Swedenborg, to suffer ourselves to be duped by any Romish emissaries, yet to a few individuals he at length divulged it. And what can the reader surmise it to be? He has already heard, often enough, of the *great mystery*, which both Catholics and Protestants proclaim, as forming the first and most essential part of their respective creeds, namely—the existence of *Three Divine Persons in the Godhead*. But never, perhaps, till now, did he hear of this *Polish Mystery*—this *Grand Secret*, which leaves at a distance all other *Enigmas* which have hitherto been presented, not to the human understanding, but rather to the frailty of man's nature, and which it is impossible for any one but a Jesuit or rank enthusiast seriously to entertain. Long had we been expecting, according to promise, a disclosure of it from the Polish Count; and at last out it came, to the surprise and derision of many. It was no less than "That there are actually *Four Divine Persons in the Godhead*; the Virgin Mary, having, in consequence of giving birth to the Saviour Jesus Christ, been ultimately *Deified* herself, and associated with the other *Three Persons as an equal participator in Divinity!*"\*

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\* This absurd and impious opinion reminds me of a circumstance, which I will here relate. About the period when the Polish nobleman above alluded to, visited our Society, I accidentally fell in company with a person residing in Kingsland Road, near Shoreditch, whose religious (or rather *irreligious*) frenzy had induced him to believe, and to assert in the most positive terms, that there was *no God in the universe but man*; that *he himself was a God*, in common with others; and that though few men were aware of this their dignity and power, yet there was a *society* of such as professed themselves to be *Gods*, and he was one of their number. When I remonstrated with him on the wickedness and blasphemy of such a sentiment, as destructive of all rationality, and highly offensive to the true God, the Creator of heaven and earth, he the more strenuously insisted on his insane notion, contending, That if there were such a supreme and omnipotent God, as I and others supposed, he must be a *very cruel Being*: or why, said he did he place the sun in the firmament at such an immense distance from the earth, that the heat proceeding from it was incapable of yielding him any comfort or benefit? This cruelty, he said, had been sensibly felt by him that very morning; for taking an early walk about sun-rise, he said he had reason to complain of the severe cold, which a merciful God, if there be such a one, might easily have prevented, by placing the sun nearer to the earth. "Besides," continued he, "I am terrified and distracted every night in my dreams; and how could a kind and beneficent Being inflict such misery upon one who never offended him? I am therefore constrained to deny his existence, or else to conclude, that he delights in punishing and tormenting his creatures." To this I replied, that his own infirmity and sufferings ought at least to have convinced him, that he was himself *no God*; and that perhaps his disorderly state of life, while waking, might be the occasion of his alarm and distress while sleeping; and



After this the Society needed no further information or instruction from that quarter; being perfectly satisfied, that a very high degree of illumination of the understanding, discoverable on many occasions in the conversations of the Polish nobleman, is yet no security against a person's entertaining secret designs of making proselytes to an enormous faith, and thus withdrawing the simple-minded from the true and exclusive worship of the One Only Lord. If such was the secret purpose or end, for which the Count visited the Society of the New Church in London, he certainly did not succeed in his mission: for not an individual could be found among us so weak and so extremely besotted, as to give countenance for a moment to such a visionary, impious, and atrocious creed. *erroneous*

About the end of the year 1786, the Count, after taking a most affectionate leave of the Society assembled at Mr. Duché's, returned to France. In the course of a few months after, we received a letter from his Society, signed by himself and five others. This letter appeared to be written in a most excellent spirit, but contained some mysterious allusions to the formation of the society abroad, as if by supernatural means, and to the objects which it had in view. After all, whatever was the real character of the society in question, or of the individual members it comprised, it does not by any means appear, that they associated together on the sound principles of the New Church: and though the conversations of the Count, when in London, were highly interesting, and the letter to us after his departure, was couched in terms of uncommon friendship and affection, there was still something about the whole of their communications, which was not altogether satisfactory; and therefore no further correspondence was maintained between the Society at London and that of Avignon. But the reader shall judge for himself, on perusing the following:—

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that he would do well to humble himself, and pray to be delivered from his infatuation, before it was too late.

The case of this man somewhat resembles that of another, in the West of England, who, after fancying himself at one time to be *Adam*, and at another time *Jesus Christ*, at last declared himself to be *God Almighty!* Yet, on the appearance of some clouds gathering in the sky, being asked whether it would rain or not, he replied, like a simpleton as he was, "*Indeed I do not know!*" thus giving the lie to his own vain pretensions, and in an unguarded moment acknowledging his ignorance, so incompatible with the character he had previously assumed, of being *God Almighty*.

Both these cases may be regarded as actual confirmations in the natural world, of the account given by Emanuel Swedenborg of a scene witnessed by him in the spiritual world. Two devils ascended from below, and informed him, that they belonged to two different societies in hell,—one consisting of two hundred, in which all are styled *Emperors of Emperors, Kings of Kings, Dukes of Dukes, and Princes of Princes*; the other consisting of three hundred in number, who are all called *Gods*; but the devil, who was their spokesman on this occasion, called himself *God of Gods*. The whole relation is edifying, and shews the sad consequences of cherishing the love of dominion and pre-eminence, grounded either in self-love or in the love of the world, from which are generated the most dreadful phantasies and delusions, such as are above described. —See *True Christian Religion*, n. 661.—R. H.

*COPY of a LETTER from a SOCIETY in FRANCE, to the SOCIETY for promoting the  
HEAVENLY DOCTRINES of the NEW JERUSALEM, in LONDON.*

*" To the Children of the New Kingdom in London.*

" Very dear and well-beloved Brethren,

" After having returned the most sincere thanks to the Lord our God, that he hath been pleased to permit our very dear brother Count GRABIANKA (who was known to you by the name of SUTKOWSKI) to come amongst us—a circumstance that we have long desired—we hasten to join him in returning you the most sincere thanks for the civil and distinguished manner with which you treated him while he dwelt amongst you.

" We thank you equally for the inestimable present you made him of several of the works of Emanuel Swedenborg, to be delivered to our Society, as a pledge of the union, which the Lord is about to form between us. We have received them with transports of the most lively joy, and will take that care of them which they deserve, and also present them to the rest of our brethren, as the precious mark of your friendship for us.

" Long before we were acquainted with the writings of this author, Heaven had condescended to reveal to us the great truths which they contain, and to assure us in a very particular manner, that the voice of JESUS CHRIST descended into his heart, and endowed him with his knowledge. We know further, that his works contain, under the veil of the most simple diction, a depth and a sublimity, which puts them out of the reach of those who are not advanced in the spiritual life; and consequently that no one can flatter himself, that he can obtain the true sense of them, if he be not assisted by the light from above.

" To the representation, which our very dear brother GRABIANKA has given us of the desire of knowing the truth, which animates all the members of your Society; of the eagerness and ardour shewn by each of you in his researches after it; of the constant emulation which directs and supports you in this pious and holy study; he has added the particulars of what he had communicated to you relative to us. Though we are persuaded you have given an entire confidence to what he told you, we think it our duty to confirm his assertions.

" Yes, very dear brethren, there exists a society, which the Lord JESUS CHRIST has formed. It was in the year 1779, and in the North of Europe, that he was pleased in his mercy to lay the foundations thereof. Some of those who were first favoured by his choice, received afterwards orders to go to the South. Five of this number being reunited, expected for sometime past, their very dear brother GRABIANKA, who, notwithstanding his desire to be with them, has not been able to gratify it till now, because he has been obliged to pass through the thorny path pointed out to him by Heaven. The rest, who are dispersed in different countries, earnestly expect to obtain the same order. We know already, that one of them, who has nearly finished his first course, will very soon join us. The ensuing spring will bring back fifteen, and we expect many more brethren and sisters that we know will be called in the course of this year.

" The Spirit of God, which breathes in the souls of all men, selects indiscriminately from all nations. Those that the love of truth raises and directs constantly towards its sanctuary, by receiving continually the divine influences of this Holy Spirit, will no doubt contribute the most to constitute this new people of the Lord. Dear Englishmen, very dear and well-beloved brethren, if you knew the favours that Heaven already bestows upon many amongst you, how would your hearts be penetrated with holy joy! Happy nation! thou shalt tread falsehood under thy feet; and when the arms of truth have ascertained thy triumph, peace will take refuge in thy bosom, and thou shalt acquire immortal glory by placing thyself under the banners of JESUS CHRIST.

" The time not yet being arrived for mysteries to cease, we pass rapidly over this subject, in expectation of the moment of a complete manifestation. But in passing through the interval which will conduct us to this period, we will employ every moment to unite ourselves with you in heart and mind to adore the Lord, and through the aid of his Holy Spirit to practise every Christian virtue. In acting thus, we shall fulfil the orders, which Heaven has given us relative to you: and as we have received the same orders with respect to several other societies, who, like you, walk in the paths of CHRIST, we hasten to fulfil them also in obedience to the command. For the will of God is his Word, the Word of God is his powerful virtue, and his powerful virtue is the light of the world.

" Eight successive years (passed away in the obscurity and silence imposed upon the greater part amongst us) have at last brought us to this happy day, wherein we are to

open our hearts to our brethren, and draw from theirs that reciprocation of fraternal friendship, which we bear towards them in JESUS CHRIST. After this we hope, that in receiving from us these first ideas, you will desire to form one and the same soul with us, to praise, to bless, and to adore the Lord; and that your love towards him will make you ardently desire to be of the number of those that he shall deign to choose, to labour towards dissipating the thick darkness which covers the earth; to annihilate the fatal errors which keep the truth in captivity, by subjecting the minds of men thereto; to endeavour to bring back the wanderers from the broad roads of iniquity, and lead them into the paths of righteousness; in a word, to dispose them to receive revealed truths, and prepare the way for his new people. *For, very dear brethren, the angel that stands before the face of the Lamb, is already sent to sound his trumpet on the mountains of Babylon, and give notice to the nations that the God of heaven will soon come to the gates of the earth, to change the face of the world, and to manifest his power and glory.*

"We hope also that you will pray to the Lord for us, as we ask of him for you, the spiritual assistances we stand in need of, in order to serve him with fidelity; for the glory of God being the sole end, which we are to propose to ourselves in our labour, and the good of our brethren the fruit of it, we contribute to both while we mutually assist and support each other in the ways of JESUS CHRIST.

"Let us then unite our hearts to give glory to the Most High, who calls upon us; for if we hear him we shall understand him; and if we understand him we shall be blessed.

"Let us remain full of the love of our Lord; he will open to us the path of his mysteries; and this mighty God becoming our glory, will make us become his, and by him we shall live in him and for him.

"Prosperity, joy, happiness to those who desire to follow his Word, because they will become his children.

"May you, very dear brethren, be all of this number; we desire it most sincerely; and it is with these sentiments that we beg of you to accept the testimonies of the most fraternal affection and particular esteem, with which we are,

"Very dear and well-beloved Englishmen,

"Your brethren in JESUS CHRIST,

(Signed by Count) GRABIANKA,"

AND FIVE OTHERS.

Feb. 12, 1787.

Some time after the receipt of this letter, two individuals, William Bryan\*, of London, and John Wright, of Leeds, not members of our Society, but who had become acquainted with the circumstances above related, in consequence of Count Grabianka's visit to this country, and the publication of his letter to us after his return to France, came to the resolution of travelling on foot, (excepting the passage over the water) from London to Avignon, a distance of above 700 miles. This journey they undertook for the sole purpose of joining the Society in the last-mentioned place, and to obtain further information concerning the objects it had in view, as well as the mysteries or hidden secrets of which it professed to be in pos-

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\* Of Bryan's enthusiasm the reader may judge from the following anecdote. Walking with him one day in the streets of London, and conversing with him on the subject of some extraordinary powers to which he pretended, beyond those of his fellow-mortals, I desired him to state what these were; when he declared, that he was possessed of a faith sufficient to demolish and remove everything that opposed any obstacle to his wishes. "For example," said he, "were I now disposed to exert my faith, and the power inseparable from it, I could, with a single blast of wind from my mouth, overthrow the buildings on either side of the street, and scatter them in all directions." I smiled at the idea, and told him, I hoped he would have the goodness to keep his faith in check for a while, at least until I had an opportunity of securing a safe retreat from the possible danger. He consented to this, and we both walked on, he without blowing up the street by the intensity of his faith, and I without witnessing the dreadful effects of his vaunted power.—R. H.

session, by a direct revelation from heaven. Without pecuniary means sufficient to defray a third part of the expenses likely to be incurred by travelling even in the humble style of pedestrians, they started from London in high spirits, leaving their families behind them in nearly a destitute condition.

After arriving in France, their small stock of money was soon exhausted; unexpected privations and difficulties pressed upon them; and long before they reached the end of their journey, they had to beg their bread on the road by their miserable gestures and appearance, neither of them having the least knowledge of the language of the country in which they were travelling. At Paris they found a third person, (Mr. Boosie) who, on learning the nature of their expedition, readily agreed to accompany them. The latter, collecting what little property he could, made common stock of it; and without further delay, they all marched together from Paris, and after encountering many hardships, at length safely arrived at Avignon, the place of their destination.

Here they soon found the Society they were in search of; and they were received with a hearty welcome by the various members, to whom they were introduced. After a certain process of examination, probation, and injunction of secrecy, they were finally initiated into the mysteries of their order. Of what nature these mysteries were, may be collected from the following particulars, which transpired soon after the return of the travellers. It was given out, that the members of this Society had immediate communication with heaven; that at certain seasons they assembled at the top of a mountain, where an angel met and conversed with them; that this angel once presented each of them with a glass phial (cork and all) filled with a red liquid, which he told them was the dew of heaven, and which, if carried in their bosoms, would be a continual protection to them against enemies, and would moreover enable them at all times to perform miracles, provided they had sufficient faith in its virtues. On one occasion our travellers were most solemnly introduced to what was called *the actual and personal presence of the Lord*; which, it appears, was effected by the agency of a comely and majestic young man, arrayed in purple garments, seated on a kind of throne or chair of state, in an inner apartment decorated with heavenly emblems, who thus dared to *personate the Lord*, and was waiting to receive from these newly-initiated devotees that homage or worship, which is alone due from a creature to his adorable Creator.

That any number of Christians, in modern times, should be associated together with principles and practices like these, is indeed an extraordinary phenomenon; and perhaps can only be accounted for by tracing the existence of such a Society to some Jesuitical scheme and contrivance, to extend the dominion

of the Romish priesthood over the souls and bodies of men. For of all the institutions hitherto formed among professors of the Christian religion, none have united so much craft, wickedness, and lust of power, to the finest expressions of piety, humility, and disinterested love of their neighbour, as that known by the name of the *Society of Jesus*, the members of which are usually called *Jesuits*. Whether the Society at Avignon was, or was not, of the character suspected, is now of little consequence, as no result of any moment took place as the effect of the Polish Count's visit to England; nor did the correspondence, thus begun, appear necessary or even desirable to be continued. Some expressions and sentiments, contained in their letter to the London Society, have a very doubtful and suspicious look, notwithstanding the many endearing terms with which it abounds.

It is remarkable of the city of Avignon on the banks of the Rhone, that it was once the seat of 7 Popes in succession, viz., from 1308 to 1377, and dependent on them till it was united to France; that it contained 7 monasteries, 7 hospitals, 7 colleges, 7 palaces, 7 markets, and 7 gates; with a cathedral, very stately churches, and surrounding avenues of delightful appearance.

When the first vessel sailed with convicts from this country to Botany Bay, under the care of Governor Phillip, in 1787, Mr. John Lowes, a surgeon, who was employed by the government in that expedition, and with whom I was particularly intimate, was entrusted with a large assortment of books, as a present for the use of the new colony. As he was himself favourable to the writings, it was reasonable to expect that he would take care to distribute them in the most judicious manner, both among the officers, his companions, and among such of the crew and convicts as he might think most capable of profiting by them. I had reason afterwards to believe that he discharged the trust reposed in him with care and punctuality: for in a letter received from him after his arrival at Botany Bay, he informed me, that several of the officers approved of the writings, and cordially embraced their contents. But the clergyman, who was appointed chaplain to the expedition, and to the new colony, was much opposed to them, because they were not in agreement with the doctrines of the Established Church. My friend, however, succeeded in distributing them in such a way, as gave hopes of much future good. The wise man says, "Cast thy bread upon the waters; for thou shalt find it after many days." Eccles. xi. 1.

On another occasion I sent a small packet of the books to the Dey of Algiers, by an Algerine Captain who had been shipwrecked, and who applied to me in London for assistance to enable him to return to his own country. I interrogated this

man pretty closely concerning his misfortune at sea, as well as concerning the state of society in Algiers. He told me that English people were to be found there, and indeed men of almost all nations. I asked him whether he could have access to the Dey, and whether he would undertake to deliver a small parcel of books to him, if I entrusted them to his care. He answered, that, as captain of a vessel, he could without difficulty gain access to his Highness, and that he would faithfully deliver the books, or whatever else I might choose to send, into his own hands. I then gave him what little assistance I could, to increase the sum that had been contributed by other friends, to enable him to return home; and made up a small parcel of English books, which I charged him to deliver to the Dey himself. This opportunity I embraced, though with little hopes or expectation of a favourable result. Yet, as it was impossible to foresee the effects of such a venture, or into whose hands the books might ultimately fall, either at sea, or elsewhere, I committed them to the care of a Mahometan or avowed Infidel, and left the event to the Divine Providence.

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#### CHAP. IV.

WE now come to a most interesting part of our history,—the period when it was thought high time for the professors of the new doctrines to assume a more public character, than that which had hitherto marked their progress. The Society had not as yet separated themselves, as a religious body, from the other professors of Christianity, usually designated by the name of the Old Church, in contradistinction from that of the New Church; neither had they, as yet, made any efforts to establish public worship in agreement with their own adopted sentiments, and the great truths of revelation. Their labours were confined to the translation and publication of the writings of Emanuel Swedenborg; to weekly and other meetings for conversation, and to epistolary correspondence with those societies, both at home and abroad, which had already been formed, and with such individuals in all parts of the world, as were then known to have embraced the doctrines of the New Church. Great as were the benefits resulting from these measures, by extending the knowledge of the truth through the Press, and building up each other in the practical part of the purest religion that ever blessed the Christian world, there was still no public ensign lifted up among the nations, Isa. v. 26; the outcasts of Israel were not yet assembled, nor the dispersed

of Judah gathered from the four corners of the earth, Isa. xi. 12; neither was the flock of the Lord's people, like the precious stones of a crown, lifted up as an ensign upon his land, Zech. ix. 16; though their enemies roared in the midst of their congregations, and set up their ensigns for signs, casting fire into the sanctuary, defiling the dwelling-place of the Lord's most holy Name, and burning up all the synagogues of God in the land, Ps. lxxiv. 4, 7, 8.

It became, therefore, a subject of deep concern, with those who considered the state and quality of the public worship generally practised in the Christian world, to witness, in the various Churches of the land, the awful defection of charity and faith, the entire perversion of the genuine sense of the Holy Word, and the destruction of all true knowledge of the One proper Object of worship,—the Lord God and Saviour Jesus Christ. It was clearly perceived, that the idea of a Trinity of Gods had pervaded the whole Church, and subverted it from its very foundation; that the Divine Being, who is Essentially and Personally One, was divided into Three distinct Persons, each of whom "*singly and by himself*," that is to say, *separately from the others*, is declared to be God and Lord, which is as plain and palpable an acknowledgment of Three Gods and Three Lords, as if it were expressly said, "THERE ARE THREE GODS AND THREE LORDS!" It was further considered, that these Three Divine Persons, particularly the two first of them, are described sometimes of one mind and disposition, and at other times as of contrary dispositions; the First Divine Person, or Father, being naturally vindictive, yet after much difficulty, suffering himself to be appeased by the sight of blood drawn from an innocent Victim; the Second Person, or Son, being in his own nature merciful, and therefore offering himself as that innocent Victim, in the room of wicked and ungrateful criminals, who are thus screened from the Divine vengeance due to their sins, if they will but *believe* in such a scheme being adopted for their salvation; and the Third Person, or Holy Ghost, being in the above respects altogether neutral, yet ready on all occasions to execute the designs and purposes of the other two, as soon as ever they are agreed upon. It is also the prevailing custom among the professors of Christianity, not only to divide their God into Three distinct Intelligences, but in their acts of public and private worship, to address one of them only, that is, the First in order of nomination, for the sake of the Second, or in consideration of the sufferings, death, and merits of the latter: and rarely, if ever, do they implore the forgiveness of sins, or what is the same thing, the removal of evils, purely for the sake of mercy, or by virtue of that infinite goodness and loving kindness, which constitutes the very nature of the Divine Being.

Strange and unreasonable as these notions may appear to a

sober and reflecting mind, free from the prejudices of education, or of a party spirit, they are yet, alas! too generally entertained, both by Churchmen and Dissenters. Where, for an example, could be found, at the time alluded to, a single Church, or a single congregation in any one of the places of public worship throughout the Christian world, that professedly worshiped the Lord JESUS CHRIST, as the Supreme and Only God of heaven and earth? addressing all their prayers, praises, and thank-givings, to Him, and Him Alone, as including in his own Divine Person all that is meant in the Scriptures by the terms, Father, Son, and Holy Spirit? and not marring, distorting, and confounding the worship by some ambidextrous slip or error of judgment, thought, or speech? Nay, where could be found a single individual—out of the Societies of the New Church, or uninstructed by the writings of Emanuel Swedenborg—who had attained to this great truth, and could rationally and intelligibly explain the real nature of the Divine Trinity in Unity of Person as well as Essence? at the same time drawing all his proofs from the Holy Volume of Inspiration, which, though it lay open to the inspection of every man's natural eye and understanding, was still to all intents and purposes a *Sealed Book*, which neither the learned nor the unlearned could read and expound? Isa. xxix. 11, 12. It does not appear, from any testimony hitherto brought forward either in public or in private, that any one such individual was to be found throughout the whole of the Christian world. What then was to be done in a case so truly alarming and deplorable? Were we to continue inert, like sluggards, with "lamps burning in a secret place, or under a bushel?" Luke xi. 33. The Lord says in the Gospel, "A city that is set on a hill, cannot be hid," Matt. v. 14.

Now the New Jerusalem is such a city; a city of truth, which cannot—must not remain concealed from the eyes of mankind. The prophet, also, contemplating in distant prospect, the arrival of this happy day, exclaims,—“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth,” Isa. lxii. 1; and again, “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven,” ver. 16. The fact is, that the state of the professing or nominal Church was such, that it became necessary to raise a new standard, to which the people might flock; and that standard could be no other than “a Rod out of the Stem of Jesse, yea, the Root of Jesse itself,” Isa. xi. 1, 10; “the Man, whose name is the Branch;” Zech. vi. 12; “the Righteous Branch,” Jer. xxiii. 5; “Jehovah our Righteousness,” ver. 6; “the Word of God,” Rev. xix. 13; “King of Kings, and Lord of Lords,” ver. 16; “the Alpha and the Omega, the Beginning and the End, the First and the Last,



who Is, and who Was, and who Is to Come—the Almighty,” Rev. xxii. 13; chap. i. 8; and, to take the sum of all prophecy and all revelation, the Lord and Saviour JESUS CHRIST in his Divine Humanity, “to whom all power is given in heaven and on earth,” Matt. xxviii. 18. This standard was erected in the city of London, and the public worship of the One True God was announced, as soon as a suitable place for the purpose could be procured. In the meantime the following steps were taken by those, who were convinced in their hearts, that “the time to favour Zion, yea, the set time, was come,” Ps. cii. 13.

The Society having now continued its meetings in the Temple, from 1783 to 1787, during which time the doctrines of the New Church were very extensively made known in the kingdom, and in other parts of the world, by printing, publishing, and circulating the writings of Emanuel Swedenborg; and various other Societies having been formed in different places for reading and conversation, but hitherto without the hope or expectation of seeing public worship established among them, in agreement with those doctrines; several of the London members of the Church came to the resolution of bringing forward in the Society a distinct proposition for taking and opening a place of worship. For it had been found, after a trial of several years, that the progress of the Church, in procuring actual recipients of the doctrines, by merely publishing the works, and by holding meetings for reading and conversation, was comparatively very partial and limited in its extent. And it was thought, that the promise and hope of increase to the Church attached more to the *hearing of the Word preached*, than to the *reading of comments upon it*, or to any *private explanations that may be given of it*, however edifying they may be to those who have already embraced the new doctrines. This was gathered from the following passages, which contain the injunctions of the Lord, both to his ministers and to his people; and it was afterwards confirmed by the success, which attended obedience to those injunctions.

*First.* To his ministers: “Go ye into all the world, and *preach* the gospel to every creature,” Mark xvi. 15. “Arise, go unto Nineveh, that great city, and *preach* unto it the *preaching* that I bid thee,” Jonah iii. 2. “Jesus commanded his twelve apostles, saying, Go to the lost sheep of the house of Israel. And as ye go, *preach*, saying, The kingdom of heaven is at hand,” Matt. x. 5 to 7. “What I tell you in darkness, that *speak* ye in light: and what ye hear in the ear, that *preach* ye upon the house-tops,” ver. 27. “Jesus said to the man, who was desirous of burying his father, Let the dead bury their dead: but go thou, and *preach* the kingdom of God,” Luke ix. 60.

*Secondly.* To his people: “*Hear* the Word of the Lord, O ye women, and let your *ears* receive the word of his mouth,” Jer. ix. 20. “Incline your *ear*, and come unto me: *hear*, and your

soul shall live," Isa. iv. 3. "Come and *hear*, all ye that fear God, and I will declare what he hath done for my soul," Ps. lxxvi. 16. "Give *ear*, O my people, to my law: incline your *ears* to the words of my mouth," Ps. lxxviii. 1. "He that hath *ears* to *hear*, let him *hear*," Matt. xi. 15. "And when he had called all the people unto him, he said unto them, *Hearken* unto me, every one of you, and understand," Mark vii. 14. "Jesus said unto his disciples, Let these things sink deep into your *ears*," Luke ix. 44. "If they *hear* not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke xvi. 31. "Verily, verily, I say unto you, He that *heareth* my word, and believeth on him that sent me, hath everlasting life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall *hear* the voice of the Son of God; and they that *hear* shall live," John v. 24, 25.

When the proposition for opening a place of worship was regularly submitted to the Society, which was at a meeting held in New Court, Middle Temple, on Thursday the 19th of April, 1787, it was negatived by a small majority, on the ground that the proper time for separating from the Old Establishments was not yet arrived. A few individuals of the Society, however, thought otherwise; conceiving, that whenever the human mind is in a fit and prepared state for the full reception of unadulterated goodness and truth, and free from the shackles of a blind faith, imposed upon it by "the precepts of men," rather than by the Word of God, then is the proper time for withdrawing from a fallen Church, and for adopting a worship more consistent with the principles of genuine Christianity, than that either of the Established Church, or of Dissenters. Finding that the Society, as then constituted, was not disposed for any change, those of the members, who were desirous of having a new order of worship, united themselves expressly for that purpose, yet without discontinuing the usual meetings with the rest of their brethren in the Temple. For though in the article of separate worship they could not all see alike, they were still united in affection and friendship; having one great object in view, in common with each other, namely, to spread the heavenly doctrines of the New Jerusalem as extensively as their means would permit, by printing and publishing. While, therefore, a part of the general body resolved themselves into a *new Society* for promoting the establishment of an External Church, in agreement with the truths of the Internal Church, which, it was humbly presumed, had already begun to be formed in the hearts and lives of many, all were actuated by the same zeal, as before, in favour of the common cause.

It was about this time that the Rev. J. Clowes, M.A., Rector of St. John's, Manchester, hearing of our design to form a separate community for the establishment of public worship on the prin-

ciples of the New Jerusalem alone, without any mixture with those of the old establishments, came to London for the express purpose of dissuading us from the proposed measure. With the purest intentions in the world, and doubtless actuated with the most sincere desire of promoting the interests of the New Church, according to the best of his judgment, he earnestly intreated us to remain in our former religious connections, and not to think of deserting the authorized worship of the country. He thought it probable, that sooner or later the bishops and other dignitaries of the Church of England would be disposed to revise their Liturgy, and make it conformable to the truths of the new dispensation\*; and he considered, that no others had any right whatever to interfere in the matter. A separation, he thought, might at some future period be found necessary, if no such reform, as that which he contemplated, should be likely to take place. In the mean time he recommended us to wait with patience until the doctrines of the New Church shall have gained a more extensive reception in the hearts of the people; to cultivate the principle of charity† towards others, rather than aim at the introduction of new forms and creeds; and leave to those, who had the proper authority, to make alterations in the articles of faith, and in the ceremonies of public worship.

We heard these observations and recommendations with the greatest deference and respect to the character of Mr. Clowes, whose services in the Church, together with his pious and amiable conduct in life, had gained the esteem and affection of all who knew him. But in a cause of so much importance, as that of the promulgation of the heavenly doctrines of the New Jerusalem, in a way too which appeared to have the sanction of the Divine Word, as well as of the writings of Emanuel Swedenborg, we did not think ourselves justifiable in deviating from our avowed purpose, but were determined, through divine assistance, to proceed in the course, which our own consciences dictated as the wisest, the best, and the most expedient, that could be adopted at the time. And it is highly satisfactory to reflect, after many years' experience of the good effects produced by the

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\* After a period of about seventy years, a revision of the Church of England Liturgy is beginning to be talked of, not because "the Bishops and other dignitaries" have been "disposed" to do it, but because the intelligence of the laity, and the general advance of the human mind, have rendered it necessary. Any doctrinal alteration is not, however, contemplated.—ED.

† At one of the meetings held in the Temple, during the time that we were favoured with the company of Mr. Clowes, the Rev. Dr. Twycross, a clergyman of the Church of England was introduced by me as a visitor; and he, observing the great stress which Mr. Clowes deservedly laid upon *charity*, in preference to all those perceptions of truth which come under the general denomination of *faith*, remarked to me afterwards, that it appeared to him as if Mr. Clowes had only "*one string to his fiddle*," and that he could sound no other note than "*the cuckoo note, charity, charity*." This being related to the Society at their next meeting, it was pertinently remarked by one of our members, Mr. George Keen, in reply, That if the sound of the *cuckoo* were indeed heard in our land, it was certainly a *sign of spring*!

efforts of a few individuals, associated to give publicity to the new doctrines by preaching them in an open and unreserved manner, that many thousands have been brought to the knowledge of the truth, who otherwise might still have remained in the darkness of error, and the mazes of superstition.

The first regular meeting of our new Society, as a separate body from the Old Church, was held on the 7th of May, 1787; when, after mature deliberation, it was unanimously Resolved, that, on the first opportunity that might offer, a suitable chapel, situate in some convenient part of the town, should be engaged for the use of the Society.\* Places of worship, however, being generally occupied in the metropolis, it was sometime before one could be procured. In the mean time our little Society, thus newly formed, held their weekly meetings at each other's houses, particularly at Mr. Thomas Willdon's, in Tooley Street, Southwark, at the foot of London Bridge; also at the house of Mr. Thomas Wright, Watchmaker to the King, No. 6, Poultry; and afterwards at the house of Mr. John Willdon, No. 8, Snow Hill. A Select Meeting was likewise formed, consisting of those persons most anxious to bring forward the New Church in its

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\* A Committee was also appointed to frame rules and regulations for the government of the Society; and at a meeting held 2nd July, 1787, they were presented and adopted. As these were the first rules and regulations ever framed for the use of a Society of the New Jerusalem Church, it may be well to preserve them. They were as follows:—

"1. The design of this Society is, to the utmost of their power, by the Divine Mercy of the Lord, to promote the knowledge and practice of the Doctrines contained in the Theological Writings of the Honourable Emanuel Swedenborg, by meeting together as often as convenient to read and converse on the said Writings, in order thereby to become more and more acquainted with the spiritual sense of the Holy Word.

"2. That the Society shall consist of a President, Treasurer, and Secretary, and an unlimited number of male and female readers of the said Writings, and believers in the Doctrines therein contained, and who will declare themselves to be such on their admission.

"3. That the Officers of this Society, viz, the President, Treasurer, and Secretary, shall be annually elected in the first month of every New Year by ballot, and the choice determined by a majority of votes.

"4. The business of the President is to preserve good order, and freedom of conversation in the Society.

"5. The Treasurer is to keep an account of all monies received and paid by him on the Society's account, and at the end of every year, or oftener, if required, to produce the same, and pay the balance, if any, into the hands of the Treasurer elect.

"6. The business of the Secretary is to make minutes of all the transactions of the Society, and of all monies paid into the Treasurer's hands, as a check upon his accounts, in a book to be provided for the purpose.

"7. That every person desirous of becoming a Member of this Society, shall first be proposed by a Member, and duly seconded, at a Monthly Meeting for business, and elected unanimously by ballot, at a subsequent meeting.

"8. The expenses attending the Meetings of the Society to be defrayed by voluntary subscriptions

"9. That all business relating to the temporal concerns of the Society, shall be transacted at a Monthly Meeting to be held for that purpose on the first Monday in every month.

"10. That all resolutions which shall be carried by a majority of votes, except for the admission of Members, which must be unanimous, shall be equally binding with these laws while they remain unrescinded."—ED.

ultimate and external form, and who could conveniently attend its primitive institution. A Preparatory Meeting was appointed to be held by these, on the Sunday preceding the day which was fixed upon for the formal and solemn commencement of the New Church in its external form; and an entry was made in the Society's Book, recording the transactions of that day, of which the following is a copy:—

"A Select Meeting of the Members of the New Church—Sunday, July 29th, 1787, at Mr. Wright's, No. 6, Poultry.

"At a Meeting held this day by appointment, present as follows:—

Mr. JAMES GLEN,	Mr. ROBERT BRANT,	Mr. GEORGE ROBINSON,
Mr. JOHN AUGUSTUS TULK,	Mr. JOHN WILLDON,	Mr. SAMUEL BEMBRIDGE,
Mr. THOMAS WRIGHT,	Mr. THOMAS WILLDON,	Mr. ROBERT HINDMARSH.
Mrs. MARGARET PARKER,	Mr. ISAAC BRAND,	
Miss JANE GRANT,	Mr. JAMES RATNER,	

"After being assembled, the Lord's Prayer was read, and No. 625 of the *Universal Theology*, being the Glorification of the New Heavens for the Lord's Second Advent.

"A Paper drawn up by Mr. Glen, containing general principles of the New Church, was also read, and with some alterations and additions unanimously approved of. It is as follows:

#### "FOUR PRINCIPLES OF THE DOCTRINE OF INFLUX.

- "1. There are two distinct Worlds, the Spiritual and the Natural.
- "2. The Spiritual World produces the Natural World by Influx.
- "3. In consequence of this Influx, every Object in Nature corresponds with its Spiritual cause.
- "4. This Correspondence, by means of Influx, is essential to the Existence of both Worlds.

#### "FOUR THEOLOGICAL PARALLELS.

- "1. God Omnipotent in his Divine Humanity, in the year 1757, began and accomplished a Last Judgment in the Spiritual World, and thereby formed New Heavens.
- "2. From these New Heavens a New Church will descend, must descend, on this earth, according to the eternal and immutable Laws of Influx.
- "3. This New Church will be an exact Corresponding Representation of the New Heavens.
- "4. This Correspondence, by Influx, between the New Heavens and the New Church, is essential to the Existence of both.

#### "OBSERVATIONS ADDED.

- "1. The Truths of the New Church are *alone* contained in the Word, and the Theological Writings of Emanuel Swedenborg.
- "2. The Doctrine of Correspondence, being the Knowledge of the Order of Influx, as proceeding from the Divine Humanity, is essential to the Understanding of the Word.
- "3. The earnest and hearty Rejection of the Doctrines and Forms of the Old Church, must precede the full Reception of the Influx of Wisdom and Love from the Divine Humanity, through the New Heavens, into the New Church.
- "4. The full Reception of the glorious Truths of the New Church, as revealed by Swedenborg, is essential to constitute a Member of the New Church on earth, and thereby to admit him into an immediate Conjunction with the Lord, and Consociation with the Angels of the New Heavens.
- "5. Introduction into the New Church is solely through the Spiritual Correspondent, *Baptism*, performed in that Church.
- "6. Conjunction with the Lord, and Consociation with the Angels of the New Heavens, are effected by the *Holy Supper* taken in the *New Church*, according to its Heavenly and Divine Correspondences.

"This Society admits the propriety of Baptising into the New Church, and also of Receiving the Holy Supper.

"The Form of Baptism to be by reading the Faith of the New Heaven and New

Church in its Universal and Particular Form, from the *Universal Theology*, No. 2, &c. And the Person to be Baptised must declare his Belief therein. Then to Baptise him in the Name of the Father, the Son, and the Holy Ghost.

"The Form of the Holy Supper to be thus:—All to sit at the Table. Read the last part of No. 703, *Universal Theology*, concerning the Lord's Doctrine.—One person (chosen by Lot) to break the Bread, and bless it by repeating the Lord's Prayer, and reading the first part of the *Institution* respecting the Bread. (*Universal Theology*, No. 703.)—Then every one to take the Bread, and eat.—Again, the chosen person to take the Wine in a Cup, and give Thanks by again repeating the Lord's Prayer, and concluding the Institution.—Then every one to drink thereof."

The Society, having thus made solemn preparation for what they conceived to be an event of great importance and interest to all who should thereafter be admitted as actual and visible members of the Lord's New Church on earth, proceeded to appoint a day for carrying their intentions into effect; and at the *particular request* of Mr. James Glen, who was much respected by all the members of the Society, Tuesday, the 31st of July, was fixed upon for that purpose. The proceedings of that day, as entered in the Society's Book, are thus recorded:—

"Tuesday Evening, Six o'clock, July 31, 1787. No. 6, in the Poultry, at Mr. Wright's.

"A meeting of the following persons was this day held, for the purpose of forming, by the Divine Mercy of the Lord, the New Church upon earth, signified in the Revelation by the New Jerusalem descending from [God out of] heaven.

"MR. JAMES GLEN,	MR. GEORGE ROBINSON,	MR. ROBERT HINDMARSH,
MR. JOHN AUGUSTUS TULK,	MR. THOMAS WILLDON,	MR. JAMES RAYNER,
MR. THOMAS WRIGHT,	MR. JOHN WILLDON,	MR. ISAAC BRAND,
MR. JAMES HINDMARSH,	MR. SAMUEL BEMBRIDGE,	MR. SAMUEL HANDS,
Mrs. MARGARET PARKER,	MR. ROBERT BRANT.	MR. GEORGE WRIGHT.
Miss JANE GRANT,		

"The meeting was begun with the Lord's Prayer.—It was determined by Lot, that Mr. JAMES HINDMARSH should officiate in the room of a Priest, in blessing the Bread and Wine for the Holy Supper, according to the Form prescribed at the last meeting; which Sacrament was to be considered as the Sign and Seal of the Formation of the New Church. The Holy Supper was received by the Eleven first persons in the preceding List, all sitting round the Table. Behind them stood the five last, who were desirous of being Baptised into the Faith of the New Church. After the former had taken the Holy Supper, ROBERT HINDMARSH was called; and the Faith of the New Heaven and New Church, from Emanuel Swedenborg's *Universal Theology*, being read to him, he was questioned whether he firmly believed the same, and was desirous of being Baptised into that Faith. On his answering in the affirmative, he was marked with the sign of the Cross on his Forehead and Breast, and Baptised in the name of the Father, and of the Son, and of the Holy Ghost.

"GEORGE WRIGHT, ISAAC BRAND, SAMUEL HANDS, and JAMES RAYNER, being then called together, the Faith of the New Heaven and New Church was again read to them; and upon each declaring his belief therein, and desire of being Baptised, they were each likewise Baptised in the name of the Father, and of the Son, and of the Holy Ghost.

"After this the Glorification for the Lord's Second Advent was read from the *Universal Theology*, n. 625; and the ceremony concluded with the Lord's Prayer, and a Prayer for the King and Royal Family, &c., with the Benediction at the end of the Revelation, 'The Grace of our Lord Jesus Christ be with you all. Amen.'

Such was the commencement of the New Church in its External and Visible Form, in the city of London; which latter place, in one point of view, that is, in a good sense, in reference to the best of the Protestants, may be considered as the *Medi-tullium* or centre of all the Reformed Churches; and in another point of view, that is, in an opposite sense, in reference to their denial of the two essentials of the New Church, may be con-

sidered as "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," Rev. xi. 8; and from the hostility to be expected from many of the English Church, may be further considered as the very place alluded to in the Revelation, chap. xvi. 16, and called in the Hebrew tongue *Armageddon*.

Great care was taken, that all the proceedings of the Society should be conducted in the most orderly manner. Due regard was paid to the solemnity of the occasion, and to the high character given in the book of Revelation to the New Jerusalem dispensation. For we had confidence in the divine promises, and firmly believed, that the Church, now begun in much weakness and imperfection, is yet destined to become, in the Lord's appointed time, the Crown and Glory of all the Churches that have heretofore existed on this earthly globe. We therefore did what we conceived to be a duty imposed upon us, as the first Society in the known world, that was disposed to bring into ultimate effect the true worship of the Lord, which, beginning in the internal affections and perceptions of the mind, descends into the externals of the body, where it is, like the Word itself, in its fulness, in its sanctity, and in its power.

The Society still continued its weekly meetings in the Middle Temple, and at one of the friend's houses on Sunday and other evenings\*, until a place of worship offered in Great East Cheap, (the same that was formerly lectured in by the celebrated Dr. Gill,) which was immediately hired at the rent of £30 per annum. We had now to look out for a minister, capable of teaching the new doctrines, and of defending them, in a public manner, from the Pulpit; and all eyes were directed to one of the Society, who had for many years been in the habit of preaching among the people called Methodists, with great reputation to himself, and benefit to the congregations which he addressed. This was no other than my own father, Mr. JAMES HINDMARSH, formerly Writing Master at the Methodist Seminary, called Kingswood School, near Bristol; and afterwards an Itinerant Preacher in Mr. Wesley's Connexion.

His reception of the doctrines of the New Church had been attended with great difficulty at first, arising, no doubt, from a conscientious belief, entertained for many years of his life, that the principles of Methodism were those of the true Christian religion, from which he was determined never to swerve, except on the fullest conviction that they were not founded on the truth. Although he often conversed with me, his son, on the extraordinary character of the Writings of Swedenborg, which he knew I had embraced with my whole heart and understand-

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\* The Society left their rooms on the 5th November, 1787.—ED.

ing, yet for several years he rather opposed than favoured them, fearing they might in the end prove no better than the dreams of imagination, and consequently detrimental to my spiritual state. He approved, indeed, of the doctrine of the Divine Trinity in the Person of the Lord, as taught by Swedenborg, and some of the other essential truths of the New Church, which had respect to purity and integrity of life: but he still clung to the doctrine of the Atonement, even as it is vulgarly understood. He did not perceive, that such an idea as that of One Divine Being requiring satisfaction, and atonement for sin, of another Divine Being, like to himself in respect to his Divine nature, but totally unlike him in respect to the feelings of vindictive justice, was in itself a direct breach of the Divine Unity, which admits of no contradictory feelings, passions, or attributes of any description. Thus, like many others, who partially embrace the truth, he for a time maintained two opposing propositions, the one of which naturally tended to destroy the effect of the other.

At length, after visiting our Society meetings in the Temple, with which he appeared to be highly delighted, and again reading and digesting the writings of Swedenborg, particularly the work entitled, *True Christian Religion, containing the Universal Theology of the New Church*, he became, about the year 1785, a complete convert to the doctrines; his former doubts were entirely removed; and the path was opened to his view, that led at once into the New Jerusalem.

The Society, having known Mr. James Hindmarsh for a considerable time, and being well satisfied with his character and abilities, now requested, that he would become their Minister, and officiate in that capacity, as soon as their place of worship should have undergone the necessary repairs, and be ready for opening. To this request he assented, assuring them that it was his desire to promote the heavenly doctrines according to the utmost of his ability, without the hope or expectation of any other reward, than that of seeing the actual establishment of the Church, and rejoicing with them in its prosperity and happiness.

It now became necessary to prepare a Form of Worship for the use of the New Church, in the new place, which the Society was about to occupy. This was immediately done, and printed under the title of *The Order of Worship for the New Church, signified by the New Jerusalem in the Revelation, &c.* This little Manual of devotion was instrumental in drawing the attention of the public to the new doctrines, which were embodied in it; and had the good effect of giving, in a very small compass, satisfactory information concerning the religious principles of the members of the New Jerusalem Church.

The day of opening the chapel was fixed for Sunday, the 27th of January, 1788; and accordingly on that day Divine Service



was performed therein, and a Sermon preached by Mr. JAMES HINDMARSH, to a very crowded audience, in defence and recommendation of the new doctrines. His text was "Praise ye the Lord," Ps. cl. 6. Mr. ISAAC HAWKINS read the Prayers for that day; and Mr. ROBERT BRANT preached in the afternoon. In the evening a reading-meeting was held by the Society. Thus it appears, that Mr. JAMES HINDMARSH was the first appointed Minister of the New Church in England, and probably in the world, being called to that office by the first Society that associated together for the avowed purpose of instituting public worship therein, and proclaiming to the world, by discourses from the pulpit, the glorious truths of the New Jerusalem.\* This office he continued to hold for several years; obtaining no other reward for his labours, than the respect and thanks of his congregation, and the high satisfaction of seeing, that the great cause in which he had embarked was a growing cause, not likely to be eventually frustrated, however it may for a time be impeded by the oppositions of ignorance and superstition, but giving promise of the most complete success in the future progress of its career. He was occasionally assisted by various other Ministers, whom the wants of the Church had called to the exercise of public speaking.

As the law then stood, a stamp duty was payable to Government on the registry of burials, marriages, births, and christenings, among Dissenters, as well as in the Established Church; and as it was the intention of the Society to keep a regular entry of all our Baptisms from the commencement of the Church in July, 1787, it was found necessary to procure a Licence for that purpose from His Majesty's Commissioners for managing the Stamp Duties. Being Secretary of the Society, and personally responsible for the rent of the chapel while it continued in our possession, I made application at the Stamp Office, in Somerset House, for the requisite Licence, and obtained the same in due form, of which the following is a copy:—

"We, His Majesty's Commissioners appointed to manage the Duties charged on stamped vellum, parchment, and paper, do, in pursuance of the power vested in us, hereby give and signify unto ROBERT HINDMARSH, of Clerkenwell, Printer, in the county of Middlesex, our Licence and Authority to enter and write, or cause to be entered and written, in the Register Book or Books of the New Jerusalem Church, in Great East Cheap, in the City of London, all Entries of any Burial, Marriage, Birth, or Christening, without any Stamps or Marks affixed thereto, or thereupon; subject nevertheless to the payment of the Duty imposed thereon, by an Act entitled, 'An Act for granting to His Majesty a stamp Duty on the Registry of Burials, Marriages, Births, and Christenings;' and also, 'An Act to extend the Provisions of an Act made in the Twenty-third Year of His present Majesty's Reign, for granting to His Majesty a Stamp

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\* At the end of the passage in the Street, that led to the place of worship, was placed a painted board, on which was inscribed "The New Jerusalem Church;" and over the entrance of the Chapel was the inscription, "Now it is allowable," in conformity to the memorable relation, in the *True Christian Religion*, n. 508.—ED.

'Duty on the Registry of Burials, Marriages, Births, and Christenings, to the Registry of Burials, Births, and Christenings of Protestant Dissenters from the Church of England;' and for the payment of which sufficient Security hath been given by Bond to His Majesty: And we do grant this our Licence, under this particular condition, that the said ROBERT HINDMARSH shall, whensoever thereunto required, from time to time, produce and shew the said Register to us, or to any Officer or Agent duly authorized by us, or the major part of us, for the purpose of inspecting or viewing such Registers, and the Entries made therein: Provided always, that this our Licence shall continue in force, until we, or the Commissioners for the time being, appointed to put the several Stamp Laws in execution, shall revoke the same, and give notice thereof in writing, and no longer. Given under our Hands and Seals the Thirty-first Day of July, One thousand seven hundred and eighty-seven.

(Signed) { "J. BYNG.  
T. BINDLEY.  
W. BAILLIE."

From the preceding document it appears, that the New Church, in common with other Protestant Dissenters, was authorized by the Government to keep a register of burials, births, and christenings, on paying a stamp duty, for each. The charge on christenings or baptisms, which were the only entries at that time made or contemplated by the Society, was three-pence each; for the regular payment of which a bond was given by me, as required by the Act of Parliament. This Stamp Duty continued in force for a few years only, when, from its unproductiveness, or some other cause, the Act was repealed, and the Duty thereupon ceased. The number of baptisms that took place in the Society, while it occupied the Chapel in Great East Cheap, and for which a stamp duty was paid to Government, including those of adults, as well as of infants, was two hundred and fifty-one.

Soon after the opening of the chapel, Mr. SAMUEL SMITH, an Itinerant Preacher among the Methodists, joined the Society, and gave proof of his ability to serve the cause by his valuable assistance in the work of the Ministry. This gentleman related to the Society an anecdote respecting Swedenborg and the Rev. John Wesley, which he assured us from his own knowledge, was true. As I did not at the time minute down the particulars, I shall here transcribe what a worthy member of the Society, then also present, viz., Mr. John Isaac Hawkins, has stated on the subject, in a letter to the Rev. Samuel Noble, which the latter gentleman has inserted in his *Appeal in Behalf of the Doctrines of the New Church*, 3rd edit., p. 245.

*Mr. HAWKINS'S LETTER to the Rev. Mr. NOBLE.*

"Dear Sir,

"In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787 or 1788, That in the latter end of February, 1772, he, with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great Circuit, which Mr. Wesley was about to commence: That while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment: that after a pause he read the letter to the company; and that it was couched in nearly the following words: [The letter was most probably in Latin; but Mr. Wesley, no doubt, would read it in English.]

"Sir  
 "Great Bath Street, Cold Bath Fields, Feb. — 1772.  
 "I have been informed in the world of spirits, that you have a strong desire to converse with me: I shall be happy to see you, if you will favour me with a visit.

"I am, Sir, your humble Servant,

"EMAN. SWEDENBORG."

"Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

"Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months' journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

"Mr. Smith further informed me, that he afterwards learned from very good authority, that Swedenborg wrote in reply, that the visit proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

"Mr. Wesley went the Circuit, and on his return to London, was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

"This extraordinary correspondence induced Mr. Smith to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in those invaluable writings, which doctrines he zealously laboured to disseminate during the remainder of his natural life.

"That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself. The fact, therefore, that such a correspondence did take place between the Honourable Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

"On referring to Mr. Wesley's printed Journal, it may be seen, that he left London on the 1st of March, in the year 1772, reached Bristol on the 3rd, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg's final departure from this world. Mr. Wesley, in continuing his Circuit, visited Liverpool, and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October in the same year, having been absent rather more than six months.

"I feel it my duty to accede to your request, and allow my name to appear as your immediate voucher.

"I remain, dear Sir, your's very sincerely,

"JOHN ISAAC HAWKINS."

Such were the circumstances related by Mr. Smith, according to the best of Mr. Hawkins's recollection. Another gentleman, Mr. Benedict Harford, now of Liverpool, who was also present when Mr. Smith stated the above particulars to the Society, gives a similar account from his recollection, which was minuted down by him in writing, and delivered to me, on the 5th of August, 1822. It is as follows:—

"An anecdote of the late Rev. John Wesley and the late Hon. Emanuel Swedenborg, as related by Mr. Samuel Smith, a Methodist Preacher, who had it from Mr. Wesley's own mouth.—Swedenborg, a little previously to his decease, sent a Note to Mr. Wesley, to the following effect: 'I perceive in the spiritual world, that you have a desire to see me. If you would see me, you must call before such a-day; for after that I must go to the angels, with whom I have been associated these twenty-seven years.' —'It is certain,' said Mr. Wesley, 'that I had a strong desire to see the Baron; but how he came to know it, I have not an idea, as I never told any creature, that I had such a desire.'

(Signed)

"BENEDICT HARFORD."

I was myself also present, with several others now living, but not mentioned, when Mr. Smith related these particulars; and though I do not charge my memory with the exact words of Mr. Smith, yet I well remember, that the account given above is substantially correct, having frequently heard him repeat it.

The Society now increased considerably in number, and the doctrines began to be much more generally known, both in town and country, than they had been before the commencement of public worship. The opinion entertained at first by some readers, that the doctrines of the New Church could not easily be preached, was found to be far from correct. For, as General Rainsford, who succeeded General Elliot, as Governor of Gibraltar, justly observed to me, after he had heard my father preach, "The doctrines of the New Jerusalem ought to be those of the Established Church;" and he was in great hopes, he further added, that they would one day become so generally approved of in this country, that "no rational man would be desirous of hearing any other." Yet, notwithstanding this declaration of the General, who was a man eminently qualified to judge of these things, we still had reason to expect opposition from the bigotted of all denominations. And truly we were not deceived: for while many rejoiced to find, that the standard of truth was erected in our land, and that the Divine Word was preached in all its purity, we are compelled to state, that an opposition was raised against the new doctrines, which nothing but the protecting hand of the Divine Providence could effectually withstand. But with such divine succour, no weapon formed against us could prosper. Truth was found to be omnipotent; and many, who came for no other purpose than to gratify a vain curiosity, or to make a jest of what they did not before understand, were powerfully arrested in their course, and in the end constrained to acknowledge, that no other religion than that of the New Church, no other views of the gospel than those which the new dispensation offered, were worthy of the attention of a rational being, or in any wise entitled to the admiration and cordial reception of a man professing himself to be a Christian.

About this time Mr. Ralph Mather (who had been first a Methodist, then a Quaker, and was now a warm receiver of the new doctrines,) and Mr. Joseph Whittingham Salmon, (who had been a Methodist Local Preacher, and was now an admirer of Swedenborg's Writings, a man distinguished for his eminent piety and zeal in the cause of divine truth,) found themselves impelled, as it were, by an irresistible desire, to promulgate the heavenly doctrines of the New Jerusalem by preaching and proclaiming them in the streets, highways, and market-places of many of the most considerable towns in England. For this end they undertook to travel together as joint missionaries, not by any authority or commission from the Society then established in London, but from a feeling of duty and kindness to their fellow-creatures, to make known to the world at large, in a way which they thought agreeable to divine order, those great truths of the new dispensation, with which they had them-

selves been so powerfully impressed. In this spirit, and with this view, after preaching in the open air, in Moorfields, London, they visited Salisbury, Bristol, Liverpool, Manchester, Norwich, and many other towns and villages in the kingdom, where at first, without notice, or any other means of collecting audiences, than their own personal appearance in the streets and market-places, whenever they observed an assemblage of people, they seized the opportunity of calling the attention of the multitude to subjects of religion, and to the doctrines of the New Church, which at that time were almost entirely unknown in the country, and generally regarded, when heard, not merely as novelties, but as errors of the most dangerous tendency. Yet, in the midst of all this irregularity, many individuals were forcibly struck with the important truths, which were thus presented to their view. Particularly the doctrine of the sole and exclusive Divinity of the Lord Jesus Christ, and that concerning the necessity of living according to his holy commandments, fixed the attention of several among them, who afterwards became valuable members of the New Church, and lived to bless the day when they were thus brought out of darkness into the true light of the gospel. Of this number, among others whom I could name, was the Rev. Joseph Proud, a distinguished Minister of the New Church.\* Reports of their success were from time to time communicated to me by Mr. Mather and Mr. Salmon; on which occasions they were earnestly exhorted to exercise prudence and judgment in all their proceedings, to adhere strictly to the genuine doctrines of the New Church, and not (as they were then too prone to do, from a want of their thorough knowledge of the Writings,) to mix them with the common errors of the day, from which they were as yet scarcely delivered themselves. Their sincerity and integrity of life, however, were powerful recommendations to the cause they advanced; and those who could not altogether approve of their excentric and irregular manner of promulgating the truth, were yet by the event, justified in the hope, that much good might hereafter result from their exertions, and that the Divine Providence would so over-rule the disorders incident to this mode of preaching, as in the end to produce a positive advantage, by the increase of numbers to the New and True Christian Church.

After a few years both Mr. Mather and Mr. Salmon desisted from travelling. Mr. Mather settled for a time at Liverpool, and preached the doctrines in that town. He then went over to America, and finally settled in Baltimore, where he occasionally assisted Mr. Hargrove in the Ministry, and where he died many

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\* See Memoir of this celebrated Minister by the Rev. Edward Madeley, of Birmingham, prefixed to the revised edition of Proud's *Last Legacy*, published by Hodson, 1854.  
—Ed.

years ago. Mr. Salmon, sensible at length of the irregularity and disorder, into which he had been betrayed by the enthusiasm of his companion, was so much affected with regret at the part he had taken, in opposition to the advice given him by some of his best friends, that he declined altogether the office of a preacher. For some time he acted as an amanuensis to Mr. Clowes, at Manchester, while the latter gentleman was engaged in translating the *Arcana Cælestia*. He afterwards retired to his house at Nantwich, where (being possessed of an independent fortune) he spent his time chiefly in maintaining a private epistolary correspondence with some of his intimate friends, and in writing, as occasion offered, in defence of those doctrines, which he had for so many years espoused. He died the 15th October, 1826, in the 79th year of his age, esteemed and regretted by all who had the happiness of knowing him.\*

In consequence of the Society having now assumed its proper character, and appearing externally before the world, as well as internally in the sight of Heaven, a regular and orderly Church, though still in the weakness, simplicity, and ignorance of its infancy, it was unanimously Resolved, at a meeting held on the 5th of May, 1788, That, instead of its former name of "*The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Honourable Emanuel Swedenborg*," the following be henceforth adopted, as the authorized, scriptural, and heaven-descended name, which can never be forgotten or superseded, viz., "*The New Church, signified by the New Jerusalem, in the Revelation*." This Resolution was afterwards confirmed at a meeting held on Sunday, May 18, 1788.

The meetings in the Temple, which had hitherto been attended both by Separatists and Non-Separatists, began now visibly to diminish in number, as soon as it was found that public worship was regularly established, and was likely to be continued. In consequence of this, in a short time afterwards the original Society gave up their chambers in the Temple, and removed to No. 5, Vere Street, near Clare Market; and finally to the house of Mr. Prichard, in Paul Baker's Court, Doctors' Commons, where some few of the members continued to meet, and where the books belonging to the Society were ultimately

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\* The doctrines of the New Church were first introduced to the notice of Mr. Salmon by the before-mentioned Rev. John Fletcher, Vicar of Madeley, in Shropshire, a few months before his decease in 1785. Mr. Salmon published a Sermon on the decease of his first wife, in 1785; a New Translation and Abridgement of the *Light of the World*, by Madam Bourignon, in 1786; the *Beauties of Hawkstone Park*, the third edition of which was printed in 1817; *A Friendly Address to the Inhabitants of Nantwich, &c.*; besides many poems, papers, and letters in Magazines.—ED.

deposited.\* At one of these meetings in Doctors' Commons we were visited by a Mrs. Osbaldiston, the daughter of Lady Pennington, and a person of extraordinary zeal in the cause of religion, who hearing of our Society, was anxious to know the principles of our profession, and to set us right if she should find us to be in error. After much conversation on the subject of religion generally, and the particular sentiments entertained by the members of the New Church, she urged us to fall down on our knees, while she delivered herself of a long prayer, more suited to the band-room of a Methodist audience, than to the orderly and enlightened views of a New Jerusalem Society. Before she took her leave of us, she addressed each one in the room in the style and manner of "a mother in Israel," though she was herself but a very young woman; and at last observing me as a youth among the elders, who had not as yet opened my mouth in her presence, she accosted me by saying, "And who are you, young man, that have found such an interest in heavenly things, as to lead you to cultivate the society and friendship of men raised above the vanities of this world, and seeking to enjoy the felicities of a better life?"—"Madam," I replied, "I am one of little estimation, compared with the friends whom you now see, but at the same time ardently desirous of joining them in the pursuit of true wisdom, which I believe is only to be found in the heavenly doctrines of the New Jerusalem."

At length the Society originally assembling in the Temple, discontinued its meetings altogether, after having successfully promoted the cause for which it was formed, namely the translating, printing, and publishing, the Theological Writings of Emanuel Swedenborg; and given birth to a new Society, whose members associated together for the express purpose of instituting public worship, and the delivery of discourses from the pulpit, in agreement with the principles of the New Jerusalem Church. While the Manchester Society, with the Rev. Mr. Clowes at its head, was engaged in translating and publishing the great work, entitled *Arcana Cælestia*, first in Monthly Numbers at sixpence each, then in half-volumes, and afterwards in full volumes, until the whole should be completed in twelve closely printed octavo volumes; subscriptions were set on foot, and measures taken, by the Original London Society, and by individuals belonging to it, in conjunction with the friends at Manchester, to translate and publish other works of the same Author.†

\* Among these were the eight quarto volumes of the *Arcana Cælestia*, in Latin, and some other books, all left as a legacy to the Society by the late Rev. Thomas Hartley, translator of the first editions of the *Treatise on Heaven and Hell*, and the *Treatise on Infus.*—R. H.

† A List of the various Works so translated and published will be given in the Appendix.—ED.

As the Church advanced in number and in strength, it was deemed advisable, for the sake of order, to take into consideration the propriety of instituting a regular Ministry for the administration of the sacraments, and the authorized preaching of the Word. Meetings for this purpose were held at different times; and it being the wish of the Society to take no steps in this matter without full and mature deliberation, the following questions claimed their most serious attention. "How shall the regular and orderly Ministry of the New Church commence? How shall the Ordination be established therein? And who shall be the person to undertake so awful a solemnity? Is it necessary that the succession of Ministers should be continued from the Old Church to the New? And if necessary, or agreeable to order, can any reasonable hope be entertained, that any Bishop or Ordaining Minister of the Old Church will lay hands upon a member of the New Church, who, if conscientious in his replies to the questions that would be put to him, must of necessity give such answers, as would disqualify him for the office, in the estimation of such Bishop, and prove a certain bar to his admission therein? And as it is well known, that a simple Minister or Priest of the Old Church has no authority whatever to ordain or introduce others into the Ministry, if such an one were even disposed to assume that office, in breach of the rules which he himself submitted to at the time of his own Ordination, to whom must the members of the New Church turn their eyes, and look for an answer to their prayers on so solemn—so weighty an occasion, as the Ordination of a Minister in the New and True Christian Church, called the New Jerusalem?"—To whom (it was repeated)—but to the Lord alone?

These questions were most deliberately considered; and it was Unanimously Resolved by all the members of the Society, that the Institution of a regular Ministry in the New Church could not be derived from any authority heretofore recognized in the Christian world. For as the New Jerusalem Church is altogether a New Church, distinct from the Old, and of which it is written in the Revelation, chap. xxi. 5, "*Behold, I make all things New;*" it was conceived, that this declaration applies not only to the doctrines of the Church, but also to its institutions and ordinances of every kind, and among the rest to that of the Ordination of Ministers, whose authority to teach, and preach, and administer the Sacraments, must be derived from the Lord alone *in his own Church*, and not from any Priesthood of a fallen, consummated, and finished Church. This was precisely the situation of the Primitive Christian Church, which derived no authority by succession from the regular Priesthood of the Jewish Church, but commenced its Ordination *within itself*, from the immediate presence and authority of the Lord. Besides, it was argued, how inconsistent would it have been, if not plainly



impossible, to derive authority from the Old Church *to oppose its own doctrines*, and thus to undermine and subvert it from the very foundations! A kingdom, a city, a house, or a church, thus constituted, thus divided against itself, could not possibly stand. Matt. xii. 25.

Among the male members present, at the first Ordination, sixteen in number, besides the two, who by experience were found qualified to officiate as Priests or Ministers of the New Church, no one entertained the most distant idea, that he had, in his *individual capacity*, the smallest right or authority to send forth labourers into the Lord's vineyard: and hence it was plain to them, that the Ordination could not commence in such a way, or by such individual authority. It was therefore suggested, that twelve persons should be selected from all the male members present, to represent the whole body of the Church, and thus to put on a new character, which they did not before hold, but which the solemnity of the occasion and the necessity of the case now invested them with; that those twelve should be chosen by Lot, as the only mode left to them under present circumstances, whereby the Divine Will could be ascertained; that, when so chosen, they should all place their right hands, upon the head of the person to be ordained; and that one of them should be requested by the rest to read and perform the ceremony. This proposal was acceded to, and adopted, for the following, among other reasons:—

*First*, Because no individual person, either in the Old Church, or in the New, could be acknowledged by the Society as possessing in himself the smallest title to authority or pre-eminence over others, in a case of such vital importance to the interests of the Church at large, until by solemn dedication to the Lord, and by a visible test of the divine approbation, some person or persons should be marked out as duly authorized to assume the character of Representatives of their brethren at large, and in this new capacity to lay the foundation of an orderly and regular Priesthood or Ministry in the New Church.

*Secondly*, Because the future prosperity and well-being of the Church required, that no time should be lost in forming an Institution, which should hereafter become a divinely-sanctioned and well regulated safeguard for the protection, due administration, and perpetual succession of the sanctities of the Ministerial function.

*Thirdly*, Because, when the Apostles of the Lord found themselves in a somewhat similar situation, in consequence of the defection of one of their number, they, judging themselves incapable of determining who was most fit for the vacant office, from which Judas by transgression fell, had recourse to the drawing of Lots, "that the Lord, who knoweth the hearts of all men, might shew which of the two persons, (Barsabas or

Matthias,) proposed to fill up the place of Judas, he had chosen." Acts i. 24.

*Fourthly*, Because again, on another occasion, the drawing of Lots was adopted as a decision of the Divine Providence, when there did not appear to be sufficient ground for the determination of human judgment. See the Treatise on *Influx*, or on the *Intercourse between the Soul and Body*, n. 19, first edition, in quarto; from which the following extract is taken: "Do not suppose, that this Lot came to hand by mere chance; but know, that it is by Divine Direction, that so you, who could not discover the truth because of the confusion of your minds, might have it thus presented to you in the way of your own choosing."

Such being the situation of the Church at this time, and such the reasons for proceeding in the way described, it may be proper here to annex an extract from the Minute Book of the Society, in which the first Ordination took place. It is as follows:—

"ORDINATION OF MINISTERS IN THE NEW CHURCH.

"Sunday, June 1, 1788.

"At a full Meeting of the Members of the New Church held this day, in Great East Cheap. after the morning service, it was unanimously agreed to Ordain JAMES HINDMARSH and SAMUEL SMITH, as Ministers and Priests in the New Church, in the manner following, viz: Twelve men to be chosen by Lot out of the Society, as Representatives of the New Church at large, and these to lay their right hands on the person ordained, agreeable to the form of Ordination.

"The following persons drew Lots for that purpose:—

- |                            |                         |
|----------------------------|-------------------------|
| 1. ROBERT HINDMARSH,       | 9. SAMUEL BUCKNALL,     |
| 2. THOMAS WRIGHT,          | 10. JOHN SWAIN,         |
| 3. THOMAS WILLDON,         | 11. DANIEL RICHARDSON,  |
| 4. JOHN WILLDON,           | 12. GEORGE ROBINSON,    |
| 5. JOHN RAINSFORD NEEDHAM, | 13. JOHN AUGUSTUS TULE, |
| 6. MANOAH SIBLY,           | 14. ISAAC BRAND,        |
| 7. ALEXANDER WILDERSPIN,   | 15. ISAAO HAWKINS,      |
| 8. RICHARD THOMPSON,       | 16. JOHN SUDBURY.       |

"And the lots fell on the twelve first mentioned, who unanimously appointed Robert Hindmarsh to read the service."

Having stated these particulars of the proceedings of the Society, in respect to the Ordination of Ministers, I may here be permitted to relate a rather singular circumstance, which took place at the time of the first Ordination. Being Secretary to the Society, when it was determined, that twelve men should be selected by Lot from the body of the Church, to lay their hands on the heads of the persons to be ordained, it was my office to prepare the tickets. I accordingly made sixteen tickets, answering to the number of male persons present, members of the Church, and marked twelve of them with a cross. Being desirous, for my own private satisfaction, to ascertain which of the twelve to be selected by Lot, it might please the Lord to appoint to read or perform the ceremony, I wrote, unknown to the rest of the Society, upon one of the twelve

tickets, thus marked with a cross, the word **ORDAIN**. I then put the sixteen tickets into a receiver, when a prayer went up from my heart, that the Lord would shew whom he had chosen for the office of Ordination. The members being properly arranged, I went round to them all; and each one took a ticket out of the receiver, leaving me the last ticket, on which was written, as before stated, the word **ORDAIN**. Still the other members of the Society were not aware of what I had done; and when the twelve were separated from the rest, after consulting together a few moments, they unanimously requested, that I would read and perform the ceremony of Ordination. Whereupon **JAMES HINDMARSH** was first Ordained by me, and immediately afterwards **SAMUEL SMITH**.

This commencement of the Ordination of Ministers in the New Church has been approved of, and confirmed, by the Church in various of its subsequent General Meetings, particularly by the Sixth General Conference of its Ministers and other members held in London in the year 1807; the Minutes of which, after describing the mode adopted as above, contain the following remark. "It is to be observed, that this manner of Ordination by twelve members was used, because hereby the Church in this respect commenced anew, which would not have been the case, had she submitted to have had her Ministers ordained by those of the former Church; and twelve were chosen, because that number signifies all the goods and truths, from the Lord, whereof his Church is constituted."

The same General Conference further expressed their sentiments on the subject, in the following Resolutions.

"Resolved, That the origin of the Ordination of Ministers of the New Church now read, as adopted by the Society of East Cheap, on Sunday, the 1st of June, 1788, be considered as the most consistent, proper, and expedient, according to the then existing circumstances.

"Resolved, That this Conference recommend a continuation of the Ordination of the Ministry from this origin, and recognize the following persons as having been so ordained. [The names of ten persons are then enumerated.]

"Resolved, That if there are any persons at present officiating as Ministers of the Lords's New Church, who have not been ordained according to this form, they be recommended to submit to the same as soon as possible, for the sake of order; and that the Presidents of this Conference be requested to write to any such Ministers, of whom they may have knowledge."

Again in the Minutes of the Seventh General Conference, held at Birmingham, in the year 1808, a similar notice and recommendation are to be found in p. 5. "As the Ordination of Ministers at East Cheap, in 1788, was the first Order appointed and observed in the New Church, the Conference recommends, that the same Order be recognized and continued."

In the Minutes of the Eleventh General Conference, held at Derby in the year 1818, p. 19, the 37th Resolution is thus expressed. "Mr. Robert Hindmarsh (the President for that year) having been requested to leave the room, and the Rev.

J. Proud called to the Chair, the subject respecting the Ordination of Mr. Robert Hindmarsh was then introduced, and underwent a very deliberate and able discussion ; when it was

*"Resolved Unanimously,*

*"That in consequence of Mr. Robert Hindmarsh having been called by Lot to ordain the first Minister in the New Church, this Conference consider it as the most orderly method, which could then be adopted, and that Mr. Robert Hindmarsh was virtually Ordained by the Divine Auspices of Heaven; in consequence of which this Conference consider Mr. Robert Hindmarsh as one of the regular Ordaining Ministers."*

Accordingly in all the subsequent Conferences, where Lists have been given of all the regularly Ordained Ministers of the New Church, the name of ROBERT HINDMARSH is inserted at the head of those, who are recognized by the General Conference, and authorized to Ordain others into the Ministry, he himself being considered as the person appointed by Divine Providence to commence that Institution in the New Church, and therefore described as one *Ordained by the Divine Auspices of the Lord*, agreeably to the form and circumstances above related.

And here it may be observed as somewhat remarkable, that JAMES HINDMARSH and ROBERT HINDMARSH, the father and the son, should have been separately appointed by Lot to act those prominent parts in the formation of the Visible Church, which neither they nor any others of the Society would of themselves have had the assurance to undertake. On the first solemn occasion, that of first bringing the New Church into a visible external form, by Baptizing a given number of persons, desirous of entering the Church in a formal manner, as was done on the 31st of July, 1787, Mr. JAMES HINDMARSH was chosen by Lot to perform that ceremony ; and the first person so Baptized was his son, Mr. ROBERT HINDMARSH, as above stated, p. 58 *et seq.* And on the next solemn occasion, when it was found expedient to commence the Institution of the Ordination of Ministers, Mr. ROBERT HINDMARSH, being himself the first that was ever admitted by Baptism into the New Church, was in like manner chosen by Lot, as well as by the unanimous voice of the members of the Society assembled for that purpose, to Ordain his father, Mr. JAMES HINDMARSH, as a Minister of the said Church : see p. 71, &c. Thus it appears, that two individuals of the same family, having no pretensions beyond those of the humblest of their companions, and certainly with qualifications much inferior to those of several others who assisted at both the ceremonies above mentioned, were placed in situations, which they could not have anticipated, and from which they could not conscientiously recede, after having once committed themselves to the Divine Disposal, by joining with the rest in prayer, that the Lord would lead, direct, and guide them in all their proceedings. His primitive disciples were men of humble abilities, despised perhaps for their plainness of manners, by the great men of their day, and deemed utterly unworthy of the distinc-

tion with which they were honoured. So in the present day, the day of the Lord's second advent among men in the true spirit of his Word, equally obscure individuals, and insignificant in the eyes of the world, may be made choice of, as humble mediums, through whom the Divine Wisdom may bring forth great events from apparently trivial causes and small beginnings. For the Lord sees not as man sees; neither are his ways to be judged of by the light of mere human reason. The weakest instruments are often made subservient to the most important ends. This has been conspicuous in all ages of the world; and doubtless the same laws, which tended in former times to the production of much eventual good, even to those who were ignorant of them, are still in operation for the benefit of the human race at large, and especially of the New and True Christian Church.\*

The foundation of the Ministry of the New Church having been thus laid in the manner above described, with a provision for its succession and perpetuity, the benefit of such an Institution was soon perceived and very generally acknowledged, by all who wished well to the prosperity of Jerusalem. Disorderly spirits were hereby kept in a state of subjection to true order; and the first ebullitions of an over-heated imagination, or fanatical zeal, which might have been injurious to the rising Church of the Lord, were thus wisely controlled, and prevented from bringing discredit on its cause. Yet the Society had difficulties to contend with, which by divine help were gradually overcome. It was scarcely to be expected, that all, who received and cordially embraced the same doctrines even in heart and in life, should still entertain the same views of the best mode of promoting their publication in the world. While some conscientiously thought, that the most effectual way of increasing the New Church was by a candid and open declaration of its doctrines, neither flattering the prejudices, nor apparently justifying the errors, of those who by education and habit were most sincerely attached to the doctrines and worship of former establishments; others, of no less scrupulous and amiable a character, both as men and as Christians, hesitated to give their sanction to measures, which they feared might injure, rather than benefit, the cause most dear to the hearts of all the recipients of divine truth. By a premature and sudden display of the superior light of the new dispensation, before minds as yet unprepared for so great a blessing, some of our friends in the country, and particularly those of Manchester, were apprehensive, that the good already acquired by such characters, in their states of simplicity and ignorance, might possibly be de-

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\* A correct List of all the Ordinations that have taken place, from their first commencement in 1788; with the times when, the places where, and the persons by whom, these Ministers were severally Ordained, will be given in the Appendix.—Ed.

teriorated, or at least checked in its progress towards perfection. It was therefore, no doubt, a suggestion of pure charity towards the good and pious of all denominations, that the Society in London was addressed by their friends in Manchester, and earnestly intreated, both by letter and otherwise, not to separate themselves from the communion of the Established Church in this country, but to wait till a more convenient opportunity offered, when perhaps the very bishops, or other persons in authority in the Church and State, should, from conviction of the truth, give their sanction to a change in the forms of public worship. This recommendation, coming from such a quarter, from men who, we had every reason to believe, had the real interests of the New Church at heart as much as ourselves, caused us to reflect on all our proceedings, from the first moment of our resolution to become a distinct people: and the result was, after the most mature deliberation we were able to give the subject, and considering the improbability of bishops and other dignified clergymen risking their ecclesiastical benefits, that, as Englishmen, free by the constitution of our country, and entitled to act in obedience to the dictates of our own consciences, as far as no violence was offered to the religious sentiments of others, we were unanimously resolved to go forward in the path already struck out, not at all doubting but a divine blessing would attend our well-meant endeavours.\*

From the first agitation of the question of separation from the Old Church, by which expression are meant all the Established and Non-established Churches in Christendom, among Roman Catholics, Greeks, and Protestants of every denomination, it was found, that a certain portion of the readers of the New Church Writings were altogether averse from the formation of themselves and others into a distinct body of Christians. They conceived it to be their duty to remain in their respective con-

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\* The first Member of the New Church Society who was removed from the natural into the spiritual world was Mr. James Rayner. He departed this life on Saturday, the 19th July, 1788, aged 33. On the Wednesday following, his mortal remains were interred in the burial ground adjoining Northampton Chapel, in Spa Fields, Clerkenwell. The Rev. James Hindmarsh performed the funeral service by reading E. Swedenborg's statement of the Resurrection as contained in the New Jerusalem and its Heavenly Doctrines from n. 223--228: to which were prefixed a few introductory remarks suitable to the occasion, and concluded by repeating the Lord's Prayer. There were present nineteen Members of the Church, a relation of the deceased, and a few other friends.

The following remarkable circumstance occurring at the time of Mr. James Rayner's decease, is recorded on the authority of the Rev. M. Sibly: Two days previous to his removal, the window of his room being open, a Red-breast came in and perched upon his feet, as he lay in bed, and sang in a most delightful manner, for a considerable time, to the great surprise of several persons, who were then present. It then flew away. About half an hour previous to his decease, it returned again to the window, but did not enter, and only hovered about for a little while. About five minutes before his death it came again, and perched upon the window, where it continued to sing in its former delightful strain till about five minutes after his death, and then flew away. It visited the window frequently till the third day after his decease, when the body began to change; after which it returned no more.—ED.

nexions as before, and to continue in the exercise of public worship at those places, which they had heretofore been accustomed to attend; though at the same time they knew, that such worship was not in agreement either with their newly-adopted principles, or with the true sense of the Divine Word itself. But judging that, upon the whole, more good might result to society from the course they took, by the opportunities it afforded them of insinuating the truth among their former associates, than if they were hastily to withdraw themselves from all spiritual communion with them; and perhaps, in some cases, unwilling to be reputed Sectarians, or stigmatized as Fanatics, they were content to do some violence to their own feelings, and to suffer a kind of voluntary martyrdom, rather than give unnecessary offence to their uninformed neighbour. To his own Master every man is accountable: it is therefore a duty incumbent on all, who profess the same faith, however they may vary in their modes of spreading it abroad in the world, to regard each other as brethren united in one common cause, under One Common Head, who crowns with success the separate or joint exertions of all his faithful servants.

Several letters passed between the Society, now formed into a distinct body, and those of their friends who thought it was as yet premature to separate themselves from former Establishments. Each party, as might naturally be expected, urged the propriety of their respective views of the question; and, in the true spirit of charity and brotherly affection, each party left the other freely to determine for themselves. As a specimen of the friendship and candour, in which this correspondence was maintained, and at the same time for the purpose of shewing the grounds upon which public worship was first established by the members of the New Church Society in London, their printed Answer to a Letter received from the Manchester Society is here subjoined, under the title of—

*"REASONS for Separating from the OLD CHURCH, &c.: In Answer to a Letter from the Friends at Manchester; by the Members of the New Jerusalem Church, who assemble in Great East Cheap, London.\*"*

"Dear Brethren,

"We received your friendly Epistle of the 14th of November, 1787; and after mature deliberation on the contents thereof, we think it necessary to deliver our sentiments as follows:

"It appears to be written in a spirit of charity, and accordingly we receive it as

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\* The full title is, *Reasons for Separating from the Old Church; In Answer to a Letter received from certain Persons in Manchester, who profess to believe in the Heavenly Doctrines of the New Jerusalem Church, as contained in the Theological Writings of the late Hon. Emanuel Swedenborg, and yet Remain in the External Forms of Doctrine and Worship now in Use in the Old Church, notwithstanding their Direct Opposition to the Heavenly Doctrines of the New Church. To which are added, Sundry Passages from E. Swedenborg, on which the Expediency, and even Necessity, of a Complete Separation from the former Church, is founded. By the Members of the New Jerusalem Church, who assemble in Great East Cheap, London. 1788.*

expressive of your best wishes towards us and the New Church at large. But in regard to that part of it, where you advise us not to separate from the present established forms of worship in the Old Church, as no argument is advanced from the Holy Word, or from the Writings of EMANUEL SWEDENBORG, which to us are dearer than every other consideration on earth, we dare not comply with any requisition of man, that in our judgment would tend to crush the Lord's work in his infant New Church. It appears to us from the Writings of EMANUEL SWEDENBORG, that the faith of the Old Church is diametrically opposite to that of the New Church, and consequently that they cannot remain together in the same house, much less in the same mind, without the most dangerous consequences to man's spiritual life.

"With respect to the Universality of the Divine Mercy, which you seem to consider as a sufficient ground and reason for not separating from the Old Church, inasmuch as the Lord accepteth the sincere worship of all men, howsoever imperfect their forms, we conceive this might as well have been applied to the Primitive Christian Church, when separating from the Jewish, and with much greater propriety to the Reformed or Protestant Churches, when they withdrew from the Roman Catholics, than to us in the present case. For the consideration of the Lord's mercy being extended to Pagans and Idolaters, and even to the wicked, doth not seem to us to be a sufficient reason for continuing either in idolatry or wickedness, when the means of reformation are in our power. If the Lord accepteth the sincere worship of all men, notwithstanding the imperfection of their forms, surely we may hope that his mercy will be extended to us even in our new form, while we worship him alone in sincerity and truth. And if so, even upon your own principles of Universality, we beg leave to ask, wherein consisteth the evil or danger of separating from the forms of the Old Church?

"By a Separation we by no means wish to circumscribe the limits of the Lord's Universal Mercy, much less to confine it to ourselves, or to the forms which we have adopted for present use, as may appear from the Address to the Reader prefixed to our Liturgy, to which we refer you for our sentiments on this head. Nay, so sensible are we of the Universality of the Divine Mercy, that we believe it is perpetually extended even to the infernal spirits, in preventing them from falling into deeper hells; the Lord from his divine love being ever desirous of elevating all into heaven. But this is impossible, by reason of their acquired evil, which they have confirmed to such a degree, that it cannot be removed or extirpated to eternity. *Heav. and Hell*, n. 521 to 527.

"You will be pleased to observe, that the friends in London by no means wish to confine the New Church to any forms, which they may think most suitable for themselves; for we know that all perfection consists in variety. (*Arcana Cælest.* n. 1285. *Heav. and Hell*, n. 51 to 58.) There will therefore be many varieties of worship in the New Church; but all these varieties will harmonize by the ACKNOWLEDGMENT and PROFESSION of ONE GOD in the DIVINE HUMAN PERSON of the LORD JESUS CHRIST. This is the Universal, that must enter into every Particular and Singular, as the very life and soul thereof; and this will unite all the members of the New Church, howsoever different their modes of worship may be. But it is plain to see, that this cannot extend to the forms in use in the Old Church; for the Universal that prevails therein, particularly in respect to its doctrine concerning God, the Person of Christ, Charity, Repentance, Free-will, Election, the Use of the Sacraments of Baptism and the Lord's Supper, and in every other the most minute Singular, is a Trinity of Gods, (see *True Christ. Rel.*, n. 177;) and this Trinity of Gods as naturally begets the pernicious doctrine of Justification by Faith alone, as the acknowledgment of ONE GOD in the DIVINE HUMANITY of the LORD JESUS CHRIST produces a life according to his commandments.

"We trust, therefore, our dear brethren of Manchester will not impute to us a sectarian spirit, when we profess and endeavour (through divine assistance) to maintain charity towards all mankind, and declare that we have nothing in view, but the worship of the true God, and the advancement of his New Church, both in doctrine and in life.

"In separating from the Old Church, and in framing a Liturgy agreeable to our perceptions of the heavenly Truths of the New, we conceive we are only exercising that liberty of conscience, which the Lord in his divine providence has been pleased so peculiarly to favour us with, and which as members of the New Church, and subjects of a free land, we have a most undoubted right to. Indeed the propriety, and even necessity, of this measure appears the more striking, when we consider, that all the present forms of worship in use in the Old Church, are calculated to implant in the mind a divided idea of the One God; and to lead from the true Object of worship, which is JESUS CHRIST, to an imaginary God of a superior order, who is on all occasions to be addressed for the sake of the merits and sufferings of his Son.



"We consider it, therefore, as a duty incumbent upon us, to forsake whatsoever is calculated to oppose and obstruct the free reception of good and truth from the Lord; and howsoever trivial it may appear to some, whether we use or reject the forms of the Old Church, yet we are firmly persuaded (by certain experience) of the truth of EMANUEL SWEDENBORG's assertion (speaking of the forms of prayer now in use), that whatever is implanted in the memory in a person's younger years, becomes the subject of all his future thoughts. (*True Christ. Rel.* n. 173.) This being the case, it is evident, that the forms of worship in the Old Church have a pernicious tendency, inasmuch as they lead the mind to conceive Three Gods in idea, and teach a justification by faith in the merits of one, who suffered death to appease the wrath of the other.

"The danger resulting from such erroneous sentiments to the rising generation, is too evident to escape notice; but rather awakens us to a sense of the duty we owe to our families and offspring, in guarding them, as much as possible, against receiving and being confirmed in principles, that cannot fail hereafter to prove highly prejudicial to their eternal life.—See *True Christ. Rel.* n. 23.

"But it is not our design to point out to you all the sad consequences of the faith of the Old Church, as no doubt you must be well acquainted with them already from the works of our Author. Suffice it to observe, that we consider them as sufficient reasons for withdrawing from the former Church. And we hope and trust, that our dear brethren of Manchester, and elsewhere, will also in due time see the importance and necessity of relinquishing, both internally and externally, those destructive forms of faith and worship, which have already been the means of vastating and consummating the Old Church, and which, if persevered in, will doubtless threaten the most dangerous consequences to the New.

"You, as well as we, believe there is only One God in One Person, and that the Lord and Saviour Jesus Christ is He. So do the angels of heaven. But they profess the same with their lips also; and thus the acknowledgment of their hearts, descending into the confession of their mouth, is in its fulness and in its power. Why then should we be ashamed or afraid to profess our faith in the open day? Why speak with our tongues what we know in our hearts to be false? Shall general custom, or any human establishment on earth, be allowed a sufficient plea? Is evil to be done, that good may come of it? O friends and brethren! let us no longer deceive ourselves! let us no longer halt between two opinions! But let us seek truth for the sake of truth; and when we have found it, let us acknowledge and profess it in humility and simplicity, as knowing that nothing short of genuine truth, derived from genuine good, can constitute us real members of the New Jerusalem.

"As a Church has lately been opened in London, wherein the Lord Jesus Christ ALONE is worshiped, and the doctrines of the New Jerusalem are avowedly preached, we can from some experience declare, that we think your fears about a Separation from the Old Church were entirely groundless. Many persons have already by that means been brought to the knowledge of the truth; and we have a good hope, from present appearances, that the efforts of those concerned therein will, through divine mercy, in the end be crowned with the desired success.

"Sensible of our own weakness and infirmities, and how much we stand in need of the divine assistance, it is the sincere prayer of our hearts, that we may be preserved in the truth of the Holy Word, and in the genuine spirit of charity towards all mankind. For we are well assured, that the most perfect forms of external worship and profession will avail us nothing, unless, by the divine mercy of the Lord, we enter into real states of repentance and regeneration, which can only be effected by shunning evils as sins against God, and by a life conformable to the genuine truths of his Holy Word.

"We do not wish to lay a stress on any reasoning derived from man's propriety or self-intelligence, but simply to receive the truth as the Lord has been pleased to manifest it by means of his servant EMANUEL SWEDENBORG. And where we cannot all agree in sentiment or opinion on any particular points, we trust we shall ever be united in the bonds of mutual love and charity.

"We think it proper, at the close of this letter, to point out to you some of those passages in the writings of EMANUEL SWEDENBORG, on which we ground the necessity of a separation from the Old Church, and which appear to us of sufficient weight to authorize our conduct. The application of the same passages, however, to your own breasts, we shall leave entirely to yourselves. We do not wish to urge the example of our separating as a just reason for yours; being well persuaded, that every man must judge and act for himself, particularly in matters of such importance as have respect to his conscience. And although it is possible you may not at present see the expediency of forsaking the Old, and adopting the New Church, in an *external* as well

as *internal* manner; yet we trust, the Lord will in mercy preserve you from your present danger, and in his own good time deliver you from the power of all your enemies, by setting your feet on sure and certain ground.

"This is our ardent prayer for you, for ourselves, and for all others who desire to worship the Lord in spirit and in truth."

"Great East Cheap, London.

"Dec. 7, 1788.

"(Signed)

"JOHN AUGUSTUS TULK.	MARY BRAND.
BETTY TULK.	JOHN DOWLING.
ROBERT HINDMARSH.	WILLIAM ATTWELL.
SARAH HINDMARSH.	WILLIAM CHILD.
THOMAS WRIGHT.	JOHN FRKDERIC OKERBLOM.
GEORGE WILLIAM WRIGHT.	ELIZABETH OKERBLOM.
ROBERT BRANT.	SAMUEL HANDS.
C. B. WADSTROM.	CHARLOTTE WILLDON.
ISAAC HAWKINS.	JOHN BAILL.
BETTY HAWKINS.	JOHN SUDBURY.
ROBERT JACKSON.	MARY SUDBURY.
JOHN LEGG.	HENRIETTA EDMONDS.
DANIEL RICHARDSON.	BENJAMIN BANKS.
ELIZABETH RICHARDSON.	HENRY PECKITT.
ROBERT ATCHISON.	ROBERT IVES.
JOHN FERGUSON.	GEORGE ROBINSON.
RICHARD THOMPSON.	HANNAH ROBINSON.
THOMAS WILLDON.	WILLIAM BELL.
MARY WILLDON.	LAWRENCE HILL.
J. R. NEEDHAM.	THOMAS BRANT.
ROBERT CRANE.	CHARLES BRANT.
JOHN WILLDON.	THOMAS FOSTER.
JAMES HINDMARSH.	JOSEPH LEE.
PHILLIS HINDMARSH.	TIMOTHY MORRIS.
ANNA HAWKINS.	JOHN MORLEY.
HENRY SERVANTÉ.	MARGARET MORLEY.
SUSANNA SERVANTÉ.	NANNEY YANDELL.
HENRY SERVANTÉ, JUN.	SAMUEL BEMBRIDGE.
THOMAS BOWES.	ELIZABETH BEMBRIDGE.
RALPH MATHER.	BENEDICT HARFORD.
ALEXANDER WILDERSPIN.	JOHN CITIZEN.
SAMUEL BUCKNALL.	ELIZABETH CITIZEN.
JOHN HAWKINS.	BETTY WELCH.
JAMES CRUDEN.	ANN DICKINSON.
MANOAH SIBLY.	MARY JACKSON.
SARAH SIBLY.	ANN HUGHES.
BENEDICT CHASTANIER.	BENJAMIN BOND.
JOSEPH JÉRÔME ROUSSELL.	SAMUEL SMITH."
ISAAC BRAND.	

The passages in the Writings of Emanuel Swedenborg, alluded to above, on which the Society grounded the expediency of forming themselves into a distinct body, were annexed to this Letter, as an authority acknowledged by all who embrace the heavenly doctrines of the New Jerusalem: but they are here omitted, being thought unnecessary in the present advanced state of the Church, when the question of Separation, which formerly agitated the infant Societies, has at length subsided, and almost ceased to be a subject of conversation. For it is seen and perfectly acquiesced in by all parties, (if such a term can be allowed, when now more than ever they are united,) that the common cause, in which they are embarked, must pro-

ceed, and that nothing can hinder its future progress ; because, having already gained a respectable footing in this and other countries, it is beginning to bless all lands with its superior light, and cannot reasonably be expected to forfeit the divine promise of being made "a praise in the earth," Isa. lxii. 7 ; "an eternal excellency, a joy of many generations," chap. lx. 15.

In the course of two or three years after this correspondence, the friends in Manchester came to an almost unanimous resolution to follow the example of the London Society, and to erect for themselves a commodious and spacious building in Peter Street, to be called the New Jerusalem Church.\* Other Societies also in Lancashire, Yorkshire, &c., which heretofore only held their reading meetings and friendly associations, soon perceived the utility of public worship, from the examples thus set them by their brethren in London and Manchester, and gradually formed themselves into little communities and churches, all vying with each other in zeal to propagate the truths of the new dispensation, and most earnestly endeavouring to stem that torrent of infidelity, which about this time began to infest and infect the whole of the Christian Community in Great Britain.

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## CHAP. V.

THE London Society, having proceeded thus far in their exertions, first, to bring the Church into an actual external existence, then to introduce into it a regular and orderly Ministry, and afterwards to invite their brethren in other parts of the kingdom to unite with them in giving more full effect to their humble endeavours to propagate the truth among mankind,—now proceeded to take into consideration the propriety of calling a GENERAL CONFERENCE of all the readers of the Theological Writings of Emanuel Swedenborg, in order that the measures to be hereafter adopted might be the acts, not of one Society only, but of the New Church in general. For this end a Meeting was convened of all the members of the London Society, who appointed a Committee to prepare a Circular Letter, to be addressed to all the Societies of the New Church in Great Britain, and to such individuals, not united in any

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\* This erection is still in the possession of the New Church, the original cost of the building is paid off, and a new and commodious School Room is just completed (1858). This Church was opened, on Sunday, August 11th 1793 ; on which occasion the Rev. J. Proud preached two discourses from Isaiah lx. 1, 2.—ED.

Society, as were known to be receivers of the new doctrines, and friendly to the formation of an external visible Church. This Meeting was held in the Chapel in Great East Cheap, London, on the 7th day of December, 1788; when the following Circular Letter, containing Forty-two Theological Propositions, taken from the Writings of Emanuel Swedenborg, with a general invitation for all the readers to attend the proposed Conference, was submitted to the Meeting, approved of, and ordered to be forthwith sent to all Societies and individuals, that might be supposed interested in the establishment and prosperity of the New Jerusalem.

"COPY of a CIRCULAR LETTER, addressed to all the Readers of the Theological Writings of the Honourable EMANUEL SWEDENBORG, who are desirous of rejecting, and separating themselves from, the OLD CHURCH, or the present Established Churches, together with all their Sectaries, throughout Christendom, and of fully embracing the Heavenly Doctrines of the NEW JERUSALEM.

"NEW JERUSALEM CHURCH, GREAT EAST CHEAP, LONDON.

"Dec. 7, 1788.

"At a full Meeting of the members of the New Jerusalem Church who assemble at the above place, for the purpose of considering the most effectual means of promoting the establishment of the New Church, distinct from the Old, both in this and other countries, it was unanimously agreed, that a GENERAL CONFERENCE of all the readers of the Theological Writings of EMANUEL SWEDENBORG, who are desirous of rejecting, and separating themselves from, the Old Church, or the present Established Churches, together with all their Sectaries, throughout Christendom, and of fully embracing the Heavenly Doctrines of the New Church, be held in Great East Cheap, London, on Easter Monday, the 13th day of April, 1789; when the following Propositions, containing the principal Doctrines of the New Church, will be taken into serious consideration, and such Resolutions submitted to the said Meeting, as may be found necessary to promote the above design.

#### "PROPOSITIONS.

"I. That Jehovah God, the Creator of heaven and earth, is One in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Ghost, like Soul, Body, and Operation in Man; and that the Lord and Saviour Jesus Christ is that God. *True Christian Religion*, n. 5 to 24, 25, 164 to 171, 180.

"II. That Jehovah God himself came down from heaven as Divine Truth, which is the Word, and took upon him Human Nature for the purpose of removing hell from man, of restoring the heavens to order, and of preparing the way for a New Church upon earth; and that herein consists the true nature of redemption, which was effected solely by the omnipotence of the Lord's Divine Humanity. *True Christ. Rel.* n. 85, 86, 115 to 117, 124, 125.

"III. 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. *True Christ. Rel.* n. 172, 173.

"IV. That to believe Redemption to have consisted in the passion of the cross, is a fundamental error of the Old Church; and that this error, together with that relating to the existence of Three Divine Persons from eternity, hath perverted the whole Christian Church, so that nothing spiritual is left remaining in it. *True Christ. Rel.* n. 132, 133.

"V. That all Prayers directed to a Trinity of distinct Persons, and not to a Trinity conjoined in One Person, are henceforth not attended to, but are in heaven like ill-scented odours. *True Christ. Rel.* n. 108.

"VI. That hereafter no Christian can be admitted into heaven, unless he believeth in the Lord God and Saviour Jesus Christ, and approacheth him alone. *True Christ. Rel.* n. 26, 107, 108.

"VII. That the doctrines universally taught in the Old Church, particularly respecting Three Divine Persons, the Atonement, Justification by Faith alone, the

Resurrection of the material Body, &c., &c., are highly dangerous to the rising generation, inasmuch as they tend to ingraft in their infant minds principles diametrically opposite to those of the New Church, and consequently hurtful to their salvation. *True Christ. Rel.* n. 23, 173.

"VIII. That the Nicene and Athanasian doctrine concerning a Trinity have together given birth to a faith, which hath entirely overturned the Christian Church. *True Christ. Rel.* n. 177.

"IX. 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. *True Christ. Rel.* n. 179.

"X. 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. *True Christ. Rel.* n. 182.

"XI. That the Word of the Lord is Holy; and that it containeth a Three-fold Sense, namely, Celestial, Spiritual, and Natural, which are united by Correspondences; and that in each sense it is Divine Truth, accommodated respectively to the angels of the three heavens, and also to men on earth. *True Christ. Rel.* n. 193 to 213.

"XII. That the Books of the Word are all those which have the Internal Sense, which are as follow, viz. in the Old Testament, the five Books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Revelation. And that the other Books, not having the Internal Sense, are not the Word. *Arcana Coelestia*, n. 10325. *New Jer.* n. 266. *White Horse*, n. 16.

"XIII. That in the Spiritual World there is a Sun distinct from that of the Natural World, the essence of which is pure love from Jehovah God, who is in the midst thereof; that the heat also proceeding from that Sun is in its essence love, and the light thence proceeding is in its essence wisdom; and that by the instrumentality of that Sun all things were created, and continue to subsist, both in the Spiritual and in the Natural World. *True Christ. Rel.* n. 75. *Influx*, n. 5.

"XIV. That immediately on the Death of the material body, (which will never be re-assumed,) man rises again as to his spiritual or substantial body, wherein he existeth in a perfect human form; and thus that Death is only a continuation of Life. *New Jer.* n. 223 to 228.

"XV. That the State and Condition of man after death is according to his past life in this world; and that the Predominant Love, which he takes with him into the Spiritual World, continues with him for ever, and can never be changed to all eternity; consequently, that if this Predominant Love be good, he abides in heaven to all eternity, but if it be evil, he abides in hell to all eternity. *Heaven and Hell*, n. 480, 521 to 527. *True Christ. Rel.* n. 199. *Arc. Cæl.* n. 10596, 10749. *De Amore Conjug.* n. 524. *Apoc. Explic.* n. 745, 837, 971, 1164, 1220.

"XVI. That there is not in the universal heaven a single Angel that was created such at first, nor a single Devil in all hell, that had been created an angel of light, and was afterwards cast out of heaven; but that all both in heaven and hell are of the human race, in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in hellish love and faith. *Last Judgment*, n. 14. *Heaven and Hell*, n. 311 to 317.

"XVII. That man is not Life in himself, but only a Recipient of Life from the Lord, who alone is Life in Himself; which life is communicated by influx to all in the Spiritual World, whether in Heaven or in Hell, or in the intermediate state called the World of Spirits, and to all in the Natural World; but is received differently by each, according to the quality of the recipient subject. *True Christ. Rel.* n. 470 to 474.

"XVIII. That man hath power to procure for himself both Faith and Charity, and also the Life of Faith and Charity; but that nevertheless nothing belonging to Faith, nothing belonging to Charity, and nothing belonging to the Life of each, is from man, but from the Lord. *True Christ. Rel.* n. 356 to 359.

"XIX. That Charity and Faith are mere mental and perishable things, unless they be determined to Works, and exist therein, whensoever it is practicable. And that neither Charity alone, nor Faith alone, produces good Works; but that both Charity and Faith together are necessary to produce them. *True Christ. Rel.* n. 875 to 877, 450 to 453.

"XX. That there are three universal Loves, viz., the Love of Heaven, the Love of the World, and the Love of Self, which, when in right subordination, make man

perfect; but when they are not in right subordination, that they pervert and invert him. *True Christ. Rel.* n. 394 to 405.

"XXI. That man hath Free-will in spiritual things, and that without this Free-will the Word would be of no manner of use, and consequently no church could exist; and that without Free-will in spiritual things there would be nothing about man, whereby he might join himself by reciprocation with the Lord, but God himself would be chargeable as the Author of evil, and all would be mere absolute predestination, which is shocking and detestable. *True Christ. Rel.* n. 479 to 485. *New Jer.* n. 141 to 149.

"XXII. That Miracles are not to be expected at this day, because they carry compulsion with them, and take away man's Free-will in spiritual things. *True Christ. Rel.* n. 501, 849. *Div. Prov.* n. 130.

"XXIII. That Repentance is the beginning and foundation of the Church in man; and that it consisteth in a man's examining not only the actions of his life, but also the intentions of his will, and in abstaining from evils, because they are sins against God. *True Christ. Rel.* n. 510 to 566.

"XXIV. That Regeneration or the New Birth is effected of the Lord alone, by charity and faith, during man's co-operation; and that it is a gradual, not an instantaneous work, the several stages thereof answering to those of man's natural birth, in that he is conceived, carried in the womb, brought forth, and educated. *True Christ. Rel.* n. 576 to 578, 583 to 586.

"XXV. That in proportion as man is regenerated, in the same proportion his Sins are removed; and that this Removal is what is meant in the Word by the Remission of Sins. *True Christ. Rel.* n. 611 to 614.

"XXVI. That all have a Capacity to be regenerated, because all are redeemed, every one according to his state. *True Christ. Rel.* n. 579 to 582.

"XXVII. That both evil Spirits and good Spirits are attendant upon every man and that the evil Spirits dwell in and excite his evil affections, and that the good Spirits dwell in and excite his good affections. *True Christ. Rel.* n. 596, &c.

"XXVIII. That spiritual Temptations, which are Conflicts between good and evil, truth and falsehood, are a means of purification and regeneration, and that the Lord alone fighteth for man therein. *Ibid.*

"XXIX. That the Imputation of the Merit and Righteousness of Christ, which consist in Redemption, is a thing impossible; and that it can no more be applied or ascribed to any angel or man, than the Creation and Preservation of the Universe can; Redemption being a kind of Creation of the Angelic Heaven anew, and also of the Church. *True Christ. Rel.* 640.

"XXX. That the Imputation, which really takes place, and which is maintained by the New Church from the Word, is an Imputation of Good and Evil, and at the same time of Faith; and that the Lord imputeth Good to every man, and that Hell imputeth Evil to every man. *True Christ. Rel.* n. 648 to 646.

"XXXI. That the Faith and Imputation of the New Church cannot abide together with the Faith and Imputation of the Old Church; and in case they abide together, such a collision and conflict will ensue, as will prove fatal to every thing that relates to the Church in man. *True Christ. Rel.* n. 647 to 649. *Brief Expos.* n. 96, 103.

"XXXII. That there is not a single genuine Truth remaining in the Old Church, but what is falsified; and that herein is fulfilled the Lord's prediction in Matthew xxiv. 2, that 'one stone of the Temple shall not be left upon another, that shall not be thrown down.' *True Christ. Rel.* n. 174, 177, 180, 758.

"XXXIII. That Now it is allowable to enter intellectually into the Mysteries of Faith, contrary to the ruling maxim in the Old Church, that the Understanding is to be kept bound under Obedience to Faith. *True Christ. Rel.* n. 185, 508. *Apoc. Rev.* n. 564, 914.

"XXXIV. That external Forms of Worship, agreeable to the doctrines of the New Church are necessary, in order that the members of the New Church may worship God in One Person, according to the dictates of their own consciences, and that their acknowledgment of the Lord may, by descending into the ultimates, be confirmed, and thus their external man act in unity with their internal. *Apoc. Rev.* n. 533, 707. *True Christ. Rel.* n. 23, 55, 177, 508.

"XXXV. That the two Sacraments of Baptism and the Holy Supper are essential institutions in the New Church, the uses of which are now revealed, together with the spiritual sense of the Word. *True Christ. Rel.* n. 667 to 730.

"XXXVI. That the Kingdom of the Lord, both in heaven and on earth, is a Kingdom of Uses. *True Christ. Rel.* n. 387, 459. *Arc. Cæl.* n. 5393.

"XXXVII. That true Conjugal Love, which can only exist between One Husband and One Wife, is a primary characteristic of the New Church, being grounded in the marriage of goodness and truth, and corresponding with the marriage of the Lord and his Church; and therefore is more celestial, spiritual, holy, pure, and clean, than any other love in angels or men. *De Amore Conjug.* n. 57 to 73.

"XXXVIII. That the Last Judgment was accomplished in the Spiritual World in the year 1757; and that the former heaven and the former earth, or the Old Church, are passed away, and that all things are become New. *Last Judgment*, n. 45. *True Christ. Rel.* n. 115, 772. *Apoc. Rev.* n. 886. *Brief Expos.* n. 95.

"XXXIX. That Now is the Second Advent of the Lord, which is a Coming, not in Person, but in the power and glory of the Spiritual Sense of his Holy Word, which is Himself. *True Christ. Rel.* n. 776 to 778.

"XL. That this Second Coming of the Lord is effected by means of his servant EMANUEL SWEDENBORG, before whom he hath manifested Himself in Person, and whom he hath filled with his Spirit, to teach the doctrines of the New Church by the Word from Him. *True Christ. Rel.* n. 779.

"XLI. That this is what is meant in the Revelation by the New Heaven and New Earth, and the New Jerusalem thence descending, prepared as a Bride adorned for her Husband. *True Christ. Rel.* n. 781.

"XLII. That this New Church is the Crown of all Churches, which have heretofore existed on this earthly globe, in consequence of its worshipping One Visible God, in whom is the Invisible, as the Soul is in the Body. *True Christ. Rel.* n. 786 to 790.

"Sir,

"As a friend to the establishment of the New Church, distinct from the Old, you are hereby invited to the above-mentioned CONFERENCE, to be held in Great East Cheap, London, on Easter Monday, the 13th of April next, at Nine o'clock in the morning. Any person within the circle of your acquaintance, whom you know to be a lover of the truths contained in the Theological Writings of EMANUEL SWEDENBORG, and friendly to the formation of a New Church, agreeable to the doctrines contained in the said Writings, and consistent with the plan proposed in this Circular Paper, you are at liberty also to invite; as nothing but the real welfare and promotion of the New Jerusalem Church is hereby intended; which end, it is thought, may be most effectually answered by a general concurrence of the members of the New Church at large.

"Signed in behalf of the New Church at London,

"The COMMITTEE.

{ THOMAS WRIGHT, *President*,  
ROBERT HINDMARSH, *Treasurer and Secretary*,  
JOHN AUGUSTUS TULK,  
THOMAS WILLDON,  
RICHARD THOMPSON,  
ISAAC HAWKINS,  
MANOAH SIBLY,  
SAMUEL SMITH,  
JAMES HINDMARSH.

"Great East Cheap, London.

"Dec. 7, 1788."

On the publication of this Circular Letter, and the Propositions accompanying it, by some means or other it came to the knowledge of the then Bishop of London, (Dr. BEILBY PORTEUS,) who immediately sent his Chaplain, the Rev. Mr. SELLON, Minister of St. James's Church, Clerkenwell, to my house for a copy of it, and at the same time to inquire of me what it all meant, or what our intentions were in summoning an Assembly of the above description. In answer to this application, I sent two or three copies of that Circular, with my compliments, to the Bishop, and begged the messenger to assure his Lordship, that no violence or disrespect was intended to any order of society; but that the design was to spread the doctrines

of the New Jerusalem among mankind as publicly and extensively as possible. I heard no more from the Bishop after that. But I have reason to believe, that his Lordship was pretty well acquainted with the nature and tendency of those doctrines, and that he was far from entertaining an unfavorable opinion of them. His Chaplain, Mr. Sellon, who was a neighbour of mine, after that, frequently called on me, and purchased the books, as they came from the press, partly on his own account, and, as I understood, partly on account of the Bishop.

On the arrival of the appointed time for the meeting of the *General Conference*, which began on Easter Monday, the 13th, and continued till the 17th of April, 1789, a numerous assemblage of readers attended at the place of worship in Great East Cheap, London. Besides the Society in London, individuals were present from Kensington, in Middlesex, Rotherham, in Yorkshire, Derby, Liverpool, Salisbury, and other parts of England; also from Sweden, America, and Jamaica. All seemed desirous of promoting, to the utmost of their power, the great object for which they were convened; and though many of them had never before seen each other, they all rejoiced in the opportunity afforded them of testifying their sincere attachment to the cause which brought them together, and were anxious to manifest to the world their sense of the blessings, which awaited them in this new era of the Church.

The Meeting was opened in the manner described in the Minutes of the First General Conference of the Members of the New Jerusalem Church. After a prayer suited to the particular occasion of the day, and for the prosperity of the New Church at large, a member of the London Society (Mr. ROBERT HINDMARSH) addressed the Meeting in the following words:—

“ Friends and Brethren,

“ I am directed by the members of the New Jerusalem Church in London, to thank you, in their name, for the readiness you have shewn in accepting their invitation to this General Conference. It gives them unspeakable pleasure to find, that the heavenly doctrines of the New Jerusalem are now manifesting themselves in this land, and that in every quarter of the globe, the Lord's New Church is in some small degree beginning to make its appearance. May the Lord hasten the time, when righteousness shall cover the earth, as the waters cover the sea!

“ Be assured, that nothing but a sincere love to mankind in general, and an ardent desire to promote their spiritual welfare, could have induced them to step forward on the present occasion, and call your attention to subjects, which, however new, or opposed to the prejudices and misconceptions of the present day, are nevertheless of the utmost moment and importance to all.

“ With hearts filled with gratitude to the most merciful Lord Jesus, for the greatest of all mercies, his Second Advent; and warmed with affection towards their brethren of the New Church, the Society of London can with freedom and confidence communicate their sentiments to all present; not doubting but the same charity and benevolence, which they trust actuate themselves, will be equally manifested on the part of the friends now assembled. Under this persuasion, and that all our proceedings may be conducted with harmony and good order, they have directed me to request, that the Meeting at large do now proceed to the election of a President and Secretary, to officiate in their respective capacities during the present Conference.”



Hereupon the Meeting unanimously appointed Mr. HENRY PECKITT, of London, to be President; and Mr. ROBERT BEATSON, of Rotherham, in Yorkshire, to be Secretary.

When the President had taken his seat, he opened the business of the Conference in the following manner.

"It is presumed, that all present are well acquainted with the design of the present Meeting, that it is, as stated in the circular letter, for the purpose of considering the most effectual means of promoting the establishment of the New Church, distinct from the Old, and for entering into such Resolutions, as may appear necessary in a work of so great importance. I trust, that the utmost harmony will be preserved during the whole of this Conference; and that each member, in delivering his sentiments, will ever keep in mind the necessity of humility, and guard against every domineering spirit that might attempt to infest his mind, by persuading him that he alone is in the true light, or that his judgment is superior to that of others; as knowing, that of himself he can neither think a good thought, nor speak a good word, but that every good and perfect gift proceeds from the Father of mercies, even the Lord God and Saviour Jesus Christ, who alone is the true fountain and source of all life and light. In his Name, and by the influence of his Holy Spirit, may all our proceedings be begun and carried on!

"Sensible of the many difficulties we have to encounter, and of our inability, without divine assistance, to perform the task before us, let us remember, that whatever may be done in our present weak and imperfect state, can only be preparatory to the future complete and glorious establishment of the Lord's kingdom upon earth; to effect which great and blessed end, frequent Conferences will no doubt be necessary, in order that unanimity and harmony may prevail in all the Societies of the New Church, wheresoever they may be formed throughout the world. In the mean time, let us offer up our united prayers to the Omnipotent Jehovah Jesus, who is King of kings, and Lord of lords, that he would be pleased to preside in the present Assembly, and by his divine presence warm our hearts with love to himself and his kingdom, enlighten our understandings with the pure and genuine light of heaven, and so bless our feeble endeavours at this time, that they may tend to the further exaltation of his great and holy Name, and a more general reception of the glorious truths of the New Jerusalem."

The following passages, extracted from the *True Christian Religion*, written by the Hon. EMANUEL SWEDENBORG, were then read; wherein is contained an account of the New Angelic Heaven forming in the Spiritual World, and a view of the principal Arcana of the New Church now revealed to mankind.

"108. I shall relate the following particulars, which I know to be true, because I have been an eye-witness of them, and therefore can testify the truth of them. There is at this day a New Angelic Heaven forming by the Lord, consisting of such only as believe on the Lord God and Saviour, and approach him immediately as the Object of their worship; and all others are rejected. Wherefore, from henceforth, if any one cometh from a Christian country into the spiritual world, where every man is received after death, and doth not believe on the Lord, and approach him alone as the Object of his worship, and cannot then receive this doctrine concerning him, in consequence of a mis-spent life, or a confirmation of himself in falses, he is rejected at his first approach towards heaven, and his face is thence averted, and turned towards the region below, whither he goeth, and joineth himself in society with those there, who are signified in the Revelation by the dragon and false prophet. The prayers also of every man that liveth in a Christian country, and doth not believe on the Lord, are henceforth not attended to, but are in heaven like ill-scented odours, or like eructations from corrupted lungs; and although he may fancy that his prayer is like the perfume of incense, yet in its ascent to the Angelic Heaven it is but like the smoke of a chimney, which by the violence of the wind is driven down into the eyes of men below, or like the incense from a censer under a monk's cloak. This is the case from henceforward with all worship, which is directed towards a Trinity of distinct Persons, and not towards a Trinity conjoined in One Person.

"846. I was once raised up as to my spirit into the Angelic Heaven, and introduced into a particular Society therein; and immediately some of the wise ones of the Society

came to me, and said, **WHAT NEWS FROM EARTH?** I replied, This is New, that the Lord hath revealed Arcana, which in point of real excellence exceed all the Arcana heretofore revealed since the beginning of the Church. They asked, What Arcana? I answered, The following. I. That in all and every part of the Word there is a **SPIRITUAL SENSE** corresponding with the natural sense, and that the Word by that sense is a medium of conjunction between mankind and the Lord, and also of consociation with Angels; and that the sanctity of the Word resideth in that sense. II. That the **CORRESPONDENCES**, of which the spiritual sense of the Word consisteth, are discovered. And the Angels asked, Had the inhabitants of the earth no knowledge heretofore concerning Correspondences? I replied, None at all; and that the Doctrine of Correspondences had been hidden now for some thousands of years, viz., since the time of Job; that at that time, and in the ages before it, the Science of Correspondences was esteemed the chief of Sciences, being the fountain of wisdom to man, because it was the fountain of knowledge concerning spiritual things relating to Heaven and the Church; but that that science, by reason of its being perverted to idolatrous purposes, was so obliterated and destroyed by the Divine Providence of the Lord, that no traces of it were left remaining: That nevertheless at this time it was again revealed by the Lord, in order to effect a conjunction of the members of the Church with Him, and their consociation with the angels, which purposes are effected by the Word, in which all and every thing are Correspondences. The angels were much rejoiced to hear, that it had pleased the Lord to reveal this great Arcanum, which had lain hid so deep for thousands of years; and they said, that it was done with this view, that the Christian Church, which is founded on the Word, and is now at its period, may again revive, and derive spirit through heaven from the Lord. They inquired further, whether it was discovered at this day by that science, what is signified by **BAPTISM**, and what by the **HOLY SUPPER**, which have given birth heretofore to so many various conjectures about their true meaning? And I replied, That it was discovered. III. I further said, That a revelation was made by the Lord at this day concerning the **LIFE OF MAN AFTER DEATH**. The Angels replied, How concerning life after death? who doth not know, that man liveth after death? I replied, They know it, and they do not know it: they say, that it is not man who then liveth, but his soul, and that this is then a living spirit; and their idea of spirit is like that of wind or ether: thus they insist, that man doth not live till the day of the Last Judgment, and that then the corporeal parts, which had been left behind in the world, (notwithstanding their having been eaten up by worms, mice, and fish,) will be collected together again, and again fitted and formed into a body, and that thus they will rise again as men. Hereupon the Angels said, What a notion is this! Who doth not know, that man liveth as a man after death, with this difference alone, that he then liveth a substantial man, and not a material man as before; and that the substantial man is visible to the substantial man, just as the material man is to the material, and that they know no difference, except that they are in a more perfect state. IV. The Angels asked, What do they know on earth concerning our world, and concerning **HEAVEN AND HELL**? I answered, Nothing at all; but that it had pleased the Lord to discover, at this day, the nature and state of the world in which Angels and Spirits live, consequently the nature and state of Heaven and Hell; and also that Angels and Spirits are in conjunction with men, with many other wonderful particulars concerning them. The Angels rejoiced to hear, that the Lord had been pleased to reveal such things to mankind, that so they might no longer live in doubt respecting their immortality, in consequence of their ignorance of a future state. V. I further added, The Lord hath been pleased at this day to reveal, that there is in your world a Sun, distinct from the Sun in our world, and that the Sun of your world is pure love, and that the Sun in our world is pure fire; and that therefore whatsoever proceedeth from your Sun, by reason of its being pure love, hath somewhat of life in it, and that whatsoever proceedeth from our Sun, by reason of its being pure fire, hath in it nothing of life; and that hence ariseth the distinction between what is **SPIRITUAL** and what is **NATURAL**, which distinction heretofore unknown is now revealed. Hereby also is discovered the source of that light, which enlighteneth the human understanding with wisdom, and the source of that heat which kindleth love in the human will. VI. It is further revealed, that there are three Degrees of life, and that consequently there are three Heavens; and that the mind of man is distinguished into the same Degrees, and that hereby man correspondeth with the three Heavens. The Angels asked, Did not they know this before? I replied, They knew somewhat of a distinction of degrees in relation to more or less, but nothing of their distinction in relation to prior and posterior. VII. The Angels then inquired, whether anything else had been revealed? I said, Much more besides, as concerning

the LAST JUDGMENT; concerning the LORD, that he is the God of heaven and earth; that God is One, both in Person and Essence, in whom is a Divine Trinity, and that he is the Lord; also concerning the NEW CHURCH about to be established by him, and concerning the Doctrine of the Church; concerning the SANCTITY of the SACRED SCRIPTURE; that the APOCALYPSE also is revealed; and, moreover, concerning the INHABITANTS of the PLANETS; and concerning the EARTHS in the UNIVERSE; besides many memorable and wonderful particulars relating to the Spiritual World, whereby several things connected with wisdom have been revealed from Heaven.

"847. In some further conversation with the Angels, I acquainted them, that the Lord had been pleased to make a revelation to the world on another subject. They asked, On what subject? I said, In relation to LOVE TRULY CONJUGIAL, and its Spiritual Delights. And the Angels said, Who doth not know, that the delights of Conjugal Love exceed the delights of every other kind of love? and who cannot conceive, that there must be some particular kind of love, on which are amassed together all the blessednesses, joys, and delights, which it is in the power of the Lord to bestow; and that the receptacle of those blessednesses, joys, and delights, is true Conjugal Love, inasmuch as it correspondeth with the love of the Lord and the Church, and is capable of receiving and perceiving such blessednesses, joys, and delights, in a full and sensible manner? I replied, Mankind on earth know nothing of all this, because they have not approached the Lord, and therefore have not shunned the concupiscences of the flesh, and consequently could not be regenerated, and Love truly Conjugal is only from the Lord, and given to those who are regenerated by him; and these also are they who are received into the Lord's New Church, which is understood in the Revelation by the New Jerusalem. To this I added, that I had a doubt whether men on earth at this day were disposed to believe that Conjugal Love in itself is spiritual, and consequently grounded in religion, inasmuch as they entertain only corporeal ideas concerning it; and of course they will hardly be persuaded to believe, that, by reason of its religious ground, it is spiritual with such as are spiritual, natural with such as are natural, and merely carnal with adulterers.

"848. The Angels, on hearing an account of all these new discoveries made to mankind, were much rejoiced; but they saw that I was sorrowful and dejected, and they asked, What is the cause of thy sorrow? I replied, Because these Arcana at this day revealed by the Lord, notwithstanding their superiority in excellence and dignity above all the knowledges that have been heretofore published to the world, are yet reputed on earth as things of no value. The Angels wondered at this, and requested the Lord's permission to look down into the world; and they looked down, and lo! mere darkness was therein. And it was suggested to them to write those Arcana on a paper, and let the paper down on earth, and then they would see a prodigy. And they did so, and lo! the paper, on which the Arcana were written, was let down from Heaven, and in its progress, whilst it was yet in the Spiritual World, it shone bright like a star; but when it came into the Natural World, the light disappeared, and as it fell on the ground, it was totally darkened; and when it was let down by the Angels amongst some assemblies consisting of learned clergy and laity, many of them were heard to mutter words to this effect, What have we got here? Is it anything or nothing? What matters it whether we know these things, or do not know them? Surely they are the offspring of imagination and a disordered brain. And it appeared as if some took the paper, and folded it into different shapes, and then again unfolded it with their fingers; and also as if some tore it in pieces, and were desirous to tread it under their feet. But they were prevented by the Lord from proceeding to such enormity; and the Angels were charged to take up the paper back again, and secure it. And because these things affected the Angels with sorrow, and they began to think with themselves how long the darkness on earth would continue, it was told them, "FOR A TIME, AND TIMES, AND HALF A TIME." Rev. xii. 14.

"849. After this I heard a confused murmur from below, and at the same time these words, DO MIRACLES, AND WE WILL BELIEVE. And I replied, Are not the things above-mentioned Miracles? and answer was made, They are not. And I asked, What Miracles then do you mean? and they said, Discover and reveal future events, and we will believe. But I replied, Such discovery and revelation are not allowed by the Lord, since in proportion as man knoweth future events, in the same proportion his reason and understanding, together with his prudence and wisdom, fall into an indolence of inattention, and thereby lose their activity, and their very existence. And I asked again, What other Miracles shall I do? and they cried out, Do such as Moses did in Egypt. And I replied, Possibly ye may harden your hearts against them, as Pharaoh and the Egyptians did: and they said, We will not. And again I replied, Assure me of a cer-

tainty that ye will not dance around a golden calf, and worship it, as the posterity of Jacob did within about a month after they had seen the whole mount Sinai on fire, and had heard Jehovah himself speaking out of the fire, consequently after being witnesses to the greatest of all Miracles: (*a golden calf in the spiritual sense signifies carnal pleasure*;) and reply was made from below, We will not be like the posterity of Jacob. But at that instant I heard a voice from Heaven, saying to them, If ye believe not Moses and the prophets, that is, the Word of the Lord, neither will ye be convinced by Miracles, any more than the posterity of Jacob were in the wilderness, or when they saw with their eyes the miracles which the Lord did during his abode on earth.

"850. After this I saw some spirits ascending from below, whence the voices proceeded, who, addressing me in a deep tone of voice, said, Why did the Lord reveal the long list of Arcana, which thou hast just now enumerated, to thee who art a Layman, and not to some one of the Clergy? To which I replied, That this was according to the Lord's good pleasure, who prepared me for this office from my earliest years: nevertheless I will also ask you a question in reply, Why did the Lord, when he was on earth, choose fishermen for his disciples, and not some of the lawyers, scribes, priests, or rabbies? ponder well this circumstance in your minds, and form a right judgment concerning it, and ye will discover the reason. Hereupon they began to murmur, and afterwards they were silent.

"851. I am aware, that many, who read the Memorable Relations annexed to each chapter of this Work, (*the True Christian Religion*;) will conceive that they are the fictions of imagination: but I protest in truth, that they are not fictions, but were really seen and heard; not seen and heard in any state of the mind in sleep, but in a state when I was broad awake; for it hath pleased the Lord to manifest himself to me, and to send me to teach the things relating to his New Church, which is meant by the New Jerusalem in the Revelation; for which purpose he hath opened the interiors of my mind or spirit, by virtue of which privilege it was granted me to have commerce with Angels in the spiritual world, and at the same time with men in the natural world, and that now for twenty-seven years. Who in the Christian world would have known any thing concerning HEAVEN and HELL, unless it had pleased the Lord to open spiritual vision in some person or other, and to shew and teach what relates to the spiritual world? That such things do really appear in the heavens, as are described in the above Memorable Relations, is clearly evident from similar things being seen and described by JOHN in the Apocalypse, and also by the PROPHETS in the Word of the Old Testament. In the Apocalypse we read, that John saw the SON of MAN in the midst of seven candlesticks; that he saw a tabernacle, a temple, an ark, and an altar in heaven; a book sealed with seven seals, the book opened, and in consequence thereof horses going forth; four animals about the throne; twelve thousand chosen out of each tribe; locusts ascend from the bottomless pit; a woman bringing forth a man child, and flying into a wilderness by reason of the dragon; two beasts, one ascending out of the sea, the other from the earth; an angel flying in the midst of heaven, having the everlasting gospel; a glassy sea mixed with fire; seven angels having the seven plagues; vials poured out by them on the earth, on the sea, on the rivers, on the sun, on the throne of the beast, on the Euphrates, and on the air; a woman sitting on a scarlet beast; a dragon cast out into a lake of fire and sulphur; a white horse; a great supper; a new heaven and new earth; the Holy Jerusalem coming down from heaven, described as to its gates, its wall, and foundations; also a river of the water of life, and trees of life bearing fruit every month; with many things besides, which were all seen by JOHN, whilst as to his spirit he was in the spiritual world and in heaven. Not to mention what things were seen by the Apostles after the Lord's resurrection, as by PETER, Acts xi. and by PAUL; and also by the PROPHETS in the Old Testament, as by EZEKIEL, that he saw four animals, which were cherubs, chap. i. and x.; and a new temple, and a new earth, and an angel measuring them, chap. xl. to xlviii.; that he was carried to Jerusalem, and saw there abominations, and also to Chaldea, chap. viii. and xi. The case was the same with ZECHARIAH, in that he saw a man riding amongst myrtle-trees, chap. i. 8; that he saw four horns, and afterwards a man with a measuring-line in his hand, chap. iii.; that he saw a flying roll and an ephah, chap. v. 1, 6; that he saw four chariots and horses between two mountains, chap. vi. 1, &c. So again with DANIEL, in that he saw four beasts ascending out of the sea, chap. vii. 1, &c.; that he saw the Son of Man coming in the clouds of heaven, whose dominion shall not pass away. and whose kingdom shall not be destroyed, chap. vii. 13, 14; that he saw the fighting of the ram and the he-goat, chap. viii. 1, &c.; that he saw the angel Gabriel, and conversed with him, chap. ix.; that the young man of Elisha saw chariots and horses of fire about Elisha, and that he saw them when his eyes were opened, 2 Kings vi. 17. From these and

several other instances in the Word, it is evident, that the things which exist in the spiritual world have appeared to many, both before and since the coming of the Lord. What wonder then is it, that the same things should now also appear, at the commencement of the Church, or when the New Jerusalem is coming down out of heaven?"

Having finished these Extracts, the Circular Letter, convening the Conference, was read. The Meeting then proceeded, with a solemnity and deliberation suited to the magnitude of the occasion, to take into serious consideration the various PROPOSITIONS contained in the above Letter; and after a most interesting and instructive conversation on their important contents, the following RESOLUTIONS were moved, and unanimously agreed to.

**" RESOLUTIONS.**

**" I. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the Theological Works of the Hon. EMANUEL SWEDENBORG are perfectly consistent with the Holy Word, being at the same time explanatory of its internal sense in so wonderful a manner, that nothing short of Divine Revelation seems adequate thereto. That they also contain the Heavenly Doctrines of the New Church, signified by the New Jerusalem in the Revelation; which Doctrines he was enabled by the Lord alone to draw from the Holy Word, while under the Inspiration and Illumination of his Holy Spirit.**

**" II. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the First Proposition in the Circular Letter, asserting the Unity of Jehovah God, both in Essence and Person, is a truth founded in, and demonstrable from, the Holy Scriptures or Word of God, as well as consistent with sound rationality. That this Unity implies a Threefold Principle, consisting of Divine Love or Divine Good, Divine Wisdom or Divine Truth, and the Divine Proceeding or Operation, which in the Word are called Father, Son, and Holy Ghost; being so termed by way of accommodation to the capacity of man, in whom also exists a Trinity, though finite, of soul, body, and operation, corresponding with the Divine and Infinite Trinity, which alone exists in the Glorified Humanity of the Lord and Saviour Jesus Christ.**

**" III. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the second Proposition, asserting the nature and end of Redemption, together with the mode of its accomplishment, is agreeable to the genuine sense of the Holy Word.**

**" IV. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the Old Church, by which is meant the present Christian Church, so called, both as existing among Roman Catholics, and among Protestants of every description or denomination, is at this day arrived at its full period or consummation, in consequence of its destructive faith, the fatal effects of which are enumerated in the 3rd to the 10th, 32nd, and 38th Propositions.**

**" V. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the Faith of the Old Church is a Faith directed to Three Gods, the ultimate consequence of which is a belief either that Nature is God, or that there is no God at all.**

**" VI. Resolved Unanimously,**

**" That it is the opinion of this Conference, that the Faith of the Old Church ought to be abolished from the mind of every individual, in order that the Faith of the New Church may gain admission, and be established.**

**" VII. Resolved Unanimously,**

**" That it is the opinion of this Conference, that so long as men adhere to, and are influenced by, the Faith of the Old Church, so long the New Heaven cannot descend to them, and consequently so long the New Church cannot be established in and among them.**

**" VIII. Resolved Unanimously,**

**" That it is the opinion of this Conference, that all Faith and Worship directed to any other, than to the One God Jesus Christ in his Divine Humanity, being directed to a God invisible and incomprehensible, have a direct tendency to overturn the Holy Word, and to destroy every thing spiritual in the Church.**

" IX. Resolved Unanimously,

" That it is the opinion of this Conference, that the Doctrines and Worship in the Old Church are highly dangerous to the rising generation, inasmuch as they tend to implant in young people the idea of Three Divine Persons, to which is unavoidably annexed the idea of Three Gods; the consequence whereof is spiritual death to all those who confirm themselves in such an opinion.

" X. Resolved Unanimously,

" That it is the opinion of this Conference, that it is the duty of every true Christian to train up his Children in the Principles and Heavenly Doctrines of the New Jerusalem Church alone, the two grand Essentials of which, as stated in the 1st, 23rd, and 42nd Propositions, are, I. That the Lord and Saviour Jesus Christ is the Only God of Heaven and Earth, and that his Humanity is Divine. II. That in order to salvation, man must live a life according to the Ten Commandments, by shunning evils as sins against God.

" XI. Resolved Unanimously,

" That it is the opinion of this Conference, that for the above purpose it is expedient that a Catechism be drawn up for the use of the New Church; and that a deputation from this Conference be appointed to see the same put into execution.

" XII. Resolved Unanimously,

" That it is the opinion of this Conference, that a complete and total Separation from the Old Church is warranted not only from the Theological Writings of EMANUEL SWEDENBORG, but also from the Holy Word; and that this Separation ought to commence in every individual, on being fully convinced of the truth of the Heavenly Doctrines of the New Church, and of their opposition to those of the Old. *See Prop.* 29, 30, 31, and 33.

" XIII. Resolved Unanimously,

" That it is the opinion of this Conference, that as the Doctrines of the Old and New Church are in full and direct opposition to each other; and as the Faith of every Church does, or ought to, contain a clear, explicit, and determinate view of their Understanding of the Word; so no person, when once convinced of the truth of the Heavenly Doctrines of the New Jerusalem, ought to assent or conform to any of the Articles of Faith in the Old Church, or to Prayers directed to any other than to Jesus Christ alone.

" XIV. Resolved Unanimously,

" That it is the opinion of this Conference, that the establishment of the New Church will be effected by a gradual Separation from the Old Church, in consequence of a rational conviction wrought in the minds of those, who are in search of Truth for the Sake of Truth, and who are determined to judge for themselves in spiritual things, without any regard to the influence or authority of the Clergy in the Old Church, or the hopes of preferment either in Church or State.

" XV. Resolved Unanimously,

" That it is the opinion of this Conference, that the Establishment of the New Church distinct from the Old, is likely to be productive of the most eminent uses to mankind at large, inasmuch as thereby the communication betwixt the Angelic Heaven and the Church on earth will be rendered more full and complete; and consequently that it is greater charity to separate from the Old Church, than to remain in it.

" XVI. Resolved Unanimously,

" That it is the opinion of this Conference, that the Eleventh Proposition, asserting the Sanctity and Divinity of the Word, and its Threefold Sense, is abundantly proved in the Works of EMANUEL SWEDENBORG, by the clearest and most satisfactory evidence from the Word itself.

" XVII. Resolved Unanimously,

" That it is the opinion of this Conference, that those Books only, which contain the Internal sense, and are enumerated in the Twelfth Proposition, ought to be received by the New Church as Canonical, or of Divine Authority, inasmuch as they treat of the Lord alone, and of the most holy things of Heaven and the Church.\*

" XVIII. Resolved Unanimously,

" That it is the opinion of this Conference, that the existence of a Sun in the Spiritual World, distinct from that of the Natural World, as the primary instrumental Cause of

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\* " The other Books, which have not the Internal Sense, as well as those which have an internal sense, but not in Series, are nevertheless useful in their place, so far as they inculcate the great Doctrine of the Lord, and the Doctrine of Charity."

Creation and Preservation, agreeably to the 13th and 17th Propositions, is highly rational to suppose, and at the same time perfectly consistent with the Holy Word.

"XIX. Resolved Unanimously,

"That it is the opinion of this Conference, that the Doctrines of the New Church concerning the nature of man's Resurrection, his eternal state and condition after Death, according to his past life in this world, and the Seminary from whence both Heaven and Hell are peopled; concerning Charity, Faith, and Good Works; concerning the Order whereby man's Life ought to be regulated; concerning Free-will, Repentance, and Regeneration; concerning Imputation, the exercise of the Rational Understanding in matters of Faith, and the necessity of a Life of Uses; and concerning true Conjugal Love, as described in the 14th to the 30th, 33rd, 36th, and 37th Propositions, are Doctrines drawn from the pure and genuine sense of the Holy Word, and calculated, through divine mercy, to instruct, reform, and bless mankind.

"XX. Resolved Unanimously,

"That it is the opinion of this Conference, that the working of Miracles, which was necessary for establishing the first Christian Church, is now superseded by the plain Manifestation of Divine Truth in the Holy Word, and the Revelation of its Internal sense; the effect whereof is as much superior to that of Miracles, as the Understanding is superior to the bodily eye. *See Prop. 22.*

"XXI. Resolved Unanimously,

"That it is the opinion of this Conference, that it is agreeable to Divine Order, that the New Jerusalem Church assume to itself an External Appearance, distinct from the Old Church, both in Doctrine and Worship; but that there may be many varieties of External Worship therein, provided they are all influenced by the genuine Doctrine of the Lord and of Charity. *See Prop. 34.*

"XXII. Resolved Unanimously,

"That it is the opinion of this Conference, that as Baptism in the Old Church is a Baptism into the Faith of Three Gods, between which Faith and Heaven there can be no conjunction; so Baptism in the New Church, being a Baptism into the Faith of One God, between which Faith and Heaven there is conjunction, is highly necessary, inasmuch as the person baptized thereby takes upon him the badge and profession of genuine Christianity, and is at the same time inserted among Christians even in the Spiritual World. *See Prop. 35.*

"—— It is therefore recommended to all, who desire to become members of the New Jerusalem Church, to be baptized, both themselves and their children, in the Faith of that Church; and in case they have already been baptized in the Faith of the Old Church, to be re-baptized in the Faith of the New.

"XXIII. Resolved Unanimously,

"That it is the opinion of this Conference, that the Holy Supper in the New Church is the most sacred and solemn of all Worship; but that it ought not to be received in the Old Church, by any who desire to be members of the New Church; because this would be a solemn acknowledgment of the existence of Three Gods, and that the sum and substance of redemption consisted in the passion of the cross, as a satisfaction or atonement made to appease the wrath of the Father. *See Prop. 3, 4, 7, and 85.*

"XXIV. Resolved Unanimously,

"That it is the opinion of this Conference, that the state of Marriage, when under the influence of true Conjugal Love, is the most holy, chaste, and perfect state, that either Men or Angels are capable of attaining; being the very ground or plane which receives the influx of the Lord into his New Church. *See Prop. 37.*

"XXV. Resolved Unanimously,

"That it is the opinion of this Conference, that the Second Advent of the Lord, which is a Coming in the internal sense of his Holy Word, has already commenced, and ought to be announced to all the world. That this Second Advent involves two things, namely, the Last Judgment, or Destruction of the Old Church, which was accomplished in the Spiritual World in the year 1757, and the consequent Formation or Establishment of the New Church. *See Prop. 38 to 41.*

"XXVI. Resolved Unanimously,

"That it is the opinion of this Conference, that the true Christian Religion is alone to be found in the New Jerusalem Church, because this is the Only Church that acknowledges and worships Jesus Christ Alone, as Father, Son, and Holy Ghost, in One Divine Person, and consequently as the Great Jehovah, the everlasting God of Heaven and Earth, in a Visible Human Form; which Church, being the Crown of all Churches, which have heretofore existed on this earth, will never have an end.

“ XXVII. Resolved Unanimously,

“ That it is the opinion of this Conference, that men of every Religion or Persuasion throughout the whole world, even Pagans and Idolaters, are saved, after receiving instruction in the Spiritual World, provided they have lived a life of Charity, according to the best of their knowledge. That nevertheless the true Christian Religion, being founded on the Word, which is the Lord himself as to Divine Truth, is that to which all other Religions tend as to their Centre, and from which they receive all their Sanctity, together with all their Power of Salvation.

“ XXVIII. Resolved Unanimously,

“ That it is the opinion of this Conference, that the Evidence of the Truth of Christianity arises chiefly from the Internal Sense of the Word; by virtue of which Sense, rationally understood, according to the Science of Correspondences, the New Church is in possession of more certain Evidence in favour of the Christian Religion, than it is possible to obtain without it.

“ XXIX. Resolved Unanimously,

“ That it is the opinion of this Conference, that, notwithstanding the apparent severity of some of these Resolutions, which are intended to be directed chiefly against the Evils and Falses of the Old Church, and not against the Persons of any religious Body whatever; yet the greatest Charity ought to be maintained towards those in the Old Church, who, being in states of simplicity, and not confirmed in Falses of Doctrine, are the Remains, out of which the Lord will build his New Church, on their reception of the Heavenly Doctrines of the New Jerusalem.

“ XXX. Resolved Unanimously,

“ That it be recommended to all the readers and lovers of the Theological Works of EMANUEL SWEDENBORG, both in this and other countries, to form themselves into Societies distinct from the Old Church, and to meet together as often as convenient, to read and converse on the said Writings, and to open a general correspondence for the mutual assistance of each other.

“ XXXI. Resolved Unanimously,

“ That it is the opinion of this Conference, that the Writings of EMANUEL SWEDENBORG are calculated to promote the Peace and Happiness of Mankind, by making them loyal subjects, Lovers of their Country, and useful Members of Society : And therefore that these Resolutions are not intended to militate against, or in the smallest degree to annul the Civil Authority in any Country; but only to emancipate mankind from the mental Bondage and Slavery, wherein they have so long been held captive by the Leaders and Rulers in the Old Church.

“ XXXII. Resolved Unanimously,

“ That a GENERAL CONFERENCE of the MEMBERS of the NEW CHURCH be again held in London, on Easter Monday, the 5th of April, 1790, when, by the Divine Mercy of the Lord, such further matters respecting the Establishment of the New Church distinct from the Old, as may at that time appear necessary, will be taken into serious consideration.

“ Signed in behalf of this Conference,

HENRY PECKITT, of London, *President*.  
 ROBERT BEATSON, of Rotherham, *Secretary*.  
 AUGUST NORDENSKJOLD, from Sweden.  
 CHARLES BERNIS WADSTROM, from Sweden.  
 SAMUEL HANDS, of Derby.  
 HENRY SERVANTÉ, of London.  
 BENJAMIN BANKS, of Salisbury.  
 CHARLES HARFORD, of Liverpool.  
 JOHN WILLDON, of London.  
 JOHN ASHPINSHAW, of London.  
 ROBERT JACKSON, from Jamaica.  
 JAMES CRUDEN, from America.  
 JOHN AUGUSTUS TULE, of Kensington.  
 BENEDICT CHASTANIER, of London.”

“ *Great East Cheap, London,*

“ *April 16, 1789.*”

Such were the proceedings of the *First General Conference* held in London; and as a singular circumstance it may be re-



corded, that, although the individuals composing it came from the east, the west, the north, and the south, and had been previously of almost every denomination of professing Christians, such was the unanimity which prevailed on all the subjects of discussion, that not a single dissentient voice was heard, but the whole of the proceedings was conducted in harmony, peace, and love.

As this was the first General Assemblage of the members of the New Church, met for the purpose of promoting the great interests of that Body at large, it was thought advisable to give a particular and circumstantial detail of what passed on that occasion; in order that the spirit of charity and affection, which influenced all present, and the zeal tempered with prudence, by which all were actuated, might never be lost sight of, nor departed from, by those who shall hereafter be engaged, either publicly or privately, in advocating and advancing the same cause. It was to be expected, that a Church, professing to derive its lineage and birth from heaven, should bring with it into the natural world not only those doctrines of divine truth, which were seen by the beloved Apostle to descend in their aggregate as the holy city, New Jerusalem, from its celestial abode in the spiritual world, but also the still more valued principles of universal benevolence, which so particularly distinguish that Church. This expectation was fully realized during the time the General Conference held its sittings; and the harmony, which then prevailed, was justly regarded as a kind of pledge or earnest, that all future meetings of the New Church would in like manner be conducted in the true spirit of love to the Lord, and charity towards all mankind.

When the business of the Conference was completed, a Committee was appointed to prepare an Address to the Members of the New Church at large, informing them of the nature and design of the Meeting, the harmony that prevailed among them, and the result of their deliberations in the Resolutions which they had unanimously adopted. Of this address, which was prefixed to the printed Minutes, the following is a copy.

*"The Members of the NEW JERUSALEM CHURCH, assembled in General Conference, in Great East Cheap, London, the 13th of April, 1789, for the Purpose of taking into Consideration the most effectual Means of promoting the Establishment of the NEW CHURCH, distinct from the Old,*

*"To all the Lovers of Truth, as contained in the Holy Word, and illustrated in the Theological Writings of the Hon. EMANUEL SWEDENBORG.*

"Dear Friends and Brethren,

"Impressed with a deep sense of the important business, in which we are engaged, and desirous that all the members of the New Church, wherever dispersed throughout the whole world, may be preserved in perfect harmony of sentiment, as well as united together in the bonds of mutual love and affection; we think it a duty incumbent upon us to communicate the result of our deliberations, by transmitting you such Resolutions, as appeared to us necessary to be adopted, in order to promote the above design. And it is with particular satisfaction that we can with truth declare, there was not a single

dissentient voice among us, notwithstanding the Meeting was numerously attended, as well by the friends from different parts of England, and from abroad, as by the Members of the New Jerusalem in London.

"We do not, however, hereby mean to dictate to you, or to any one, either how you must act or believe; as knowing that this would be contrary to the genuine principles of the New Church, which allows all men the free enjoyment of their religious persuasions, however various, without attempting even to *touch*, much less to *violate* the freedom of the human will. We would only recommend to you and to all, and this with the most sincere and affectionate desire for your spiritual good, a serious examination and search after truth for the sake of truth, that in all things our words and actions, as well as our thoughts and affections, our external man, as well as our internal, may be brought into a strict conformity to the divine laws.

"The reasons, which have induced us to think it absolutely necessary for the New Jerusalem to assume to itself an external appearance, distinct from the Old Church, both as to doctrine and worship, are many and weighty, and may be seen partly in the Resolutions accompanying this Letter, but more fully in the works of our enlightened Author, EMANUEL SWEDENBORG; whose testimony in this matter, authorized and confirmed by innumerable passages from the Holy Word itself, is so positive and clear, that, notwithstanding the weakness of the instruments, whom it may please the Lord to make choice of in so great a work, yet we have not the shadow of doubt, but even in our days *"the God of heaven hath begun to set up a kingdom, which shall never be destroyed; a kingdom, which shall not be left to other people, but shall break in pieces, and consume, all these kingdoms, and shall stand for ever."*—Dan. ii. 44.

"We desire with affection and thanks to acknowledge the receipt of sundry Letters from different societies and individuals, members of the New Church, in various parts of England, as likewise from abroad, who, by the necessary avocations of life, were prevented from a personal attendance. It has afforded us no small satisfaction to find, that the end proposed in the Circular Letter meets the approbation of so great a number of the lovers of pure and undefiled religion. May each of us in heart and life endeavour to promote the same, by examining the ends and motives of all our actions, by shunning evils continually as sins against God, and by living a life of genuine uses according to His Holy Word and commandments. So will the kingdom of the Lord be established in our hearts, and we ourselves prepared for admission into the holy city, the New Jerusalem, now descending from God out of heaven.

"Signed, in behalf of the Conference,

"HENRY PECKITT, *President*.  
ROBERT BEATSON, *Secretary*.  
AUGUST NORDENSKJOLD.  
CHARLES BERN S WADSTROM.  
SAMUEL HANDS.  
HENRY SERVANTÉ.  
BENJAMIN BANKS.

CHARLES HARFORD.  
JOHN WILLDON.  
JOHN ASHPINSHAW.  
ROBERT JACKSON.  
JAMES CRUDEN.  
JOHN AUGUSTUS TULK.  
BENEDICT CHASTANIER."

"*Great East Cheap, London.*

"*April 16, 1789.*"

The following was added, by way of Postscript.

"P.S. The members of the New Church at large are requested to make inquiry among the readers and believers of the Writings of EMANUEL SWEDENBORG, whether they have any children, whom they wish to have educated by a Tutor approved and appointed by the New Church, and to transmit an account of the same to Mr. HENRY PECKITT, President of the Conference, in Compton Street, Soho, London."

This Postscript shews, that, though the Education of children in the principles of the New Jerusalem formed no part of the avowed design in convening a General Conference, it was yet deemed of such importance, that the first opportunity that offered of calling the attention of the Church to that subject, was eagerly embraced. No further steps, however, appear to have been taken, beyond that of a Catechism, to bring this suggestion into effect, till some years afterwards, when New Jeru-

salem *Sunday Schools*\* were instituted in different parts of the country, particularly in Lancashire and Yorkshire. Since then, and but very lately, Schools for the *Daily Instruction* of children of both sexes have been opened by the members of the New Church in London and Manchester; and good hopes are entertained of their becoming more general.†

It ought not to be forgotten, that every day, during the sitting of Conference, the members dined together at a neighbouring tavern in Abchurch Lane, to the number of sixty or seventy, male and female; at which repasts the most cordial unanimity and brotherly affection were observable. It appeared as if the times of Primitive Christianity were restored among us, when all things were held in common. Natural and spiritual food were both dealt out with an unsparing hand; and while the body was refreshed with a rich supply of the good things of this world, the mind was at the same time replenished with the bread that cometh down from heaven. The tree of life, whose roots are planted in the gardens and streets of the New Jerusalem, as well as on either bank of its river, spontaneously sprung up before our eyes, luxuriant in foliage, and laden with the sweetest fruits of paradise in endless variety and abundance. Filled to satiety with this delightful food, yet panting as it were and anxious for the return of the next meeting, the company retired at an early hour of the evening of each day, highly gratified with their own sumptuous entertainment, and no less so with the assurance from the Divine Word, that "the leaves of

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\* Mr. RAIKES, a Printer, of Gloucester, was the first who about this time proposed the Institution of *Sunday Schools* for the instruction of the poor throughout the kingdom; and Mr. WILLIAM ILLINGWORTH, who married my sister, and thus became my brother-in-law, was the first in Yorkshire to second that benevolent design. While his health permitted, he was ever afterwards a most active and zealous promoter of that Charity, in the place where he resided and died, which was Keighley, in Yorkshire. For the character of this good man, see the *Intellectual Repository for the New Church*, No. 13, for January, 1815, p. 275.<sup>a</sup>—R. H.

† Thirty-three Societies of the New Church reported to the General Conference of 1858 as having Sunday Schools containing 4144; and 670 Teachers. There are several others of which no returns were made. Six Societies have established Day Schools, having 2106 Scholars, 1858.—ED.

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<sup>a</sup> Mr. Hindmarsh, in common with the prevailing opinion at the time he wrote, seems to have regarded Mr. Raikes, of Gloucester, the intelligent and early advocate of Sunday Schools, as being the founder of those admirable institutions in England. But this was not the case. The following is given, in the controversy of 1841, as the order in which the names of the first founders of Sunday Schools stand relatively to each other.

Rev. Theophilus Lindsey, Catterick . . .	1764
Mrs. Catherine Cappe, Bedale . . .	—
Rev. William Jones . . . about	1765
Miss Hannah Ball, High Wycombe . . .	1769
Mr. James Heyn, Little Lever, near Bolton . . .	1774
Rev. Thomas Stock, Gloucester . . .	1777
Rev. David Simpson . . .	1778
Mr. William King . . .	—
Messrs. Stock and Raikes, Gloucester . . .	1780
Mr. Robert Raikes . . .	1781
Rev. John Clowes, Manchester . . .	1784

It will be observed that the earliest Sunday School dates seven years after the Last Judgment.—ED.

the tree of life were still left for the healing of the nations." Rev. xxii. 2.

The Church, in its aggregate capacity, having proceeded thus far, now took a survey of its relative situation since the commencement of public worship in 1788, compared with its former state before that event: and it was ascertained, that the increase of members in particular, and of readers in general, in *one year* after the opening of the Chapel in Great East Cheap, was at least seven-fold more than it was during the *four years* that the London Society held their meetings in the Temple. From this circumstance alone it is very evident, that the fears entertained by some sincere but timid minds, lest a separation from former Establishments should prove to be premature, and even injurious to the cause of truth, were entirely unfounded. On the contrary, the success, which had been anticipated by the friends to that measure, was realized beyond the fullest extent of their most sanguine expectations. Almost every week added to the number of recipients; the Writings of Emanuel Swedenborg came to be more in demand; and the doctrines of the New Church began to spread themselves far and wide both at home and abroad.

In 1790, the *New Jerusalem Magazine* made its appearance in London, being set on foot by a few gentlemen who met at the house of Mr. Henry Servanté, No. 45, Upper Marylebone Street. This was the first Periodical Work undertaken by the members of the New Church, being published in Monthly Numbers, and containing much valuable information respecting the life of Swedenborg, and the state of the New Church, as it then existed in England and foreign countries. It continued only six months, viz., from January to the June following, when it ceased for want of sufficient encouragement. But in May, 1791, an *Appendix* was added to it, to complete the Volume.

In the same year another Periodical Work, on a plan different from the former, issued from the Press of Mr. ROBERT HINDMARSH, Printer Extraordinary to HIS ROYAL HIGHNESS THE PRINCE OF WALES\*, under the title of *The Magazine of Knowledge concerning Heaven and Hell, &c.* The first Number appeared in March, 1790, and the Work was continued till October 1791, being completed in Twenty Sixpenny Numbers, and making two Octavo Volumes. As sole Editor, Printer, and

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\* On the 18th of June, 1787, I obtained the honour of being appointed **PRINTER EXTRAORDINARY TO HIS ROYAL HIGHNESS THE PRINCE OF WALES**; with full liberty to place over my door His Royal Highness's ARMS or CREST, in token thereof. Soon after, notice of this appointment was inserted in the *London Gazette*, by the proper authority, in the following words:

"*Carlton House, July 7.* Mr. ROBERT HINDMARSH, of Clerkenwell Close, is appointed **PRINTER EXTRAORDINARY TO HIS ROYAL HIGHNESS THE PRINCE OF WALES.**"  
—R. H.

Proprietor of this Work, I can say, that the expenses attending it were very heavy. Besides about fifty thousand Hand-bills, which were distributed in all directions, I caused long *Advertisements* to be inserted in almost all the Town and Country Newspapers of the day; also in many of the leading Newspapers both in Scotland and Ireland; for most of which a charge was made of from *fourteen Shillings* to a *Guinea* for each insertion. So that the expense of advertising, and making the Work publicly known, could not have been less than *One Hundred Guineas*. The result was, that a great sensation was created in the religious world; and the Orders for the first Number were numerous, arising no doubt from the novelty of the Work, and a curiosity in the public mind to know the nature of its contents, and the character of the *new religion*, as it was called by some, which it was the object of the Magazine to make known to the world. About fifteen hundred copies each of the first and second Numbers were disposed of: but by degrees, as the Work advanced, and the principles of the New Jerusalem began to be unfolded in it, which cannot be permanently retained except by minds duly prepared by the previous love of truth for its own sake, the sales sensibly diminished, until it was at length found expedient to discontinue the Work, when it had reached the twentieth Number, from the same causes which had before interrupted the progress of the *New Jerusalem Magazine*. Still, it is presumed, that much good was effected by both publications, as both for a time succeeded in giving publicity to the new doctrines, and have ever since been regarded as valuable acquisitions to the Church.

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## CHAP. VI.

AGREEABLY to appointment, the *Second General Conference* was held at the Chapel in Great East Cheap, London, on Easter Monday, the 5th of April, 1790, and continued to the 7th. Mr. SAMUEL HANDS, of Birmingham, was unanimously chosen President; and the Rev. FRANCIS LEICESTER, of London, Secretary. A Committee of twelve persons was also appointed, to expedite the business of the present Conference. The proceedings of the former Conference were then read and confirmed.

The first object, to which the attention of the members present was called, was the preparation of a Catechism for the instruction of Children, according to the principles of the New Church. Several sketches of Catechisms were produced, and referred to the Committee to compare and incorporate them

together, so as to be properly adapted to the capacity of Children. The Committee accordingly took an opportunity of retiring for that purpose; and, having agreed upon one, which in their opinion was likely to answer the end proposed, submitted the same to the approbation of the Conference. The Catechism, so prepared and recommended by the Committee, was then read, and unanimously adopted.

The next subject, that came under consideration, was a Volume of Hymns, which Mr. Proud had composed, and which, if it met with the approbation of Conference, he was then about to print. The Hymn Book, so announced, was soon after printed, and continued to be used by the different Societies of the New Church for many years.

Another subject of the utmost importance to the welfare and stability of the Church, and which demanded the most mature deliberation of the Conference, was that relating to *External Worship*. It was proposed as a question, "Whether a *Form of Prayer* ought, or ought not, to be used in religious worship in the New Church?" This question, after being well considered, and thoroughly canvassed, was determined in the affirmative, without a dissentient voice, for the following, among many others, which might be adduced as substantial reasons:—

"1. Because a Form of Prayer and Worship, if drawn from the Holy Word, and consistent with the genuine sense thereof, is calculated to preserve the doctrines of the New Church in their purity, and is at the same time a powerful guard against the introduction of any heresy. For it is presumed, that no Minister, after hearing or reading the prayers of the Church, which have been approved of by a General Conference, is likely to ascend the Pulpit immediately, and pull down or destroy what has been already advanced in the preceding part of the worship.

"2. Because the constant and regular use of a proper Formula, in public worship, has a tendency to implant in the minds of children and young people, true ideas of the One Object of divine adoration, to familiarize them with the Word of God and his holy commandments, and thus to lay the foundation of their future spiritual life on Christ alone, who is the Rock of ages.

"3. Because it has also a tendency to confirm the faith of those who are in the use of it; as well as because it is an open avowal, before the whole world, of the heavenly doctrines of the New Jerusalem, and a full proof, even in the ultimates, of their actual descent from heaven to earth."

This Conference was further engaged in revising and amending the *Order of Worship*, which had been before adopted by the Society in Great East Cheap, and was then used by that in Birmingham, as well as by some others which had recently sprung up in the country. For it is to be observed, that these forms were at first regarded only as provisional helps till the Church should increase in number, and be better qualified by their united judgment, to produce a Liturgy more suited to the wants of its members, and more unexceptional in the eyes of the public. By these and other means the Church gradually improved in its external appearance; and, emerging from a state of relative weakness and imperfection, it acquired a degree of strength and reputation, which nothing but a confidence in the

superintending hand of Divine Providence could encourage us to expect.

Among the various amendments adopted were the following, viz., a literal translation of the Lord's Prayer from the original Greek; also a translation of the Decalogue more conformable to the original than that in common use. The responses at the end of each commandment, being judged an interruption to the solemnity of this part of the service, were ordered to be discontinued in future, and only one used after the tenth commandment.

It was also unanimously agreed, that, in order to open the gates of the New Jerusalem as wide as possible, the only condition of admission by Baptism be an acknowledgment of the two essentials of the New Church, which were ordered to be inserted in the two Forms of Baptism, instead of the Creed. These two essentials are as follow: I. That God is One both in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Spirit, and that the Lord and Saviour Jesus Christ is He. II. That in order to salvation, man must live a life according to the ten commandments, by shunning evils as sins against God.

Mr. Joseph Wright, of Keighley, in Yorkshire, and Mr. Manoah Sibly, of London, having been proposed as proper Persons to be ordained Ministers of the New Church, were unanimously approved, and they were accordingly ordained at the close of this Conference.

The following General Letter, addressed to the Members of the New Church at large, was ordered to be prefixed to the Minutes of this Conference.

#### " GENERAL LETTER.

*" The Members of the NEW JERUSALEM CHURCH, assembled in General Conference, in Great East Cheap, London, from the 5th to the 7th of April, 1790,*

*" To all their Brethren of the New Dispensation.*

" It is with particular pleasure we again address all the lovers of genuine truth, on a subject of such great importance as the extension and establishment of the heavenly doctrines of the New Jerusalem. The favourable reception, which the thinking part of mankind now begin to give them, both in this and other countries, we trust is a happy omen of the revival of true Christianity; the rational principles of which seem heretofore to have been but little understood. May the light of truth continue to spread itself over the whole earth.

" This is now the Second Annual Conference of the New Church, held for the purpose of its further promotion and establishment. And when we consider from how many different persuasions and denominations of religion, the greater part of us have been brought to see the truth, it is really matter of astonishment to observe the harmony and union of sentiment that has prevailed in all our consultations, which we pray may be directed, by the Divine Providence of the Lord, to the real welfare and prosperity of his New Church.

" It has long appeared necessary to prepare a Catechism for the instruction of the rising generation; and the more we reflected on the subject, the more we were convinced, that no time ought to be lost in providing means suited to the capacity of children, whereby they may be gradually introduced to the true knowledge of the Lord, and their infant minds trained betimes to the love and practice of his holy command-

ments. This end, we trust, will, through Divine Mercy, be in some degree promoted by the printed CATECHISM, which accompanies this Letter.

"Herewith you will also receive the MINUTES OF CONFERENCE, which will inform you of the nature of our proceedings, and the particular subjects we were led to deliberate upon. May a Divine Blessing attend these, and the endeavours of all others who are engaged in the same cause, viz., of promoting the welfare and prosperity of the New Church.

"Signed, in behalf of the Conference, by

"ROBERT JACKSON.  
JAMES HINDMARSH.  
MANOAH SIBLY.  
ROBERT HINDMARSH.

THOMAS WRIGHT.  
HENRY PECKITT.  
JAMES CRUDEN."

"Great East Cheap, London,  
"April 12, 1790."

Soon after the conclusion of the Second General Conference, information was received from a gentleman in Wales, stating, that having for some years embraced the doctrines of the New Church, he had already translated some of its most essential articles into the Welsh language, and was disposed to proceed, according to his ability, in spreading among his countrymen a knowledge of the Writings of Emanuel Swedenborg. The following Extract of a letter, addressed to the Editors of the *New Jerusalem Magazine*, will be read with pleasure and satisfaction.

"About four years since I had the happiness to peruse that admirable work, *The Treatise on Heaven and Hell*, by Emanuel Swedenborg, which was the first of his writings that happened to fall into my hands. I was struck with admiration and astonishment, to find myself in possession of an inestimable treasure, that gave me an account of the invisible world and its inhabitants. Indeed what could be more acceptable to a man travelling towards a strange country, where himself and family are to take up their abode and for ever to reside, than to meet with a fellow-traveller, who had before visited the place, and could give him a faithful account of it from ocular demonstration, concerning its inhabitants, their manner of living, with several other particulars, which he could relate to the inquisitive inquirer?

"I have endeavoured to prevail on some of my neighbours and acquaintance to embrace the heavenly doctrine of the New Church, and to throw off their false notion of a Trinity from eternity, because it carries with it an idea of Three Gods, and to receive the true doctrine of a Trinity in the Lord Jesus Christ, as an essential article of religion and true worship;—to consider, that justification by faith alone is not grounded in Scripture, and that love to the Lord and charity to our neighbour are the only qualifications for eternal life; and where these are wanting, there can be no faith. On this account I have translated some of the most essential articles of the new doctrine into the *Welsh language*, in order to explain the same to those who are not acquainted with the English tongue, and also with an intention (if the Lord permits) some time or other to publish the fundamental articles of the new dispensation, with some other interesting subjects and extracts from the Writings of Baron Swedenborg; and if I shall be so happy as to find my countrymen likely to embrace this new and most excellent revelation, nothing on my part shall be wanting to spread the knowledge thereof among those, who have not the advantage of perusing the same in any other language, especially such who wish to come at the truth for truth's sake.

"I am, Gentlemen, yours, &c., "MATTHEW WILLIAMS."

"Landilovavr, Carmarthenshire,  
"May the 12th, 1790."

Another letter, from a gentleman in Beverley, Yorkshire, is to the following effect:—

"What spare time I have from the duties of my profession is generally spent in reading and meditating on the Writings of that great and venerable Seer, Emanuel Swedenborg. I am not ashamed to own my hearty assent to every particular doctrine therein contained, which, from the little experience I have had, I have found to be the



most comfortable and consolatory. In short, next to the Bible, I am verily persuaded, that no Writings at this day exist, that have a greater tendency to make men wiser and better, than those of Baron Swedenborg.

"When man, from an impartial examination of unequivocal Scripture testimony, is at length become fixed in the true faith and acknowledgment of the One True God, the Lord and Saviour Jesus Christ, in whom dwelleth a Divine Trinity, *the Fulness of the Godhead bodily*, and duly considers himself as subordinate to that divine administration, he cannot have a greater incentive to become good. He must then see the necessity of shunning evils as sins, because he cannot otherwise prepare himself to receive the divine influence of the Lord his God, which is the only means of his present and future happiness.

"The nature of that future and eternal world, which ought to be the object of every man's hope and joyful expectation, is in these invaluable Writings so clearly revealed to us, that the gloom, which heretofore seemed to hang over the grave, is in a great measure dissipated. These Writings were first seriously recommended to me by a clergyman the latter end of last August, and I have since found infinite pleasure in the perusal of them.

"You are at full liberty to print, if you think proper, any part of this letter; but my present situation will not permit me to have my name inserted at full length: I have, therefore, only signed the initials of it. I congratulate you on your publishing the *New Jerusalem Magazine*, and am,

"Gentlemen, with sincere respect, &c.,

"Beverley,

"May 15, 1790."

"T. W."

As the Writings, which contain the doctrines of the New Church, now began to be more generally known, by means of translations from the original Latin into various languages, and thereby gave rise to the formation of Societies in many kingdoms of Europe, it may be proper to notice some of them in this place. Among these, one, called the *Exegetic and Philanthropic Society*, was formed in Stockholm in the year 1786. This Society successively increased, till their number, in 1790, amounted to more than two hundred persons, the greatest part of whom were men holding respectable offices in the State, and of distinguished learning. Many of them were clergymen, not to mention two of the first princes in Europe, who took upon themselves the patronage of the Society. Various translations and treatises of the new doctrine have been published by this Society in the Swedish language: but the press not being free in Sweden, their works for the most part have been printed in Denmark. For some time they suffered considerable persecution; but as a collective body, or Society, can no more be exempt from trials and difficulties, than an individual, they have patiently, and with confidence in the divine protection of the Lord, waited for a more happy period, which it is hoped is now approaching. The members assemble generally once a week; and they have opened a correspondence, on an enlarged scale, with other professors of the same doctrines in different parts of the kingdom. In one single bishopric, it is said, no less than forty-six respectable and profoundly learned clergymen have cordially embraced the Writings, and have frequently been exposed to severe persecutions on that account; nevertheless they openly and without reserve preach the new doctrines, though with the caution, as

yet necessary in Sweden, of not mentioning the name of Swedenborg in the pulpit. In another diocese, which contains about three hundred clergymen, and receives a yearly supply of ten young Ministers, it has been remarked, that six of the ten are generally favourable to the new doctrines. Hence it may be inferred what space of time the whole diocese at such rate will require, to gain the superiority in regard to this dispensation. There can be no doubt but it is of the Divine Mercy and Providence, that a period of persecution has been permitted, as this naturally tends to excite the people's attention to the cause of such persecution. The consequence is, that the doctrines are more inquired into, than they might otherwise be: and it appears, that at the colleges for education no less than a hundred manuscript copies of the doctrinals of the New Church, are in circulation among the young students.

Prince Charles, Duke of Sudermania, and brother to the then reigning King, honoured the Exegetic and Philanthropic Society at Stockholm, by accepting the invitation to become one of its members. On his first introduction to the Society, Aug. 29, 1787, his Royal Highness delivered the following speech, which marks the condescension of his manners, the liberality of his views, and his devotion to the cause for which they were associated.

"Truth is simple, it is infinite; it may be shaded, but cannot be changed; and if ignorance, prejudice, or private views, hide its true meaning, these clouds are dissipated by an upright inquirer, who, being led by a superior hand, has strength enough to distinguish truth from falsehood.

"This happy period is approaching, and while unbelief is striving with superstition, truth is enabled to re-assume that right among mankind which it had from the beginning of time, namely, of enlightening them concerning their real good, the road which leads to union with their Author and Benefactor.

"From reason, as also from what I have heard, and were it not presumptuous I would say, from what I have already experienced, I am convinced that such a road exists.

"Having found, gentlemen, that your thoughts are consonant with my own, I have with pleasure accepted of your invitation to reckon myself one of your number.

"I wish to assist you in the pursuit of the aim of your meetings. Convinced that the hand of Omnipotence protects your laudable intentions, I trust that by his grace you will reap the fruits of a labour consecrated to his glory. May he bestow his blessing for this purpose, is my ardent prayer."

A letter from Mr. Christian Johansen, of Sweden, dated Elskilstuna, 2nd March, 1791, states,—

"That the Exegetic and Philanthropic Society at Stockholm has received a very interesting letter from Prince Charles of Hesse, which shews the truly noble and respectful sentiments of that great man for the doctrine of truth, in the principles of which he seems to be more and more confirmed. Mr. Manderfelt, one of the members of the New Church, has, at his own expense, lately printed in the Swedish language, at Copenhagen, a plan for a Catechism entirely upon the principles of the new doctrine, composed by the late zealous and learned Dr. Beyer, which has been so much approved of by all the friends in Sweden, that a great many copies have been circulating in manuscript there, till they could get this printed."

Another letter, dated Stockholm, 2nd of May, 1791, from a friend of great zeal and erudition, is to the following effect:—

"It is with the utmost pleasure I am going to tell you, that many of the first people

in this kingdom are coming into the doctrines of the New Jerusalem. The eminent constructor of ships, Admiral Chapman, Knight of the *Order of the Sword*, an acknowledged genius, is now reading Swedenborg's works in English, with a great deal of joy and approbation. Our great men in these northern kingdoms seem not to fear ridicule, the arms of little witty souls. It certainly becomes a strong mind and a great man to lift himself above such fears: history abounds with examples of that kind. Some months ago we had a most favourable letter from the Prince of Hesse, Generalissimo in Denmark, a Prince of genius, of learning, of experience and abilities. You will certainly read the copy of his letter with feelings becoming a Christian. Its contents are as follows:

“A la Société Exégétique à Stockholm.

“Copenhagen, 19 Novembre, 1790.

“Il m'est bien agréable, Messieurs et très Chers Frères, de trouver l'occasion favorable que le porteur de cette lettre me fournit, de vous témoigner toute ma joie des succès dont la Providence a béni votre zèle et vos soins, et vos sollicitudes pour son service, que j'ai eu la satisfaction d'apprendre par lui et par Mr. Haldin. Veuillez le Seigneur des Seigneurs vous combler de ses plus précieuses bénédictions, et vous éclairer de la sagesse! Que son Esprit repose sur vous, qu'il vous guide, qu'il vous consacre à la gloire d'être ses serviteurs! Mes vœux ardents vous accompagnent sans cesse: agréés les, mes très chers frères, de la part d'un frère, d'un ami absent, mais dont le cœur est toujours présent avec ceux qui professent l'amour, et l'adoration de notre Seigneur & Maître Jesus Christ; à lui soit honneur et gloire à jamais. Je vous embrasse fraternellement en son saint nom du fond de mon cœur.

“CHARLES, Prince de Hesse.”

(The same in English.)

“To the Exegetic Society at Stockholm.

“Copenhagen, 19th of Nov., 1790.

“It is very agreeable to me, Gentlemen and very Dear Brethren, to meet with so favourable an opportunity, as the bearer of this letter furnishes me with, to declare to you the great pleasure I feel on the success, with which the Divine Providence has blessed your zeal, your exertions, and your diligence in his service; which I have had the satisfaction of learning from him and Mr. Haldin. May the Lord of Lords confer upon you his choicest blessings, and enlighten you with wisdom! May his Spirit rest upon you, guide you, and consecrate you to the glory of being his servants! My best wishes accompany you without intermission: accept them, my very dear brethren, as proceeding from a brother, from an absent friend, but from one whose heart is always present with those who profess to love and adore our Lord and Master Jesus Christ; to whom be honour and glory for ever and ever. I embrace you affectionately in his holy name, from the bottom of my heart.

“CHARLES, Prince of Hesse.”

“Some of our learned members are now translating the Bible from the original text. I trust it will be a most useful work. But as here is no toleration, no liberty of printing, we must wait for some more happy time, when we can publish works of that kind. For my part, I am created to obey; my will is bound by the ties of that society, in which I live; but in my thought I am and ever will be free. It is under the blessing of this internal freedom I am in all tenderness of respect, Sir,

“Your most obedient Servant, &c.,

“PHILANTHROPHE.”

“Stockholm,

“16 May, 1791.”

At Paris, Strasburg, and Rouen, it is said, there is a considerable number of friends to the truth, as well as in various other parts of France. In the year 1790, several wealthy and zealous individuals, readers of the Writings of Emanuel Swedenborg, at Rouen, formed themselves into a society, under the name of “*Société des Amis de la Paix*,” that is, “Society of the Friends of Peace.” They have it in contemplation to publish all Swedenborg's Works, both theological and scientific. The seal chosen by this Philanthropic Society, bears an olive branch

across a sword, with the motto round it,—“*Si vous aimez la Paix, soyez toujours armés;*” that is, “If you love Peace, be always in Arms;” or, according to the Roman adage, “Would you have peace, prepare for war.” This Society is formed of some of the chief of the national guard of Rouen, and several of the members belonging to the principal cities of France.

In Lisbon some individuals have expressed an ardent desire to see the Writings; but at present they are debarred from such an inestimable privilege, as the inhabitants of that country as well as of Spain, are still led captive by fanatic monks, and groan under the tyranny of the Priesthood. Nevertheless there is good authority to state, that in Madrid the Theological Writings of our Author are often the subject of conversation at the tables of the nobility.

But from Denmark the most pleasing account has been received of the progress of the New Church in that kingdom, in consequence of the liberty of the press having been lately granted; by which means the Society at Stockholm has, at its own expense, printed several of the Writings in Denmark, where the Swedish language is read almost with the same ease as the Danish.

In Russia everything presents yet its wild appearance. A Society of the friends to the new doctrines had begun, as already observed (p. 35), about the year 1783, to meet at Moscow; but the tyrannical and odious principles of the Empress gave rise to some persecution.

It is understood, that many individuals in Holland, Germany, Poland, Switzerland, and some even in Italy, Venice, and Constantinople, are favourable to the Writings of Swedenborg. But it does not as yet appear, that public worship, in agreement with the doctrines of the New Church, is anywhere established or legally sanctioned on the Continent of Europe. This blessing is only experienced by those, who have the happiness of living under free and liberal governments, like those of Great Britain and the United States of America. But surely a brighter day is beginning to dawn, and to shed its vivifying light over the hitherto gloomy and barren deserts of the *so-called* Christian world.

The *Third General Conference* met in Great East Cheap, London, on Easter Monday, the 25th, and continued to the 29th of April, 1791—35; when Mr. BENJAMIN BANKS, of Salisbury, was unanimously elected President, and Mr. ROBERT HINDMARSH, of London, Secretary. As it was now thought, in consequence of the publicity, which the New Church had already obtained, that an indiscriminate admission of persons unknown to any of the members present, might be productive of inconvenience, and tend rather to retard than promote the

objects of the Meeting, it was agreed upon, and stated by the President, that the following **CONDITIONS OF ADMISSION** to the Conference were to be strictly observed.

"1. Every person, who is a reader and approver of the Theological Writings of Emanuel Swedenborg, and friendly to the establishment of the New Church distinct from the Old, may be admitted to this Conference as a member thereof, and will have a right to deliver his sentiments on all subjects which may come before the Conference, and also give his vote on every question.

"2. All those who read and think favourably of the Writings of Emanuel Swedenborg, but are not yet desirous of separating from the Old Church, may be admitted into the gallery, but not be entitled to speak in this Conference on any question whatever.

"3. Any person in the gallery, though not entitled to speak himself, may yet, if desirous of having any particular subject agitated, procure a member of the Conference to propose the same; as it is the desire of this meeting, that every useful question may be fairly and fully canvassed."

These Conditions were considered as expedient, at a time when as yet the individuals composing the Conference were not appointed as regular Representatives of their respective Societies, according to a scale proportioned to the number of each. But after the experience of some years, when the Societies became more numerous, and a further degree of order was established in the Church, it was found necessary to make regulations, as well in respect to the admission of Ministers, as to the other constituents of Conference.

Twelve persons, with the President and Secretary, were then appointed as a Committee to expedite the business of the Conference, and to represent the whole body of the New Church until their next Annual Meeting.

A considerable portion of the first day was occupied in reading letters, which had been received from Hull, Liverpool, Keighley, Bristol, Manchester, Wolverhampton, Dublin, Sweden, North and South America; from all which it appeared, that the New Church was gradually extending itself both in England and in foreign parts.

It having been observed, that "the evils which had arisen in the Old Church, in consequence of the Clergy assuming to themselves rights and privileges above the Laity, in matters of spiritual or religious inquiry," the Conference was requested to take such measures as might be most likely to prevent the introduction of such abuses into the New Church. A motion was accordingly made to that effect; which being duly seconded, it was unanimously Resolved, "That in all consultations and deliberations of this Conference, no privileges shall be attached to the Clergy in preference to the Laity, but that in all respects whatever they shall be on an equal footing."

Another subject, which engaged the attention of this Conference, arose out of the following question: "Whether Temples, or Places of Worship, in the New Church ought, or ought not, to be consecrated, prior to the actual celebration of divine worship therein?" After considering this question for some time,

when all present appeared to be fully agreed in the propriety of such consecrations,—the following passage from Emanuel Swedenborg's *True Christian Religion*, n. 126, was read in confirmation of their sentiments. "A Temple (says he) must first be built, and that with the hands of men, and afterwards consecrated, and lastly sanctified by prayer, that God would make it the abode of his presence, and unite himself with his people assembled therein."

A Form of Consecration was then directed to be prepared, and laid before the Conference. Such Form was accordingly drawn up, and received the sanction of those present. The same, with some alterations, continued in use among the different Societies for some years, whenever an occasion offered either in the erection of a new Temple, or in the appropriation of new place of worship by the members of the Church. An improved Form of Consecration has, however, been lately adopted, together with the New Liturgy printed in 1827.

The next question submitted to the Conference was, "Whether the Ministers of the New Church should not wear, while officiating in divine service, garments corresponding with their office, without any respect to what has been used in the Old Churches?"

In deliberating upon the above question, many rational and scriptural arguments were advanced in favour of the propriety of Ministers wearing correspondent garments, which were confirmed by the authority of Emanuel Swedenborg, who in various parts of his Writings declares and proves, that it is by Correspondences that the spiritual and natural worlds are united; and consequently that by genuine Correspondences, particularly those in the Holy Word, angels are conjoined to men; and that this approximation of the spiritual and celestial world to men on earth is even according to the things *within* them and *without* them, which correspond to the state of angels as to good and truth. It was then unanimously Resolved, "That it is the opinion of this Conference, that the Ministers of the New Church, after Ordination, ought to wear, while in the discharge of their office, an inner purple silken vest, and also an outer garment of fine white linen, having a golden girdle round the breast." See Rev. i. 13, and Dan. x. 5.\*

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\* This Resolution was acted upon at the opening of the Church in Birmingham, when Mr. Proud and Mr. James Hindmarsh officiated in the dress directed. Mr. Proud also continued to appear in such a dress, while Minister of the Society in Cross Street, London; but on removing to York Street, it was discontinued. In the Minutes of the Fifteenth General Conference, held at Salford, in 1822, it is stated that a wish had been expressed, that the Conference "would consider what *dress* is the most proper to be worn by Ministers of the New Church in the discharge of their functions." The subject was postponed for consideration at the next Conference, which was held in London, in 1823, when it was Resolved, "That it is the opinion of this Conference, that *white* is the proper colour for the dress which Ministers of the New Church should wear in their sacred functions." At both these Conferences the formation of a new Liturgy was

It had for some time been the practice of the London Society, to affix two dates to all their transactions; the first date referring to the First Advent of the Lord, and the second to his Second Advent, commencing from the year 1757, at which time the Last Judgment was accomplished, and the New Jerusalem began to descend from heaven. (Thus, 1757—1, 1791—35, &c.) This practice having been submitted to the members of the Conference for their consideration and approval, they agreed to adopt the same, judging, that “by thus continually holding up to the view of the world such a remarkable era, the groundless expectation of the Lord’s personal coming in the natural clouds, may be gradually weakened, and at length dissipated.”

The Conference having examined and well considered the proceedings of the London Society, prior to the sitting of the First General Conference in 1789, relative to the Commencement of public worship in the New Church, and the Ordination of Ministers, unanimously confirmed the same, and recognized ~~the same~~, as lawful ministers of the New Jerusalem, all such persons, then living, as had been so ordained, viz:—

JAMES HINDMARSH, of London;

JOSEPH WRIGHT, of Keighley, Yorkshire;

MANOAH SIBLY, of London;

\*FRANCIS LEICESTER, of London; and

ROBERT JACKSON, of Jamaica.

It was at the same time also unanimously Resolved, “That, in order to secure the harmony of the New Church at large, no

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under consideration; and when this was eventually published, the following appeared in the Preface. “Whether any particular dress be worn, [by the Minister,] or not, is perhaps a matter of much indifference: but where one is worn, it certainly ought to be expressive of the functions performed in it. But no colour is so appropriate to the whole of those functions, as *white*. White robes, especially of linen, are significative of genuine truths, grounded in goodness: now it is by genuine truths, grounded in goodness, that the Minister, in the devotional part of the service, is supposed to approach the Lord; and it is from genuine truths, grounded in goodness, that, in the discourse, he is to instruct and exhort the people. Hence, in the Israelitish Church, all whose service consisted of genuine representations of spiritual things, garments of *white linen* were prescribed for all the priests, except the high priest alone, into whose magnificent robes other colours were admitted; and even he, when, once a year, he performed the most holy rite of their worship, and went into the holy of holies, wore white garments only. But never was he, or any of the other priests, permitted to wear black. Under a representative dispensation black garments would have been esteemed profane; and therefore the Israelites were cautioned against following the example set them by the priests of Baal and the *Chemarim*,—a word which means *wearers of black robes*: (Zeph. i. 4.) nor were such robes adopted in the Christian Church, till over-zealous Protestants determined to differ from the Catholics in every thing, even where the practice of the Catholics was right. How proper soever black may be to express the evil nature of man’s selfhood, a Minister, in the discharge of his functions, does not appear in his private character, but in that belonging to his office.”—ED.

\* The Rev. Francis Leicester, A.B., was a Member of St. Peter’s College, or St. Peter House, Cambridge, and was an ordained Minister of the Church of England; but on receiving the Doctrines of the New Church, it appears he was ordained as a Minister, according to the ceremonial therein required.—ED.

person can in future be ordained a Minister, except he be first recommended by the society to which he belongs, and the approbation of the General Conference of the New Church be obtained for that purpose."

The consent of this conference was given to the Ordination of Mr. Joseph Proud\*, and Mr. Robert Brant, both at that time of Birmingham.

The thanks of this Conference were unanimously voted to the London Society for their zealous endeavours in promoting the heavenly doctrines of the New Jerusalem, prior to the meeting of the first General Conference, in the year 1789; also for their conduct in calling the same, and voluntarily transferring to the General Conference, all the powers which they derived, or might be supposed to derive, from their situation, as being the first Society publicly known to have separated from the Old Church.

The thanks of this Conference were also unanimously voted to THOMAS PARKER, Esq., Counsellor at Law, for his legal advice and kind assistance at the Meeting. And after some other business, transacted in the same spirit of harmony and unanimity, which had hitherto marked all their proceedings, the Conference was adjourned to the ensuing year.

It is a remarkable circumstance, that every commencement of a New Church is attended with vain and idle pretensions, on the part of certain individuals, who set themselves up as prophets or extraordinary messengers from heaven, charged with commissions to teach and instruct mankind in things, of which they themselves are entirely ignorant, and of whom it may be truly said, that they run before they are sent, and by their prophecies, dreams, and divinations, cause the people "to trust in a lie," Jer. xxviii. 15. Such were Korah, Dathan, and Abiram, at the time of the institution of the Jewish and Israelitish Church, who, on offering incense to Jehovah with false fire in their censers, were swallowed up by the earth, and they with their whole company perished from among the congregation, Numb. xvi. 33. Such also was Theudas at the commencement of the Primitive Christian Church, "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 nought. 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, even as many as obeyed him, were dispersed," Acts v. 36, 37. In like manner Simon the Sorcerer "bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed from the least to the greatest, saying, This man is the

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\* Mr. Proud was a regular Minister of the General Baptist Connexion, and he also underwent the ceremony of ordination into the New Church.—ED.



great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries," Acts viii. 9 to 11. And such also, at the commencement of the New Jerusalem Church in our times, were the impostor Richard Brothers, and the false prophetess Joanna Southcott.\*

With respect to Richard Brothers, who had previously been a midshipman in the Navy, and now set himself up for a great prophet, it may be recollected, that he called himself the Prince of the Hebrews, and said that he was appointed to lead the Jews to their own country, and to re-instate them in the land of Judea, as the chosen people of God, to whom all nations were to become subservient and tributary. In proof of his authority for this purpose, he exhibited a rod, which he cut from a hedge by divine commandment, and which he declared was convertible into a serpent by his throwing it upon the ground, and again re-convertible into a rod by taking it up in his hand; in like manner as it is written of Moses, that "he cast his rod on the ground, and it became a serpent; and when he put forth his hand, and took it by the tail, it again became a rod in his hand," Exod. iy. 2 to 4. And as this circumstance, coupled with the power of working miracles with the rod, was to be a sign to Pharaoh and the Egyptians, that Moses had received his authority from Jehovah, to be the leader of the Israelites out of the place of their captivity into the land of Canaan; so Richard Brothers most solemnly and publicly announced, that he also was, or would shortly be, invested with the power of working miracles with his rod, in order to convince the people at large, that he was divinely commissioned to restore the Israelites to their ancient inheritance, to wind up and fulfil all the prophecies in their favour, and thus to establish a new kingdom upon earth, in which God himself was to be the Sovereign Ruler, while he, Richard Brothers, was to be universally acknowledged as the Prince of the Hebrews, and at the same time as their great prophet, high-priest, and legislator.

The folly and madness of these pretensions could only be equalled by the fact, that many professing Christians were to be found, who, implicitly relying upon his word, and believing him to be "some great one," as he said he was, actually made preparations to follow him as the leader of the Israelites into the land of Judea. And not merely by *tens* (as the prophet says, in a passage totally misunderstood,) did these zealots approach this self-called Prince of the Hebrews, but *scores* of proselytes\* out of the various denominations were eager to "take hold of

\* Many other names of persons of both sexes might be added, who have since that time laid claim to similar blasphemous and absurd pretensions.—ED.

† Many of them in most respectable situations of life; among whom was Mr. Halked, M.P. for Lympington, who advocated Brothers' claim in the House of Commons.—ED.

the skirt of him that" called himself "a Jew, saying, We will go with you; for we have heard that God is with you," Zech. viii. 23.

Brothers was particularly patronized by a Captain Hanchett, who, being desirous of bringing him into public notice, applied to me through his bookseller to print the pamphlet containing his prophecies and pretended revelations, offered to pay double or treble its value. But after examining the manuscript, and finding that it distinctly prophesied the death of the king, which I considered to be unlawful, and highly injurious to the welfare of society\*, I declined being a party in any respect to such an abuse of the liberty of the press. The pamphlet was afterwards put into the hands of some other printer, who was less scrupulous on such an occasion.

Soon after this the Rev. Francis Leicester, A.B., of St. Peter's College, Cambridge†, who had warmly embraced the doctrines of the New Jerusalem, and was disposed to examine every new pretension to supernatural communications, that he might in the end be more and more confirmed in the rational and scriptural views taken by the members of the New Church, expressed to me his desire to see and converse with this self-denominated Prince of the Hebrews, and begged that I would accompany him in a visit which he wished to pay him. I consented, though almost ashamed to have it known that I could spend one afternoon of a most glorious day, in the examination of a most vain and contemptible delusion. We went to Paddington‡, the residence of the great Prince, who received us kindly enough, and entertained us with the particulars of his history, and an outline of the commission which he was enjoined to execute. In the course of conversation we requested, that he would be so kind as to shew us the Rod, wherewith he was to perform his mighty feats. After looking earnestly at us, he said, he thought he might safely entrust us not only with the sight, but also with the handling of it, which was a favour very sparingly bestowed upon visitors: for, as he informed us, two young men had sometime before called upon him, and begged to see his Rod; but by a careful inspection of their eyes he discovered, that one of them had formed the resolution of breaking it as soon as he should have it in his power, which indeed, on being taxed with such a design, he fairly acknowledged was his settled purpose,

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\* Brothers was arrested for treason in 1795.—Ed.

† In 1788, Mr. Leicester published *Two Sermons on Universal Restoration, or Salvation*; but, on receiving the Doctrines of the New Church, he published a renunciation of his sentiments in that work, which appeared in the *Magazine of Knowledge* for 1790.—Ed.

‡ He dated his Pamphlets from "57, Paddington Street," and from "Fisher Mead-House, Islington." They were printed by "Riebau, Strand;" who called himself, in the imprint to a collection of Pamphlets, "Bookseller to the King of the Hebrews." 1798.—Ed.

at the same time expressing his surprise and astonishment that his intention was so readily detected. He then brought us the Rod from an adjoining room: it was about two feet and a half long, and appeared to be a common thorn. "Here," says he, "this rod is the rod of God, the instrument and the emblem of that power, which will shortly astonish the world, cheer and protect the faithful, but at the same time strike terror and dismay into unbelievers." We smiled at the confidence, with which he delivered these and similar denunciations; and after some further conversation we left him.

It must be acknowledged, that some of this man's predictions, particularly those relating to the war, in which the King of Prussia was at that time engaged against France, were afterwards verified by the events. But whether this was a matter of mere guess-work, as is most probable, or the result of human sagacity, or any other species of knowledge, I do not pretend to say. The generality, however, of his predictions were notoriously false. He was at length, after agitating the public mind for a considerable time, confined in a mad-house by order of Government, but was released when Mr. Fox came into power.

As to Joanna Southcott, she appears to have been originally a servant girl in the west of England, who took it into her head that she was divinely commissioned to predict the failure of the harvests, and other natural calamities, that were to visit this kingdom about the time of the breaking out of the French Revolution, and afterwards. She also declared, that the future destinies of different nations were revealed to her by types, shadows, dreams, and visions; and that these were to terminate in the second coming of Christ, and the day of judgment at the expiration of seven thousand years from the creation of the world. Great part of her writings consists in an explanation of her dreams and visions, in language that assumes the form and character of doggerel poetry, and which in reality is the strangest medley of rhyme and nonsense that can be conceived. She gave a seal to her converts, which she said she was authorized to do, until the number of 144,000 was completed; and these were thereby to be assured of their final salvation.\*

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\* She was born at Gittisham, in Devonshire, in 1750. She first declared herself to be the woman spoken of in the Revelation chap. xii. xxii., at Exeter, in 1792; she died on the 27th December, 1814, aged 64, and her body was interred in the burying ground of St. John's Wood Chapel, London. A tablet is laid over her grave, surrounded by an iron railing; and at a distance of 26 feet, another tablet is erected against the wall, bearing the following inscription:—

"While through all thy wondrous days,  
Heaven and earth enraptured gazed;  
While vain sages think they know  
Secrets, THOU ALONE canst show;  
Time alone will tell what hour,  
Thou'lt appear in greater power."

"Behold, the time shall come, that these TOKENS which I have told THEE, shall come

This is the woman, who for a season had so many admirers and proselytes, that she began to consider herself as the head of a numerous and permanent sect. At length she had the audacity to declare herself to be the very woman mentioned in the 12th chapter of the Revelation, who was seen by John in vision, clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars, being about to bring forth a man-child, who is to rule all nations with a rod of iron. The Devil, she says, has his seat in the moon; and though some have simply enough talked of the *Man in the moon*, the spirit of divine inspiration revealed to her, that the Devil, as the prince of the air, has his particular abode in that planet; and that is the true reason, she says, why the moon was seen by John under the woman's feet. As to the twelve stars, she asserts, that they are twelve chosen men, who were to strengthen her hands, and confirm her predictions. Lastly, she declares, that being herself with child by the Holy Ghost, she was to bring forth the man-child spoken of above, who was to be the promised *Shiloh*. In this ridiculous manner she attempted to explain various parts of Divine Revelation. But the last delusion at once put an end to all her pretensions: for dying before she was delivered of any child, and while she yet supposed herself to be pregnant, her body was opened by medical gentlemen, called in for the purpose, in the presence of some of her most sanguine and confident disciples; but no *Shiloh* was to be found, though anxiously looked for, nor any appearance of pregnancy in her case. The disappointment, as might naturally be expected, confounded and dispersed the greater part of her followers; but some obstinately persevered in maintaining her absurdities, and still continue her professed disciples to the present day, in different parts of the kingdom.

Such are the pretensions, which men in all ages, and sometimes women, have presumptuously made, in order to gain proselytes to their contemptible notions, and thus to counteract and render null those genuine, authentic, and beneficial revelations, which have from time to time been given to mankind, for the information and improvement of a degenerate race. When really divine miracles were performed by Moses before Pharaoh and his people, the magicians of Egypt stepped in, and endeavoured by their delusive arts, to neutralize the effects produced by the hands of Moses, the true servant of God. And

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to pass, and the *Bride* shall appear; and *she* coming forth, shall be *seen*, that now is withdrawn from the earth."—2 Eedras vii. 26.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry."—Habb. ii. 3.

"And whosoever is delivered from the aforesaid evils, shall see my wonders."—2 Eedras vii. 27.—ED.

when even the Lord himself appeared on earth, and gave power to his disciples to cast out devils, to heal the sick, the lame, and the blind, and thereby to establish a New Church among the gentiles, separate and distinct from that of the Jews,—first a Theudas, then a Judas of Galilee, and afterwards Simon the Sorcerer, each boasting himself to be “some great one,” bewitched the people, causing them to believe “cunningly devised fables,” and to make light of the true faith, then beginning to enlighten and bless mankind. So, again, in our own times, when a new dispensation of divine truth was about to be ushered into the world,—first of all, George Bell\*, a fanatic in the old Methodist connection, began to stultify and terrify the people by predicting the near approach of the end of the world, and the day of judgment. But the time fixed upon by him for this awful catastrophe having passed by without the slightest indication of any such convulsion of nature as he gave his hearers to expect, he soon fell into contempt, together with his idle but noisy prophecies. After him, when the doctrines of the New Church had made their appearance, there rose up other imposters, and among the rest Richard Brothers and Joanna Southcott, already spoken of, each of whom for a time gained a number of proselytes, until they also fell into equal contempt,

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\* This George Bell was formerly a common soldier in the Guards, who, aspiring to the character of a prophet, fixed upon a certain day for the destruction of the world by fire. When the specified time arrived, the Methodists and many others in London, believing the prognostication, were in the utmost agitation and alarm during the whole of that day and the succeeding night. It is observed by Mr. Wesley, who relates the story in one of his Journals, that many thousands spent the day and night in the streets and at their doors, not daring to rest or close their eyes; while he himself, as if despising the danger, went to bed at his usual hour, and slept the whole of the night as sound as a top. The event not happening, as Bell had vainly and arrogantly predicted, he still continued, for a long series of years, to lay claim to a prophetic spirit, yet wisely, or at least cunningly, giving out, that by supplication and prayer he had prevailed on the Lord to suspend his judgments to a future day, when the calamity he had threatened would be certainly realized in all its fulness and terror.—I once had an interview with him at a gentleman's house in Cornhill. He was then about eighty years of age, and apparently in good bodily health. He declared to me, that he spake by inspiration of the Holy Ghost, by whom all his words were dictated; that he never had been visited with any illness during the whole of his long life; and that in fact he should never die, as the rest of mankind did, who, he said, were fools to suffer themselves to be overtaken by any disease, or to submit so tamely as they did to the cruel stroke of death. On his assertion that he would never die, I remarked, that I supposed he must mean, that he would never die as to his spirit, but that he would live eternally in a future state of immortality, as all other men did, after their departure from this world. To this he answered, “No, my meaning is, according to the plain and obvious sense of the words, that I shall never die even with respect to my body; for I am proof against all the assaults of the enemy, and shall never be afflicted with any of the complaints incident to human nature, much less with the calamity of death.” On this I rose up from my seat, and in a solemn manner pronounced sentence of death upon him, assuring him, that sooner or later he must of necessity go the way of all flesh. We then dropped the subject, and after conversing for a short time on in different subjects, I took my leave of him, but not before he made some indecent allusions to the female sex, which betrayed a state of mind very unfit for any thing like divine inspiration to which he had just before pretended.—A year or two after this conversation, I was informed of his death.—R. H.

both having proved themselves to be persons of unsound mind, and characters utterly unworthy of public regard.

A Committee having been appointed by the last General Conference of the New Church, held in London, to transact whatever business might appear to them necessary for the further promotion and establishment of the same; and it having been judged proper to apply to Parliament for the same relief and religious toleration, which others of His Majesty's subjects enjoy, whether they be Roman Catholics or Protestant Dissenters; a Petition to the above effect was drawn up by a professional gentleman, and presented by LORD RAWDON, (afterwards the EARL OF MOIRA, and the MARQUIS OF HASTINGS,) to the House of Peers, on Monday the 30th of May, 1791, in behalf of the New Church at large, of which the following is a copy.

*"To the Right Honourable the Lords Spiritual and Temporal of Great Britain, in Parliament assembled.*

*"The humble Petition of Benjamin Banks, Junior, of Salisbury; Robert Hindmarsh, of Clerkenwell, London; Thomas Wright, of the Poultry, London; Francis Leicester, of Spa Fields, London; Anthony Hunt, of Bristol; Samuel Hands, of Birmingham; and John Hoyle, Junior, of Halifax, Members of the New Church, called the New Jerusalem, for themselves, and in Behalf of the other Members of the said Church;*

*"Sheweth,*

*"That your Lordships' Petitioners having embraced the heavenly doctrines of the New Jerusalem, as published by the late Honourable Emanuel Swedenborg, which they believe to be an authentic and true explanation of the Holy Scriptures of the Old and New Testaments, and finding that they cannot conscientiously make and subscribe the declaration required by the 19th of His present Majesty, to be subscribed by His Majesty's Protestant subjects, dissenting from the Church of England, in order to obtain to their Ministers, Teachers, and themselves, the protection of the laws of Toleration: And your Lordships' Petitioners having a further difficulty in certifying their places of public worship agreeable to the terms of the said laws, for the purpose of having the same registered as places of public worship: And your Lordships' Petitioners being loyally and affectionately attached to His Majesty's Royal Person, Family, and Government, and being ready to prove their loyalty and attachment by taking the oaths of allegiance and supremacy, and by subscribing a declaration against Popery: And your Lordships' Petitioners being desirous to provide for the religious education of their children, for the support of their poor, and for the useful employment of other members of the said Church:*

*"Your Lordships' Petitioners therefore humbly pray for leave to bring in a Bill, to allow the Ministers, Teachers, and others of the said New Church, to perform all the duties, offices, and ceremonies of religion within the realm, and in the colonies and dependencies of Great Britain, upon the condition of their taking an oath of their true allegiance to His Majesty King George, and subscribing a declaration against Popery, and of their being Christians and Members of the said New Jerusalem; and to allow them to certify their places of public worship as such, without being required to describe themselves as Protestants or Dissenters: And to incorporate certain Members of the said Church, to enable them to contribute to the common stock of such institutions, as may be necessary for the religious education of their children, and for the employment and maintenance of their poor, without being answerable for any greater sums than they may severally advance into such common stock; and for such other purposes as shall be set forth in the said Bill, and as to the wisdom of Parliament shall seem meet.*

*"And your Petitioners shall ever pray, &c.*

*"(Signed)*

BENJAMIN BANKS, JUN.

ANTHONY HUNT.

ROBERT HINDMARSH.

SAMUEL HANDS.

THOMAS WRIGHT.

JOHN HOYLE, JUN."

FRANCIS LEICESTER.

At the time of presenting the above Petition, (it being too late in the Session to proceed with the Bill,) Lord Rawdon informed the House, that he had recommended to the Petitioners to print the Heads of their intended Bill, and not to proceed in it till the next Session of Parliament, which advice the Petitioners had adopted.

In the mean time the Bill was prepared ; but no further steps were taken in the endeavour to bring it to a successful issue. The law, it appears, which was considered so obnoxious to the members of the New Church, was afterwards repealed ; and it is now generally thought, that in consequence of that measure, and the late repeal of the Test and Corporation Acts, no other concession from the Government is required, than liberty to perform the ceremony of Marriage\*, without being, as at present, under the necessity of complying with the forms of the Established Church.

During the time of this application to Parliament, the Committee had frequently occasion to wait upon Lord Rawdon, whose friendship and urbanity of manners were honourable to his station in life, to consult with his Lordship on the steps proper to be taken in forwarding their views. At one of these interviews his Lordship informed us, that he had spoken with some of the Bishops, and with the Lord Chancellor Thurlow, on the nature of our application. The Bishops, he stated, were much opposed to us, particularly the Bishop of Durham†, who asserted, that Swedenborg and his followers *denied the Divinity of Jesus Christ* ! and that therefore we were not entitled to those privileges, which we sought to obtain. By what strange misapprehension of the tenets of the New Church the Bishop could have arrived at this conclusion, it is indeed most difficult to conceive ; since no writer ever appeared in the Christian world, who more plainly and clearly maintained the Divinity of the Saviour, than Swedenborg. Nay, so far was he from justly incurring the charge brought against him by the Bishop, that it may with truth be said, no writer before him ever attempted to place the doctrine in its only proper, its only consistent point of view, and to demonstrate from the Sacred Scriptures, as Swedenborg has done in the most ample and satisfactory manner, that the Lord and Saviour Jesus Christ is himself the One Only God of heaven and earth, consequently that He alone is possessed of *Sole, Supreme, and Exclusive Divinity*. Had the Bishop designedly turned his back to heaven, and in that posture heard a voice from behind him proclaiming aloud in his ears, that *Jesus Christ was God, and God alone*, he could not

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\* This liberty was granted, by the New Marriage Act, passed 1837.—Ed.

† Dr. W. Van Mildert, the grandson of a Dutch merchant settled in London. He was a distinguished theologian. He died in 1836.—Ed.

more palpably and effectually have perverted the sentiment so uttered into its direct opposite, by declaring, that the voice expressly *denied* the Divinity of Jesus Christ, than he has done in his charge against Swedenborg and his followers. Lord Rawdon was not sufficiently acquainted with the tenets of the New Church to undeceive the Bishop; but his Lordship was furnished with such books, as were likely to give the necessary information. The Lord Chancellor Thurlow\*, unlike the Bishop, acted upon the most liberal principles towards the New Church, and in all the conversations on the subject of our application to Parliament, his Lordship expressed himself decidedly in favour of our claims. From the different conduct of the Lord Chancellor, who may in this case be considered as a Representative of the *State*, and the Bishop of Durham, who may well pass for a Representative of the *Church*, we may fairly draw this conclusion, that the former, viz., the State, to which we most willingly profess attachment and allegiance, is more disposed to listen to and redress the grievances of the people, than the latter, or the Church, to which we owe neither attachment nor allegiance; because, though many *apparently* excellent things are to be found in its rituals and services, it is yet, *as a Church*, founded on principles plainly repugnant to Divine Revelation, and therefore in its tendencies and effects injurious to the well-being and true happiness of human society.

A new Temple having been erected about this time in Birmingham, for the use of the New Church, (being the first of the kind erected in England, or in any part of the world,) it was opened and consecrated on Sunday the 19th of June, 1791, by the Rev. Joseph Proud, who, after being a respectable Minister for many years in the connexion of General Baptists†, had now for some considerable time been a zealous advocate for the cause of the New Jerusalem. Divine service was performed three times on that day, and each time the place was crowded to excess. Mr. Proud preached in the morning; Mr. James Hindmarsh in the afternoon; and Mr. Proud again in the evening; both Ministers officiating in the robes, which were prescribed by the preceding General Conference. I was myself present on the occasion, and can bear witness to the extraordinary sensation that was produced by this first public annunciation of the new doctrines in that town. Professors of all denominations were assembled, excited either by curiosity to hear something new and strange, or by the more praise-worthy desire of being made acquainted with the great truths of the new dispensation. Among the rest,

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\* Edward Lord Thurlow, retired from the office of Lord Chancellor, in 1792, and died in 1806. He appears to have been a great favourite with the Royal Family.—Ed.

† See Memoir by the Rev. E. Madeley, prefixed to the revised edition of Proud's "Last Legacy."—Ed.



the celebrated Dr. Priestley was an attentive hearer, who afterwards expressed his surprize, and indeed satisfaction, at the proceedings of the day. He was invited to tea by Mr. Samuel Hands, an active and zealous member of the Church, at whose house a number of friends were assembled to give the Doctor a meeting.

He came the next day in the afternoon, when a most interesting conversation took place on the doctrines of the New Church. He acknowledged, that he was altogether ignorant of the existence of such a body of Christians as he found us to be; and was particularly pleased with the arguments he had heard advanced in favour of the Divine Unity, in opposition to the idea generally entertained of the Divine Trinity. But he was much puzzled, and perfectly astonished, to find that we maintained the Sole and Exclusive Divinity of Jesus Christ; imagining, at first, that it was impossible for any set of Christians, who believe in the absolute Unity of the Divine Being, and rejected the unscriptural notion of Tripersonality, as we did, still to ascribe to the Saviour of the world the undivided Majesty of the whole Godhead. This, he said, was a doctrine altogether new to him, and in his judgment incompatible with the many declarations to be found in the Apostolical Writings, and the general tenour of Divine Revelation. Seeing, however, that we appeared to be reasonable men, and that we cited the authority of Scripture in support of our views, he admitted that we were entitled to a candid hearing, and expressed his intention of examining the Writings of Swedenborg, from which we professed to have derived our information on the subject.

After much agreeable discourse on this and other topics relating to the peculiar doctrines of the New Church, against some of which he could scarcely raise an objection, the conversation turned to subjects of a lighter character. Anecdotes, of which the Doctor possessed a rich fund, amused and enlivened the company. One, however, of a complexion calculated to excite painful emotions rather than entertainment, I can never forget. It was indeed of a very extraordinary nature, and tended to shew to what excess of folly and fanaticism the human mind is capable of being carried by false principles and persuasions, under the pretence of religion, if the term *religion* can for a moment be allowed to mix with such wickedness, as the event about to be related discloses.

The Doctor began by stating, that the Government of the United States of America, in their zeal to prove their love of religious toleration, at one time provided a building as a place of worship for any new sect that might start up, to give them an opportunity of gaining proselytes to their cause. They were gratuitously allowed the use of this building *for one whole year*; in which time, it was thought, if their religious opinions were at

all worthy of countenance or support, they would be sure to obtain as many converts to their doctrines, and as much pecuniary assistance from their friends, as would enable them to secure their continuance as a body in some other place of worship, to be afterwards provided by themselves. This was in Philadelphia, the capital of Pennsylvania. It so happened, that a wild fanatic, with a few adherents as wild as himself, claimed the use of this Chapel, to try their luck in raising a Society, as other adventurers had done before them. It was one of the leading doctrines of this sect, "That whoever died *suddenly*, no matter by what means, whether by the visitation of God, by accident, by the unjust violence of another, by his own hands, or by the hands of the executioner, such a one was sure of his final salvation, and a joyful entrance into the kingdom of heaven hereafter." Strange as this doctrine may appear to be, the delusion wrought most powerfully and unfortunately on the mind of one individual of this dangerous Society. Being determined to secure his own salvation against the mischances and uncertainties of a protracted life, and at the same time willing in his *kindness* to confer a similar boon on some other of his fellow-creatures, he sallied out of his house one morning into the street of the city, with his gun loaded and primed, fully intending to kill the first individual he should meet. The person, whose fortune it was to be passing by at the moment, was a Quaker, who immediately, and before the other had time to present his piece, accosted him in a cheerful and friendly manner, saying, "Good morning, my friend: I hope thou art well." This salutation struck the fanatic as something uncommon, or unexpected, as coming from a stranger, and a Quaker too. He therefore paused a moment, and ruminated on the singularity of the occurrence; while in the mean time the Quaker, little suspecting the danger of his situation, passed nimbly on, and escaped the sudden death, which was intended to prove his *sudden salvation*. Not so the poor unfortunate man, who next came in the way of the fanatic: for as soon as he came up to him, he levelled his gun, and shot him dead upon the spot.

Immediately an alarm was given, and the culprit was seized. Being asked if he knew what he had done, and why he had perpetrated such an atrocious act upon a passenger in the street, without provocation, and indeed without a word passing between them? (for the crime was witnessed by more than one;) he calmly replied, that he was perfectly aware of what he had done; he had committed murder, and was willing to abide the consequences. He was of course taken to prison, and in due time tried, convicted by his own confession, as well as by the testimony of others, and afterwards executed.

The American Government now perceived its error in keeping

a place open for the indiscriminate occupation of all sorts of adventurers, and thus holding out encouragement as it were to the inventors and propagators of every species of fanatical, phantastical, and diabolical whims, that might eventually endanger the peace of society. The place of worship was therefore immediately closed, and the custom of lending it to strangers abolished.

This anecdote, which Dr. Priestley related to the company as a matter of fact, he declared he had from the mouth of the celebrated Dr. Franklin.

Soon afterwards, in the same year, 1791, the riots took place at Birmingham, where Dr. Priestley resided; and as his political sentiments were deemed inimical to the Government and Constitution of this country, his house, library, and valuable scientific apparatus were destroyed by the mob, while he himself narrowly escaped from their fury.\* It appears, that he had prepared for the Press a pamphlet, entitled, "*Letters to the Members of the New Jerusalem Church*†," which he was on the point of sending to the Printer, at the very time when the rioters besieged his house. This Manuscript was destroyed with the rest of his papers: but as he was still desirous of publishing his thoughts on the doctrines of the New Church, he came to the resolution of writing his *Letters* over again. For this purpose, being in London, he applied to me for the loan of such books of Emanuel Swedenborg, and others, as he conceived were necessary to assist him in the undertaking. I readily promised to furnish him with any he might require, not in the least doubting but some good would result to the Church hereafter, in consequence of the notice he might take of Swedenborg's Writings, whatever might be their effect upon his mind, or whatever complexion his promised *Letters to the Members of the New Church* might wear.

In his visit to me, the Doctor was accompanied by his friend Dr. Towers, a celebrated Dissenting Minister of his day, who resided in my neighbourhood.‡ After a good deal of conversation on the character of Swedenborg, and the extra-

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\* The houses of several of the leading Unitarians, and both their places of worship, were also destroyed. The New Jerusalem Church had a narrow escape; but a collection having been made the day before, the minister, who lived next door, with great presence of mind, threw the money among the mob, informing them, in a brief but energetic address, that the minister and worshipers were not Unitarians, nor inimical to the Government. A shout was raised,—the New Jerusalem for ever, and the mob dispersed.—Ed.

† Hindmarsh's *Letters* in reply to this celebrated production of Dr. Priestley, have rendered the name of the latter familiar to the receivers of the New Church Writings. Dr. P. died in America, in 1804. *Letters* in reply to the Dr. were also published by Proud, Spence, and others.—Ed.

‡ He resided at this time in Warner Street, Clerkenwell. He was originally a printer. He became a preacher among the Dissenters, and the degree of LL.D. was conferred on him by the University of Edinburgh. He died in 1799.—Ed.

ordinary nature of his Writings, Dr. Priestley jocosely observed, that, in sitting down to write a *refutation* of Swedenborg's doctrines, he might possibly, after reading and digesting them, rise up a *convert* to them, as he understood some others had been known to do under similar circumstances. "No, Sir," I replied; "I fear this will not be your case, for the following reasons: 1. Because you have already, by your numerous writings on Theology, committed yourself as the *head of a party*, as a kind of *champion*, to whom others now look up both for argument and for authority. And, 2. Because your peculiar sentiments have, in all probability, gained a *fixed form* and *permanent habitation*, not only in your *mind*, but what is still more, in every part of your *body*, even to your *tongue*, your *hands*, and your *fingers*. For such I considered the *principles* of a man's life to be, that whatever of affection and of thought was deliberately confirmed by him, it became as it were a second nature in him, disposing the very organs of his speech and the movements of his hands to a facility of speaking and writing in all respects as if the mind itself were seated in the very material substances of the body." The Doctor and his companion looked at each other, and smiled, but did not attempt to deny the conclusion. After this and some other friendly conversation, they departed; the Doctor observing, that he would make out a list of such books as he wanted, and would shortly send to me for them.

It may perhaps gratify some readers to see the purport of the Doctor's various Notes or Letters to me on that occasion: these I copy from the originals, which have been in my possession ever since they were written. They are as follows.

#### No. I.

"Dr. Priestley presents his compliments to Mr. Hindmarsh, and will be much obliged to him if he will lend him Swedenborg's *Universal Theology*, his *Account of the Last Judgment*, the *Magazine [of Knowledge, &c.]* No. 6, and the *Proceedings of the Conferences*. He had ordered the first, and had borrowed the last of Mr. Hands at Birmingham, and does not yet know whether any of them be preserved in the wreck of his library.

"If any of the books be in the least damaged, Dr. Priestley will be ready to take them, and pay for them."

"No. 72, St. Paul's, Aug. 24, 1791."

These books were immediately sent to the Doctor, at Mr. Johnson's, Bookseller, No. 72, St. Paul's Church Yard.

#### No. II.

"Dr. Priestley presents his compliments to Mr. Hindmarsh, and will be much obliged to him, if, to the books he has already favoured him with, he will add Mr. Swedenborg on the *Different Earths*, and the *Doctrine concerning the Lord*."

"Aug. 25, 1791."

The whole of the books sent to Dr. Priestley, at different times, were the following:—

1. *True Christian Religion, containing the Universal Theology of the New Church.*
2. *The Doctrine of the New Jerusalem concerning the Sacred Scripture.*

3. *A Treatise concerning the Last Judgment, and the Destruction of Babylon.*
4. *A Continuation concerning the Last Judgment, and the Spiritual World.*
5. *The Magazine of Knowledge concerning Heaven and Hell, &c.*
6. *Minutes of Conference for 1789, 1790, and 1791.*
7. *A Short Account of the Hon. Emanuel Swedenborg, and of his Writings.*
8. *A Treatise concerning the Earths in the Universe; with an Account of their Inhabitants.*
9. *The Doctrine of the New Jerusalem concerning the Lord."*

## No. III.

"Dr. Priestley presents his compliments to Mr. Hindmarsh, is much obliged to him for the use of the books which he returns, and keeps the *Accounts of the Conferences*, and the *Short Account of E. Swedenborg*, for which Mr. Johnson will pay him.

"His *Letters to the Members of the New Jerusalem Church* are in the Press, and he will beg Mr. Hindmarsh's acceptance of a copy, as soon as they are printed."

"No. 72, St. Paul's, Monday, Sept. 1791."

In a few weeks after the date of the last Note, the Doctor published his *Letters*, and presented me with a copy of them. Hereupon a Meeting of the Society in London was called, to take into consideration the propriety of giving him a public Answer; and it being their unanimous request, that I would prepare such Answer, I thought it my duty to comply; though from the press of business, in which I was then engaged, (as Editor and Compiler of six periodical publications, besides correcting the Press for them all, and for various other works which I was employed to print,) no opportunity offered for writing, except on an evening, or at night, when the regular business of the day was concluded. Notwithstanding these daily interruptions, I proceeded with the work; and in a Letter to Dr. Priestley I informed him, that at the request of the members of the New Church in London, I was preparing an *Answer to his Letters*. In the meantime Mr. Proud brought out a shorter *Answer* in a small pamphlet, which is noticed by the Doctor in the following Letter to me.

## No. IV.

"Sir,

"Your former Letter being inclosed in the *parcel* with the books you were so obliging as to present me with, I have only just received it, along with other parcels for me, which Mr. Johnson did not send till I was got into my present habitation. I thank you for *that*, and the *other pieces* I meant to have purchased, and shall be glad to see your *Answer to my Letters* at your own convenience. I have not seen Mr. Proud's, though I hear they are published. If I reply at all, it will hardly be before I have seen *yours*; and for that purpose I may have occasion to trouble you again for the loan of some of the Baron's Writings. I have no doubt, that both you and Mr. Proud will write like *Christians*, and lovers of truth; and in this controversy what is usually called *scholarship* has little to do.

"I am, Sir, yours sincerely,

"Clapton, Nov. 18, 1791."

J. PRIESTLEY."

In the course of a few weeks from this time, my *Answer* appeared, under the title of *Letters to Dr. Priestley, &c.*, a copy of which was immediately forwarded to the Doctor, in return for the copy of his *Letters*, which he had the kindness to send me. After this, a twelvemonth or more elapsed, without my seeing or hearing anything from him. At last, the Rev. Francis Lei-

cester, (of whom mention has already been made in this History, p. 109, 122), finding that Dr. Priestley was making preparations to leave England for America, requested that I would pay a visit to the Doctor, then residing at Clapton, for the purpose of inquiring of him when we might expect his *Reply to my Letters*, which he had so long ago given us reason to calculate upon. Mr. Leicester offered to accompany me: and we accordingly waited upon him on a Sunday, in the Vestry of the Unitarian Chapel, Hackney, immediately after the morning service. At first the Doctor affected not to know me, which indeed might possibly have been the case, as he had not seen me for a considerable time. But he also affected a total ignorance of the nature of my business with him, even after I had explained it to him. And he actually put me upon the necessity of expostulating with him on the apparent loss of his memory; although he was evidently in perfect health of body. I was, however, determined not to give up the object of my visit, without another effort to rouse his slumbering powers of memory; and I at last succeeded in eliciting from him distinct answers to the following questions: "Do you not remember, sir, that you lately published *Letters to the Members of the New Jerusalem Church*; and that you sent me a copy of them?" "Yes, I do."—"And do you not also remember, that I published *Letters to you* in answer; and that you received a copy of them from me, after having expressed a desire to see them, and intimating your intention of going on with the controversy?" "I recollect the circumstances now very well."—"Then, Sir, the purport of my visit to you this morning is, to know when we may expect your long-promised *Reply*; or whether we are to look for it at all, or not. And the only reason of my troubling you with these questions is, that I may have it in my power to satisfy those who repeatedly make their inquiries of me." Here the Doctor's countenance began to brighten up, and having now perfectly recovered his memory, he answered to the following effect: "I well remember, that both you and Mr. Proud addressed me on the subject mentioned. I have of late been very much engaged: but it is my full intention, *if I should publish a second edition of my Letters*, to answer you both together in an *Appendix*, which I shall then add to those *Letters*." The conversation ended here; and we took our leave of the Doctor, wishing him health and happiness.

Soon after this, the Doctor went over to America, where he lived many years, continuing to write on other subjects, but never once opening his mouth, or handling his pen, in opposition to the doctrines of the New Jerusalem; although it has been said, that in every other matter of controversy, in which he once engaged, *the last word was with him*. He died Feb. 6, 1804, in the 71st year of his age.

It is to the credit of Dr. Priestley, that, unlike many of the opponents of Emanuel Swedenborg and his doctrines, he never attempted to calumniate his memory, by charging him with madness, or a wilful design to mislead and deceive his readers; nor did he ever represent those, who sincerely believed his testimony, as a set of weak and bigotted enthusiasts, prepared to countenance every idle tale that the ingenuity of an impostor could invent. On the contrary, he considered the members of the New Church, with several of whom he had opportunities of conversing, as fairly entitled to the respect of the public, and as well qualified to judge of the reasonableness of an argument, drawn from Scripture or from common sense, as any other individuals to be met with in the field of rational investigation. And if, upon trial, he found that he could make no more impression on them, than they in their turn could on him, he was content to allow to others what he claimed for himself,—full liberty to pursue the convictions of their own minds, without calling in question their sincerity or integrity. But widely different has been the conduct of the greatest number of our adversaries, some of whom openly display their banners by boldly announcing their names, and the sect to which they belong\*; while others slyly and secretly attack us in ambus-

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\* Among these was the late Rev. Cornelius Bayley, D.D., of St. James's Church, Manchester, a man, it must be acknowledged, of exemplary piety, and zeal in the cause of religion; a character which he had obtained while among the Wesleyan Methodists, long before he was ordained in the Established Church, and which he retained ever after. He was well versed in the learned languages, and published a Hebrew Grammar, which I printed for him in the year 1782. Being intimately acquainted with him in the early part of his life, and having acquired from him in my youth a knowledge of the Hebrew myself, I had many opportunities of conversing with him on literary, philosophical, and theological subjects. But I must confess, that, though I always found him to be a most upright and conscientious man, I could never discover in him any traits of a strong and vigorous mind, elevated above the vulgar apprehensions of the literal sense of the Word, and the fallacious appearances presented by many of the objects in nature. For example: he disputed the diurnal motion of the earth round its own axis, as well as its annual motion round the sun; maintaining that the sun, together with the stars, rose and set every day according to the appearance, having this small globe of earth for the real center of their revolutions. And this view of the subject he would confirm by an appeal to the authority of the Scriptures, which frequently allude to the motion of the sun, but never to that of the earth. Joshua, he would say, bade *the sun and moon stand still, not the earth*, Jos. x. 12: and it was the shadow of *the sun*, not *the earth*, that returned backward ten degrees, by which it had gone down in the dial of Ahaz, 2 Kings xx. 10, 11. With this kind of language he was perfectly satisfied, and would not listen to the reasonings of philosophers and infidels, which, he said, tended to a denial of the Bible. "Besides," said he, "if the earth moves, and not the sun, how is it that we do not *feel the motion*? Wherefore the want of this sensible evidence is sufficient to render the whole hypothesis doubtful and improbable." In this way Dr. Bayley argued with me on the subject of the earth's motion; and though I observed, in reply, that it was no more reasonable to expect, that men should be sensible of the motion of the earth, than that mites should feel the motion of an old Cheshire cheese when carried across the room, he still persevered in treating the whole case as a matter of great doubt and uncertainty; thus evidently leaning to the vulgar belief, that the sun's *apparent* motion is also its *real* and *true* motion. Yet this gentleman was one of the avowed opponents of the New Church; and it is for the purpose of shewing *what kind of adversary* it had in him, that the preceding anecdote is related.

cade, by their anonymous efforts to bring us into contempt. Of this latter description is the following communication sent me by Post, soon after the publication of my *Letters to Dr. Priestley*, which I here insert, not so much on account of myself being the individual to whom it was addressed, as to shew the malignant character of those underhanded assaults, which have been so repeatedly made against the members of the New Church at large.

*Copy of a Letter received by Post, from an Unknown Hand, in the year 1792.*

"Mr. R. Hindmarsh,

"Kidderminster, June 28, 1792.

"Sir,

"In *Stinney's Chronicle* of this day, I have read and perused your pompous and wicked advertisement, under the title of *Letters to Dr. Priestley*. I must be laconic on the occasion. You yourself, and Counsellor Parker, (who I believe has had a hand in these *Letters*,) are under as great, melancholy, and awful a delusion, as Dr. Priestley is; yea, more so; for Dr. Priestley, with all his awful extravagance, has too much *understanding* to suffer his mind to be carried away with the reveries of a Swedenborg; and yet this *Madman*, (namely Swedenborg,) and his foolish and vain Writings, are by you, and such wicked men as you, (for you should know better, and must know better, for your father was one of Mr. Wesley's preachers; but I am afraid that worldly interest has led you aside,) set in opposition to the blessed Scripture. You would, by your vain and false philosophy, set up yourselves as men of consequence: but God knoweth, that real Christian experience, and the root of the *manner* [*matter*] is not in you. Against the glorious gospel of Jesus, you set up Swedenborg and yourselves; and under the cloak of opposing Dr. Priestley, (who by the by is a far more excellent character, and more sensible man, than E. Swedenborg was, or any of you are,) endeavour to introduce a *new gospel*. Eternal ruin and condemnation awaits you: you are now under the *curse* of God; and will be *damned*, unless you fly with broken heart unto the blessed Jesus, and receive pardon from God through his blood and righteousness: and if your heart is ever changed, you will retract your wicked writings, which

But I have not done with him yet. The same Dr. Bayley, on another occasion, stated to me, that, in his opinion, a knowledge of the Hebrew language, acquired in this life, would be a good introduction among the angels of heaven in another life; because, said he, it being the language in which God himself spake to the prophets of old, it must of course be the language of angels in heaven, and they who could speak that language with the greatest facility, or who could pass as good Hebrew scholars, after due trial and examination, would hereafter be the best qualified to understand, and to join in, the beauties and sublimities of angelic conversation!—The vanity and delusion of such a notion as this, will scarcely bear a remark. Were it true, it would indeed be thought good news to some few of the bearded Israelites, but heavy tidings to the poor, the illiterate, and, in short, to the great mass of mankind. Yet Dr. Bayley, who could countenance and indulge such idle conceits, had the temerity to call in question the rational and scriptural views of heavenly things, which Swedenborg has so ably laid down in his voluminous writings. Many years ago he published a Sermon on the Divine Trinity, in which he took occasion to argue the point in favour of a Trinity of *Persons*, in opposition to a Trinity of *Essentials* in One Person; and he concluded his observations with a pious wish, that "the waters of strife might be quenched in the fire of divine love!" But how *water*, was to be quenched in *fire*, instead of *fire* with *water*, he did not inform the reader. Dr. Cornelius Bayley was the Clergyman alluded to in my *Letters to Dr. Priestley*, p. 357, first edition, who, "after writing pretty freely against the doctrines of the New Church, candidly confessed to me, that he did not understand what Swedenborg meant by the three terms, *celestial*, *spiritual*, and *natural*!"—R. H.

\* Dr. Bayley was the founder of St. James's Church. He published his Sermon on Gal. iv. 6, in 1784. It was preached on Trinity Sunday at Hayfield, in Derbyshire. Immediately afterwards appeared a pamphlet entitled, *The Scripture Doctrine of the Trinity Vindicated according to the Principles of the Illuminated Emanuel Swedenborg. With Remarks upon the Sermon.* In reply, Dr. Bayley published in 1785, at Warrington, his *Swedenborgian Doctrine Considered*, pp. 91; in which he makes a great parade of learning, and logic to no purpose, in support of Tripersonalism.—Ed.



are so repugnant to the holy gospel of my Lord. And know, Mr. Hindmarsh, that he who writes this letter, could have *wrote* it far more accurately, had he thought proper. As a proof of this, he takes the liberty of giving you a specimen of accurate writing on the other page, not by way of exalting myself, but to convince you, that all wisdom and understanding is not absolutely hid from those who dare to oppose you.

"I find not the name of Swedenborg in all my Bible: but this I find, That if harlots, thieves, publicans, and sinners, or even the quondam followers of Swedenborg, go as lost, undone, and condemned criminals, to JESUS CHRIST, and believe on him, they shall be eternally saved. This is gospel: and any thing in opposition to it, is nothing more than the doctrine of *devils*.

"From one who wishes your repentance, and to see your retraction of such abominable writings as you at present exhibit. "AMICUS.

"Look at your 4th Article, [*query 13th*] under LETTER THE THIRD, concerning *Charity*. You here lead one to think, that your brains are turned, and are absolutely in the same predicament that your false Apostle was; that is to say, MAD!

"Mr. Paine might condescend to notice the furious rhapsodies of EDMUND BURKE; but I'll be bold to assert, that he will never, never mind the more unmeaning fooleries of Mr. HINDMARSH.

"The Specimen I spoke of.

"*The glorious APPROACH of the SAVIOUR'S KINGDOM.*

"SHOUT, all ye nations, at the dawning ray  
Of bright Salvation's long-expected day.  
Ye favour'd climes, its grateful steps invite,  
And bid your kingdoms drink the golden light.  
O'er ev'ry realm\* it gleams: great Salem, see  
A richer glory bursting upon thee.  
Rejoice, ye distant isles, and gentile lands;  
And thou, O *Afric*, clap thy sable hands.  
O pour th' applause, ye empires, now arise,  
And with your voices shake the pearly skies.  
For lo! his orb o'er earth MESSIAH rears,  
Illustrious as the GOD of gods appears.  
Wide as the world, th' enliv'ning radiance streams,  
Imparting free its salutary beams.  
Death flies before it, with his ghastly train,  
And Falsehood shuns its truth-displaying reign:  
While, by it heal'd, the blind pursue their way;  
Their eye-lids ope, and catch immortal day."

"Dr. Priestley is a false apostle, and so was that filthy dreamer, Swedenborg. Both, in their writings, are as opposite to the blessed gospel of JESUS, as GOD is to the Prince of the bottomless pit. Your Publication seems to me to be a mere *Catch-penny*. Pray, don't affect to imitate HOGG in the Row, *i. e.*, publish any thing to get a groat by."

From the tone and spirit of the preceding Letter, (apart from the lines of Poetry, which are certainly worthy of a better pen, if indeed they are the production of this anonymous writer), it is pretty evident, that it is the offspring of some zealous, hot-headed professor of religion, probably a Methodist, who, having consulted Mr. Wesley's *Arminian Magazine*, for suitable epithets to bestow upon Swedenborg, is liberal enough in applying them both to him and his admirers; while at the same time he seems to entertain a very high opinion of his own abilities. But all such assaults, however frequently repeated, uniformly prove impotent, and fail of their intended effect. They are like "the floods of water issuing out of the mouth of the serpent. and directed against the woman in the Revelation, to cause her

\* Isaiah lii. 10.

to be carried away by the flood." Yet we read, that "the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Then was the dragon wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 15 to 17.

On Sunday, the 16th of October, 1791, a place of worship for the New Church was opened in Liverpool, by Mr. Ralph Mather. The interest excited in the town by the novelty of the doctrines preached, as well as by the superb dress which Mr. Mather wore in the pulpit, was so great, that it was found impossible to accommodate with seats the crowds that attended. Weekly meetings were also established on Tuesdays, when the works of Emanuel Swedenborg were publicly read and explained. But it does not appear, that the Church was as yet likely to obtain a permanent footing in that populous town. The excentricity of the preacher, and various other causes, combined rather to retard than to promote the successful establishment of a New Church Society, the members of which were for a considerable time divided amongst themselves on certain points of doctrine, which, it is supposed, were not rightly understood by some who took an active part in their propagation. The consequence was, that some time after Mr. Mather's removal to America, the Society divided itself into different parties, each vying with the other in zeal to maintain their respective opinions, until by experience and a returning spirit of conciliation, they found it their interest to unite together as one body, for the promotion of one common cause. In Liverpool the Church has fluctuated more than in any other part of the kingdom, unless indeed we except Bristol, where the members have in like manner, for some years, been alternately in a state of union and of disunion, arising from circumstances, which could neither be foreseen, nor perhaps prevented. Yet there is now good reason to hope and believe, from present appearances, that in both the places above-mentioned, as well as in some others, where similar inconveniences have arisen, the difficulties, which the Church has had to contend with, are no longer felt.\*

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\* In Liverpool, a School-room was at first licensed in Lancelot's Hey. The elegant Chapel in Key Street was taken in 1791, where Mr. Mather was ordained by his congregation. On his removal to America, he was succeeded by the Rev. W. Hill, then a young man of considerable talents, who afterwards translated the *Apocalypse Explained*. In 1792, this chapel was relinquished for a room in Marble Street, and the worship was conducted for only a short time by Messrs. Leadbeater and Walker. The external Church at Liverpool has passed through many vicissitudes. Originally its prospects were very encouraging; and it seems that there is some hope of its recovering itself. There are now two societies in this populous town, one of which has been long in existence under the leadership of Mr. R. G. Sheldon; and the other,

The *Magazine of Knowledge*, &c., having been discontinued after October, 1791, that work was succeeded by another, entitled *The New Jerusalem Journal*. This latter was comprised in Ten Monthly Numbers at sixpence each; the first of which was published in January, 1792, and the last in October in the same year. Having printed this and some other publications at my own expense, without meeting with sufficient encouragement to proceed, I contented myself for a time with the reflection that some good had been produced in society by these humble efforts, to spread the knowledge of divine truth in a dark world; still looking forward with hope to the day, when more able and more successful labourers in the same glorious cause, would be raised up by the Divine Providence of the Lord, to extend the territory of the New Jerusalem, to build up its "jasper" walls, and to "bring the glory and honour of the nations into it." (Rev. xxii. 26.)

About this time, I received a letter from Halifax, in Nova Scotia, containing an account of the first opening of a place for the separate worship of the members of the New Church in that town, agreeably to the recommendation of the First General Conference, held in Great East Cheap, London, in the year 1789. The following is a copy of that letter.

*"Halifax, N. Scotia, Nov. 19, 1791.*

"Sir,  
 "Agreeable to your 30th Resolve of Conference, held in Great East Cheap, 1789, we have separated ourselves from the Old Church by fully embracing the doctrines of the New Jerusalem Church, as now first organized by you. We therefore, though small in number, wish to hold a correspondence with your Society, as it will serve to strengthen and excite us to pursue, with more order, those pure revealed truths contained in the Writings of the Honourable Emanuel Swedenborg. We know it will afford you pleasure to hear what progress the Church is making in any part of the world; and we therefore shall now inform you, that we have for more than six years met together for the sake of reading, and conversing on, the subjects unfolded in the important Writings of Emanuel Swedenborg: and since the publication of your Liturgy for the New Church, we have in every respect conformed thereto in public worship, and read some part or other of the *Theology*, forenoon and afternoon, every Sabbath-day. We likewise meet every Friday evening, for the further improving ourselves in the knowledge of the said truths, with psalmody and Christian conversation. Also, agreeable to the 22nd Resolve, we have formed ourselves by Baptism into a Church, and have since baptized our children, and thus hope to increase by degrees. We shall be very glad to receive any further instructions, which you may think necessary and useful for us.

"I conclude with sincerely wishing to hear a great increase to the New Church, and am, in behalf of the Society,

"Your very obedient and humble Servant,

"JOSEPH RUSSELL."

This was one of the first Societies in North America, that instituted public worship on the avowed principles of the New

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whose place of worship has been recently erected, is, at present supplied by Missionaries. They are both in the Conference connexion.

At Bristol there is also a Society again in existence, and in the Conference connexion. The original New Jerusalem Temple was opened at Bristol in June 1792; and the Rev. Robert Brant was for some time the Minister.—ED.

Church. That at Baltimore was another. But others soon followed the example; and great has been the increase of divine knowledge, as the sure consequence of preaching the Word indiscriminately to all who have ears to hear it.

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## CHAP. VII.

On Easter Monday, the 9th of April, 1792=36, and six following days, the *Fourth General Conference* met at the Chapel in Great East Cheap, London, agreeably to the last adjournment, to take into consideration the most effectual means, under Divine Providence, of promoting the further establishment of the New Jerusalem. Mr. ANTHONY HUNT, of Bristol, was unanimously elected President; and Mr. ROBERT HINDMARSH, of London, Secretary. A Committee of twelve persons was also appointed to expedite the business of the Conference.

Hitherto the proceedings of the Church had been conducted with the greatest harmony, and unanimity of feeling and sentiment prevailed to an extraordinary degree. In the three first Conferences, for 1789, 1790, and 1791\*, not a dissentient voice was once heard; although the persons, of whom these meetings were composed, were collected from almost every denomination of professing Christians; but all seemed to be animated by one spirit of love, charity, and brotherly affection. This state of peace and concord, however, began to suffer some interruption in the present Conference, on account of a difference of opinion, which for the first time arose among the members, in respect to the appointment of Ministers in the New Church. This brought on an inquiry into the nature of the New Jerusalem doctrines, whether they were more favourable to an Episcopalian form of government, or to one similar to that adopted by Dissenters in general. Several of the members present, after much deliberation on the subject, gave it as their opinion, that, notwithstanding the Universality of the doctrines of the New Church, which are capable of being embraced by men of all denominations, and in some measure preserved in all the possible forms of Church Government, they are yet clearly and decidedly more congenial with the Episcopalian form, or that which admits of a

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\* Provincial Conferences were also held successively, 6 Sept., 1791, at Keighley, at Salford in 1792, and at Birmingham in 1793, of which Minutes were printed. That held at Birmingham, was attended by Revs. W. Cowherd and J. Proud. Mr. Samuel Mann, of Manchester, was President; and the Rev. C. Leadbeater, of Chester, Secretary.—ED.

subordination of Ministers, than with those of Presbyterians and Dissenters, which admit of no such subordination. Still, however, notwithstanding the many proofs, which were brought from the Writings of Emanuel Swedenborg, in favour of the above sentiments, a considerable majority of the members of the present Conference thought proper to adopt that mode of Church Government, in which all questions are to be determined by the votes of the members at large.

This decision, being the act of the majority, was therefore justly considered as the act of the Conference, and was accordingly entered as such in the Minutes of its proceedings for the year 1792. That the free subjects of this realm have a clear right, as Dissenters, to adopt and establish among themselves whatever system of Church Government they may think most conducive to their own prosperity and success, is a position which cannot be doubted or controverted. But at the same time, when it becomes a question, which form of government, the Episcopalian or the Presbyterian, is most agreeable to divine order, as discoverable in the Sacred Scriptures, particularly in the institution of the Priesthood among the Jews, wherein there was a three-fold order of Ministers, viz., the High Priest, his Sons, and the Levites, *Exod.* xxviii. 1, 2, 40, 41; chap. xxix. 4 to 9, 29, 30; chap. xxxviii. 21; *Numb.* i. 50 to 53; chap. iii. 6 to 9; chap. viii. 11 to 22; *2 Kings* xxiii. 4; and also in the Christian Church, in the appointment of twelve Apostles, and seventy Disciples, over whom the Lord himself was the Head, *Luke* vi. 13; chap. x. 1; and when, moreover, it is considered, that such threefold order is stated in the Writings of Emanuel Swedenborg to be the most perfect, as in *Arc. Cæl.* n. 10,017; *Tr. Chr. Rel.* n. 10, 679; and *Coronis*, n. 17; it surely could not be deemed improper, on the part of those few, who formed the Minority in the Fourth General Conference, to express their sentiments on the occasion, and to recommend to the Church at large the adoption of the Episcopalian form of government, in preference to any other. This threefold order in the Ministry, though, as it appears, unsuited to the state of the Church at that time, and particularly so to the state of those not yet admitted into the Church, of whom, nevertheless, its future members were expected chiefly to consist, was afterwards distinctly approved of, and unanimously adopted by the Eighth General Conference, held at Manchester, in the year 1815, as will be seen when we come to that period of the present History. What is best in theory, is often most difficult in practice; and that which in itself is most worthy of being countenanced and supported, may, under certain circumstances, be found altogether inexpedient. So in the present case the majority of the Conference may have acted wisely, as they certainly did sincerely, in the decision to which they found it

their duty to come: and there is good reason to believe, that the Divine Providence, whose superintending care over the Church is unceasing, permitted a less perfect order to prevail for a season, until one more perfect could with safety be adopted. Thus natural things, in the present state of the world, precede things spiritual: for, as the Apostle Paul justly observes, "that is not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. xv. 46.

At the time when this Conference met, the whole country, from one end to the other, was agitated by contending political opinions, in consequence of the licentious and deistical principles, which followed in the train of the French Revolution, and which were then promulgated with much zeal on this side of the water, particularly by the democratical Mr. THOMAS PAINE. By him it was urged, that the people at large had the undoubted right to call to account all who were in authority over them, whether in the Church or in the State, and, if necessary, to cashier and depose them at pleasure, not excepting the Chief Magistrate of the realm, even the King himself, who sat upon the throne. Many were the otherwise well-disposed individuals, in almost every class of society, who, taken as it were by surprise, and captivated by the artful and seductive reasonings of the above-mentioned writer, and others of the same stamp, too hastily and heedlessly suffered themselves to be misled in their judgment, and to become discontented with the Constitution and Government of their country. It was to guard against the introduction of sentiments of this description, and to convince the world that the Writings of Swedenborg gave no countenance whatever to them, that a Protest was entered in the Minutes of this Conference against all such principles of infidelity and democracy as were then circulating in the country. For it is well known, that the members of the New Church, actuated by the religious principles which they profess, always have been, and still are, among the most loyal and peaceable subjects of His Majesty, well affected to every branch of the Royal Family, and thankful to the Divine Providence for the inestimable blessings they enjoy, under the mild and paternal sway of the House of Brunswick.

Mr. Hands moved, that some general hints be submitted to the different Societies of the New Church, for their regulation and support. He recommended each Society to form itself into a trading company; which recommendation, though approved of by many present, was considered by others as entirely foreign to the true interests of the Church, and unworthy of its notice. It, of course, died away, and was never acted upon.

Immediately after the conclusion of the Conference in 1792, the London Society, which had hitherto been united as one body, separated themselves into two Societies, in consequence of that

difference of opinion relative to Church Government, which has already been alluded to. The majority of its members, who inclined to the Presbyterian form of Government, chose for their pastor the Rev. Manoah Sibly, and removed from Great East Cheap to Store Street, Tottenham Court Road, where a temporary place of worship was engaged, and opened to the public, on Sunday, the 13th of May, 1792. Here they continued about a twelvemonth, and were successful in spreading the doctrines in that part of the town, and gaining a number of respectable members, all anxious to give their support to those divine truths, which Mr. Sibly so ably and indefatigably dispensed among them. Conceiving, however, that their situation in Store Street was not sufficiently central, the Society, at the expiration of one year, obtained the lease of a chapel in Red Cross Street, Cripplegate, which was opened on the 12th of May, 1793. At this place new regulations were adopted; the members formed themselves into a more regular New Church Society; rules and articles were drawn up and agreed upon for uniting them more firmly together; and under the Ministry of Mr. Sibly, they were deservedly regarded by their brethren, who did not associate with them, as an amiable and affectionate people.

On the expiration of their lease, which was for a term of seven years, the Society removed to the new Temple, in Cross Street, Hatton Garden, which had been built expressly for another Society of the New Church, but was at that time unoccupied. Those eligible and spacious premises were re-opened by Mr. Sibly, for public worship, on Sunday, the 16th February, 1800. But after a trial of nearly two years, they found the expenses too great for their small Society to support. They therefore again removed, on Christmas day, 1801, to a large room in Cateaton Street, near Guildhall, which they had engaged as a temporary place of worship, until a new building, more appropriate to the purpose, should be erected. Whilst at this place the Liturgy was again altered, in concert with the other Societies then established in London, with the view of obtaining, what had long been considered desirable,—uniformity of public worship among all the Societies of the New Church.

Before the expiration of this year, a piece of ground presented itself in Friars Street, Blackfriars, near Doctor's Commons, which, being thought suitable for the erection of a Temple, was taken by the Society on a lease for 60 years. Under the north-west corner stone, which was laid December 21, 1802, a Plate was deposited with the inscription, "SACRED TO THE WORSHIP OF JEHOVAH JESUS, THE ONE ONLY LIVING AND TRUE GOD;" together with the date of the year, and the names of the Minister and Trustees. In the front, over the door, was engraven on a stone, "SACRED TO THE WORSHIP OF JEHOVAH JESUS; FOR

IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY," Col. ii. 9. As soon as the building was finished, the Society removed from Cateaton Street to this new Temple, which was consecrated and opened for public worship, by Mr. Sibly, on Sunday, the 7th of August, 1803, where the Society has ever since continued, and under the blessing of Divine Providence still remains united and happy.

Mr. Sibly, who has officiated as the Pastor of Friars Street Society, from 1792\*, first became acquainted with the new doctrines at the close of the year 1787, by being introduced to a Meeting of some of the friends, which was then usually held at each others houses on the Sabbath day evenings, as well as on other evenings in the week. Here it was that he first heard the great and fundamental doctrine of the New Church, "That the Lord and Saviour Jesus Christ is the One Only God of heaven and earth." Though he must often have read language to the same purport in the Sacred Scriptures, yet he never before saw that truth in the light he now did; and the conviction, that it was indeed the divine truth of heaven, operated so forcibly and instantaneously on his mind, that he afterwards compared it to a flash of lightning, for its brilliancy and powerful effect. He left the meeting, as he says, "quite another man:" and in going home, he employed himself in recalling to his memory various passages of Scripture in confirmation of the doctrine. He found himself indeed brought out of darkness into marvellous light; and the next day he defended the sole and exclusive Divinity of the Lord against some of his former connexion, to whom he mentioned the change that had taken place in his religious sentiments, with the hope that they would as joyfully embrace the divine truth as himself.

After the opening of the New Jerusalem Chapel in Great East Cheap, which was on the 27th of January, 1788, Mr. Sibly was first a reader, and some time afterwards, viz., in 1790, commenced the honourable work of the Ministry in the New Church, as before related. His labours have always been gratuitously performed, and gratefully acknowledged by the Members of his Society.†

The character which Mr. Sibly most deservedly sustains in the Church, is that of an upright, faithful, and interior Minister of the Word; a sedate, judicious, and zealous advocate of the doctrines of divine truth; a sincere, conscientious, and pious

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\* He continued his services till 1840; and on the 16th of December in that year he departed this life.—ED.

† In the month of June, 1824, this Society presented to their Pastor an elegant silver cup and cover, richly chased, bearing suitable inscriptions, and dated 31st May, 1824.—ED.



man; in short, one, of whom it may be truly said, "Behold an Israelite indeed, in whom is no guile," John i. 47.

It will be recollected, that it was before stated, that a correspondence had taken place between the Society at Manchester and that in London, on the subject of Separation from the Old Church; and that the London Society, after having formed themselves into a regular External and Visible Church, for the avowed purpose of worshipping the One True God of heaven and earth, even the Lord and Saviour JESUS CHRIST, sent to their brethren at Manchester their "*Reasons*" for acting as they had done, with an affectionate recommendation to follow their example, if it should be thought worthy of imitation. This recommendation was contained in a Letter, dated Dec. 7, 1788, purporting to be "*Reasons for separating from the Old Church, &c., in Answer to a Letter received from the Friends at Manchester;*" and may be seen by referring to p. 75 above. The effect of this Letter began now to be apparent: for in the latter part of the year 1791, a meeting was held by the Society in Manchester to consider the propriety of openly declaring their sentiments to the world, and of instituting public worship in agreement with those truths, which they had so long embraced with their hearts. The result was, that a great majority of members present came to the resolution of withdrawing from the Established Church of England, in whose communion they had been educated, and by the divine blessing, of forming themselves into a distinct and separate body. Subscriptions were immediately opened for building a place of worship on a large and respectable scale; early in the spring of 1792, ground was taken in Peter Street, a most eligible situation; and such was the success of their efforts, that they were soon enabled to raise a spacious, commodious, and elegant Temple, devoted to the worship of the Lord, and the propagation of the heavenly doctrines of the New Jerusalem, in the populous and thriving town of Manchester.

In the meantime, while the erection of the external edifice was going on, the Rev. William Cowherd, curate to Mr. Clowes, of St. John's Church, who had joined the Society, and was engaged as their intended Minister, employed himself in preparing a Liturgy for the new place of worship. That of the Established Church he made the basis of his work, judging that it might be an accommodation to the states of the people, and prove generally acceptable to them. What with pruning, clipping, and altering, in some places, phrases peculiar to the old exploded system; and what with adding, squeezing in, and dove-tailing, in other places, expressions and sentiments in agreement with the new dispensation, he aimed at giving the whole an appearance of consistency and legitimacy; when yet he might have known, as experience has since proved, that old

things and new cannot cohere together. The highest of all authorities says, "No man seweth a piece of *new cloth* on an *old garment*; else the new piece, that filled it up, taketh away from the old, and *the rent is made worse*. And no man putteth *new wine* into *old bottles*; else the new wine doth *burst the bottles*, and the wine is *spilled*, and the bottles will be *marred*: but *new wine* must be put into *new bottles*." Mark ii. 21, 22.\*

The following anonymous Letter (probably from Mr. Cowherd himself) was communicated to me for insertion in the *New Jerusalem Journal*, which was in the course of publication at that time.

"To the Editor.

"Sir,

"Manchester, Jan. 27, 1792.

"At Manchester, the receivers of Swedenborg's doctrines are now in general so disaffected to a *separation*, that they wish not any longer to separate their outward profession from their inward sentiments; nor their public acts of worship from their interior principles of charity and faith. They are, therefore, not only raising subscriptions for the building of a Church, wherein they can conscientiously and unequivocally profess what they really believe; but at the same time, for the service of that Church, they are *pruning* the Liturgy of the Church of England, both from its *dead and cumbersome branches*, and likewise more especially from all those *destructive undergrowths*, springing from its *wild root of Tritheism*, which have been hitherto so productive of *wild grapes*.

"In this respect, indeed, they may be said to *favour* a separation; but it is such a separation, as the FATHER, or Divine Good of our Lord, is declared to practise on his *Vine*, the Church. *I, the Truth itself, by means of the Word, am the true Vine, and my Father is the Husbandman*. Every branch in me that beareth not fruit, every apparent truth or false in the Church, not springing from good, and consequently not productive of use; likewise every merely nominal member of the Church, not grounded in charity, and consequently not performing good works, *he taketh away: and every branch that beareth fruit, every real truth, originating in good, and productive of use; likewise every true member of the Church, who, from charity by faith, doeth what is good, he purgeth, that it may bring forth more fruit*.

"They cannot have a higher, they seek no other authority for their attempt. But the proper execution of their plan, they know to be as arduous, as it is important. A reform in religious ceremonies and worship, to become preferable to the others discarded, and generally admissible, needs, they are well convinced, mature deliberation, and various opinions. They would, therefore be much obliged to you, Sir, if in your useful *Journal*, you could give a place to the few ARTICLES of RELIGION, which they have already framed from those of the Church of England. And they beg leave to request, from the respective *Societies* and *readers*, such remarks thereupon, as may be deemed pertinent and useful."

Then followed the Articles above alluded to, which were adopted by the Manchester Society. These Articles were signed W. C.; and may be seen in the *New Jerusalem Journal*, p. 97, 98, and 169 to 178. As before observed, they appear to be a modification of the Articles of the Church of England, omitting various points contained in the old system, and adding others altogether new; which have the effect of *tearing up the old garment*, instead of framing a *new and comely one*; or, as the

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\* This Liturgy was printed in 1793, at Manchester, under the title of *The Liturgy of the Lord's New Church, (signified by the New Jerusalem in the Revelation,) formed upon the plan of that of the Church of England. To which are added Forms of Baptism and the Holy Supper.*—ED.

Lord says in the Gospel, of *making the rent worse than it was before*; also, in another point of view, of *marring the old bottles*, so that they *burst*, and the *new wine*, which was attempted to be poured into them, is actually *spilled* and *lost*. Several remarks on these Articles, so amended, appeared in the above *Journal*, being sent by different correspondents, one of whom concludes by giving it as his opinion, "That the friends at Manchester had better cut down the tree altogether, than spend their time in cutting off 'those destructive undergrowths, springing from its wild root;' for while the old root springs, it will find them more work to do, both above and below." See *New Jerusalem Journal*, p. 288.

It is, however, but justice to add, that the friends at Manchester, if ever they did wear the *old garment* above alluded to, have for some years thrown it aside, and are now to be seen clothed in their proper New Jerusalem attire, being "arrayed in robes of fine linen, clean and white:" or if ever they did make use of the *old bottles* for their *new wine*, they have long since ceased to give them a place in their sanctuary, and are now enjoying the happiness of drinking the *new wine of the new kingdom* out of *new bottles* prepared for them by the Lord of the vineyard.

The building was finished and opened for public worship in 1793. The crowds that attended were highly encouraging. It was evident, that a great sensation pervaded the town; and the New Jerusalem Church became the topic of conversation in almost every circle. Mr. Proud was soon after invited to assist Mr. Cowherd; but both being popular preachers, a little jealousy sprang up between them and their respective friends, which in the end occasioned the departure of Mr. Proud, and the sole occupation of the pulpit to revert to Mr. Cowherd again.

It appears, that Mr. Cowherd, from the time of his first receiving the doctrines of the New Church, had always manifested a tendency to run into extremes, and to adopt sentiments of an extravagant complexion, by no means in agreement with the dictates of sound judgment, or the enlightened views of the Author whom he professed to follow. This was soon discovered by some of the leading individuals of his congregation, who began to be dissatisfied with his doctrines, as well as with his conduct in other respects. He, therefore, some time after the removal of Mr. Proud, quitted the church in Peter Street, and taking premises in another part of the town, built a place by subscription for himself, in King Street, Salford, where he raised a society more subservient to his purposes than that which he had left, and ready to support him in all the whims which he successively broached among them. The last peculiarity which he hit upon, was that of abstinence from animal food, and from all kinds of fermented liquors. So essential and

necessary did he represent a mere vegetable diet to be, in order to form the true Christian life, that he made the strict observance of this practice the condition of admittance to the communion of the holy supper. And although it was well known, that many individuals of his Society, particularly weakly females, who persevered in the attempt beyond their natural strength, fell sacrifices to the task imposed upon them, still the command was rigorously enforced, and no relaxation whatever permitted. The Rev. Joseph Wright, of Keighley, Yorkshire, was one of Mr. Cowherd's correspondents, and pupils in the doctrine; and he, poor man, fell a victim to the delusion; as did also his master, Mr. Cowherd himself, in the year 1814.

Mr. Cowherd was succeeded in Peter Street, by the Rev. Mr. Dean, of Blackburn, in Lancashire, a gentleman of considerable ability as a preacher, though but superficially acquainted with the doctrines of the New Church, and entertaining (as he expressed himself in the pulpit) no higher opinion of Swedenborg, than he did of Luther, Calvin, or any other Reformer. From Manchester Mr. Dean was invited to London, where he resided a year or two, till he was engaged at Bristol. From thence he returned to Manchester, and was employed by Mr. Cowherd to officiate in a chapel erected by him in a neighbouring village, called Hulme.

On the departure of Mr. Dean from the church in Peter Street, the Rev. Richard Jones and Mr. Francis Marseilles Hodson, succeeded as joint Ministers to the church in that place. But, as this arrangement was afterwards found to be incompatible with the peace and harmony of the Society, Mr. Hodson for a time officiated alone. Soon afterwards, however, he vacated the pulpit, and Mr. Jones became the sole Minister of the place, where he continued to officiate gratuitously, to the entire satisfaction of the congregation, and the great benefit of the church at large, till his death, in 1882.

We now turn to the state of the New Church in America. It was stated, p. 28, in what manner the Writings were first introduced into America, by Mr. James Glen. After his unsuccessful effort to rouse the attention of the citizens of Philadelphia to the new doctrines, he went to Demarara, in South America, the place he had chosen for his permanent residence. Here he succeeded in forming a small but respectable Society of intelligent and sincere admirers of the Writings of Emanuel Swedenborg, which in all probability remains to the present day. His visit to Philadelphia, as before noticed, was at first apparently without fruit; but, through the zealous exertions of Miss Barclay and Mr. Bailey, the doctrines soon after his departure were published in that city, and began to excite the attention of the public. From Philadelphia they spread to other parts of the United States; but the first regular church, with a Minister at

its head, appears to have been formed in the town of Baltimore, where the Rev. James Wilmer, a clergyman of the Episcopal Church, resided, and who, having cordially embraced the new doctrines, openly preached them to overflowing congregations. The following papers, communicated to me as Editor of the *New Jerusalem Journal*, in London, and inserted in that work, will be read with interest by those who delight to see the first streams of light from the rising sun irradiating and gilding the spiritual horizon of the New Church in a foreign land. The first is taken from the *Maryland Journal and Baltimore Advertiser*, printed by W. Goddard and James Angell, April, 17, 1792. The next is a Letter from Mr. Christian Kramer, describing the state of the Society in Baltimore.

"Messrs. GODDARD and ANGELL,

"On Saturday last a hand bill was circulated in this town, giving notice, that on the next day a gentleman would preach, at the Court-House, on the *doctrines of the New Jerusalem Church*. Novelty and curiosity induced me to go to the Court-House, where I found a number of other persons assembled, I believe from the same motives. I heard the Rev. Mr. Wilmer read a *form* of prayer and worship to Jesus Christ, as God; and I afterwards heard him deliver a discourse, from the 8th and 9th verses of the 2nd chapter of St. Paul's Epistle to the Colossians. I did not understand the religious principles and doctrines, which Mr. Wilmer asserted with great zeal, and I wish his sermon was published for information. As the doctrines of Mr. Wilmer contradicted the *fundamentals* of the religion (as I have understood) received by all the Christian world for above 1700 years, I confess I was astonished, and applied for information to one of my neighbours, who put into my hands the inclosed papers, containing, as he told me, the *faith*, and a *summary* of the *doctrines* of the *New Jerusalem Church*, which I send you to publish for the consideration of the inhabitants of this town.

"Yours, &c.

"Baltimore, April 3, 1792."

"A. B."

"The CREED, or ARTICLES OF FAITH, of the *New Church*, called the *New Jerusalem Church*, (the members whereof call themselves *Jerusalemites*\*) as revealed by Jesus Christ to his servant, the Honourable Emanuel Swedenborg; who declared, that, for twenty-five years before his death, he conversed with angels; and that Jesus Christ revealed to him the spiritual meaning of the Scriptures.

"1. That God, the Creator of heaven and earth, is One in Essence, and in Person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Ghost; and that Jesus Christ is that God. 2. That God himself came down from heaven, (as Divine Truth, which is the Word,) and took upon him human nature, for the purpose of removing hell from man, of restoring the heavens to order, and of preparing the way for a New Church upon earth; and that herein consists the true nature of Redemption, which was effected solely by the omnipotence of the Divine Humanity of Jesus Christ. 3. The Sanctity of the Word, and that it containeth a threefold sense, namely, celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is divine truth, accommodated to the angels of the three heavens, and also to men on earth. 4. That immediately on the death of the material body, (which will never be re-assumed,) man rises again as to his spiritual or substantial body, wherein he existeth in a perfect human form; and thus that death is only a continuation of life. 5. That the Last Judgment is accomplished in the world of spirits. 6. That the former heaven and the former earth, (mentioned in the Revelation,) or the Old Church, (that is, the present Christian Church, as existing both among Roman Catholics, and Protestants, with all the various sects that dissent from them,) are passed away; and that all things are become new. 7. That now is the Second Coming of Christ, not in person, but in the spiritual sense of his Holy Word, which is Himself; in other words, not in a personal appearance upon earth, but in the revelation (to Swedenborg) of the internal or spiritual sense of his Holy Word, whereby the human mind is now capable of receiving and

\* By way of reproach called SWEDENBORGIERS."

understanding the spiritual truths therein contained in a rational manner. 8. That the holy city, New Jerusalem, or the New Church, is now descending from God out of heaven. 9. That Jesus Christ is to be worshipped as the Only God, in whom is a Divine Trinity.

"The Heavenly DOCTRINE of the New Jerusalem Church, in another Form.

"1. That Jesus Christ is God. 2. That Jesus Christ, or God, is essential love and essential wisdom, or essential good and essential truth; and that as to divine truth (which is the Word, and which was God with God,) he came down from heaven, and took upon him human nature, to restore to order all things which were in heaven, and which were in hell, and which were in the church; (as at that time the power of hell prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good;) that he assumed Humanity to redeem men and angels; and that he afterwards fully glorified his Humanity, by uniting in it divine truth with divine good, or divine wisdom with divine love, and thus returned into his Divinity, in which he existed from eternity, together with and in his Glorified Humanity; or, in other words, he returned to the Father from whom he came. 3. That without the Lord's coming into the world, no flesh could be saved; and that all will be saved, who believe in him, and live a good life. 4. That Jesus Christ is to be worshipped in his Glorified Humanity, as the Only God of heaven and earth, and Supreme Governor of the universe. 5. That true celestial life consists in love to God, and charity towards our neighbour. 6. That, in order to salvation, man must live according to the ten commandments, (which comprise the substance of religion,) by shunning evils as sins against God. 7. That the Scriptures were written for the instruction and comfort of men on earth, and for the happiness and improvement of angels in heaven. 8. That evil actions ought not to be done, because they are of the devil, and from the devil; and good actions ought to be done, because they are of God, and from God. 9. That the order, wherein man was originally created, was perverted and destroyed by the abuse of his free-will, and in consequence thereof all men are born in the love of self and of the world; and, therefore, no one can enter into the kingdom of God, except he be regenerated and born again of water and of the spirit, that is, by the truths of faith, and a life in conformity to them. 10. That the dogma, or established principles of the present Christian Church, that the Father was alienated from mankind, and that his wrath was appeased by the satisfaction which his Son made by atoning blood, is a mere spectre of the night, which vanisheth at the light of the morning. 11. That this world is full of good and bad angels, and they constantly endeavour to make men good or bad.—When an infant is baptized, angels are present; and as soon as he is baptized, he is placed, by God, under their tuition, by whom they are kept in a state of receiving faith in the Lord; and as they grow up, and become capable of thinking and acting for themselves, the tutor-angels leave them, and they draw into association with them such spirits as make one with their life and faith. 12. That God is present (both as to his Divinity, and as to his Glorified Humanity,) at the administration of the holy supper.—By flesh, blood, bread, and wine, in a material sense, is meant the passion of the cross, in remembrance of which they were to be received; in a spiritual sense, by flesh and bread is meant the good of charity, and by blood and wine is meant the truth of faith; and in a supreme sense, the Lord himself, with respect to the divine good of his love, and the divine truth of his wisdom. By flesh and blood are also signified the divine good and divine truth contained in the Holy Word; and by eating and drinking thereof, is signified appropriation and spiritual nourishment. 13. That the spiritual meaning of the Scriptures, of baptism, of the Lord's supper, &c. &c., lay concealed until it was revealed, by God, to the Honourable Emanuel Swedenborg; that Christianity, before this revelation, was little else than a mere name, and only, as it were, in a twilight state; that Christianity is now first beginning to dawn, and the New Church (meant by the New Jerusalem in the Revelation) is now to be established by Jesus Christ, who has been pleased to reveal the spiritual sense of the Word (or Scriptures) to Emanuel Swedenborg, and, together with it, the doctrine of Correspondences."

*Copy of a LETTER from Mr. CHRISTIAN KRAMER, of Baltimore, directed to Mr. ROBERT HINDMARSH, of London, for the New Church at large in Great Britain.*

*"North America, Baltimore Town, April 10, 1792.*

"In the knowledge of Him who Was, Is, and Will Be, Jehovah manifested in the flesh,

"Dearly beloved Brethren and Friends,

"Although we are strangers one to another in the material body, yet the many living testimonies we find in your Magazines, which we received from our friend Bailey,

in Philadelphia, create a living evidence in us, testifying that we have communion one with another, that we both drink out of that fountain of living water, which the Lord hath opened by his Divine Humanity, for the purification of our internal man, in obedience to that truth and grace which he manifested in his appearance in flesh, in redeeming us from the powers of darkness, when he captivated captivity, in which our understanding and will lay captivated; proclaiming liberty to us for reformation, repentance, and regeneration, as the only way to secure our everlasting happiness, which consists in conjunction and unity with him who is Alpha and Omega, Jesus Christ, in whom the fulness of the Godhead dwelleth bodily.

"In reading the Conference you held in London in the year 1791 = 35, we felt a living influence in our hearts, by which our strength was renewed to proceed forward in that life and truth which had been raised in us, and in which heaven only can be opened in our internal man. For I am fully convinced, that all bodily exercises, so far as they lead us not to the internals, are nothing but so many chains of darkness, in which our minds keep captivated in the mystery of iniquity, under a show of godliness, to our everlasting destruction. Our hearts are filled with gladness, to see the glory of the Lord manifested in and amongst you; but we must cry our leanness, and in thankfulness of heart, feed on the crumbs which fall from your table.

"Persuaded in our minds it will give you some satisfaction to be informed, that the doctrines of the New Jerusalem Church are springing up here, through the dark clouds of the invention of men who were principled in falses and self-love in their own wisdom, rejecting the plain counsels of the Lord laid down in the Word, against themselves, in which the minds of the generality lay locked up as in a prison;—for this reason I will give you a short account from my beginning down to my present situation.

"I was brought up in the Calvinist sect, in a religious manner, but never could believe that detestable notion of predestination. This caused me to inquire into the principles of all denominations, and comparing them with the Word of God, found them all in the greatest confusion, and inconsistent in themselves. I then began to read the Scriptures alone, and conversed with people about religion, but was nothing the better for it. At length I concluded it would be better for me to die in confusion and despair, than to go with a false assurance to an imaginary heaven; for the doctrine of three co-equal distinct Persons, and yet a Father and a Son, that of satisfaction and imputation, I could not reconcile with the Word and sound reason. Thus I separated myself from all societies, and if I could have blotted out of my mind the deep impressions of a First Cause of all things, I would have been a perfect Atheist. There remained in my mind always a glimpse of light, of the purity of the religion of Jesus Christ; and this kept me up, walking between light and darkness, in hope of a better day, but continually confused and uneasy. Thus I kept myself separated for a number of years, and by this my mind was purged, as you may see, and preserved from drinking of the cup of abomination of the whore of Babylon, and prepared for the reception of better things.

"Being one day in discourse with a Methodist Preacher, I mentioned to him that I heard of Emanuel Swedenborg being a wonderful writer, likewise a madman. He informed me, that there was a Mr. John Cooper, on Fell's Point, who had some of his writings. I went to him, and got the book called *True Christian Religion*, printed by Robert Hindmarsh; and as my mind was emptied, I received that pure milk and unadulterated wine of the kingdom of God with joy, in which I now stand and grow in the internal man, am free of doubt and confusion, and my feet are fixed on a sure foundation, and I speak with a new tongue. Thus Cooper, Boyer, and myself were stigmatized *Swedenborgers*; and as out of the fulness of our hearts our tongues flow over, the Methodists were raised up in arms against us in the pulpit, and in their sectarian zeal told many false accusations and lies against the Baron and his followers; in consequence of which I have written letters to them, and shewed them their unjust proceedings. By this they were raised more, pronouncing hell and damnation against us. This brought a confusion and an inquiry amongst them; some would see the Baron's Writings, and as many as read them were convinced of their errors, and have left their former societies, and joined us. The Methodists are now quiet, and see their error in speaking against the Baron publicly, and are now contented with forbidding their people to read the Writings of the Baron. Thus were the wise caught in their own snares, in promoting that which they were determined to root out: so that nothing is left to them as a hope, only, as the doctrines are so insignificant, they will die away, as one of the Methodist Preachers told me a few days ago. We meet with many oppositions, and most from the Methodists: but we are determined to stand our ground; for we know, He that is with us is strong, He is the true and faithful Witness, the Word of God, the King of kings, and the Lord of Lords; and in our weakness we find his appearance opening our

internals, and the living waters flowing from our mouth to the great confusion of the gainsayers, out of the circumcision.

"We are here twenty-two in number, and are formed into a Society, professing the doctrines of the New Jerusalem Church; but none of the rich, the great, or the noble, are amongst us. Mr. James Wilmer, a clergyman of the Episcopal Church, has received the doctrines, and opened the Church, the 1st day of April, in the Court-House of this town, to a large concourse of people; took his text from Colossians ii. 7, 8; gave great satisfaction to the people in general, particularly to the better sort, and to the great mortification of the Methodists.

"Our friend Robert Carter, living at Nomony Hall, Westmoreland County, Virginia, who corresponds with you, sent us the Liturgy of the Church, with the Hymn Book composed by our friend Joseph Proud. The doctrine of the New Church gains ground daily; the few books we have are constantly among people of different denominations, and we have not half enough for the inquirers. We are fully convinced, that the doctrines would spread rapidly here, if we had a church; but as our circumstances are but low, we must have patience; we all live free of want, but have no money amongst us. A certain well-wisher to truth advised us to make a statement of our circumstances, and send it to you: this we have done in the above, and are sure you will take the same into your consideration, and as we have one cause at heart, hope you will assist us out of your fulness, in building a church; for we are fully convinced, that a separation from the Old Church is absolutely necessary; for besides the three Gods which they hold, in fact their doctrine of satisfaction, and imputed righteousness, grounded thereon, tends to root out all real good from the souls of men. Genuine truth is entirely rooted out of the Church, and she is become a dwelling-place for evil spirits and unclean beasts. Truth calls for us to go out from her; touch not, handle not; for the whore, the beast, and the false prophet, shall all be cast into the lake that burns with fire and brimstone; and he that lies in one bed with her, shall receive the same reward. These things we leave to your consideration, and the issue to the Lord.

"The *Life and Death* of the Baron, with the *Nine Queries*, are reprinted here by Samuel and John Adams, Printers; the latter of whom is a member of the New Church. The familiar *Letters* of friend Mather, which he sent to me last fall, are to be reprinted here by subscription. The Liturgy, with the Hymns, are to be reprinted also. I add no more at present, but remain,

"To Mr. Robert Hindmarsh."

"Your brother in the truth,

"CHRISTIAN KRAMER."

Soon after the receipt of this Letter, two others came to hand from the same quarter, one from the Rev. James Wilmer, and the other from the Society in Baltimore, extracts from which now follow:—

*Extract of a LETTER from the Rev. JAMES WILMER, of Baltimore, to Mr. ROBERT HINDMARSH, of London.*

"Baltimore, State of Maryland, April 23, 1792.

"Dear Sir,

"As Preacher in the New Jerusalem Church, the first formed within the United States of America, I take the liberty to address you, and the Society through you. We have had vast trials; but the kingdom of our God being stronger than the powers of darkness, we trust, through the *Divine Humanity*, and doubt not, but we shall prevail. I was some time at Christ Church College, Oxford, though an American born, and for years past have been not satisfied with the Old Church. In a most wonderful manner the doctrines of the Honourable E. Swedenborg falling into my hands, I very soon became a sincere and zealous convert to the heavenly doctrines, and by permission opened them in the Court-House of this town the first Sunday in the present month, from Coloss. ii. 8, 9, to a very crowded and learned audience; and my proceedings were announced in the next paper, published in this town, with every degree of satisfaction, considering them at once striking at the errors that had been so long established. My next discourse was on the Sabbath following, to an uncommon audience, from 1 Epistle of John iv. 16. The third was from Gen. xviii. 21: this and the first will be shortly published by particular desire. The body of the Church rests here with four worthy and respectable characters, now a standing committee for three months to come; and all your official information will be pleased to be directed to them, to the care of Mr. Henry Didier, or Mr. Robert Mickle, merchants, Baltimore, Maryland.



"I forgot to mention, that I was a regular ordained Clergyman by the late Dr. Terrick, Bishop of London, and have now cast my everlasting all in the heavenly Jerusalem. Our numbers at present are but small, and few of us rich. But all things are possible with the Lord; and as the heavenly seed, we believe, has taken deep root in this soil, we trust ere long to see a glorious temple reared to the alone God, the Lord Jehovah.

"A Mr. Carter, from Virginia, lately sent me the Psalms by E. S., also a Form of prayer done in London. Every edition or recent sermons will oblige your faithful friend and servant in the Lord Jesus Christ. We have rented a building in this town for three months. With every good wish, I have the honour to be respectfully,

"Sir, your affectionate Servant,  
"J. WILMER."

*Extract of a LETTER from the SOCIETY at Baltimore, to the SOCIETY in London.*

"Baltimore, April 25, 1792=36.

"Dearly beloved Brethren,

"Finding by your Conference of April, 1791=35, held in Great Eastcheap, London, a Committee appointed for the purpose of settling all business of correspondence, as well as other matters concerning the Church; likewise having an invitation from Mr. Ralph Mather, of Liverpool, to open a correspondence with you, now that we have formed ourselves into a Society, we address you as a body, though small, yet we hope, by the grace of Jehovah, in whose cause we are associated, to increase and multiply; and that the grain of mustard seed, which is cast into our garden, will grow up and shortly become a great tree, so that our citizens may come and lodge in its branches. We have great encouragement to hope for the event, as we have an enlightened community; yet, at present, we encounter many difficulties from our want of books to circulate the doctrines, and a settled place to preach them in.

"The Reverend Mr. Wilmer, formerly of the Church of England, has been raised up to preach the doctrines unto us, in which office he is indefatigable, and divides his time, by sometimes reading, out of what books we have, such parts as are best suited to the reception of those that are unacquainted with the doctrines; which answers the purpose of raising a curiosity, and consequently a desire to read the writings, and which we find ourselves at a great loss to supply them with, as we have but very few books at present, and we are convinced, if they were more general, they would answer an excellent purpose to propagate the divine truths.

"Our worst enemies here are the Methodists, who are a large body of people, and take much pains to prevent any communications between us, by ordering the members of their Society not to read any of the books. But we pray for the enlargement of their minds for the reception of truth, and for the destruction of bigotry, which has so long held the world in darkness; but light now begins to prevail, and stupid bigotry vanishes before its splendor.

"Since the first beamings of the true light in this place, the wars and rumours of wars, spoken of in the Revelations, begin to make their appearance, dissensions in various societies of the Old Church having lately taken place.

"We are persuaded, that numbers begin to feel a want, and we would invite them to come and lodge in the branches of this heavenly dispensation; but as every rational and enlightened mind would wish to taste of our fruit before they swallow it, to know its excellence, as a more certain source of knowledge, (as we are all but young in the doctrine, and not fully able to answer the numberless questions that are asked us by sticklers for doctrinal profession,) we would wish to have more of the books, as we find them of infinitely more service even with those characters, than our answers to their questions, which naturally beget an argument.

"Our Church was opened the 1st instant in our Court-House, where Mr. Wilmer delivered an enlightened discourse to a very respectable audience, from chap. ii. of Colossians, 8th and 9th verses; and on the Sunday following he preached in the Dunkards' Meeting-house, from the 1st Epistle of John, chap. iv. and 16th verse. But as these were only temporary indulgences, we have now taken the old theatre for one quarter of a year, until we can procure some better accommodation, or raise a Temple, which, in our present infant state, we are not able to accomplish. Yet we hope to surmount these difficulties, and mean soon to put a subscription on foot for the purpose of raising some money, and flatter ourselves those of other societies will assist us. In the mean time we would beg your assistance and support, to forward our work.

"The Society have formed themselves after the manner of your's, as seen by your Conference: we would therefore wish you to consider all letters sent prior to this as

from private persons, and not from the Society as a body. May the grace of our Lord and Saviour Jesus Christ attend us all, and forward us in His great work.

"We remain,

"Your obedient humble Servants in Him,

"HENRY DIDIER,

"JOHN COOPER,

"JOHN BOYER,

"JOHN MICKLE."

"N. B. Please to direct your letters to Mr. Henry Didier, merchant, Market Street, Baltimore. Please also to send us the plan of your Temple in London, and the Temple in Birmingham."

In the beginning of the year 1793, General Washington, being then President of Congress, made a tour through the United States, each of which presented him with an Address expressive of their regard for his person and public services. Amongst others, the readers of the Writings of Emanuel Swedenborg, and members of the New Church at Baltimore, presented him with one on that occasion; which being couched in energetic terms, very different from the usual compositions of that nature, and as rationally and manfully answered by General Washington, is here inserted, together with the answer.

*An ADDRESS to GEORGE WASHINGTON, Esq., President of the United States, from the Members of the NEW CHURCH at Baltimore.*

"Sir,

"While the nations of the earth, and the people of United America especially, have, in their various denominations, paid the tribute of respectful deference to the illustrious President thereof; permit, Sir, a Society, however small in number, yet sincere, they trust, in their attachment, to offer up, in the dawn of their institution, that mark of dutiful esteem, which well becometh new associations, to the Chief Magistrate of America.

"We presume not, Sir, to enter into a reiterated panegyric of matchless virtues or exalted character: but judging of causes by effects, we are led to believe, that you were a chosen vessel for great and salutary purposes, and that both in your actions and in your conduct you justly stand one of the first disinterested and exemplary men upon earth. Neither in this Address can we, were it expected, enter into a detail of the profession of our faith; but we are free to declare, that we feel ourselves among the number of those who have occasion to rejoice, that the Word literally is spiritually fulfilling; that a new and glorious dispensation, or fresh manifestation of divine love, hath commenced in our land; when, as there is but One Lord, so His name is becoming One throughout the earth; and that the powers of light, or truth and righteousness, are, in an eminent degree, universally prevailing, and even triumphing over darkness; when all corruptions in Church and State shall be corrected to the gospel state of divine love and wisdom, and the love of God and man be the only ground of action throughout Christendom.

"Oh! Sir, could we, without being charged with adulation, pour out the fulness of our souls, to the enlightened conduct of him, who stands chief amongst the foremost of men, what a volume of Truth might we deservedly offer to the name of WASHINGTON, on the ALTAR OF LIBERTY, uncircumscribed!

"Allow us, by the first opportunity, to present to your Excellency, among other tracts, the Compendium of the New Church, signified by the New Jerusalem in the Revelations, as the readiest mean to furnish you with a just idea of the heavenly doctrines.

"That the Lord Jesus, whom alone we acknowledge as 'the True God and Eternal Life,' will preserve you long to reign in the hearts of the people, and finally to shine as a gem of the brightest lustre, a star of the first magnitude, in the unfading mansions above, is the fervent aspiration of your faithful fellow-citizens and affectionate brethren."

"Baltimore, 22nd Jan. 1793."

To this His Excellency returned the following Answer:—

*"To the Members of the NEW CHURCH at BALTIMORE.*

"Gentlemen,

"It has been my pride to merit the approbation of my fellow-citizens, by a faithful and honest discharge of the duties annexed to those stations, in which they have been pleased to place me; and the dearest rewards of my services have been those testimonies of esteem and confidence, with which they have honoured me. But to the manifest interposition of an over-ruling Providence, and to the patriotic exertions of United America, are to be attributed those events, which have given us a respectable rank among the nations of the earth.

"We have abundant reason to rejoice, that in this land the light of truth and reason has triumphed over the power of bigotry and superstition; and that every person may here worship God according to the dictates of his own heart. In this enlightened age, and in this land of equal liberty, it is our boast, that a man's religious tenets will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States.

"Your prayers for my present and future felicity are received with gratitude; and I sincerely wish, gentlemen, that you may, in your social and individual capacities, taste those blessings which a gracious God bestows upon the righteous."

"GEO. WASHINGTON."

## CHAP. VIII.

THE *Fifth General Conference* was held at the Chapel in Great East Cheap, London, on Easter Monday, the 1st, and continued to the 5th of April, 1793=37. The Rev. JAMES HINDMARSH, of London, being the Senior Minister present, was unanimously appointed President, and Mr. ROBERT HINDMARSH, of London, Secretary. The subject which chiefly engaged the attention of this Conference, was the best mode of managing the spiritual and temporal affairs of the New Church. After weighing the advantages and disadvantages peculiar to the several systems of Ecclesiastical Government adopted by different classes of professing Christians; and on a deliberate investigation of the principles laid down in the Holy Word, and inculcated by Emanuel Swedenborg in his Theological Writings,—the members present were of opinion, that the Episcopal Form of Government is in itself more excellent than those of a popular nature; that it is more in correspondence with the Lord's government of his Church in the heavens; that it bears a nearer resemblance to the order inscribed on creation at large, but particularly on the human form, in which the subordination of all parts of the body under one head is most strikingly evident; and that therefore it is more congenial with the spirit of the New Church, which ever aims to unite to the purest essence the most perfect and durable form.

On the subject of the Civil or Temporal Government of the New Church, it was concluded, that all places set apart for public worship ought to be vested in such Lay persons as are

proprietors or tenants of the same, in Trust for the benefit of those who should assemble therein. A plan was also laid down for what was then thought to be the best mode of accomplishing that object, not indeed with the expectation that it would be itself the final arrangement to be adopted by the Church, but rather as a hint to be improved upon, when further legal assistance should be procured. This has since been done at the Fourteenth General Conference, held at Derby in the year 1821, when a Deed was executed, declaring what is meant by, and the persons composing, the General Conference of the New Church, signified by the New Jerusalem in the Revelation; and another Deed, appointing Trustees to receive lands, &c., for the benefit of the said New Church.

At the same Conference of 1793, a Form for the Ordination of Ministers in the New Church, and another for the Consecration of Priests, or Ministers having authority to ordain others, were brought forward, not as perfect forms, but as general outlines to be matured by the better judgment of those who might be concerned in the future establishment of order in the Church. The first-mentioned form, or that for the Ordination of Ministers, was nearly the same as that used on the 1st of June, 1788, which formed the basis of the several Ordinations which have taken place since that time. The form of the Consecration of Priests, or Ordaining Ministers, is a modification of the other, adapted to the circumstances of the case. Both of these forms have been improved, and are to be found in the new Liturgy, containing all the public services of the Church, which was prepared and printed by order of the General Conference, in the year 1828, in the hopes of establishing Uniformity of worship in all the societies of the New Church in the kingdom.

Occasion being taken, in the Minutes of the Fifth General Conference, to speak of the administration of the Holy Supper to persons under the years of maturity, a quotation of some importance was made from the *Arcana Cœlestia*, n. 10, 225, which is to the following effect. "Man from infancy to old age undergoes several states. The *first* is from his birth to the fifth year of his age: this is a state of ignorance, and of innocence in ignorance, and is called Infancy. The *second* is from the fifth to the twentieth year: this is a state of instruction and science, and is called Childhood or Boyhood. The *third* is from the twentieth to the sixtieth year: this is a state of intelligence, and is called Adolescence, Youth, and Manhood. The *fourth* or *last* state is from the sixtieth year of his age upwards: this is a state of wisdom, and of innocence in wisdom, and is called Old Age. While man is in his first and second state, he does not think or judge from himself, but from his teachers; consequently he is *incapable of having faith* until he enters upon his third state, which commences from his twentieth year. This

also is the reason why none were permitted to go out to war, who were under twenty years of age, as in Numbers i. 2, 3, 18, &c.; chap. xxvi. 2, 4."

From the above, and other similar passages, it is inferred, that none ought to be admitted to the Holy Supper in the New Church, until they have arrived at twenty years of age; for until then they cannot be said to have faith, neither can they undergo states of spiritual temptation, without which previously sustained, at least in some degree, the Holy Supper will not only be inefficacious towards perfecting the work of regeneration, but may even suffer by an abuse of its sanctity.

In the Minutes of this Conference notice is taken of a work written and published by me in the preceding year, entitled, *Letters to Dr. Priestley, &c., in Defence of the New Church*; and it is there stated, that "the manuscript of that work was read at several meetings of the members of the New Church in London, whose entire approbation it then met with; and that the same is now also approved of by this Conference, as conveying a just sense of the doctrines of the New Church, as given in the writings of Swedenborg, on the great subjects of religion, and of the order of civil society, as founded on the divine authority of Revelation."

At the conclusion of the Minutes of Conference for 1798, notice was given, that the next Annual Meeting of the members of the New Jerusalem, would be held in London, on the 21st of April, 1794=38. But such meeting did not take place at the time specified. The General Conferences were discontinued for the space of fourteen years, that is, until the year 1807\*, when they were again revived in that year, and the succeeding one, 1808; after which they were again discontinued for seven years more, until the year 1815, from which time they have been regularly held every year either in London, Manchester, Derby, Birmingham, or elsewhere.

The Society remaining in Great East Cheap being small in number, after the secession of Mr. Sibly and his friends, as already stated, and the situation of the chapel being also very obscure, in a small, narrow court leading out of the street, resolved, at the expiration of the year 1793, to quit the place, after having held it for the space of six years. During that time birth had been given to numerous Societies for the

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\* The Conference of 1807 was held in York Street Chapel, St. James's Square, London. The Rev. Messrs. M. Sibly and J. Proud were joint Presidents, and the Rev. J. Hodge was Secretary.

The Conference of 1808 was held in the New Jerusalem Temple, Newhall Street, Birmingham; the Rev. J. Proud was President, and Mr. Thomas Dawes, Secretary.

Conferences of the Three London Societies were held in 1813, 1814, and 1815; including fifteen meetings held at the various chapels.

The General Conference of 1815 was held in Peter Street, Manchester; the Rev. R. Hindmarsh was President, and the Rev. Richard Jones, Secretary.—ED.

exercise of public worship in Great Britain, America, the West Indian Islands, &c., all formed after the model of that in Great East Cheap, and all bearing within them the seeds of divine truth, for the further and continual propagation of the Church.

But besides the Societies which had been formed in different parts of the world, for the avowed purpose of worshipping the Lord agreeably to the doctrines of the New Church, and of maintaining those doctrines in an open and public manner, there were many individuals of eminence who privately embraced them, and were most anxious to promote their success, by encouraging the publication of all Swedenborg's Writings. Among the numerous instances of this kind that came to my knowledge, I may here be permitted to notice the ardour of affection for the truth, which was manifested by one gentleman of distinguished ability in the medical profession. This was the celebrated Dr. Ford, who was said to be Accoucheur to her late Majesty Queen Charlotte, the Mother of his present Majesty William the Fourth. He frequently honoured me with his correspondence, and once paid me a personal visit; when, after some conversation on the doctrines, he gave me general orders to supply him with every new work, as it passed through the press, both those of Swedenborg's own writing, and those which might be published by others in their defence and support. "But," added he, "I have no desire to see anything in the way of opposition to them: for having most carefully examined the nature of Swedenborg's testimony, and after the fullest conviction of his perfect agreement with the Divine Word, I cannot think, at this advanced period of my life, of losing my time in reading any other works of Theology than those which flowed from his pen, or such as maintain the truth as he has delivered it. All others I consider as nugatory, to say the least of them, and utterly unworthy of my attention."

The same spirit which was manifested by Dr. Ford, I have been well informed, actuated his worthy brother, the late Mr. Ford, at one time the chief magistrate of Bow-street office. When asked how it was that he discharged the troublesome duties of his situation with so much regularity and order, as he was known to do, in the multifarious concerns that were constantly brought before him, and which were calculated to embarrass men of ordinary feeling and capacity, he answered, "That it was by divine assistance, which he implored every morning of his life, before he entered upon the arduous duties he had undertaken to perform. His first employment, after rising from his bed, was to read a chapter in the Holy Word, and some portion of the Writings of Baron Swedenborg; by which means his mind was fortified, when he went forth into the world, with a due sense of the obligation he was under to act faithfully in the discharge of his duty to his neighbour, and to

society at large : and it was from a conscientious regard to those lessons of justice and judgment, which he derived from the sources above-mentioned, that he was able to surmount all the difficulties of his situation with comparative ease to himself, and satisfaction to the public."

Other examples of the kind might be adduced, in proof of the efficacy and value of Divine Revelation, in communicating to the upright and sincere Christian both the desire and the delight of doing good, according to the dictates of wisdom, judgment, and discretion. This is one great end, for which the Sacred Scriptures were given ; and it is to the heavenly doctrines of the New Jerusalem, which so beautifully illustrate them, that we are indebted for a clear view of the best and most perfect system of morality and religion, that ever yet appeared in the world. Judging, therefore, of the new doctrines by the result consequent on their reception by the individuals named above, and by many others, no less distinguished in the walks of public life, and equally attentive to the calls of duty in their own particular spheres, there is abundant reason to be thankful to the Divine Providence for raising up a New Church at this day, whose object is to promote, among all classes of the community, a just knowledge of the person and character of the One True God, Jesus Christ, and the necessity of living, on all occasions, and under all circumstances, in strict conformity to his divine commandments.

When we reflect on the humble efforts of a small and comparatively insignificant body to rouse the attention of mankind to their best interests, by publicly proclaiming from the pulpit, as well as by the press, and by other means, the commencement of a new era of the world in the Second Advent of the Lord, and the actual descent of the New Jerusalem, according to predictions now first understood in the Church ; and when we further consider the extraordinary success, which has marked every step of the career of this and other Societies, so far beyond the most sanguine expectations that could have been reasonably entertained ; we are led to admire and adore that good Providence, whose mercy and truth have never ceased, in all ages, to attend the people of his choice, and still continue to bless his inheritance. Most truly has it been said, "A little one shall become a thousand, and a small one a strong nation." Isa. lx. 22. Of Zion also it is written, "Before she travailed, she brought forth : before her pain came, she was delivered of a man-child. Who hath heard such a thing ? Who hath seen such things ? Shall the earth be made to bring forth in one day, or shall a nation be born at once ? For as soon as Zion travailed, she brought forth her children." Isa. lxvi. 7, 8.

Every event, great or small, must have its beginning, first in the spiritual world, and secondly in the natural world, before it

can be full and complete. The New Jerusalem state first began in the spiritual world: from that it descended into the natural world, by a revelation of those divine truths and heavenly doctrines, which were to form its peculiar character, and become the rule of life to all who should enter the holy city, after its descent upon earth. This revelation was given to Emanuel Swedenborg, the chosen instrument for making known to the world the genuine sense of the Sacred Scriptures; and includes, among other things,—1. The knowledge of the One True God, Jesus Christ, his essential attributes and character, together with a just elucidation of the Divine Trinity in his adorable Person. 2. The true nature of that redemption, or deliverance from the powers of hell, which he effected by the assumption and glorification of his Humanity. 3. The universality of the Divine Mercy and Providence, over-ruling the minutest events of human life, and furnishing to all the nations and individual inhabitants of the earth the means of their salvation. 4. The necessity of regeneration, its nature, progressive stages, and final result. 5. The resurrection of man immediately after the death of the body, or his entrance into the spiritual world, in a spiritual and substantial body, perfectly distinct from the earthly or material covering, which is consigned to the grave, and will never be raised again, because it can never become the subject of eternal life. 6. His eternal state hereafter, either in heaven or in hell, according to the ruling love, or prevailing bias of mind, which formed his character in this life, and which, still continuing with him in the other, can never be changed to eternity. 7. The true nature and effects of the last judgment, the second coming of the Lord, and the descent of the New Jerusalem from heaven to earth; together with many other interesting and important subjects, never before clearly understood in the Christian Church, but now at length happily revealed, for the benefit of mankind at large.

When these great truths were published to the world in the works of that extraordinary man above-named, then, spiritually and scripturally speaking, “was brought forth a man-child, who was to rule all nations with a rod of iron,” Rev. xii. 5. By the man-child is signified the doctrine of the Church received in the understanding and in the thought; and by the woman, which brought forth the man-child, is signified the New Church in the heavens, from which that doctrine descended. By her travail in birth, and being pained to be delivered, as stated in the 4th verse of the said chapter, is denoted the difficult reception of the new doctrine on the part of those to whom it is made known. This appears to have been literally the fact: for on the first promulgation of these doctrines, they met with a violent opposition from the advocates for a Tripersonality in the God-head, and the principles of solifidianism; and even with those



who afterwards most sincerely embraced the truth, much difficulty was encountered, before they could be emancipated from their former errors, and be brought to see divine truth in its own proper light. But it is added, that the man-child was caught up unto God, and to his throne; by which is signified, that, notwithstanding the hostility manifested against the new doctrine, it was still preserved by the Lord, through the ministry or mediation of angels, for the use of posterity. To "rule all nations with a rod of iron," is to prove and confirm the doctrine by truths from the literal sense of the Word, and by rational arguments, drawn even from the light of nature, to convince those among the gainsayers who are open to conviction, or willing to acknowledge the truth when seen.

Hitherto then the New Jerusalem had not descended with all its fulness of effect. Its doctrines were indeed clearly and plainly announced; but they could not as yet be received, except by a few, who formed a kind of nucleus for the future increase of the Church. They were, therefore, (like the perceptions of the Most Ancient Church, which were reduced to doctrine, and represented by Enoch, Gen. v. 24,) placed by the Divine Providence in a kind of abeyance, quiescence, or apparent non-existence, for a series of years, though in reality under the immediate protection of Heaven. This state continued until such time as preparation was made in the spiritual world, and thereby in the natural, for the more full reception and open manifestation of the new doctrines. For twenty years and upwards after the publication of these doctrines by the Author, which first made their appearance in the original Latin, in 1749 to 1758; in 1763, and afterwards at intervals from 1764 to 1771\*, when his last work, entitled *Vera Christiana Religio*, or *True Christian Religion*, &c., was published, the Church may be said to have been in the wilderness or desert, as described in the 12th chapter of the Revelation. It was to be found only among those, who, embracing the doctrines with their heart and understanding, still continued in communion with the perverted and desolated Church, surrounded by their enemies, the spirits of the dragon, yet providentially and wonderfully protected from their baneful influence. During this time the New Church was insensibly gaining strength; individuals of high character, both in England and on the Continent, as well as in America, were zealous in spreading the doctrines; and some of the clergy in particular, distinguished themselves by their labours in translating the writings which contained those doctrines, and in various other ways recommending them to the notice of the public.

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\* About the year 1769, Swedenborg appears to have presented his published works to the Universities of Oxford and Cambridge; in whose Libraries many of them are still preserved.—Ed.

Among these were the Rev. Thomas Hartley, of East Malling, in Kent; and the Rev. John Clowes, of Manchester, of whom honourable mention has already been made in this History of the New Church.

The Church being thus provided with champions capable of taking the field, and withstanding all the assaults of its enemies; and "the time, yea the set time," being arrived for building up the walls of Jerusalem, and raising a temple within it for the external worship of the Lord, in agreement with its internal worship, it seems to have been an arrangement of the Divine Providence, that a Society should be now formed in the natural world, to bring into ultimate effect the great ends and uses of the new dispensation. Accordingly a small Society was formed in London in the year 1783, first for reading, conversing upon, and publishing, the doctrines of the New Church; and afterwards, as circumstances favoured the design, for instituting public worship, as the last visible proof of the descent of the New Jerusalem from heaven to earth.\* This took place (after a few month's solemn previous preparation) in the beginning of the year 1788, in the manner already described.†

It is worthy of observation, that the predictions contained in the book of Revelation, concerning the commencement of this New Church, have been successively verified and realized in the very order in which they were given. The two essentials of this Church, which involve all the other doctrines as intimately connected with them, are the following:—1. That the Lord Jesus Christ is the Only God of heaven and earth, and that his Humanity is Divine. 2. That conjunction with the Lord, and consequently salvation, is effected by a life according to the precepts of the Decalogue. These two essentials are signified by the two witnesses spoken of in the 11th chapter of the Revelation, of whom it is said, that they were to prophesy a thousand two hundred and three-score days, clothed in sack-cloth; that on their testimony being finished, the beast ascending out of the bottomless pit would make war with them, overcome them, and kill them; that their dead bodies, being reputed unworthy of burial, would lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified; that after three days and a half the spirit of life from God would enter into them, enabling them to stand

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\* The *Vera Christiana Religio* was translated by Mr. Clowes in 1781, and the same year a small Society was formed at Bolton, in Lancashire, for reading that work, which met monthly for the space of seven years.—Ed.

† About this time a Society of the New Church was inaugurated at Moscow, but was speedily suppressed. In 1789, there were readers at Lisbon, including some Friars. The same year a number of wealthy and zealous friends formed themselves into "a Society of the Friends of Peace." A similar Society was formed in the following year at Rouen, which included some of the Chief National Guard.—Ed.

upon their feet; and lastly, that they would ascend up to heaven in a cloud, even in the sight of their enemies. All this was verified on the first promulgation of the two essential doctrines above mentioned. They were slighted, rejected, and even vilified, as unworthy of notice: thus the enemies of truth were violently opposed to them, and in their own estimation confuted them, and for a season apparently extinguished them. But after a time new recipients of divine truth were raised up, who, on close and careful examination, found the doctrines to be strictly in agreement with the sacred Scriptures; and thus the doctrines themselves may be said to have received new spiritual life from the Lord in the minds of men, influencing both their internal and their external conduct. Still, however, the hostility of professing Christians to these two essentials of the New Church was so general, that no great success could as yet be anticipated. They were therefore permitted to slumber, as it were, till a more favourable opportunity should occur for their dissemination, and in the meantime they were preserved by the Divine Providence for the use of a succeeding race.

So again in the 12th chapter of the Revelation, where mention is made of the birth of the man-child, which the woman brought forth, and by which are understood not only the two essentials above specified, but other leading and most important doctrines of the New Church, it is clearly predicted, that they would meet with continued opposition from those represented by the dragon. As yet no hint is given, that external public worship could with safety be undertaken by the New Church on earth; but only that "to the woman (or Church) were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent," ver. 14; and that "the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," ver. 16. But in chapter 14, when the New Church was about to emerge from the difficulties that oppressed her, mention is for the first time made of "*preaching* the everlasting gospel unto them that dwell on the *earth*, and to every *nation*, and *kindred*, and *tongue*, and *people*," ver. 6: and these are exhorted to "worship him that made heaven and earth, and the sea, and the fountains of waters," ver. 7. Again, in the 15th chapter, it is said, that "they who had gotten the victory over the beast, and over his image, and over his name, and over the number of his name, did *sing* the song of Moses the servant of God, and the song of the Lamb;" and that "all nations shall come and *worship* before the Lord, because his judgments are made manifest," ver. 2 to 4. In the 19th chapter also it is said, that "the *marriage* of the Lamb is come, and his wife hath made herself ready," ver. 7. By the marriage of the Lamb is

signified the full conjunction of the Lord with his New Church; and by his wife making herself ready, is signified that the members of that Church, on their separation from the Old Churches, were to be *collected together, initiated, and instructed*. They are also exhorted to "*gather themselves together* unto the supper of the great God," ver. 17; that is to the New Church of the Lord, and to conjunction with him. Moreover, the apostle John, who represented the Church on earth, was cautioned against worshipping an angel, or a deceased man, as a great portion of the Christian world has long been in the habit of doing, and expressly commanded to *worship God*, ver. 10; which injunction is again repeated in the 21st chapter, ver. 9.

All these predictions of the Divine Word have been realized both in the spirit and in the letter. The Church was in the wilderness or desert for a number of years. Its doctrines were ridiculed, and treated with the utmost contempt, for a time, times, and half a time, that is, from the period of their first publication, when every truth of the Word was completely lost sight of and destroyed, until the appointed time when the scattered remnants of the house of Israel were collected together into one small, but visible body, every year increasing its numbers, and carrying it onward to a state of further maturity and perfection.\* With respect to myself, as one of the individuals allowed to share in the honours of composing that small body, I may be permitted to add, that, born in 1759, during the reign of the Second George, when the great doctrines of the New Church were first promulgated, and having been mercifully preserved through the whole of the lengthened reign of George the Third, in whose time their publication was completed, and their reception among men began to change the universal aspect of affairs in the religious world, I have had, with many others now living, the high privilege of witnessing the commencement of an era, which can never be forgotten in the annals of mankind; an era, which being long foretold in the Records of Divine Revelation, brings with it the dawn of innumerable benefits and blessings for the human race, to be gradually but amply realized in all the future ages of the Church.

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\* Wesley's slanderous attack on Swedenborg and his Writings, had appeared in the Sixth Volume of the *Arminian Magazine*. Another infamous work appeared about 1790, entitled, *Swedenborg Triumphant, or Intelligence Extraordinary from New Jerusalem; being pious and political dialogues of the living with the dead.*" By Peregrinus Spiritualis. Another bore the title, *Jesus our Elder Brother, &c., In Answer to Besor's Notions*, [a Member of the New Jerusalem Church,] in his Book entitled, "*Jesus Christ the True God and only Object of Supreme Adoration.*" By John Dawson, Minister of the Gospel, Evesham. Among others, one appeared in 1794, published at Manchester, entitled, *An Inquiry into the Commission and Doctrine of the New Apostle, Emanuel Swedenborg, &c.* By a Member of the Old Church. pp. 68. The Author of this scandalous perversion of truth was, I believe, the Rev. — Fordyce, then an Independent Minister, a Socinian in 1812, and afterwards a Deist.—Ed.

Already the shades of night have disappeared ; the tempest has subsided ; the clouds are dispersed ; and the glory of the heavens is advancing in the east. The morning is begun ; the melody of spring is everywhere heard in the land ; and now at length the Sun—the Sun of Righteousness appears above the horizon, with healing and salvation in his wings ; that Sun, of which it is written, “It shall no more go down ;” but “its light shall be increased sevenfold, as the light of seven days.” Isa. lx. 20 ; chap. xxx. 26.

Having thus witnessed the commencement and progress of the New Church, from its first rise to its present state of comparative maturity and success, and having travelled with my much esteemed companions through all the difficulties and trials of the journey, from the day in which we made our escape out of Egypt, until we reached the promised land of Canaan, I can truly say, that, after the wonders we beheld while in the land of Ham, we passed in safety through the Red Sea, the Lord going before us by day in a pillar of a cloud to lead us in the way, and by night in a pillar of fire to give us light, Exod. xiii. 21 ; while the waters were a wall unto us on our right hand, and on our left, chap. xiv. 22 ; that having reached the wilderness, we were abundantly supplied with the true bread of life that cometh down from heaven, and with streams of living water perpetually gushing out of the Rock, chap. xvi. 14, &c. ; chap. xvii. 6 ; that our enemies prevailed not against us, because in all our contests with them the hands of Moses were continually lifted up towards heaven, chap. xvii. 11 ; that we heard with reverence the divine law, as delivered by Jehovah on mount Sinai, chap. xx. 1 to 17 ; that we saw the back-parts of the same Jehovah, while all his goodness passed before us, chap. xxxiii. 19 to 23 ; that in all our encampments in the wilderness, and journeyings through it, the ark of the covenant was constantly either in the midst of us, or leading us in the way to the desired land of milk and honey, where we have at length arrived, and are now enjoying the inheritance marked out by lot to each of our tribes, Josh. xiv. to xix. “For the Lord hath given unto us all the land which he sware to give unto our fathers ; and we possess it, and dwell therein. And the Lord hath given us rest round about, according to all that he sware unto our fathers : and there hath not stood a man of all our enemies before us ; the Lord hath delivered all our enemies into our hand. There hath not failed aught of any good thing which the Lord hath spoken unto the house of Israel : all is come to pass.” Josh. xxi. 43 to 45. “Now, therefore, we will fear the Lord, and serve him in sincerity and in truth. For the Lord our God he it is that brought us up out of the land of Egypt, and preserved us in all the way wherein we went, and among all the people, through whom we passed,” Josh. xxiv. 14, 17. And

behold, "the Lord our God hath given us rest on every side, so that there is neither adversary, nor evil occurrent," 1 Kings v. 4. He hath also "chosen for himself a place, in which to put his Name," and hath made it the habitation of his holiness, Deut. xii. 5, 11, &c. He hath built for us, "a city of pure gold, like unto clear glass," called the New Jerusalem, having "walls which can never be demolished, and gates which shall never be shut." He himself is in the midst thereof, "its temple, its glory, and its light. And the glory and honour of the nations shall be brought into it. But there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they only who are written in the Lamb's book of life," Rev. xxi. 2, 12, 18, 22, 26, 27.

Viewing, then, the rise and progress of the Church, such as it has actually been, and comparing the changed state of society since the first promulgation of the new doctrines till the present day, with the predictions contained in the Word concerning the commencement of the New Jerusalem, we are fully warranted in concluding, That now indeed is the time of the Lord's Second Advent into the world, when he was to be seen "coming in the clouds of heaven with power and great glory, to *gather together* his elect from the four winds, from one end of heaven to the other," Matt. xxiv. 30, 31; and when he was "to receive dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; whose dominion is an everlasting dominion, which shall not pass away, and whose kingdom is that which shall not be destroyed," Dan. vii. 14.

The Chapel in Great East Cheap being now given up, the remnant of the Society that occupied it to the last, kept themselves together, by meeting at each other's houses, till the year 1796, when ground was purchased for the erection of a new place of worship in Cross Street, Hatton Garden. In the meantime the Society, under the pastoral care of Mr. Sibly, which had branched off from the original stock in Great East Cheap, as already described, continued to prosper in their little Chapel in Red Cross Street, Cripplegate.\* They were for some time the only Society in London, that exercised public worship according to the principles of the New Church; and it was owing to their zeal and affection for the doctrines, that the New Church still maintained a respectable footing in the metropolis of the country. Other Societies, also, which had been formed in different parts of the kingdom, contributed to give stability to the Church, by their orderly and regular attention to the duties of public worship. And where difficulties arose, which

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\* This Society removed from Store Street to Red Cross Street in 1793. The Chapel was opened May 12th.—Ed.

were to be expected in the infant state of a people either vigorously struggling for their rights of conscience and independence, or patiently sustaining the open assaults of their enemies, they were generally surmounted in the end, and by the blessing of Divine Providence were made subservient to the purification and growth of the Church.

About this time, viz., in the year 1794, an unsuccessful attempt was made in London to found an institution for distributing, *gratis*, among the poor, Bibles, Testaments, the Works of Emanuel Swedenborg, and such other books and small tracts, as are calculated to promote the heavenly doctrines of the New Jerusalem. An Address to this effect, to the readers of the Writings, was circulated among all the Societies of the New Church, yet without producing the end contemplated. It is sufficient to shew, however, that the members of the New Church, if not in their aggregate capacity, at least as individuals, were among the first to shew a disposition to promote the benefit of society, by providing the poor population of the country with such books and small tracts, as were best calculated to guard them against the prevailing infidelity of the times, and to instruct them in their duties to God and their neighbour. The following is an extract from the Address then circulated :—

“In the year 1783, a few gentlemen associated together for this purpose. Their meetings were held first in the Inner Temple, and afterwards in the Middle Temple, near Fleet Street; but latterly they have, in a great measure, been discontinued. The advantages, however, arising from that Society have long been sensibly felt and acknowledged. By their means, and the co-operation of other Societies, the doctrines of the New Jerusalem have been propagated with some degree of success in most parts of the kingdom, and likewise in foreign countries. But as no Society has heretofore been established in the New Church, on the same plan of universal benevolence, as that which is now proposed, namely, of giving away Bibles, Testaments, the Works of Emanuel Swedenborg, and such other books as are calculated to promote the doctrines of the New Jerusalem, it is hoped, that every friend to the True Christian Religion will consider the importance of the present undertaking, and unite his endeavours with those of the Society now instituted, to check that torrent of Atheism, Deism, Socinianism, and Naturalism, which has already begun to inundate the Christian world, and which, if not timely prevented, will introduce universal infidelity with respect to heaven and hell, to a life after death, and to the Sacred Scriptures.

“While many sincere and worthy members of the Old Church are exerting themselves, in every conceivable way, to propagate and perpetuate their mistaken notions of the Christian religion,—notions which ascribe to the Divine Being properties most foreign and repugnant to his nature;—shall the members of the New and True Christian Church, to whom a revelation hath been made of the most rational and sublime religion ever dictated to man—shall *they* remain inactive?—shall *they* continue indifferent to the calls of virtue and religion?—shall *they* alone be the *professors* of charity, and not the *doers* thereof?—Forbid it, Heaven! Rather let every individual consider himself as bound by all the ties of religion, conscience, and humanity, to assist in propagating among his fellow-creatures those great and glorious truths of revelation, which at this day especially are most necessary to be known, and which, if practised in all the relative duties of civil and religious life, are most eminently calculated to ensure the present as well as future happiness of mankind.

“The pecuniary circumstances of many thousands in this nation do not admit of their purchasing the books necessary to be read in their families. Even the Bible, the very Word of God himself, hath not yet found its way into all the cottages of the poor; in consequence of which many are still ignorant of the great truths of religion, and,

though living in a Christian land, utter strangers to the doctrines of Christ. To such as these, donations of Bibles and Testaments, together with Emanuel Swedenborg's illustrations thereof, and other pious books of a similar nature, must prove particularly useful. And when it is considered, that the Subscribers to this institution will have the opportunity of purchasing the above books to give away, at the lowest possible price, there is every reason to hope, that their sphere of usefulness will be much extended, and that the charitable exertions of the intended Society will in the end be crowned with the desired success."

During the year 1795, nothing remarkable appears to have occurred relative to the New Church.\* Only one place of worship was now open in London, viz., that in Red Cross Street, Cripplegate: but others were already established in Manchester, Liverpool, Bristol, Keighley, Hull, Salisbury, Leeds, Chester, Isle of Wight, Norwich, Dudley, &c., in England; also in Baltimore, and some other places in America and the West India Islands. In Scotland there were a few readers, but no Societies as yet formed. In Ireland, several persons associated together in Dublin; and in other parts of the same country some few individuals were known to be readers of the Writings. Before the Revolution in France, a respectable Society existed in Paris; but the troubles in that country rendered their meetings dangerous, in consequence of which they had for some time been discontinued. The same causes, which tended to check the progress of the New Church in France, operated with equal force against it in Holland, Germany, Sweden, Denmark, Russia, Italy, Venice, Switzerland, and other parts of the European Continent. So that to the war, which then raged among the different nations of Christendom, may in a great measure be ascribed the depressed state of the Church in Europe. But without doubt the convulsions and remarkable changes, which continued for a number of years to astonish and confound the world, were permitted by the Divine Providence for the purpose of preparing the way for a better state of society in general, by removing those obstructions to rational liberty and the rights of conscience, which had for so many ages oppressed mankind. Such are the effects in the natural world, produced from causes which have their beginnings in the spiritual world. The judgment performed in that world must necessarily have its consequences in this, which are twofold; first, upon those who are in states of disorder, and violently opposed to all reformation, thus bringing upon themselves a grievous calamity; and, secondly, upon such as are disposed to admit the influences from heaven, and to become susceptible of those benefits, with which the present era of the New Jerusalem is beginning to bless the human race. Thus the beams of the rising sun, while they dispel the gloomy shades and threatening

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\* In this year a Latin copy of the *Arcana* was presented by the Rev. W. Hill to Cambridge College, Boston, M., U.S.—ED.



aspect of the preceding night, usher in a delightful morning, and become the harbinger of a brilliant and all-glorious day.

The remnant of the Society formerly meeting in Great East Cheap, ever since their removal from that place of worship, entertained the design of erecting a more convenient building, and one more eligible in point of situation, whenever a piece of ground suitable for the purpose could be obtained. This offered itself in the year 1796, in Cross Street, Hatton Garden, when three individuals of the Society, viz., Mr. Ralph Hall, of Cheapside, Mr. Richard Thompson, of Snow-hill, and myself, entered into a negotiation with the proprietor to purchase the Freehold Estate, called *Hatton House*.<sup>\*</sup> The premises consisted of a large dwelling-house in the front of the street, and a vacant piece of ground behind it, on which it was thought a moderate-sized Chapel, or Temple, as it was afterwards called, might be erected. Our intention was to proceed on a small scale, adapted not only to the means we possessed, but also to the prospect of success, which the humble state of the New Church at that time warranted us to expect. It was agreed, that the expense of the building, independent of the purchase money for the premises, should not exceed £1,000, and that the sum necessary to complete the whole should be advanced by us in equal proportions. With this understanding, after the premises had been well examined, and in every respect approved of, I was deputed to see the proprietor, and to close with him on the best terms I could obtain. An appointment was accordingly made to meet him at Dr. Hodson's, the house adjoining, where I made the purchase for £730, and paid him a deposit of about 10 per cent.

After this, on obtaining possession of the premises, we proceeded to make arrangements for carrying our design into execution. Mr. Thompson, who was well qualified, by his knowledge and previous habits, to superintend the building, undertook to conduct the whole concern by his own personal attention, purchasing all the materials at first hand, and employing proper persons in the different branches of the work. On again examining the ground, and considering its capability of allowing a more spacious Temple to be erected upon it than

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<sup>\*</sup> Pennant, in his Account of London, third edition 1793, p. 189, mentions Hatton Garden, thus: "Hatton Street, the late Hatton Garden, succeeded to the town-house and gardens of the Lord Hattons, founded by Sir Christopher Hatton, Lord Keeper in the reign of Queen Elizabeth. . . . The place he built his house on, was the orchard and garden belonging to Ely-house. Here he died in 1591." These he extorted from the Bishop of Ely, Richard Cox, who, for a long time, resisted the sacrilege; but the well-known letter written to him by the Queen forced him to acquiesce. "Proud Prelate! You know what you was before I made you what you are now; if you do not immediately comply with my request, I will unfrock you. ELIZABETH." Hatton was celebrated, among other qualifications, for his proficiency in dancing, and there is a tradition that the Church in Cross Street is built on the site of his ball-room.—Ed.

was originally intended; judging also that it might hereafter become matter of regret, were the present opportunity suffered to pass without embracing the advantage offered, it was deemed advisable to enlarge the plan, and, instead of £1,000, to expend a sum not less than £3,000. As I had just then completed the building of a house and printing-office for myself, it would have been an act of imprudence on my part to continue a joint proprietor of the premises, and thereby subject myself to expenses that would have been found very inconvenient. I therefore proposed to Messrs. Hall and Thompson, that, if they were willing to charge themselves with the whole responsibility of the undertaking, I would relinquish all my share and interest in the premises to them. To this proposal they readily acceded; and accordingly the Deed of conveyance was made out in their joint names, and the whole property vested in them alone, on payment of the remainder of the purchase money.

Immediately afterwards workmen were employed, and the First stone of the intended Temple was laid on Thursday, the 5th of May, 1796. In a recess cut in the foundation stone, a leaden Plate was deposited, having impressed upon it, by letter-press types prepared at my printing-office, a declaration of the uses to which the building was to be devoted; the day when, and the persons by whom, the first stone was laid; and the names of twelve members of the Church, as witnesses of the ceremony. The following is a copy of the inscription, or rather *impression*, made upon the plate:—

“Sacred to the Worship of the Lord JESUS CHRIST, as the Only God of Heaven and Earth, according to the Heavenly Doctrine of the New Jerusalem, contained in the Word of God, and illustrated by the Theological Writings of the late EMANUEL SWEDENBORG. The First Stone of this Temple (fifty-four Feet eight Inches square, and the first of the kind erected in London) was laid in this South-East Corner, on Thursday, the 5th Day of May, in the Year of the Lord's First Advent 1796, and of his Second Advent 40, by Ralph Hall and Richard Thompson, Joint Proprietors of the Freehold Estate, in the presence of

“ HENRY PECKITT,	F. H. BARTHELEMON,
“ FRANCIS LEICESTER,	MANOAH SIBLY,
“ BENJAMIN BANKS,	DANIEL RICHARDSON,
“ FRANCIS THOMAS RYBOT,	JOHN HAYWOOD,
“ JOHN BELLAMY,	EDWARD DOWLING, Junior,
“ HENRY SERVANTÉ,	ROBERT HINDMARSH,
“ And many others.”	

The ceremony of laying the First Stone was performed by the Rev. Francis Leicester\*, according to a form prepared for the occasion, being taken chiefly from 1 Kings v. and Rev. xxi.

The building was finished in the summer of 1797; and on Sunday, the 30th of July, in the same year, was opened for public worship, and solemnly consecrated, by the Rev. Joseph Proud, who had previously been engaged as the stated and

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\* The Rev. F. Leicester departed this life 27 November, 1800.—Ed.

regular Minister of the place.\* Overflowing congregations announced the great sensation which was excited in the metropolis; and Mr. Proud's abilities, as a popular preacher, kept up the interest during the whole time he remained there, which was a little better than two years. The dress also, which he wore, an inner purple silken vest, a golden girdle, and a white linen gown over the whole, as approved of and recommended by the Third General Conference for 1791, (see p. 118,) contributed not a little to draw the attention of the public to the discourses of "the Swedenborgian Orator," as he was then called.†

Another novelty in the worship consisted in the Minister's turning his face, while at prayer and in thanksgiving, to the East, where the communion-table and pulpit were placed; for which deviation from the mode usually adopted by Protestants, the following reasons were stated in an Address to the Reader prefixed to the Liturgy then in use.

"I. It appears from the Sacred Scriptures, that the mode of worshipping Jehovah among the ancients was with their faces towards the East, and in their temples towards the altar, which was always in the eastern part of the building, because the East represented the Lord. And this was the custom, not only with the people, but also with the priests who officiated. Thus at the dedication of the temple, when Solomon addressed the Lord, or prayed to him, it is said, 1 Kings, chap. viii. 22, that he "*stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven:*" and in verses 29, 30, 35, and 54, mention is again made of praying towards the holy place, which was the altar, where the ark was that contained the Covenant or Holy Word. But when Solomon addressed the congregation, it is said, verse 14, that he "*turned his face about, and blessed all the congregation of Israel.*" See also verse 54.—David says, Psalm xxviii. 2, "Hear the voice of my supplications, when I cry unto thee; *when I lift up my hands toward thy holy Oracle.*"—And in Ezekiel it is said, "Behold, the glory of the God of Israel came from the way of the East," chap. xliii. 2.

"II. All nations have been, and with few exceptions still are, in the constant habit of worshipping with their faces towards the East. Even among Christians it was the custom for many centuries.

"III. According to the testimony of Emanuel Swedenborg, the angels in heaven also worship with their faces towards the East, because there the Lord appears as a Sun. See the *Treatise on Heaven and Hell*, n. 141. And in the *Angelic Wisdom concerning Divine Love and Divine Wisdom*, n. 123, he observes as follows: 'Forasmuch as the Lord as a Sun is constantly in the East, therefore the ancients, with whom all the particulars of worship were representative of things spiritual, in their adorations turned their faces to the East; and that they might do the same in all worship, they also turned their temples towards the same quarter; whence it is, that churches at this day are built in like manner.'

"For the above reasons, and because the Minister is the head or representative of the people, it is considered as proper, that in all his addresses to the Lord, as in prayer, thanksgiving, &c., he should turn his face to the East. But while the Minister addresses the people, either by reading to them, instructing them from the Word, or blessing them, it is considered, that he then, by virtue of his office, represents the Lord: therefore on all such occasions he turns his face to the congregation. Nevertheless, although this method of turning the face to the East is adopted in London, as being more in conformity with, and representative of, the direction of the interiors towards the Lord, it is

\* His text on the occasion was, in the Morning, Isaiah lxii. latter part of verse 10, "Lift up a standard for the people;" and, in the Evening, from Daniel ii. 44.—ED.

† In 1797, a popular minister of High Wycombe published an abusive pamphlet, entitled, *A Check to the Dangerous and Delusive Doctrines of Baron Swedenborg*. A few receivers existed there at that time.—ED.

by no means urged upon other Societies, who perhaps may not see it in the same point of view, or else cannot conveniently introduce it into practice. All externals of worship are in themselves non-essentials, and may be changed or varied according to the states of the Church, and the different Societies thereof, without any detriment to the worship of the Lord, which is that of the heart and the life."

Forms of prayer and glorification for particular days, also of the baptism of infants and adults, together with a Catechism for the use of the New Church, and a Selection of Hymns composed by Mr. Proud\*, were annexed to the Liturgy, which was the fifth edition of that originally used in Great East Cheap, but with alterations and improvements adapted to the state of the Society. With this Liturgy, and the abilities of Mr. Proud as a preacher, the public appeared to be well satisfied, and the Church in London was evidently in a growing and flourishing condition. For the first year things went on smoothly and harmoniously: but in the second year a difference of opinion sprung up between Mr. Proud and the two proprietors, partly on account of the rent paid for the premises, which Mr. Proud thought too high; and partly on account of some objections, which the latter had raised against the Liturgy.† With respect to the first point, the proprietors stated, that they had expended above £3,000 on the building; and though they were desirous of contributing liberally to the expenses of the place, they required, what they conceived to be, under all the circumstances of the case, a moderate rent, which yet Mr. Proud resisted, because he thought it pressed rather heavily on a newly-formed Society. On the other point, viz., the objectionable parts of the Liturgy, which probably constituted the chief ground of complaint in Mr. Proud's mind, he thought, that the distinct mention of the accomplishment of the Last Judgment in the spiritual world, by which a full end was put to the former Christian Church, together with the use of certain phrases and expressions peculiar to the New Church, and, in short, the general aspect of the whole Liturgy, were such as to give umbrage to strangers, and created difficulties in the reception of the new doctrines, which might be avoided by a form of worship more accommodated to the prejudices and feelings of modern professors. These points of objection were strongly urged by Mr. Proud; but the proprietors, entertaining very different views of the subject, and judging that the public worship of the New Church should not only be in agreement with the internal principles which give it birth, but also be expressed in its own language, thought themselves justified in refusing to yield to his suggestions. The consequence was, that

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\* The first edition of Proud's Hymns appeared in 1790.—Ed.

† This perhaps should read: "partly on account of the *increased* rent demanded for the premises;" for the fact was, that in consequence of the congregations being so much larger than was anticipated, the proprietors required more rent than they had originally agreed to take. It was this *increase* of rent that was resisted, by the minister as well as the congregation.—Ed.

*Two top line should come on page*  
nister, the Society continued to increase; and though it was Mr. Proud and his friends resolved to look out for other premises, where they could be more at liberty to act as they pleased, and where probably the rent might be considerably less.

Just about this time an opportunity occurred of obtaining, on a lease for seven years, a most eligible and splendid Chapel (formerly the Spanish Ambassador's) in York Street, St. James's Square, at the low rent of £100 per annum. The offer was immediately closed with, and to that place Mr. Proud removed at Michaelmas, 1799; taking with him the whole congregation, except a few individuals. On having the Temple in Cross Street, Hatton Garden, thus left on their hands, the proprietors made great exertions, and great sacrifices, to keep it open for the purpose for which they had built it. This was done, for some time, by the assistance of several individuals not then in the Ministry. At length the Temple was engaged by Mr. Sibly and his Society, who re-opened it on Sunday, the 16th of February, 1800. Here they continued for nearly two years, when they removed\* to a large room in Cateaton Street, near Guildhall, as before stated, p. 143.

After this, the proprietors of the Temple, having heard a favourable report of the abilities of the Rev. S. Dean, a Clergyman of the Established Church, who had professed his attachment to the new doctrines, invited him to London, and entered into an engagement with him, at a certain fixed salary for seven years, in hopes that a respectable Society might be formed under his Ministry. No congregation, however, of any account was raised by him; one individual after another deserted him; scarce any thing was returned as rent of the premises; and Messrs. Hall and Thompson, after a full, fair, and tedious trial of his services for about two years, were glad to give him a good round sum to cancel their agreement. The fact was, Mr. Dean paid but little respect to the doctrines of the New Church: his discourses were a mixture of new and old things, having more of the spice of Martin Luther and John Calvin in their composition, than of the pure aromatic flavour of Emanuel Swedenborg. The consequence was, that the seats of the temple remained nearly vacant; those who attended considered him to be neither one thing nor the other; a state of lukewarmness and indifference, exciting almost to spiritual nausea and vomiting, was superinduced over the whole mind; and it was soon discovered, that the Church could never prosper under the Ministry of Mr. Dean. Yet, for all this, Mr. Dean was a man of real ability, and in any other pulpit but a New Church one, would certainly be considered as such.†

\* December, 25, 1801.—ED.

† The Rev. S. Dean published a pamphlet in 1802, while he was the Minister of the

All possibility of keeping the Temple open, according to its original design, appearing thus at an end, the proprietors now let it to other denominations. It was occupied, for a time, by a Mr. Braithwait, a preacher of considerable notoriety as a high or Antinomian Calvinist. After his decease it was rented by Mr. Smith, a Baptist Minister; on whose removal it passed through the hands of one or two other parties; and was then engaged for the Rev. Mr. Evans, a leader of the small party which made a considerable noise, some years ago, with Mr. Baring and Mr. Kemp at their head, as Seceders from the Church of England. The Chapel had by this time, in consequence of the death of Mr. Hall, become the sole property of Mr. Thompson; and that gentleman, tired of having such a quick succession of tenants, determined upon disposing of it altogether. He was anxious, however, that it should not be finally alienated from the New Church: he offered the estate to the Societies in London at an extremely low price—more than £1300 less than he afterwards obtained for it. The Society at York Street was, at that time, the only one which could have attempted to undertake the purchase: but Mr. Proud, imagining, probably, that he was established for life in the elegant Chapel he then occupied, refused to hear of it. This was about the year 1812. The estate was in consequence purchased by the then newly-formed Corporation, the Caledonian Asylum, for the sum of £4150.\* For some years afterwards, the Chapel was used, under an endowment for the purpose, for preaching in the Gaelic language to the Scottish Highlanders settled in London. But, after a time, it was diverted from this object, and became a regular Scotch Church, under the Ministry of the Rev. Edward Irving; whose excentric eloquence was rewarded with such extraordinary popularity, as to make the Chapel well known to almost every inhabitant of the metropolis.

Having said thus much concerning the Temple in Cross Street, we may now advert to the Society which originally occupied it, under the Ministry of Mr. Proud. At York Street, to which place the congregation had removed with their Mi-

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Temple in Cross Street, entitled, *The Nature, Evidence, and Tendency of the Theological Writings of the Hon. Emanuel Swedenborg, in a Series of Letters to a Friend*. He received the doctrines about 1789. He was formerly Curate of Blackburn, Lancashire. In consequence of some dispute occurring between him and the Rector, many of the parishioners united to build him a church, which was dedicated to St. Paul. He was also Head Master of the Free Grammar School of Queen Elizabeth, in that town; and was known as favourable to the Writings of Swedenborg.—Ed.

\* It should be recorded, that the former worthy proprietor, Mr. Thompson, has often said since, that he wished he had given it to the New Church for nothing. By a singular fatality, he invested the money he received for it in a speculative undertaking, and lost the greater part of it.—R. H.

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• Mr. Thompson died on the 3rd of September, 1834, aged 84.—Ed.

found difficult to raise the necessary funds, much success appeared to attend Mr. Proud's preaching. In 1805, however, circumstances arose which led to the formation of another Society, under the ministry of the late Dr. Hodson, which, after a short interval, obtained a small place of worship in Dudley Court, near Denmark Street, Soho.\* In 1806, the lease of York Street Chapel expiring, the Society was obliged, on obtaining a renewal of it for another seven years, to engage to pay the advanced rent of £150 per annum; and here they continued till the expiration of their second lease.

The three Societies in London, considering that the state of the Church was now such, as to require some general regulations with respect to worship, came to the resolution of holding meetings, which they called Conferences, from time to time among themselves. The result of these meetings was, the introduction of another Liturgy, so modified and altered from those in former use, that it was hoped it might become universal in the Church. It was accordingly printed in 1810, and adopted by all the Societies in London, and by several in the country: but still it was objected to by many other Societies, on the ground of its being too close an imitation of that of the Church of England, and because, in their estimation, it did not sufficiently characterise the New Church, and distinguish its public worship from that of all other Churches.

At one of those meetings held by the London Societies, it was agreed, that the Rites and Ceremonies, proper to be observed by the New Church, should be distinctly drawn up, and recommended to all the country Societies. This was accordingly done in 1807; and wherever such rites and ceremonies were adopted, they had the effect of producing harmony and uniformity in some of the most important branches of the public service. But as the regulations here spoken of, together with the London Liturgy then in use, were only to be regarded as temporary aids, until the Church, in its collective wisdom, should adopt such as might be thought more extensively applicable, and likely to be permanent, it is not necessary to allude further to them; they are to be found in an improved form in the New Liturgy, which is now very generally used by the Societies of the New Church, both in town and country.

It may be also proper to mention here, that a volume of

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\* The Rev. James Hodson, M.D., published a work in 2 vols. in 1787, entitled, *Jesus Christ the True God and only Object of Supreme Adoration*. This work purporting to be the result of an independent and candid examination of the Word of God, was the means of introducing him to an acquaintance with the friends and writings of the New Church, and he at once became an intelligent and ardent receiver. He laboured in the ministry gratuitously and cordially for a period of seven years. He published a volume of admirable Discourses on the *Israelitish Bondage and Deliverance*, in 1809; and several tracts, sermons, &c. He died 16th of April, 1812, in the fifty-ninth year of his age.

—ED.

Hymns, composed by Mr. Sibly\*, for the use of the New Church, in addition to that which had been previously composed by Mr. Proud, was published by the former gentleman, and adopted by his Society in Friars' Street, near Doctors' Commons, until it gave place to the New Hymn Book, authorized and recommended by the General Conference.

We now turn again to the state of the New Church in foreign parts, which appears to have been silently making its way, and enlightening the various nations of the earth. In 1798, information was received from America, that the doctrines were spreading on that extensive Continent. The Society at Baltimore, in particular, was on the increase, the members being zealous, active, and lively. Two Ministers of the Methodist persuasion, Mr. Adam Fonerden and Mr. John Hargrove, having embraced the New Jerusalem doctrines, and separated themselves from their former connexion, published the reasons of their conduct in a Farewell Address to the resident Minister of the Episcopal Church at Baltimore, of which the following is a copy.

"A VALEDICTORY ADDRESS to the People called METHODISTS.

"To the Rev. JOHN HARPER, Resident Minister, and the Members of the Episcopal Church in Baltimore.

"Respected and Dear Brethren,

"As a very important change has taken place in our sentiments, respecting an article of the Christian religion, which, in our view, is one of the most essential, and which, if erroneous, of consequence must have its influence upon *all other doctrines* which flow from it, or are connected with it; and as we already feel, that this change will subject us, in future, to considerable embarrassment, or, what is far worse, unfaithfulness in our public ministration and services; we have, therefore, after the most solemn and serious consideration of the subject and its consequences, both with respect to the welfare of the Church, to whom, *until now*, we have been connected, as well as that of our own souls, come to this conclusion:—That it is best for us peaceably and quietly to withdraw ourselves, and resign our membership in the Methodist Episcopal Church; that we may more consistently enjoy our present religious sentiments in a state of perfect freedom, and act accordingly.

"Upon a retrospect of our general conduct amongst you for nearly thirty years past, we trust none of you can find just cause to suspect our sincerity, when we declare to you, that no base considerations of any kind have influenced us; but that we do in our hearts believe, that it is *now* required of us to take this unexpected and unpopular step—a step not unattended, on our parts, with much regret.

"The protracted and pleasing intercourse of Christian fellowship, which heretofore happily subsisted between us; the many personal and endearing attachments, which we have formed amongst you; the conspicuous and sacred stations, which we have so long held in the Church, joined to the high esteem we still entertain for you, all conspire to render this step that we have now taken, one of the most painful and self-denying acts of our past lives—an act, which nothing less than a solemn sense of duty (and of otherwise offending God) could have prompted us unto. We do not wish to enter into any controversy with any person or persons upon earth, respecting our sentiments; for '*where controversy is, there is every evil work*;' yet we conceive it may be but consistent with our present duty, calmly and meekly to mention, that the leading article, in which we differ from you, is the *doctrine of the Trinity*; concerning which we beg leave to say, that we think this doctrine, *as generally apprehended*, to be neither consistent with, nor reconcilable to, *Scripture* or *reason*, to wit,—that the Trinity in the Godhead consists of three distinct Divine Persons, each of whom, *separately*, and *by himself*, is very and eternal God.

\* The second edition was published in 1810.—Ed.



"On the contrary, we believe, that the LORD JESUS CHRIST, in whom dwells all the fullness of the Godhead,—who is the '*Everlasting Father*,' as well as the '*Son*,'—who hath declared that *He* and the *Father* are *One*,—and that he that seeth *Him* seeth the *Father*,—is the *true and only* GOD of heaven and earth; and that in *Him* is a Divine Trinity of Father, Son, and Holy Ghost; that the *Divinity* within him is the *Father*, the *Humanity* is the *Son*, and the *Divine Proceeding* thence is the *Holy Ghost*, constituting *One* adorable and gracious Object of Christian worship.

"We have not adopted this belief in a hasty, precipitate manner, nor yet because we have found it in certain *human Writings*; but because we find it to be a doctrine contained in the Word of God, from the whole of which we learn, that God is *One* in *Essence* and in *Person*.

"That this doctrine has a direct influence upon other doctrines derived therefrom, is plain to see: yet we conceive it needless, and by you it might be deemed impertinent, if, in this place, we were to adduce proofs and arguments in support of our sentiments, especially as *our request* is, that this Address should be read to the Society: but we shall not be backward to state them at large, when called upon, or when it may appear necessary for us to do so.

"Could we have thought it possible to have enjoyed our present sentiments amongst you in a *latitude suitable to our stations*, we should not thus withdraw ourselves; but as we have no doubt such indulgence would, *on your part*, be deemed wholly inadmissible, we have no other alternative left us to preserve a consistent character and a good conscience.

"Our wish and desire is, notwithstanding, to live in as much peace and friendship with you all, as on our part it will be possible.

"*Baltimore, 5th June, 1798.*"

"ADAM FONERDEN,  
"JOHN HARGROVE."

The step thus taken by these two respectable Ministers, produced, as might naturally be expected, a considerable sensation among the body of people from whom they withdrew, and added no small degree of strength to the New Church in Baltimore. From subsequent information, however, it appears, that one of them, namely, the Rev. Mr. Fonerden, did not so steadily persevere in the truth, as his colleague, the Rev. Mr. Hargrove; but, suffering himself to be biassed by the influence of his friends and relations, who were Methodists, he relapsed to his former connexion. Mr. Hargrove, on the contrary, remained firm, and not only joined the friends of the New Church, but warmly and openly assisted in spreading the heavenly doctrines. Although the support of a wife and eight children depended chiefly, or wholly, upon the stipend he received from the Methodists, as one of their regular ministers, he nevertheless, from a conscientious regard to what he conceived to be his duty, withdrew from them at all hazards, being well convinced that no sacrifice of worldly interest was too great to obtain possession of heavenly wealth. If any anxieties remained on his mind respecting the temporal support of himself and family, they were soon dissipated; for the blessing of Divine Providence attended him, and delivered him from all his fears.

Mr. Hargrove now openly preached the new doctrines in a small Chapel hired for the purpose, in conjunction with Mr. Ralph Mather, a gentleman who had previously joined himself to the New Church in England, and had removed thence to settle in Baltimore. Measures were taken by them to set on

foot a subscription for building a Temple, or place of worship, in that town, which, by the zeal and activity of the friends, was soon completed. Here Mr. Hargrove became the regular Minister, and continued for many years to preach the doctrines with great success.

A Letter from Mr. Joseph Leigh, of Portsmouth in New Hampshire, to Mr. Glen, of Demarara, dated September 8, 1798, after mentioning a list of such of the Works relative to the New Church as he is in possession of, concludes as follows :

"The great torrent of light those Works convey to the human mind, I hope will prove instrumental, in the hands of Infinite Wisdom, to dispel the dark cloud that hangs over the Old Churches, so that the heavenly doctrines may shine as conspicuous in these parts as the sun when at its meridian lustre. For the attainment of so desirable an object there will be no want of exertion on my part, in order to effectuate it. I keep the Works in a perpetual move, and enjoin it on the readers to communicate their important contents to all around : and as some of the Works are at this present moment at least a hundred miles distant, it is to be hoped much good to the great cause will result from this plan. However, in order more effectually to promote the cause, I propose a tour to Baltimore this fall, which has for its object the raising a fund towards the support of an itinerant preacher, to sound the New Jerusalem Trumpet throughout the United States. As Demarara is at this present in the hands of the British, consequently a communication will be kept up ; will therefore thank you to copy this letter, and send to your friend in London, in order to communicate it to the brethren ; and if they approve of the plan, probably they will contribute their mite by sending some books to enlarge my circulation. And be pleased to convey this general idea, how wishful I am to hear from some of them, of the present state of the Society in Great Britain and other parts of Europe."

It has been remarked by some intelligent, well-informed receivers of the truth, that the doctrines of the New Church have spread more extensively in the world, than any other religious system has been known to do in the same period of time from their first promulgation. Not that the number of individuals, who have embraced them, is greater than that of some others, professing the Christian name ; but from an examination of the local extent, and the various climates to which the new doctrines have been carried, it has been found, that almost every part of the habitable globe has been blessed, more or less, with the light of this new dispensation ; that the truth has been hailed by readers of all classes of society in Europe, Asia, Africa, and America, in the newly-discovered continents, and numerous islands in the South and West. This will in part appear from the present History, but might be more fully evidenced by a particular detail of all the information, which the New Church in England has at different times received on the subject. One circumstance, however, relative to the progress of the new doctrines in a distant region of the earth, seems worthy of being made known, and cannot fail to be read with interest and delight.

About the year 1798, I received a letter from a venerable Clergyman, belonging to the Established Church of England, then residing at Calcutta, in the East Indies, in which, after

ordering a variety of the translated Works of Emanuel Swedenborg, he gave a most interesting account of himself, and his most cordial reception of the great truths which the new doctrines unfolded.

"I am (said he) this day ninety years of age, in excellent health, and able to read even a small print without spectacles. But what constitutes the chief happiness of my life is, the delight I experience in reading the admirable Writings of Baron Swedenborg, and meditating upon those divine subjects which he has so fully and satisfactorily brought to light. It is a blessing, which I the more sensibly feel, because I have been permitted, in my old age, and while I am yet in the natural world, to see and understand the true Scripture doctrine concerning the Lord and the things of his everlasting kingdom; for a knowledge of which, thus opened to my mind before I enter upon my eternal state, I can never be sufficiently grateful to the Divine Providence."

This communication was received through the house of David Scott, Merchant, in Broad Street Buildings; and the books were forwarded to order, through the same house. But I had not the happiness of hearing from my venerable correspondent again; and it is probable, from his advanced age, that he was shortly after called by his adorable Lord and Master to that station in the New Angelic Heaven, which his long experience in this life, crowned with his last and best perceptions of divine truth, so eminently qualified him to fill.

On the Continent of Europe considerable progress had by this time been made in promulgating the doctrines of the New Church, notwithstanding the illiberal spirit which the old governments, ever under the influence of the Ecclesiastical Order, have constantly displayed. Even the Protestant Establishments in some countries, too closely imitating the Catholic Priesthood, have shewn so intolerant a spirit, that several eminent men, after receiving the new doctrines, have been deterred from openly avowing their conviction of the truth, through fear of persecution, or deprivation of ecclesiastical benefices. Yet some few have dared to profess them boldly, and to risk all consequences. In Stockholm, by the testimony of Captain Walden, an officer in the Swedish Navy, it appears, there are two Churches, where service is regularly performed according to the New Jerusalem doctrines. They are said to be well attended, and even by persons of distinction. The Clergyman that belongs to one of these Churches, the Rev. Mr. Roos, is spoken of with high praise, as being undaunted in delivering the truth. It is further stated on the same authority, that in Westrogothia nearly all the Clergy, being forty-two in number, are readers of the Writings of Emanuel Swedenborg. In Copenhagen, also, there are many readers; but no regular Society appears to have been formed in Denmark, although the liberty of the press in that country gives encouragement to hope, that the doctrines of the New Church will in due time gain a permanent footing there. In France, Holland, Germany, and Prussia, likewise, we have reason to believe, that the truth is silently making its way, notwithstanding the prejudices it has to contend with, arising from

the inveterate habits and false principles of religion cherished by the professors both of the Romish and Reformed Churches.

In May, 1799, appeared the First Number of a Monthly publication, under the title of *The Aurora, or Dawn of Genuine Truth*. It was continued till October, 1801, and consisted of Twenty-eight Numbers. The Editors were Mr. Proud, Dr. Hodson, and Mr. Sibly. Much useful information was circulated in the Church, through the medium of this publication; and it was with regret, that the readers found it could no longer be continued, for want of sufficient encouragement. This indeed has been the case, more or less, with all the first efforts of the Church: yet, taking into consideration the comparative paucity of its numbers, as well as the many prejudices and difficulties, which it has had to encounter, there is much reason to reflect with gratitude on the success it has already experienced, and still to press forward for the attainment of more abundant prosperity.

The Editors of the *Aurora* received a letter from the Rev. John Hargrove, dated the 14th of March, 1801, stating, that Mr. Jefferson being legally and constitutionally appointed to the Chief Magistracy of the United States of America, on the 4th of March, the members of the New Church in Baltimore, though few in number, lost no time in remitting to him, at the federal city of Washington, a respectful Congratulatory Address, dated the very day of his inauguration. The following is a copy of the Address, and of the President's Answer.

" ADDRESS.

" To THOMAS JEFFERSON, Esq., President of the United States of America.

" Sir,

" Baltimore, March 4, 1801.

" It is with singular pleasure and profound respect, that we, the Minister and acting Committee of the New Jerusalem Church in the city of Baltimore, beg leave to congratulate you on your accession to the Chief Magistracy of our beloved country—a country hitherto eminently favoured by the Divine Providence with a peculiar degree of civil and religious liberty.

" The present sanguinary and turbulent aspect of the Eastern Continent is, doubtless, truly painful to every philanthropic and disinterested lover of mankind: but still the heavenly doctrines of the New Jerusalem Church confirm us in the belief, that '*God rides on the whirlwind, and directs the storm*;'—and encourage us to anticipate, with indescribable sensations, an approaching period—'*a consummation devoutly to be wished for*,' when genuine charity, liberality, and brotherly kindness towards all who differ from us in mere opinions, shall become '*the order of the day*'—when theology, philosophy, and politics, shall, like '*gold seven times tried in the fire*,' lose all their '*dross and tin*,' and when reason and religion shall fully unite their sacred and all-powerful influence, in promoting '*peace on earth, and good-will amongst all men*.'

" With the most fervent and sincere prayers, that the LORD GOD of hosts may long preserve and keep you, and the nation over which you now preside, '*from all evil*,' and richly replenish your will and understanding with such divine affections and perceptions, as may eminently qualify you for the exalted and important station you are now called unto, we remain, Sir, with due respect, yours, &c.,

" JOHN HARGROVE, Minister.

GEORGE HIGSON,  
JOHN BOYER, } Acting Committee."  
JOHN KEER,

"THE PRESIDENT'S ANSWER.

"Sir,

"Washington, 11th March, 1801.

"I beg leave to return you my thanks, and through you, to the Acting Committee of the New Jerusalem Church, in the city of Baltimore, for your friendly congratulations.

"I deplore with you the present sanguinary and turbulent state of things in the Eastern world, and look forward to the restoration of peace, and progress of information for the promotion of genuine charity, liberality, and brotherly kindness towards those who differ from us in opinion.

"The Philanthropy which breathes through the several expressions of your letter, is a pledge that you will endeavour to diffuse the sentiments of benevolence among our fellow-men, and to inculcate the important truth, that they promote their own happiness by nourishing kind and friendly dispositions towards others.

"Commending your endeavours to the BENE, in whose hands we are, I beg you to accept assurances of my perfect consideration and respect.

"THOMAS JEFFERSON."

"The Rev. John Hargrove, Minister of the  
New Jerusalem Church, Baltimore."

Mr. Hargrove concludes his letter as follows :

"Who can tell the good effects that may result from this?—Surely such Addresses and such Answers can (at least) do no injury to the cause of religion and good order; but may operate as a counterpart to the huge obloquy and vile slander, which has been industriously spread and circulated against divine truths, as well as against Mr. Jefferson.—It is said, that Mr. Jefferson is a *Deist* : be it so (though it was never yet proved) : I would hope for a better state of the Lord's New Church under an enlightened, calm, liberal *Deist*, than under a contracted bigot of any sect in Christendom. The Old Church must and will be vastated by some means, and, in my opinion, very considerably by Deistical men and arguments. I know we are the antipodes of the men; but there is a point where opposites unite.

"I stand alone here as to a fellow-labourer in the pulpit. None preach the new doctrines publicly in America now but myself. *Yet none of these things move me* ; though my sufferings and trials in domestic life have of late been indescribable, chiefly owing to the death of Mrs. Hargrove, on the 2nd of October last, by the yellow fever, which then raged horribly in this city.

"I cannot enlarge just now, only to inform you, that our prospects are more encouraging than ever, respecting the progress of genuine truth. But O, for a faithful, fervent, judicious helper in the everlasting gospel! We can make no provision, however, for his maintenance as yet. I myself am poor and needy with respect to this world's goods; but I have not received any compensation for Ministerial services: the Society is too small and poor.\*"

During the short interval of peace between England and France, in the year 1802, curiosity led me, as well as many other Englishmen, to visit Paris. Knowing that a small society of readers of the new doctrines existed in that city before the Revolution of 1789, I was desirous of ascertaining the state of that society, after the many convulsions which had taken place in the political world. On inquiry, I found the Society still met together occasionally, but not regularly; and on Sunday, Sept. 5th, I attended one of their meetings, which consisted of about twelve persons, who had been collected together by some of our English friends then in Paris. One of their members,

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\* On the 26th December, 1802, the Rev. John Hargrove preached "a Sermon on the Leading Doctrines of the New Jerusalem Church, at the Capitol, in the City of Washington, before the President and Congress," which was printed. He preached again, by request, the following evening. He also preached another Sermon before both Houses of Congress, 25th Dec., 1804, "on the Second Coming of Christ and the Last Judgment," which was published.—ED.

M. Bousie, read a few pages of one of Swedenborg's Works, which had been translated and printed in French; after which a conversation on miscellaneous subjects took place, from which I was in some measure enabled to form a judgment of the state of this little Society. Two or three of them appeared to have embraced the Writings with great affection; the others were very tender recipients, and required better information than they then possessed, which it was probable they would not be long without, as one of their members, M. Parraud, was a very able translator, and took an active part in propagating the new doctrines. They were in possession of only a few of the Works in their own language; but a translation of the *True Christian Religion* was then in the press, and was expected shortly to be published in three octavo volumes. By a letter which M. Parraud had received from a correspondent in St. Petersburg, I understood that something of a Society existed in that capital, who were very desirous of communicating with them, and of procuring as many of the Works in French, as could be spared. Accordingly, before I left Paris, I had the pleasure of seeing a large parcel of the books packed up for them, which were to be immediately forwarded to St. Petersburg.

During my short stay in Paris, I could not help noticing the total absence of all the public decencies of religion on the Sabbath-day. About one half of the shops were shut, but not (as I was informed) out of any respect to the day as a day of worship or religious instruction, but by way of giving the tradesmen an opportunity of indulging themselves with a holiday, and joining in the usual diversions without the restraint or interruption of business. This is often the case on other days of the week, as well as on Sundays; but on these latter days the custom is more general. The other half of the shops were open, and the common transactions of buying and selling were going on as usual. Workmen were employed in the public buildings; warehouses, bridges, and streets, were undergoing repairs: the trowel, the hammer, the chissel, and the saw, were every where to be heard; and the river was crowded with washer-women belabouring their dirty linen with bats and scrubbing-brushes, as on other days. I went into several churches during the time of divine service. The congregations in general consisted of about three or four hundred each: in one, I think, there were not fewer than six hundred, the greatest part of whom were women. The preacher in this last place was animated in his discourse, full of action, and occasionally sat down in the pulpit, while delivering his sermon.

In the streets, and under the very walls of the church, mountebanks and jugglers were amusing the people with their nonsense; some were fiddling, singing, and dancing; while others were playing off their tricks at cards, and dealing out lucky

numbers to gaping fools, who intended to throw their money away in the lottery.

From this view of the manner in which the French people passed their Sabbaths, it may be plainly inferred, that religion was, at the time alluded to, at a very low ebb indeed with that nation, which was confirmed to me by another circumstance, which I shall here relate. It having been announced in the French papers, that grand water-works were to be played off, on Sunday, the 29th of August, 1802, in the gardens belonging to the palace at Versailles, immense crowds flocked from Paris to be spectators of the sight, and to pass the day in other recreations. Among the rest an English gentleman and a Swede, who lodged in the same house with me, proposed to go there, and requested me to accompany them on the same excursion. I readily consented, and it was agreed that we should go by water to a small town called *Sevre*, which is rather more than half way to Versailles. Accordingly we embarked at 9 o'clock in the morning on board a large barge, in company with upwards of three hundred persons of both sexes, all bound on the same expedition of pleasure. Three or four horses, kept in a brisk trot on the bank of the river, conducted the barge, by means of ropes attached to it, with a pleasing speed down the stream. The passengers were all in high spirits, and comfortably seated on benches, as well in the long open cabin below, as on the deck above; the weather was delightfully fine and serene; the country around us abounded with gardens all well stocked with fruit trees, many of which were still laden with their golden burdens, and being as it were weary with supporting them any longer, bowed their heads to the ground, as if supplicating relief from the hands of their master—MAN. In the midst of all this scenery, which appeared to me as a luxury of nature, I could not help being impressed with those sensations of delight, which the novelty and beauty of the situation could not fail to produce in any mind, and which to receive their utmost zest, only required the presence of my London and Yorkshire friends to participate with me in the happiness of the day.

During the short voyage, which lasted only two or three hours, I fell into conversation with one of the passengers, who had been formerly a priest in the old ecclesiastical establishment. He was well read, and a man of considerable erudition, but avowed himself to be a *Deist*, as he said all the learned men in France were, whether they be Clergymen or Laymen. He acknowledged, that he never did believe in divine revelation, even while he officiated in the clerical capacity; but said, that it was convenient, and proper for the good of society, that priests should inculcate among the ignorant and vulgar those tenets of religion, which experience has proved necessary to keep them in awe, and under obedience to civil government. When I

asked him why he did not accept of a situation in the Church under the new establishment, (he being now a Schoolmaster,) particularly as it could not be a matter of conscience with him, whether the present Gallican Church is regular or irregular; he answered, "Because priests in the new establishment, sanctioned by Bonaparte, have not sufficient power put into their hands;" and he thought, that the trade of *priestcraft* was not a desirable occupation without power and riches united. I conversed with him on the Doctrine of the Divine Trinity, which he at first ridiculed as a thing contradictory to common sense as well as sound reason. But when I explained it according to the doctrine of the New Church, as consisting of Three Essentials in One Divine Person, like soul, body, and proceeding operation in one man, he admitted the propriety of this view of the subject, saying that it contained nothing offensive to reason, or subversive of human understanding. He had indeed at times thought, that the Three Persons meant no more than three distinct characters or offices, in which the One God acted on different occasions: but the many difficulties attendant even on this hypothesis led him to conclude, that the whole system of Christianity was nothing more than the invention of artful, cunning priests, and an imposition on the credulity of mankind. He had never heard of Swedenborg, nor of the doctrines of the New Jerusalem; and when I informed him, that the Writings containing those doctrines threw a new light on revealed religion, and rendered Christianity more amiable, because more intelligible than heretofore, he expressed his doubts on the subject, although he would not pretend to condemn what he had not seen or read.\*

From this specimen of the state of infidelity in the Old Church, particularly among the priesthood and learned men of one of the most distinguished nations in Christendom, it is consolatory to turn our eyes to that happy prospect of better days, which is now beginning to cheer the world by the promulgation of the heavenly doctrines of the New Jerusalem. When a Church is brought to its full consummation, so that the Divinity of the Lord, the sanctity of his Word, and the immediate resurrection of man, after death, into a state of life and immortality, are not only doubted and disbelieved, but expressly denied or ridiculed, then commences a new era, or new dispensation of divine truth. And we are assured from divine revelation, that, however deplorable may be the condition of the fallen Churches at this the period of the Lord's Second Advent, the day is hastening, when the waste places shall be rebuilt; when "the desert shall rejoice, and blossom as the rose; when the eyes of the blind shall be opened, and

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\* See *Apocalypse Revealed*, n. 740.—Ed.



the ears of the deaf shall be unstopped. For the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 1, 5, 10.

From the year 1802\* to 1806 nothing particular occurred in the Church, to call for any remarks beyond what has been already stated.† It was a period of war, which continued till 1815, during which the attention of mankind was more directed to the political changes of this transitory life, than to their eternal interests in the world to come. The consequence was, that a general apathy in spiritual things so far prevailed, that little impression could be made on the minds of those, who under other circumstances might be induced to read and embrace the doctrines of eternal truth. Still the New Church was unwearied in its exertions to rouse the slumbering spirit of the age, and to present to the view of the people the great importance of heavenly and divine things. For this purpose it was determined upon by the Non-Separatists, with the Rev. John Clowes at their head, to hold Annual Meetings among themselves, (from which, however, other friends were by no means excluded,) at a most convenient and delightful spot, called Hawkstone Park, in Shropshire, adjoining the seat of Sir Richard Hill, Bart.‡ These Meetings, the first of which took place in 1806, were continued at the same place till 1823, when, for the accommodation of Mr. Clowes, whose age and bodily infirmities prevented him from undertaking any considerable journey, and who had gone to reside at Leamington, and afterwards at Warwick, for the benefit of his health, they were held many years at Warwick.§

It is not within the avowed design of this History to give a particular account of the proceedings of those individuals, who, after receiving the new doctrines, still adhered to the old forms of worship, and have been usually called Non-Separatists; but only of those, who have assisted in the *External Establishment* of the New Church, distinct from the Old, both as to doctrine

\* The Accrington Society was formed in 1802, a Sunday School having been opened the year previously. This Society erected and opened their first place of worship in 1805.—Ed.

† In 1804, on the 2nd of June, the Rev. W. Hill, of Philadelphia, North America, departed from the natural world into the spiritual in the forty-second year of his age.—Ed.

‡ Sir Richard Hill, Bart., died in 1808, and was succeeded by his son, Sir John.—Ed.

§ Since the decease of Mr. Clowes, they have been continued at Hawkstone, as before. At the first meeting in 1806, on 9th July, a gold cup was presented to Mr. Clowes, "as a tribute of affectionate esteem, and to express a grateful recollection of his disinterested and indefatigable exertions as a zealous promoter, an able defender, and a faithful translator of the Writings of the Hon. E. Swedenborg."—Ed.

and worship. It is sufficient, therefore, to state generally, that the object of the Hawkstone and Warwick Annual Meetings has been, from time to time, to enter into Resolutions declaratory of the various important doctrines of the New Church, and to publish and circulate those Resolutions as extensively as possible.\* The same design has been most successfully prosecuted by the Manchester Printing Society also, ever since its first institution in 1782. And although the persons engaged in those Meetings, generally speaking, have taken no part in the promotion of public worship separately from that of the Established Church, yet their exertions in behalf of the truth have, in an eminent degree, contributed to the present state of prosperity enjoyed by the New Church. The question of Separation, as observed in another place, has long ceased to engage the particular attention of its members; it being now considered almost as a matter of course, that the professors of the new doctrines should become open worshipers of the Lord, in a form consistent with those doctrines. Hence the efforts of both Separatists and Non-Separatists, in all their public meetings, for a series of years past, have been directed to one great end, the propagation of those divine truths of Revelation, which are calculated not only to enlighten the understanding, but to warm the affections of the heart, and thus to build up the Church by the practical exercise of every Christian virtue.

By a letter received about this time from a gentleman of consequence and respectability, residing on his own extensive estate in New Russia, on the borders of the Black Sea, towards Poland, and addressed to the Members of the New Jerusalem in London, it appears, that the doctrines had found their way into that part of the Russian dominions, and are justly appreciated by the writer as a signal blessing from heaven in these degenerate days of infidelity and irreligion. The letter is written in French, and was conveyed through the Russian Ambassador in London, with an order for such of the Works in English as the writer had not seen, together with every late publication relative to the New Church. A translation of the letter here follows :

"By the different works translated from the Latin into English which I have received, it appears evident, that the doctrine of the New Jerusalem has been solemnly received by many societies in England, particularly in the town of Manchester. Being a disciple of that same doctrine, although a weak one, which I profess through the grace and infinite mercy of the Lord; I trust in consequence thereof I have the happiness of being united to those respectable societies, and that I have a claim upon their spiritual assistance in my weakness and infirmities, which retard my progress in the spiritual life. I beseech their assistance, and permission to open my heart to them, to draw from their wisdom the proper means of obtaining the real knowledge of eternal truths, a sure asylum

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\* In 1807 it was reported that there were several receivers of the heavenly doctrines in Finland, Hamburg, and Denmark.—Ed.

against the evils which pursue me. What a happy and pleasing circumstance, when brethren live united together!

"Your affectionate and devoted

"DİM ALEXEIST,

"of the Russian Nation, Counsellor of the College, living on my Estate in the Government of New Russia, near the town of Ecatherinoflaw."

"This  $\frac{2}{13}$  of May 1806."

Another letter, written by the Rev. John Hargrove, dated Baltimore, December 20, 1806, states as follows:

"I have lately returned from a religious journey of more than 500 miles, towards the head waters of Ohio, on the banks of the Monongohela. My route in *going out* you may trace upon a large map of this country, as follows: 1st, Took the public stage to Frederick-town, near 48 miles.—Thence to Hager's-town, over the South mountains, 21 ditto.—Thence to Chambersburgh, by the way of Greencastle, 22 miles more.—Thence to Bedford, over the North mountain, about 52 more. Here I found several old and respectable recipients of our doctrines, at the head of whom our amiable and valuable brother, Josiah Espy, Esq., Attorney-at-Law, presides in all their movements. Here therefore I baptized between 30 and 40 children and parents, from infancy up to the venerable age of seventy-nine. Here also I preached in their Court-House, both at my going out further, and on my return. The last time I preached there, to wit, on my return from the *Western Waters*, it was Court week in Bedford, which is their county town. On this occasion, however, Judge Walker, a very amiable and liberal Socinian, adjourned the Court, to afford me an opportunity to preach in the Court-House; (no house of public worship being yet erected in Bedford!) and after sermon, the Judge, who sat near where I stood, rose, took me by the hand, bowed, and thanked me—before *Jury, Bench, and Bar!* waited on me at my lodgings, and conversed seriously with Mr. Espy and myself until near midnight.

"From Bedford I proceeded on, after a few days, over the celebrated Alleghany Mountains, unto Greensburgh (through Somerset), being about 80 miles, and was met, a few miles out of town, by John Young, Esq., Judge of the Court of Common Pleas for a district composed of several counties in that part of the State of Pennsylvania. Mr. Young is one of the oldest, most learned, and most respectable receivers of our doctrines in the United States.

"At Greensburgh I staid with my amiable and learned friend, Mr. Young, (whom I had the honour to re-baptize in the faith of the New Jerusalem three years ago, in our Temple in this city) for several days, preached in the Court-House at Greensburgh, and baptized Mrs. Young's children on the Sabbath, and then proceeded on to the town of Brownsville, on the banks of the Monongohela river, to receive our excellent friends Mr. McCadden and Mr. William Goe, sen., in that neighbourhood, and baptize themselves and their children, grand children, and great-grand-children.

"Judge Young, and his amiable cousin, Miss Statira Barclay, accompanied me to Brownsville, 30 miles from Greensburgh. Here I preached to a large congregation, and found the Rev. Mr. Ayres, of the Protestant Episcopal Church, who was formerly married to a daughter of old Mr. Goe. Mr. Ayres was scarcely ever out of my company for three days, (while I staid here,) held the bason for me while I baptized near 40 souls, old and young, among whom were his father and mother-in-law, Mr. and Mrs. Goe; the former 77, the latter 75 years, besides several aged children of this venerable pair, who have now alive 14 children, 56 grand-children, and 10 great-grand-children. More genuine zeal I never witnessed than appeared in this family; and such another family I never expect to see again in this world.

"I could *entertain* you, and also perhaps *pain* you, were I to relate all the *particulars* and *singulars* of this journey, which took me 30 days; the opposition I met with, and easily overcame, from several, and the cheerful reception which our doctrines found with many others, who had never before heard them announced. I might also add, that Paul himself, perhaps, was never in more '*perils by land,*' than I was while going over the mountains in the stage, and sometimes actually overset with nine passengers in it, and yet received no hurt! I find, by referring to my Journal, that I baptized 78 souls, young and old, while on this journey, one third of whom were adults. A greater number this, than went down into Egypt of old of the posterity of Jacob, of whom it is recorded, that in little more than 200 years, 600,000 souls came up again! And why may we not expect a similar increase in the same time from the souls thus introduced by me into the visible New Church of the Lord in this fertile land?

"Since I returned, I had to attend the *General Assembly of the State of Maryland* now in Session at Annapolis: while there I had the honour to deliver two discourses before the *Senate and Representatives* together convened in the Representatives' Chamber. I have heard nothing very remarkable in consequence, but yet cannot help hoping my labours 'were not in vain in the Lord.'"

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## CHAP. IX.

It was now considered expedient, that a General Conference of the Ministers and other Members of the New Church should again be convened, in order that by their united exertions the great doctrines of the New Jerusalem might be more generally disseminated in the country at large, and that new life might be infused into the societies and individuals professing the same faith. Accordingly the *Sixth General Conference*, after an intermission of fourteen years, (see p. 157,) was held in York Street Chapel, St. James's Square, London, on Wednesday, the 6th of May, 1807=51, and following day; when the Rev. MANOAH SIBLY and the Rev. JOSEPH PROUD were unanimously appointed Joint Presidents, and the Rev. JAMES HODSON, Secretary. Five Ministers attended, and Seven Delegates, being the first appointed to represent the different Societies, besides about a hundred other friends. A letter from the London Societies, convening this Conference, was read; and also letters from the Rev. John Clowes, of Manchester; and the Rev. Richard Jones, of the same place; the Rev. Isaac Hawkins, of Wivelscombe; the Rev. Joseph Wright, of Keighley; Mr. George Haworth, of Accrington; Mr. George Senior, of Dalton; the Rev. Robert Brant, of Hull; Mr. Samuel Dawson, of Bolton; and Mr. William Attwell, of Edinburgh.

The Conference adverted to the circumstances of the first Ordination of Ministers in the New Church, as already given in a preceding part of this History (see p. 70); and passed a Resolution, declaring such Ordination to be "the most consistent, proper, and expedient, according to the then existing circumstances." It then recognised the persons so ordained, as authorised Ministers of the New Church; and recommended a continuation of the same order and authority to be observed in future.

The Order for Consecrating a place of worship, the Confirmation of Matrimony, the Burial of the dead, and the Exhortation to the Sacrament of the Lord's Supper, with other rites and ceremonies of the New Church, were read, and unanimously approved, with some verbal alterations.

It was also Resolved, as the opinion of this Conference, That

no one should officiate in the Ministry, or assist the Minister in the performance of worship, except an Ordained Minister, or one preparing for the Ministry, unless in cases of necessity when no Minister or Candidate presents himself for the Work.

It was further Resolved, That, although this Conference is desirous of acknowledging *all* as brethren of the Lord's New Church, who profess and live according to her doctrines, yet they cannot but earnestly recommend, in imitation of the Primitive Christians, Baptism, or Re-baptism, into the faith and life thereof, as bringing their acknowledgment into fulness.

The necessity of external worship was also enforced by appropriate extracts from the *Arcana Cælestia*, and from the Treatise on *Heaven and Hell*, which were submitted to the attention of every member of the New Church, especially of those who have the charge of educating young persons, that their infant minds may be properly imbued with just notions of the true Object of worship; since it is well known, that, "whatever is implanted in the memory in the early part of life, becomes the subject or groundwork of all a man's future thoughts." It was therefore considered of the utmost importance, that a clear idea of the sole and exclusive Divinity of the Lord and Saviour Jesus Christ should be deeply impressed on the minds of all children and young people; for which purpose forms of worship, and a general system of education, in agreement with the new doctrines, were most earnestly recommended as essential to the spiritual welfare of the rising generation.

Other Resolutions were also entered into, expressive of the wishes of Conference, that a more regular communication and intercourse might be opened and maintained between the different Societies of the New Church, not only in this kingdom, but throughout the habitable globe; that such communications, as are important and useful to the general body, be from time to time laid before Conference; that public libraries be formed, both in town and country, for the use of the respective Societies; and, wherever it is practicable, that Sunday Schools be established for the education of the poor.

The thanks of the Conference were then voted to the Rev. John Clowes, of Manchester, for his faithful and laborious translation of the *Arcana Cælestia*, and other works of the Hon. Emanuel Swedenborg; and for his boldness in vindicating the doctrines of the New Church. After which thanks were also voted to the two Joint Presidents and the Secretary; and it was Resolved, that the next General Conference be held at Birmingham, on the last Wednesday in June, 1808=52.

The *Seventh General Conference* was held, agreeably to appointment, in the New Jerusalem Temple, Newhall Street, Birmingham, on Wednesday, June 29th, 1808=52, and two

following days ; being the first Conference held out of London. Five Ministers and eleven Delegates attended, besides many other members of the New Church. The Rev. JOSEPH PROUD was chosen President, and Mr. THOMAS DAWES, Secretary. Letters from various Societies and individuals were read. After which the Ordination of Ministers in the New Church, as it commenced at Great East Cheap in 1788, was again considered, approved of, and confirmed. The Conference then passed a Resolution, recognizing twelve persons, then living, as having been ordained from that origin ; yet expressly declaring, that it did not wish to disown any others, who might have regular congregations, and who had not as yet submitted to the mode of Ordination then adopted. The Resolutions of the last Conference were in general confirmed ; and several new propositions were submitted to the meeting, all tending to promote harmony among the different Societies, and mutual affection between those who have separated from the old establishments, and those who still remained in their former associations.

A Resolution was passed, declaring, "That this Conference highly approves of the Christian spirit and temper, which are manifest in the Rev. R. Jones's publication, entitled *A Friendly Address to the Receivers of the Doctrines of the New Jerusalem Church, on the Propriety of adopting suitable Forms of External Worship*, &c., and return him thanks for the translation of some important passages in the *Apocalypsis Explicata*."

A Resolution was passed, That it is expedient, and desirable that a Minister be appointed at each Conference to draw up an Admonitory Epistle to the members of the New Church, to be placed at the end of the Minutes.

Some other Resolutions of minor consideration were passed ; and after a vote of thanks to the President and Secretary, the next General Conference was appointed to be held at Manchester, on the last Wednesday in June, 1809=53.

The Conference proposed to be held in 1809, as above, from unforeseen circumstances of an unpleasant nature, did not, however, take place at the time appointed. The Church in Peter Street, Manchester, was shut up ; and the affairs of the Society in that place were in so deranged a state, that it was thought advisable to discontinue the public meetings, until an opportunity more favourable to the interests of the Church should present itself.

In the mean time Mr. Cowherd, who had separated himself from his former connexions, and collected a Society of his own, consisting in general of persons but little acquainted with the Writings of Emanuel Swedenborg, convened a meeting of such as were disposed to acknowledge him alone as their spiritual

guide; and to this meeting he gave the name of *Conference*, apparently with the view of having it considered as a regular and legitimate General Conference of the New Church. It does not appear, however, to have met with the general concurrence of the known professors of the new doctrines in any part of the kingdom: for, independent of its want of sanction by any of the regular and approved Ministers of the Church, or by any of the leaders of respectable Societies, the eccentricity of Mr. Cowherd's character, and his unsteady, injudicious, and overbearing conduct, on many occasions, added to the novel and pernicious tenets which he was, from time to time, desirous of putting forth as the genuine doctrines of the new dispensation, were quite sufficient to satisfy every reasonable mind, that no real benefit or advantage could result from an association convened and directed by such a man. His Conference, therefore, as it was called by him, being only a local, partial, and unauthorized Meeting of a few individuals of his Society, for the most part strangers to the Writings, and the Resolutions or Acts of that Meeting, can never be considered as a fair specimen of the sentiments or opinions of the members of the New Church.

Not only did he in a manner renounce the Scriptural name of *New Jerusalem Church* for the Society, of which he was the ostensible leader, and substitute in its stead that of *Bible Christians*, as the distinguishing name of his sect; but the doctrines he published in his *Report* of the proceedings that took place in his Chapel, called Christ Church, Salford, particularly with respect to the Lord, and his opinions on many other points, were by no means in agreement with those of the New Church. This will appear from the following statement of his views, as given in the *Report* of his Conference between himself and his friends, in the year 1809, and still more from the conversations I had with him subsequent to that date.

1. He regarded the Lord not as the Supreme God, or Jehovah himself in the Humanity, but as a kind of Secondary God distinct from the Father, and presenting, according to circumstances, both "a *reflected* and a *refracted* image of God; a *reflected* image, when he was seen on earth by the apostle John, after his resurrection; and a *refracted* image, when he was seen by the same apostle as coming in the clouds of heaven."

2. He asserted, that the Redeemer had two Souls, one within the other; the first or outermost Soul being the *Divine Existence in the heavens*, which passing by transflux through the heavens, became his *Divine Human Soul*; the second or innermost Soul being the influent *Divine Spirit* from the Essential Jehovah above all the heavens, which was the *Soul* of the *Divine Human Soul*, connecting the Son with the Father throughout the whole state of our Lord's humiliation. Thus what Swedenborg calls

the *Divine Humanity* before the incarnation, as being formed by the *transflux through the heavens*, (*Arc. Cæl.* n. 600, 5663, 6280, 6371, 6720, 6831, 8273,) Mr. Cowherd called the *Divine Human Soul*, in which was the *emanated glory* of the immutable God as *another more interior Soul*. He never would allow, that *Jehovah himself*, or the *Divine Esse itself*, which is far *above the heavens*, and not any *proceeding* or *emanation* from him *in the heavens*, was actually and truly the Lord's Soul from first to last, that is, from his very first conception to his final ascension; and yet this is one of the leading, distinguishing, and most important of all the doctrines taught both by the Sacred Scriptures, and by the New Church. See this subject clearly stated and confirmed in *Arc. Cæl.* n. 1921, 1999, 2004, 2005, 2018, 2025, 4235, 10125, and in numerous other places. Mr. Cowherd further asserted, that the Father dwelt in the Son *in the same manner* as he dwells in heaven and in the universe; which (to say the least of it) is most unguardedly expressed, as it may lead to the conclusion, that the Humanity of the Lord is no more Divine, than that of any other man.

3. He held, in common with others, that the Lord is a *Mediator* between God and man, or the only *Medium*, through whom man can approach God, or receive any communication from him; which he explained in the following manner. "God," said he, "has his residence at an immense distance from mankind, far beyond the region of the fixed stars: and the body of Jesus Christ, having been glorified, or (as he termed it) *deflagrated*, at the time of his ascension into heaven, (like that of Elijah, who went up by a whirlwind into heaven, being carried in a chariot of fire, drawn by horses of fire, 2 Kings ii. 11,) was dispersed, in inconceivably minute particles, through every part of the atmosphere of this earth. Hence (he said) whenever man prays to, or looks towards God the Father, for mercies and blessings, and whenever the latter communicates such blessings to man, it follows as a matter of course, that the prayers and thoughts of man towards God, and reciprocally the benefits received by man from God, must of necessity pass *through* the atmosphere, now impregnated with the particles of the Lord's deflagrated body, before either God can be reached, or man wrought upon." In this local, miserable way he explained to me what is meant in the Scriptures by the Lord's being a *Mediator* or *Medium* between God and man, and how it is to be understood, that salvation is effected "*through Jesus Christ*!"

4. He further described the manner, in which the Lord, as the Son, though confined to the atmosphere of this earth, was yet seen by Stephen, and may be still seen by others, standing or sitting at the right hand of God the Father, whose personal abode is far beyond the region of the fixed stars. "As," said



he, "two stars of different magnitudes may be seen *apparently* close together in the heavens, though one of them may be millions and millions of miles more distant from us than the other; so God the Father and Jesus Christ, his refracted Image at the summit of our atmosphere, may be seen by man as standing *apparently* close to each other in heaven, though at the same time the real position of the Father is immensely beyond that of the Son, both appearances being nearly, but not quite, in the same direct line from the eye of the beholder!"

5. On the subject of the Holy Spirit, also, his views were idle and ridiculous in the extreme. Sometimes he represented the Holy Ghost as a *person*; at other times as a *wind* or *air* wafted about in the atmosphere, and having access to man, not from *within*, but from *without*. If a window or door were open, or were there a broken pane of glass, in a Church or Chapel, while men were in the act of performing their worship therein, such opening, he said, was sufficient to admit the Holy Ghost among them; for he fled as it were on the wings of the wind, and, after lighting upon their bodies, made his way to their immortal souls through the external avenues of the mouth and ears! When Ann Moore, the notorious impostor, gave out that she needed no food to support her bodily frame, and that she had subsisted for more than a twelvemonth without any, many were the dupes of her artful contrivances to deceive the public. Among the persons, whose curiosity prompted them to visit her on that occasion, Mr. Cowherd, ever ready to seize an opportunity for the display of his talent in commenting upon supernatural events, could not refrain from being one. Well, sure enough, he went; and returned too, with his mouth full of wonders. He made his congregation acquainted with the object of his journey, and his success in discovering the means whereby the *fasting woman* was so long supported without natural food. He related, in my hearing, the story of her long abstinence, and confirmed it as a fact which could not be controverted; assuring us, that "her sustenance was derived solely from the Holy Ghost, which was present in all the wind that blew upon her, and in all the air she breathed!" In this gross manner he explained the extraordinary phenomenon, as he called it, which had so long astonished the credulous, and puzzled grave divines; but which, after all, turned out to be a mere trick and imposition upon the public, for the sake of worldly gain, according to the confession and acknowledgment of the woman herself, made to those gentlemen, who undertook the examination of her case.\*

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\* Ann Moore, of Tutbury, in Staffordshire, imposed upon the credulity of crowds who visited her, between the years 1807 and 1813; when her imposture was discovered, and she expressed her contrition.—Ed.

In addition to these ridiculous whims and ebullitions of an unsound mind, (for they cannot be considered in any other light,) Mr. Cowherd proclaimed, from the pulpit, the necessity of abstaining from the use of animal food, wine, and all fermented liquors. As observed in a former part of this History, (p. 148,) he even made the rigorous observance of this rule a condition of church-membership; and several instances occurred, in which persons of a weakly constitution, who could not suddenly change their diet, without endangering their health, were not only forbidden to partake of the holy supper, but were also unfeelingly expelled his Society. One poor woman, who, on application for a ticket to admit her to the sacrament, was called to an account by him about her mode of living, and being questioned whether she rigidly abstained from all kinds of animal food, or not, simply replied, "O yes, Sir, I never taste it, but only now and then take a little mutton-broth, and a red herring;" which, she thought, came not within the interdicted fare. But this acknowledgment was quite enough: after a smile, which could not be repressed even by Mr. Cowherd himself, he sternly informed her, that she, together with her mutton-broth and red herrings, were altogether in a state of ex-communication; and thereupon he dismissed her without further ceremony. And it is but too true, that many of his professed followers, rashly but perhaps conscientiously persevering in the diet prescribed, till a fatal result was inevitable, would gladly have returned to their former mode of living, when, alas! it was found to be too late. Mr. Cowherd himself, also, in the end, suffered the full penalty of his delusion, in the 54th year of his age.

Although in many points of importance Mr. Cowherd deviated from the doctrines laid down by Swedenborg, he was yet anxious to have it believed, that he was the only man in the kingdom who understood his Writings. Mr. Clowes, whose pious and luminous publications have endeared him to the Church, and placed him high in the estimation of all his brethren, he charged with having "no ideas respecting the Lord, and the invisible things of his kingdom, but such as were incorrect and erroneous in the extreme;" and added, with singular effrontery, that "he was, in his own opinion, too wise to be taught, and too good to be amended." With no less ceremony did he treat others, and among the rest myself; to whom, on one occasion, the sum of his own knowledge and mine together being compared to a bushel of wheat, he would not allow one complete grain of that accumulated wheat as my portion, but actually seized the whole for himself, without leaving me any thing more than a husk or two that stuck to the sides of the bushel.

In his correspondence also with me on the general tendency

of the *Report of his Conference*, he constantly ascribed my differing in sentiment with him to *my not understanding* the subject, and to *my ignorance* of Swedenborg's doctrines. When I complained to him of the obscurity and equivocal language of his *Report*, particularly on those points which regard the person and character of the Lord, he replied, "Language is equally unintelligible to the mind that has *wrong* ideas, as to the person that has *none*; and I never yet met with a reader of E. S. who, respecting the Lord and his Word, did not betray *great ignorance and intolerable absurdity*. For instance; some talk of God, who is necessarily *impassive*, as if he could *suffer* and *die*: others transubstantiate, in their vain opinions, what is *human* into what is purely *divine*: and others conceive two or more *Divine Spirits* (though they would blush to own two or more Gods) *one within another*, as soul, spirit, and body in man."—"As to the Word, they all appear to believe in *physical* influx, imagining that they receive from the Bible, what actually comes from the LORD, by correspondency, while the Bible is read by a mind in conjunction with him: in consequence, they appear utterly ignorant that the *Writings of E. S.* do but connect them, according to their respective states, with the *true* or *false* Church, bearing *his name in the spiritual world*."—"P.S. There is a New Church Hell in the intermediate world, from which no reader of E. S. can keep clear at this day, but those who receive the Lord whilst they meditate in his Word."

More than once did Mr. Cowherd declare to me, that he was himself the greatest and most extraordinary man living; that he had received from the Lord precisely the same kind of revelation as was given to Emanuel Swedenborg before him; that what is called the spiritual sense of the Word, is in fact nothing more than the sense resulting from a correct translation of the original, which he was qualified to give with the utmost accuracy; and that ere long he and his peculiar doctrines would be appreciated by the wise and good of all nations with every mark of veneration and esteem.\*

On these and similar occasions, I cannot say that I flattered him with any thing like an assent to his extravagant claims; but gave him plainly to understand, as my humble opinion, that in the course of a very few years, both he and his system, or rather his succession of ever-varying systems, would be altogether forgotten, or no otherwise recollected than as beacons to warn the future members of the Church against the indulgence of vain and delusive speculations.

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\* The Rev. Wm. Cowherd, died 24th March, 1816, in his 54th year, and was interred in a vault in front of his chapel, called "Christ Church." At his own request is inscribed on his tomb, "*All feared, none loved, and few understood.*" The late Joseph Brotherton, Esq., was for a considerable period the Minister of this Society; and was for many years M.P. for the Borough of Salford: he died in 1857, universally respected.—Ed.

The same unfavourable opinion of Mr. Cowherd's views, which is here expressed, was also entertained by the best informed and most judicious readers of Emanuel Swedenborg's Writings. The gentlemen, who attended the Annual Meeting held at Hawkstone Park in the year 1810, although they came to no specific Resolution on the subject, yet unanimously concurred in their disapprobation of the purport and tendency of his *Report*, published in 1809, and requested that I would expose some of its gross errors. Indeed it does not appear, that a single individual, except a few of Mr. Cowherd's immediate followers, has ever given the least countenance to his absurd novelties. The society founded by him in Salford, Manchester, is still in being, but has no connexion whatever with the New Church; their doctrines assimilating them more to the character of *Unitarians*, than to that of any other denomination of professing Christians.

Since the death of Mr. Cowherd, it has been asserted by one of his admirers, who adopted the *theory*, but not the *practice*, of his master, that Swedenborg not only inculcated the doctrine of abstinence from animal food, and from fermented liquors of every description, but also confirmed it by his own example. An appeal, for the truth of this assertion, was made to Mr. Shearsmith, at whose house in Clerkenwell he lived and died; and a paper, purporting to be an account of questions put to, and answered by, the said Mr. Shearsmith in my presence, having been widely circulated among the Societies of the New Church, it is deemed proper in this place to state the whole of the particulars relative to that transaction. They are to be found in the *Intellectual Repository*, No. 21, for January, 1817, p. 272; and are as follows.

"A REPLY to a late Attempt to insinuate, that the Use of ANIMAL FOOD was discountenanced by EMANUEL SWEDENBORG.

"To the Editors of the *Intellectual Repository*.

"Gentlemen,

"A paper having been put into my hands, giving an account of the person, clothing, and dress of the late Hon. Emanuel Swedenborg, and said to be taken *verbatim* from the lips of Mr. Shearsmith in my presence, which paper has been industriously circulated among several of the Societies of the New Church in Yorkshire, apparently for the purpose of recommending *abstinence from animal food*, and holding up the example of our Author as an authority for the same; I find it a duty, which I owe to truth and candour, to state what I know of the subject. But before I offer my remarks, it may be proper to transcribe the paper alluded to, which is as follows.

"An Account of the Honourable EMANUEL SWEDENBORG, taken *verbatim* from the lips of Mr. SHEARSMITH, by ROBERT ARMITSTEAD, in the presence of Mr. ROBERT HINDMARSH, Dec. 20, 1810."

"Mr. Shearsmith mentioned, that he lived at No. 25, Bath Street, Clerkenwell, where Baron Swedenborg lodged with him till he died; and observed, that he generally wore a long gown in the morning. His eyes were of a brown grey, nearly hazel, and rather small. In stature he was about five feet nine inches high; rather thin, and of a brown complexion. He was never seen to laugh, but had always a cheerful smile on his countenance. He generally wore a dark brown coat and waistcoat, with black velvet

breeches. But when full dressed he wore his clothes all of velvet, with a cocked hat\*, and a sword in a silver scabbard. He ever walked out with a golden-headed cane: he wore spectacles, and took snuff.

"Mr. Shearsmith affirmed, that from the first time of the Baron's coming to lodge with him to the day of his death, he *never ate animal food*, nor *drank spirituous or fermented liquors*; but lived *principally* on milk and vegetables, taking tea, and sometimes coffee, with gingerbread. His expressions respecting animal food and fermented liquors were, '*Not be good*;' which he always repeated, when asked to partake. He once, however, at a friend's house in London, was over-persuaded to take two glasses of wine, which made him unwell for three days, and caused that fever in which Mr. Wesley says 'he was mad.'

"When discoursing with spirits, he usually stood on his feet, lifting his eyes to the altitude of about 45 degrees. At such times his assent, and dissent, in regard to what he heard, was generally expressed by a '*Yea, yea*,' or a '*Nay, nay*,' spoken very quickly. Such conversations, to which he appeared to pay the utmost attention, he punctually wrote down in a book; then rose again to receive further communications.

"Mrs. Shearsmith, who always waited on him with his victuals, &c., could always tell when his communications had been with good or bad spirits, from the appearance of his countenance, which was dreary when he had been infested, but illuminated around the eyes with a radiant brightness, transcending natural light, when his influence was from good beings.

"Mr. Shearsmith further affirmed, that certain Swedish friends, who called on E. S. at his house, attested, that the Baron never did eat animal food, nor drink spirituous or fermented liquors, since the opening of his spiritual sight in the days of Queen Ulrica Eleonora.'

"On reading the above, I own I was surprized to find my name annexed to it, and still more so to perceive the end which it was intended to serve: for though it is stated to have been taken *verbatim* from the lips of Mr. Shearsmith in my presence, as if it had been drawn up *on the spot*, and *at the time* assented to by me as correct, yet I can truly say, that I had no knowledge whatever of the existence of such a paper, till my friend Mr. Hawkins presented it to me on the 7th of November, 1816. But I well remember the visit, which Mr. Armitstead and myself paid to Mr. Shearsmith about the close of the year 1810, the questions put to him by the former, and the answers which were with some difficulty drawn from him, he being then superannuated, and totally unable to hold a regular conversation. This last circumstance I also particularly mentioned to Mr. Armitstead on our coming away, and observed, that Mr. Shearsmith's memory, faculties, and speech, were so much impaired by age, that no dependence could be placed on what he then said, only so far as it agreed with the testimony which he had repeatedly given before, both to me and others, while he was in perfect health, and in the full enjoyment of his faculties.

"Mr. Armitstead, who, though himself at that time *by no means an abstainer from animal food, or fermented liquors*, was yet very desirous that *others* should adopt the system so strenuously recommended by the late Mr. Cowherd, evidently laboured to draw from Mr. Shearsmith such answers, on this point, as he wished to obtain; but from his great anxiety to serve a particular cause, has certainly suffered his pen to become the instrument of misrepresentation. For example, he states, as the testimony of Mr. Shearsmith, that Swedenborg, during the whole time of his lodging with him, '*never ate animal food*, nor *drank spirituous or fermented liquors*, but lived *principally* on milk and vegetables;' whereas Mr. Shearsmith's language was, that he *seldom or never* took such food, but lived chiefly on milk, tea, coffee, and gingerbread. Indeed Mr. Armitstead's account is little less than a contradiction in terms; for if, as he states, E. S. *never* ate animal food, but lived *principally* (i. e. not *wholly* but *chiefly*) on milk and vegetables, then he must *in part* have lived on some other kind of food that was neither *animal* nor *vegetable*. But what kind of food could that be?

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\* Mr. J. S. Hodson, of London, has sent us the following:—"In May, 1858, I met, at the office of the *Constitutional Press*, London, an individual who, in the course of conversation, stated, that he had recently arrived from America; that he was an Englishman, named *Earl*, and the son of Earl, a Bookseller, formerly of Albemarle Street; and that he had at his home in America, Swedenborg's cocked hat, wig, and several other articles of his wearing apparel. He promised that, on his return, he would send them over."—ED.

"Again, Mr. Armitstead admits that Shearsmith informed him of Swedenborg's having taken two glasses of *wine* at a friend's house, which however disagreed with his stomach. But this is evidence, that he did not refuse wine from *conscientious motives*; which I apprehend is the point intended to be established by Mr. Armitstead: and if the Baron declined it afterwards, it must have been purely for the sake of his bodily health.\* It was concerning this *wine* which disagreed with him, and not *animal food*, nor *fermented liquors* in general, that he exclaimed, '*Not be good, not be good!*' Neither did Mr. Shearsmith represent it as throwing him into that fever, to which Mr. Wesley alluded, when he reported he was mad: for the fever, or pretended fever, of which Mr. Wesley speaks, was said to have seized the Baron at the time when he lodged with Mr. Brockmer, a member of the Society of Moravians, many years before he came to reside at Mr. Shearsmith's. But this assertion, like many other calumnies invented by his enemies, was totally without foundation, Mr. Brockmer having assured me, a short time before his death, when I called upon him for the express purpose of ascertaining the truth or falsehood of the report, 'that Baron Swedenborg was never afflicted with any illness, much less with a violent fever, while at his house; but on the contrary that his health was good, and that he always conducted himself with the greatest propriety.'

"As I was myself for many years a neighbour to Mr. Shearsmith, both of us residing in the parish of St. James, Clerkenwell, London, I employed him in the line of his business, which was that of a barber and hair-dresser; and consequently had many opportunities of questioning him as to the habits and manners of his noble lodger. On every occasion of inquiry as to the kind of diet, which the Baron usually took, while at his house, he uniformly declared, that he lived as other people of his age might be expected to live: sometimes he partook of animal food, and particularly of *eel-pies*, which he seemed to prefer; but in general, coffee well sweetened with sugar, tea, milk, and even gingerbread, which he would frequently bring home with him, and share with the children, were the chief constituents of his humble fare. To infer, therefore, from Baron Swedenborg's usual mode of living, at the age of upwards of fourscore years, that the use of animal food was altogether condemned by him, is a conclusion sanctioned neither by his practice nor by his Writings, which on the contrary expressly declare, 'that at this day no one is by any means condemned for this, *that he eateth flesh.*' See *Arc. Cæl.* n. 1002, 1003; in which last number our Lord's words are also adduced, in confirmation of the same doctrine: 'Not that which *goeth into the mouth* defileth a man; but that which *cometh out of the mouth*, this defileth a man,' Matt. xv. 11. In another of our Author's works we further read as follows: 'The uses created for the nourishment of the body are all things of the *vegetable kingdom*, which are for meat and drink, as fruits, grapes, seeds, pulse, and herbs; likewise all things of the *animal kingdom*, which are eaten, as oxen, cows, heifers, stags, sheep, kids, goats, lambs, and the milk which they produce, likewise birds and fishes of several kinds.' *Divine Love and Wisdom*, n. 331.†

"With respect to the other particulars contained in Mr. Armitstead's paper, such as the stature, dress, and complexion of the Baron, the colour of his eyes, &c., I consider them of so trivial a nature, that they do not merit more than a moment's consideration; and therefore I dismiss them with this single remark, that the real members of the New Church regard not the person of any man, except so far as they can discover in him the traits of heavenly wisdom; and that, in imitation of an apostle, who 'no longer knew

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\* This appears actually to have been the case, from a letter written by General Tuxen, who was personally acquainted with the Baron. In a conversation, which passed between them a little before his last voyage to England, Swedenborg informed the General, that "for twelve years past he had been afflicted with a very weak stomach, and during that time had scarcely taken any other food than coffee and biscuits." See the *Appendix* to the first *New Jerusalem Magazine*, for 1790, p. 262.

Mr. Springer, also, the Swedish Consul in London, and an intimate friend of Swedenborg, in a letter to the Abbé Pernetty, Librarian to the King of Prussia, writes as follows: "His (Swedenborg's) common food was bread and butter, and milk coffee; yet at times he was wont to eat a little fish, but ate very seldom any meat, or drank above two glasses of wine." *Anecdotes of Swedenborg*, printed in 1784, p. 32.

† "Dr. Richard Reece, in his *Domestic Medical Guide*, 3d edition, p. 292, says, 'With respect to our natural food, the formation of our *teeth* and *intestines* proves, that we are destined to live both on *animal* and *vegetable* food; and thus we find the flesh of animals, with a proportionate quantity of vegetables, a diet best adapted to our frame. It is not, however, in the *quality*, but the *quantity* of food, in which man generally errs.'

even the Lord himself *as to the flesh*, they are desirous of cultivating an acquaintance with Baron Swedenborg only *in spirit*, that is to say, in his *instructive Writings*.

"There is perhaps need of an apology for intruding these remarks on the notice of your readers, the subject being scarcely worthy of their attention. But as there always have been, and probably always will be, minds weak enough to imagine, that the duties of religion in a great degree consist in the selection of meats and drinks for the body, in the mode of its clothing, and in other peculiarities of an external and trifling nature, it may be proper to let the public know, that the doctrines of the New Jerusalem impose no such unnecessary regulations upon its members, but allow them freely to live and to appear in society like other men, while at the same time they most strictly enjoin sobriety, temperance, integrity of conduct, and every other Christian virtue. Nicety and precision in the washing of hands before meals, and in the kinds of food to be eaten, as well as care and anxiety in providing for the body, rather than for the mind, were the very errors, which our Lord charged upon the Pharisees of old, and upon those Gentiles who knew nothing of the religion of the heart. Among the Jews indeed laws were enacted, prescribing the particular kinds of food which they might eat, and prohibiting other kinds which they might not eat. But this was merely because they were a *representative people*, and by no means implied, that there was in reality any moral good or moral evil, either in eating, or abstaining from, the one or the other. Yet for want of knowing this great truth in relation to the Jewish Church, and that the laws for maintaining representatives were abolished by the coming of the Lord, some even good men have supposed, that those laws are, or ought to be, still in force. Others again, both in ancient and in modern times, as if anxious to outstrip their neighbours in the apparent sanctity and severity of their manners, have searched for pretexts and precedents to authorize their abstinence from all kinds of animal food, whether clean or unclean; to which they have also added abstinence from wine, abstinence from marriage, abstinence from social intercourse with mankind, abstinence from the drama, abstinence from innocent recreation, and abstinence from almost every other enjoyment that can render life comfortable and happy. And this they have done and taught from a mistaken notion, that the self-denial or mortification, which is recommended in the Sacred Scriptures, is a discipline to be inflicted on the body and external senses, rather than a conscientious restraint on those lusts of the mind, which lead man into the practice and habit of uncharitableness, pride, envy, malice, and other deadly evils destructive of true happiness. Such notoriously has been the conduct of numberless professors of Christianity among those who are called Catholics, and of too many even among Protestants. And it is solely with a view to vindicate the New Church from similar charges of superstition and pharisaic austerity, as well as to prevent its members being diverted from the true line of their religious duties, to the observance of non-essential externals, which are calculated rather to engender spiritual pride, than to promote the true Christian life, that I have been induced to offer the present remarks to the consideration of the public."

"ROBERT HINDMARSH."

"Salford, Nov. 18, 1816==60."

It may be thought by some readers, that more attention has been paid to the eccentricities of Mr. Cowherd, than in reality they deserve. But when it is considered, that at one time he was regarded as an acquisition of importance, and even as an ornament to the New Church, from his learning and acknowledged ability as a preacher; that after his secession from the Society, of which he was once the Pastor, he was still regarded by many as an authorized Minister in connexion with the general body of the Church; and that his peculiar tenets were asserted by him, and believed by others, to be derived from the Writings of Swedenborg; it surely cannot be deemed improper publicly to state and disavow those erroneous opinions, which are calculated to bring nothing but contempt on the cause of religion. The New Church is liable to be assailed by false friends, as well as by open enemies; and we have already seen, in more instances than one, the danger that is to be appre-

hended from misapprehension, and an over-weening regard to fallacious and ill-founded theories. To guard, therefore, in future against the introduction of doctrines similar to those above described, which can only tend to impede the progress of divine truth, and to disturb the peace of the citizens of the New Jerusalem, it has been judged excusable, if not advisable, to give the preceding account of errors, which (together with those jesuitically broached by the Avignon Society) might otherwise be justly consigned to an eternal oblivion.

The Church was now spreading itself in many towns and villages, where heretofore the doctrines had been unknown; and in several places public worship was instituted, as soon as rooms or meeting-houses could be engaged for that purpose. As far back as the year 1783, a Society for reading the Writings of Emanuel Swedenborg was formed at Radcliffe, in Lancashire: but it was not till many years afterwards that a building was erected in that place for the express purpose of public worship, according to the heavenly doctrines of the New Jerusalem. This, however, was accomplished by the liberal exertions of Mr. Robert Ashworth, of Radcliffe, and Mr. G. B. Marsden, of Manchester, aided by the contributions of several other respectable gentlemen in the neighbourhood. A large piece of ground was taken of the Earl of Derby, in Stand Lane, on a small chief rent, or perpetual lease, which is a peculiar kind of tenure on which land is generally procured in that county, being considered nearly equivalent to a freehold in other parts of the kingdom. On the ground so obtained a commodious Chapel has been erected, capable of containing upwards of two hundred persons, to which has been since added a separate building for a Sunday School, in which about two hundred children of the poorer classes of society are gratuitously instructed in the most necessary and useful branches of education.\* For many years the Society has been without a stated Minister; but by an arrangement with the Missionary Committee at Manchester, preachers are appointed to officiate there, in rotation, every Sabbath-day.

A Society for reading the Writings was also collected at Bolton, in Lancashire, with Mr. Samuel Dawson at its head, about the same time as that at Radcliffe. In 1797 a Sunday School was established there for the education of about two hundred children; over which a spacious and commodious room has been converted into a neat Chapel. Here Mr. Dawson, whose knowledge of the New Church doctrines was not surpassed by any who professed to embrace them, continued to preach for many years, until through age and infirmity he could no longer per-

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\* The Church and Schools have since then been rebuilt, and are vested in the General Conference Trust.--ED.



form the duties of the Ministry. He died in 1823, at the advanced age of 79 years, leaving behind him a character for integrity, piety, and true Christian benevolence, which justly endeared his memory to all his surviving friends.\*

In 1805 a small place of worship was erected at Accrington, in Lancashire, where Mr. George Haworth, a schoolmaster, officiated as Minister: and in 1807 a commodious Chapel, thirty-six feet square within the walls, was built for the use of the New Church in that populous neighbourhood. Since the death of Mr. Haworth, which took place in 1823, the duties have been performed by Missionaries appointed, in rotation, by the Manchester Missionary Committee. A Sunday School has also been opened in the same place, in which one hundred children receive instruction, and are thus qualified to become useful members of society, according to their humble situations in life.

At Brightlingsea, in Essex, Mr. Munson, a local preacher among the Wesleyan Methodists, embraced the truths of the new dispensation, which had been introduced into that village by a medical gentleman of great respectability, about the year 1809.† As he neglected no opportunity of recommending the same, both in his discourses and in his conversation, he was soon dismissed from that connection, but not until he had produced a considerable effect on the minds of many of his hearers. These, together with some other inhabitants of the place, were formed by him into a New Church Society, which under his Ministry rapidly increased in number, until they were enabled, by the assistance of others, to build for themselves a respectable and commodious Chapel.‡ Another Society was also raised about the same time at a neighbouring village, called St. Osyth, which Mr. Munson visited as often as he conveniently could. And thus, notwithstanding the opposition, with which he was assailed by his former friends, the Methodists, he succeeded in establishing two zealous and flourishing Societies in that part of the country. Mr. Munson was ordained a regular Minister of the New Church in 1813; and, after a few years of active labour in the service of his Lord, was, in 1818, called to receive the crown of eternal life.

Besides the above, other places of worship, either erected by the respective Societies, or hired by them, had also by this time been opened, viz., at Keighley, in Yorkshire; at Cooper's Bridge, near Huddersfield; at Eccup, near Leeds; at Hull; at Middleton

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\* Mr. S. Dawson had been previously a member of the Rev. J. Clowes's congregation, in Manchester. Mr. Dawson was for thirty years the regular and intelligent leader of the Bolton Society. His remains were interred at Prestwich, near Manchester.—ED.

† This gentleman was Mr. Moses Fletcher, who came to reside in this village about this time, or somewhat earlier, to practise as a surgeon. He died on the 11th of April, 1848, aged 76.—ED.

‡ The ground on which this chapel is erected is freehold, and was given to the Society by the late John Presland, Esq. The building cost £420.—ED.

and Ringley, in Lancashire; at Bristol; at Liverpool; at Newcastle-upon-Tyne; and some other towns and villages in different parts of the kingdom. The success, which has attended the humble efforts of the lovers of truth in all these places, is fully commensurate with the most sanguine expectations that could have been reasonably entertained; and although it must be acknowledged, that unlooked-for difficulties every now and then rose up to impede for a time the progress of the Church, yet in the end they were generally surmounted, and the hand of Divine Providence has visibly interposed to frustrate the designs of enemies, and to make way for the further enlargement of the new and everlasting kingdom of righteousness upon earth.

It was before observed, that the Society first instituted in London, in 1783, was for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Honourable Emanuel Swedenborg. This object had by this time been nearly, if not wholly, accomplished by the unwearied exertions of those concerned in the work; and the benefits arising therefrom to the English reader were duly appreciated. But as a continual supply of books to the public was a desideratum not to be lost sight of by the Church, it was now thought advisable to form a new institution for the express purpose of re-printing, publishing, and advertising for sale such of the works as might from time to time be sold off. Accordingly on the 26th of February, 1810, a meeting\* was called to consider the subject, and, if approved of, to raise a fund for the above purpose, either by loans, donations, or annual contributions. This meeting was attended by a great number of the most respectable members of the Church, who, seeing the utility of the proposed plan, and desirous of supporting it by all the means in their power, most cheerfully and unanimously united in giving it full effect. A subscription† was immediately set on foot, and a sum raised on the spot sufficient to justify the expectations of the warmest friends to the cause, and to give a fair prospect of complete success to the undertaking.‡ This Society, usually denominated the *London*

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\* At this meeting the undermentioned members were elected on the Committee: John Augustus Tulk, *Chairman*; Thomas Jones, *Deputy Chairman*; Charles Jenkins, *Treasurer*; Samuel Noble, *Secretary*; John Parry, Charles Augustus Tulk, John Presland, Thomas Jones (of Long Acre), Robert Armitstead, Samuel Sharpe, Robert Oliphant, M. [G. ?] Prichard.—ED.

† The amount raised was as under:—

Donations . . . . .	295	0	0
Benefactions . . . . .	60	6	0
Annual Subscriptions. . .	52	18	0

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407 19 0

—ED.

‡ The first works printed by the Society were *The Last Judgment*, and *The Doctrine of Life*. To the former a Preface was prefixed by Mr. Hindmarsh, the translator.—ED.

*Printing Society*, continues to support its character for unremitting zeal in prosecuting the design, for which it was first established. Besides the expense of keeping up a regular supply of books for the public market, it has, by its judicious plan of advertising, caused a knowledge of the Writings, at least as to their titles and subject-matter, to be very extensively circulated through the kingdom; and it is well known, that many readers have hereby been made acquainted with the new doctrines, and from amongst them a considerable number of valuable members has been added to the Church. Donations of books have also been presented to many of the country Societies, which had not the ability to purchase them; and when suitable opportunities offered, or where there was reason to believe that the gift would be acceptable and useful, several of the Universities in Great Britain, as well as respectable public libraries, have been gratuitously furnished either with complete sets of the books, or with parts of sets, on the sole condition of their being open to the inspection of such as might be desirous of reading them. By these and other means a degree of publicity has been obtained for the Writings, which could not otherwise be hoped for; and instances are not wanting to prove, with what thankfulness such unexpected favours have been received, and how beneficial in their effects they have been found to be. The Anniversary Dinner, in commemoration of the first establishment of this Society, is regularly held on the 19th of June, unless it fall on a Sunday, in which case it is held on the day following.\*

About this time (1810) the Rev. William Cowherd, of Manchester, who was scarcely known to the friends in London, gave out that it was his intention to translate and publish the Philosophical Works of Emanuel Swedenborg, and to print new editions of his Theological Works. As it was a part of his plan to establish a Printing Office in his own house, under the superintendence of one skilled in the business, he repeatedly and earnestly solicited my assistance in both departments of the undertaking. Conceiving that the proposed work was of great importance to the Church, and to the public at large, I at length, after some hesitation and reflection, accepted the invitation to remove to Manchester, where I arrived in January, 1811. But I had not been there long before I discovered, that Mr. Cowherd was not the man I had charitably supposed him to be, notwithstanding the unfavourable reports which had reached my ear. His eccentricity of character, joined to an overbearing and conceited opinion of his own transcendent abilities, which he blushed not to represent as far superior to those of every

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\* Of late years this mode of commemorating the formation of the Society has been discontinued, and its Annual Meetings are held in the ordinary manner about the middle of June.—ED.

other reader of the Writings, soon convinced me, that the expectations I had entertained of the probable success of our joint efforts in the way contemplated, could never be realized. I had reason also to believe, that my visit to him for the ostensible purpose of assisting in the translation and publication of the works before mentioned, was made a cloak to shelter a concealed design, which afterwards became manifest, of having it generally understood, that I had adopted his peculiar sentiments, and was come to support them against all opposition. Being satisfied, therefore, that my stay with him would be productive of no real good, and that the whims, to which he was constantly subject, especially those which regarded abstinence from animal food, and the use of fermented liquors, which he strenuously insisted upon as a religious duty, to be observed by all the members of the Church, I determined, after about three months trial of the spirit that harrassed and worried him, to withdraw from all connection with him, and return to London.\*

This resolution was no sooner known among the friends in Manchester, than they wished to engage me as a Minister in the service of the New Church, and offered to hire a room, wherein I might address the public, and endeavour to raise a new Society in that large and populous town. For a considerable time I declined this proposal, having no desire whatever, but on the contrary an almost insuperable reluctance, at my age (being then in my 52nd year), to undertake the office of a Preacher. But at length, yielding to the very urgent solicitations of those who thought more favourably of my abilities, than I did myself, I consented to make a beginning. A room was immediately engaged in Clarence Street, Princess Street, and, after being neatly fitted up as a little chapel, was opened for public worship on Sunday, the 7th of July, 1811. In this humble situation the Society continued for nearly two years, when it was resolved to build a new Temple in Salford.

In the mean time, reflecting on the depressed state of the New Church in Manchester, and the many disadvantages under which it laboured, partly from Mr. Cowherd's capricious conduct, and partly from some other untoward circumstances, it occurred to me, that a remedy might be provided for these evils, which, if judiciously administered, could not fail to have the

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\* As one instance of the spirit, in which Mr. Cowherd regarded those who differed with him on the subject of eating animal food, the following may be mentioned. Having invited me one day to dine with him, he was considerate enough to provide a dish suited to the *ravenous propensity* (as he called it) of those who fed on such unhallowed fare, as the flesh of animals. With a variety of vegetable dishes for the guests present, a small joint of animal food was placed on the table for me; and while we were all busily engaged with the knife and fork, he observed, that "as there were only two *wild beasts* at table, he hoped there would be flesh enough for them both." The two wild beasts alluded to were *myself* and the *cat*, which was then walking across the table, to take possession of its allotted share.—R. H.

effect of rousing the attention of the public to the new doctrines, and of removing from the minds of many those unworthy prejudices against them, which were found to prevail to an alarming degree. For this end it was proposed to found an Institution similar to the ancient Schools of Philosophy and Divinity, in which a regular inquiry and investigation into the peculiar doctrines of the New Church should be publicly entered upon, every Thursday evening during the winter, and such explanations given as might be calculated to produce a favourable impression on all who were in search of truth for the sake of truth. Accordingly, at the latter end of the year 1812, a Prospectus of the intended Plan of instruction was published, which meeting with general approbation, was widely circulated in the town and neighbourhood, and promptly carried into execution. The effect produced was such as had been anticipated: the room was immediately crowded, not only by the professed members of the Church, but also by strangers of almost every denomination, who seemed to feel an interest in the various subjects that were announced for discussion.

As might be expected on such an occasion, enemies as well as friends mingled together in one body to hear and witness the proceedings of each evening. Some came in hopes of an opportunity to confront the speaker with studied objections to the Divinity of Jesus Christ; and others with the confident expectation, that the cause of the New Church would triumph in the end; while others again, as yet undecided in their judgment, and anxious to know the truth, kept themselves in readiness either to accede to the new doctrines, or to reject them, according to the nature of the evidence and arguments that might be advanced.

As the undertaking was somewhat novel in its features, and was attended with consequences highly beneficial to the Societies in Manchester and its neighbourhood; and as, moreover, a similar institution may hereafter be thought advisable, when the circumstances of the Church in other places may require it; a more particular account of the plan adopted, and of the mode of conducting the institution, will perhaps be acceptable to the reader, and furnish an opportunity for others to suggest some further means of extending the knowledge of divine truth among men, in addition to the regular and approved practice of public worship and the preaching of the Word. I shall, therefore, transcribe the Prospectus, which was then issued, and leave it to the judgment of those who feel an interest in the success of every measure that is calculated to promote the extension of the New Jerusalem.

" *THE NEW SCHOOL OF THEOLOGY, open every Thursday Evening at Eight o'Clock, in Clarence Street, Princess Street, Manchester, and conducted by ROBERT HINDMARSH, lately from London.*

*"Introductory Address.*

"The inhabitants of Manchester and Salford are respectfully informed, that, in imitation of the ancient Schools of Philosophy and Divinity, a *NEW SCHOOL OF THEOLOGY* is opened at the above-mentioned place, for the discussion and explanation of the most important subjects of divine revelation. To this *SCHOOL* free admission will be given, on the conditions hereunder expressed, to the religious of every denomination or persuasion, who are sincerely desirous of obtaining that information, which is in vain to be looked for in any of the old Schools. But it is to be distinctly understood, that nothing of the nature of a *Debating Society* is hereby intended; because, in the generality of such institutions, victory over an antagonist, either by argument or by eloquence, followed by the applause of the auditors, and not the discovery of truth purely for the sake of truth, is the great object held in view both by speakers and by hearers. The vain parade of set speeches, rounded periods, and high-sounding but empty words, containing nothing of sentiment or instructive idea, is therefore rejected as unworthy the notice or pursuit of candidates for heavenly wisdom. For as language, whether in its highest or in its humblest sphere, is only given to man as a medium for the conveyance or communication of the rational perceptions of the mind; and as these perceptions are in themselves of an infinitely higher order, than the mere verbal expression of them, and will remain with man's spirit, when the language of words shall cease to affect him; it cannot be too strongly impressed upon the minds of all who shall think proper to visit or frequent the new *SCHOOL OF THEOLOGY*, that the great end of this institution is, to lead men from words to ideas, from language to sentiment, from matter to spirit, in short, from earth to heaven; thus it is to open the gate of spiritual knowledge to those who are yet in ignorance of the true nature of divine revelation, and at the same time to animate those who are already in possession of the truth with sentiments of love to their adorable God and Saviour *JESUS CHRIST*, and of affectionate regard to their fellow-creatures of every name and description.

"It may be proper, however, to give a general outline of the great subjects that are intended to be discussed, as occasion may serve; and of the plan which is proposed to be adopted in the business of the *SCHOOL*; together with the necessary conditions and rules to be observed by all who attend, both for the preservation of order, and for the more effectually securing the great ends of the institution, namely, the instruction of the ignorant, and the spiritual edification of the pious and sincere Christian.

*"Divine Revelation the Basis, on which the New School is founded.*

"In the first place, then, divine revelation, as contained in those books more especially, which are truly and properly called the *Word of God*, because dictated by him alone both as to their language and as to their interior sentiment, is acknowledged as the very basis or foundation, on which the new *SCHOOL OF THEOLOGY* is erected; the fountain, from which all wisdom, both human and angelic, is derived; the test or criterion, by which all doctrine is to be determined; and the standard of excellency and perfection, to which all other writings in the Church must ever be referred, in order that their true value may be estimated and ascertained. From revelation thus acknowledged, and particularly when illustrated and explained by the comments of apostles and evangelists, and by the still further discoveries of divine truth by seers and other wise men in various ages of the Church, arises all our genuine information concerning the being and attributes of a God; his dealings with man, both in his primeval and in his fallen condition; the final end of the creation of the universe; the immortality or future existence of the soul, either in a state of happiness or misery; with many other subjects of equal interest and importance to every rational being. Questions, like these, will be perpetually presented to view for contemplation and improvement: but as it may be useful more particularly to specify some of them, and as the reader may wish to be apprized of their nature and tendency, the following enumeration of subjects will furnish him with the required information.

*"Subjects to be occasionally discussed and explained.*

"1. The existence of a Supreme Being, called God, the Creator and Preserver of the universe, which, though plainly to be deduced or inferred from the works of creation that surround us, yet can never be so clearly and satisfactorily established by them, as it is by the book of revelation.

"2. The attributes, qualities, and perfections of this God.

" 3. The Unity of God, both with respect to essence, and to person or form.

" 4. The Divine Trinity; which will be shewn to be perfectly consistent with the Divine Unity, while existing in One Person; but utterly repugnant to it, if supposed to consist of Three Persons.

" 5. The absurdity of supposing a God infinitely extended, and thus *without form or person*; which yet is the general opinion of Christians so called, especially of those who are reputed to be the wisest, because they are the most learned, notwithstanding their contradictory belief, *at the same moment*, that he has *three distinct forms*, or, what is the same thing, *three distinct persons*.

" 6. If, then, God be not infinitely extended, he must exist in some form; which form, it will be demonstrated, is not, and cannot possibly be, any other than a Divinely-Human Form.

" 7. Nevertheless this Divinely-Human Form, as well as the Divine Essence itself, which fills it, is omnipresent in all spaces without space, and in all times without time; that is to say, the *whole God* is present in *every point* of space and time, yet without bearing the smallest relation to either of them; and consequently he is not a *part here*, and a *part there*, but a *whole and complete God everywhere*.

" 8. This same Divinely-Human Form has been exhibited to angels and to men under the name, and in the person, of JESUS CHRIST, who is therefore, and will be undeniably proved to be, the Great Jehovah God Himself in his Divine Humanity.

" 9. From these premises results the *Exclusive Divinity* of JESUS CHRIST; that is to say, a Divinity, which will not allow any other being in heaven or on earth to lay claim to, or participate in it, in any respect or degree whatever.

" 10. It will be necessary, therefore, to explain, to the satisfaction of the rational mind, those various portions of the Sacred Scripture, which apparently represent the Saviour of the world as a distinct person from God the Father, and which are so eagerly and so ignorantly seized upon, both by Unitarians and Trinitarians, to degrade the person and character of JESUS CHRIST, by setting up another imaginary Being over his head, in opposition to the many other plain declarations, as well as to the whole tenor and spirit of revelation, which so decidedly teach, that He is the Supreme and Only God of heaven and earth.

" 11. The descent of Jehovah God himself into the world, in order to become incarnate, and in that capacity to redeem and save mankind.

" 12. The wonders of the first and second redemption.

" 13. The return of Jehovah God into and above all the heavens, at the time of the full and perfect glorification of the Humanity, which he assumed in the world.

" 14. The miraculous establishment of Judaism, and also of primitive Christianity.

" 15. Miracles no test of truth; the effect which they naturally have on the human mind; and the reason why they have now altogether ceased in the Church.

" 16. The decline and end of the Christian Church.

" 17. The last judgment in the spiritual world, and the Second Advent of the Lord in both worlds.

" 18. The present state of the Christian Church so called, both among Roman Catholics and Protestants of every denomination.

" 19. The restoration of genuine Christianity, under the name of the new Jerusalem.

" 20. This New and True Christian Church, called in Scripture the New Jerusalem, is not a mere sect or party, but an entirely new and universal dispensation, succeeding, superseding, and eclipsing all former dispensations, being the end to which they uniformly have had respect, and in which they will hereafter find their ultimate and full accomplishment.

" 21. The spiritually blind, however, that is, they who are wise in their own conceit, and fancy themselves to be already in the light of the gospel, will not be permitted to see or comprehend any one of these great truths: for it is written 'He hath *blinded their eyes*, and *hardened their heart*, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them,' John xii. 40.

" 22. The resurrection of man as to his spirit, or his entrance into the spiritual world, immediately after the death of his body, which will never be re-united with the soul or spirit.

" 23. The state of man after death, which is fixed for eternity by his life in the present world.

" 24. The actual existence of a heaven and a hell, with the true nature and quality of each; their unceasing duration, and progressive advances in the perfection of good, and the imperfection of evil, respectively, to all eternity; and this not merely as a matter of necessity, but of choice and delight in the subjects of both the one and the other.

" 25. Angels were not created angels, neither are devils fallen angels, according to the notions commonly entertained; but both classes of beings are of the race and family of mankind.

" 26. The existence of a sun in the spiritual world, distinct from the sun of the natural world; the heat of which former sun is divine love, and the light thereof divine wisdom.

" 27. The influx of life into man, through the medium of this sun, from Jehovah God, whose more immediate residence is in the midst thereof.

" 28. Man is an organ of life, or a form recipient of life from God, and not life in himself.

" 29. The Lord alone is life in himself, and this even with respect to his Humanity: 'for as the *Father* hath life in himself, so hath he given to the *Son*, to have life in himself,' John v. 26. The *Father* is the Divinity, the *Son* is the Divine Humanity, both together constituting One God, or the Divine Essence in its own Divine Form.

" 30. All influx is from spirit to matter, from the soul to the body, and not vice versa; consequently all life, all affection, and all intelligence, is so likewise.

" 31. Liberty and necessity, how far compatible or incompatible the one with the other.

" 32. The origin of evil accounted for, by being traced to the abuse of the two faculties of liberty and rationality, with which every man is endowed.

" 33. Election, predestination, and reprobation, when considered as arbitrary acts of the Divine Being in favour of some his creatures, to the irremediable destruction of the rest, and this by an eternal decree before they were brought into existence, must ever be ranked amongst those insane and detestable heresies, which cannot be contemplated without horror. The true Scripture doctrine on each of these subjects plainly teaches, that the divine mercy is equally extended to the whole of the human race; but that some receive it to their salvation, while others reject it to their condemnation.

" 34. Free-will in spiritual things, though heretofore known by name in the Church, and made the subject of much vain and heated disputation, was yet never clearly understood till the present day, to be the result of the equilibrium between good and evil, truth and error, reality and appearances.

" 35. The doctrine of original sin, as held by Christian Churches, a complete error, and misapprehension of the rise, progress, and consummation of moral and spiritual depravity.

" 36. The doctrine of atonement, or vicarious sacrifice for sin, as almost universally taught by the same Churches, is found to be no part of the true Christian religion, but a perversion and abuse of the terms used in divine revelation.

" 37. The necessity of unfeigned repentance, which is the beginning and foundation of the Church in man.

" 38. This to be succeeded by reformation of life, and regeneration, or an entire change in the propensities, habits, and delights of the mind, which can only be effected by divine means, in a gradual, and not in an instantaneous manner.

" 39. This removal of evil, and change of life, is what is meant in the Sacred Scriptures by the remission or forgiveness of sins.

" 40. The nature of temptation, as one of the means used in the process of man's regeneration.

" 41. The imputation of the merits of Christ, a thing impossible, absurd, and highly dangerous, if depended upon for salvation.

" 42. The imputation, however, of good and evil, and also of faith, according to the quality of a man's life, is to be acknowledged as a most interesting truth of revelation.

" 43. Human merit nothing, and divine merit every thing.

" 44. The nature and uses of baptism and the holy supper.

" 45. Marriage a spiritual as well as a civil contract, being grounded in the marriage or conjunction of good and truth; and when under the influence of true conjugal love, the most holy, pure, and perfect state, that either men or angels are capable of attaining.

" 46. Distinction between the internal and external man.

" 47. The nature of conscience, and how it is generated in man.

" 48. The varieties of love, both good and evil.

" 49. Piety the external, secondary, and formal part of the life of charity, which is the essential characteristic of religion.

" 50. The presence and operation of Divine Providence in every minute circumstance and occurrence of life, equally as well as in the greatest events.



" 51. The supposed restoration of the Jews, and their re-establishment in the land of Canaan, as a peculiarly favoured nation and people of God, a groundless conjecture, founded in ignorance of the true sense of divine revelation.

" 52. The real restoration of the Jews, or that which is so frequently predicted in the Sacred Scriptures, is the establishment of the New Church, called the New Jerusalem, whose commencement is in the present day.

" *The Oracles of Divine Wisdom, when rightly understood, the only infallible Criterion of Truth, to the rational Perception of which we are conducted by enlightened Reason, in conjunction with Integrity of Life.*

"Such are the subjects intended to be introduced, and occasionally enlarged upon, as circumstances may call them into notice. Truth, the great object of our pursuit and contemplation, will be viewed under a new light, and exhibited in all her native beauty; whilst error, superstition, and fanaticism, together with infidelity, and every other species of intellectual deformity, will be chased away either as guilty or as idle intruders on the happiness and peace of religious society. For this end appeals will be perpetually made to those Oracles of divine wisdom, which, when rightly understood, form an infallible criterion of both *the true and the good*. Next to these, the voice of *Reason* will be listened to with the greatest deference and attention; not Reason in her state of infancy or minority, when she can discern nothing but the *appearances* of truth, and consequently when she herself still needs the guiding and fostering hand of Wisdom and Experience; but Reason grown up to a state of maturity; Reason capable of distinguishing between the fallacies of mere sense, and the realities of superior intelligence; in short, Reason enlightened by divine revelation, and thereby elevated far above the mists of ignorance and infidelity, into that purity of perception, which instantly embraces for itself, and at the same time is urgent to communicate to others, truth unadulterated by vice, unsophisticated by argument, and unmixed with the delusions of error.

" *Universal Science made to contribute its share in confirming the Truths of Revelation, and in testifying to the Existence of a God-Man, the Creator and Preserver of all Worlds.*

"But, in addition to the genuine sources of information above described, we shall also press into our service, out of the immense variety of facts repositied in the great theatre of nature, such aids as shall be found more immediately and distinctly calculated to support and confirm the testimony of divine revelation. The natural history of the globe which we inhabit, together with the multifarious productions of its three kingdoms, the animal, the vegetable, and the mineral; the arts and sciences, which once flourished in former ages, and which, after a long night of oblivion, are now again reviving with increased number, splendour, and advantage to society; and not only these, but even the firmament itself, consisting of myriads and myriads of suns, as centres to innumerable systems of worlds, doubtless created to be the habitations of intelligent and immortal beings successively coming into existence; but above all, the moral and physical constitution of man, in whom are concentrated all the powers, perfections, and glories of the creation, in a way and degree most astonishing and truly miraculous; all these (so far at least as the scanty information of those engaged in the work will enable them to accomplish) shall be made to contribute their measure and portion towards the production of that fulness of acknowledgment and love of the Supreme Being, which can alone spring up in the human breast, when the God of nature is perceived to be the God also of revelation, and when finally the same God is seen to be no other than the ever-adorable, because the ever-merciful, omniscient, and omnipotent Lord of the universe, **JESUS CHRIST.**

#### *"Plan or Method of conducting the School.*

"The plan of conducting the meetings of this infant Society, which has been already adopted, and which will be continued in future, at least during the winter, is as follows. As an accommodation to the labouring poor of this town, the meetings commence at Eight o'clock every Thursday evening, and continue for a little more than an hour. Without any formality, in the way of prayer, or other external sign of worship, in order that every one present may feel himself in a state of perfect liberty and ease, of whatever religious community he may be a member, MR. HINDMARSH takes the chair precisely at Eight o'clock; and, after explaining to the company (as occasion may require) the nature and design of the meeting, he gives an opportunity to any serious person to propose a subject for discussion; it being always understood, that no vain questions,

foreign to the real intent of the institution, or destitute of any prospect of spiritual benefit to the hearers, will be offered for their consideration; but, as the time is limited, that it may be employed in the most rational and useful manner possible. If no subject be proposed by any of the company present, MR. HINDMARSH then introduces one himself either from the Sacred Scriptures, or from the Theological Writings of EMANUEL SWEDENBORG, which are illustrative of those Scriptures, and contain the most admirable lessons of instruction that have ever been given to mankind since the foundation of the Christian religion was first laid. From these Writings extracts will be read, and comments delivered on their extraordinary contents, which to the candid, the pious, and the rational mind, cannot fail to bring the most welcome and salutary information. In the midst of these discussions, which for the most part are intended to be conducted with all the familiarity of social conversation, and the lively affection of religious intercourse, perfectly free from the spirit or the heat of party, it is most fervently hoped, that one unanimous sentiment of love and friendship will animate all who shall from time to time attend; and that each individual, learning to bear and forbear with his brother, and having his mind open to the cheering influence of heavenly life, will reap in his own bosom that blessedness of state, which ever awaits the truly humble and sincere Christian.

*"Conditions of Admittance, and Rules to be observed in the School.*

"For the sake of order, and that our THEOLOGICAL SCHOOL may be conducted with harmony and useful effect, the following conditions of admittance, and rules to be observed by all who attend, have been found proper to be adopted.

"1. Every person desirous of information or edification in subjects of theological inquiry, whatever may be his religious profession or denomination, is at liberty, and even invited to attend, on the simple condition of peaceable and quiet demeanour during the time of meeting.

"2. Any person is at liberty to propose a subject for consideration: but, as the power of determining upon its propriety or impropriety must be lodged somewhere, it shall be in the discretion of the President or Conductor of the meeting either to admit or reject the proposition, as he may think most consistent with the end of the institution, or beneficial to the company present.

"3. Every call to order by the Conductor, if such call should unavoidably become necessary, must be instantly attended to by all present: and if the authority of the chair shall require support, it is expected that it will not be withheld.

"4. As truth in its own nature is such, that it cannot be ascertained by majorities, and yet as it is possible that the decision or determination of a question may be called for, the Conductor, by virtue of his office or situation, is allowed the power of disposing of all questions in the way he may think most proper; each individual nevertheless still retaining in himself the full right and exercise of private judgment in all cases whatever.

"5. The avowed sentiments or religious opinions of MR. HINDMARSH, who acts as Conductor, being wholly derived from, and as he trusts in perfect agreement with the heavenly doctrines of the New Jerusalem, as contained in the Sacred Scriptures, and so clearly unfolded in the Theological Writings of the late Honourable EMANUEL SWEDENBORG, it is to be understood by all who attend, that the principles which influence his conduct, and give character to the institution which he has the honour to superintend, are expressly those of the New Church, called the New Jerusalem: and therefore he hopes, that no one will take offence, or consider himself in any way aggrieved, if, in his feeble endeavours to promote what he humbly conceives to be the truth of heaven itself, he shall at times be found to oppose with all his might the popular errors of the day; which yet he trusts he shall be enabled to do without the smallest breach of charity or affection towards those who differ from him in sentiment, and who may be equally sincere with himself, though (as he believes) misled in their judgment. In the performance of this duty, however it may expose him to the censure of the ungenerous, or the uncandid, as he neither looks for the honours of this world, nor is disposed to court its favours, he is supported purely by the consideration, that the cause, in which he is embarked, and in which he has laboured for more than thirty years of his life, is no less than the cause of virtue, of piety, of universal benevolence to mankind, and of supreme veneration for the great Author of all being. It is therefore from a conscientious regard to what is required of him, that he now ventures to offer himself to the notice of the public, in the way which this Prospectus announces; humbly hoping, that, if his abilities are slender, his usefulness to society may exceed his most sanguine expectation.

*"The leading Feature of the School, or the first and last Position, that will virtually, if not expressly, be asserted and maintained in every Discussion, is that of the Sole, Supreme, and Exclusive Divinity of our Lord and Saviour Jesus Christ; accompanied with Demonstrations to all who have Eyes to see the Light of Truth, that the present is actually the Day of his Second Advent.*

"Having thus stated the design and objects of our new SCHOOL OF THEOLOGY, together with the plan or method of conducting the same, and the rules to be observed by those who may think proper to attend, only one observation more appears needful, that the public may be fully apprized of the real character of this institution. It is well known to every person at all acquainted with the predictions contained in the New Testament, that the Second Advent of JESUS CHRIST into the world is announced as an event, which sooner or later was to take place. This event has long been looked for by many in the Church, who yet had no just idea of the true nature of such advent. In general it has been regarded as a *personal* appearance, in no way distinguishable from that of his First Advent, but by the glory, pomp, and power, which, it is supposed, will accompany it: and such vague, incoherent, and ridiculous notions have been entertained by almost all who have thought upon the subject, that nothing rational and satisfactory has been hitherto found by them to supply the place of doubt and conjecture. In this state of ignorance and darkness, it must be gratifying to those, who cordially believe in the promise of their departing Saviour, that he would again return to bless them with a more full and direct knowledge of himself, than his first appearance in the world was calculated to produce, to hear it distinctly and solemnly announced, that the *present* day is witness to the divine reality of his Second Advent; an Advent not in *person*, but in *spirit*, by virtue of which he is now opening and unfolding the wonderful contents of his Holy Word, which have been so long concealed from the eyes of mankind, and which cannot possibly be discerned by any others, than those who are willing to acknowledge his supreme and exclusive Divinity. To all such it will be made manifest, and as clear as the noon-day sun, that *now* is the day of the second appearance of the Lord God and Saviour, JESUS CHRIST; that *now* he is taking to himself his great power, and must reign as the Omnipotent God, both of angels and men; that *now* are the kingdoms of this world, and of all worlds, become his kingdoms; and that *henceforth* He alone, as the Father, the Son, and the Holy Spirit, in essence and in person, indivisibly One, shall be known, acknowledged, and adored, both in heaven and on earth, as the Supreme God over all, blessed for ever—and ever—and ever. AMEN."

As before observed, after issuing the above Prospectus, the room was crowded to excess; the doctrines of the New Church became the subject of conversation in many circles; and a strong interest was excited in the town, which continued during the whole winter, until measures were taken for erecting a new place of worship in Salford, to be called the New Jerusalem Temple. Two gentlemen of the Society, Mr. John Barge, and Mr. Francis Goadsby, undertook to raise the building at their own joint expense, with the design of vesting the same in Trust for the use of the New Church for ever, as soon as a certain proportion of the debt incurred should be paid off by the subscriptions of the Society, they themselves taking the lead in a most liberal and handsome manner. Ground for this purpose was taken by them in Bolton Street, Salford; and the foundation-stone of the new Temple was laid on Monday, the 15th of March, 1813. In six months the building was completed; and on Sunday, the 19th of September following, it was opened by me for public worship, and consecrated, in the presence of a crowded audience. The adjoining burial ground, designed to be the silent depository for the ashes of departed friends and others, was also at the same time, duly set apart for that purpose. The collection on that day amounted to £51. 8s., which sufficiently

shews the deep interest that was excited on the occasion. The property has been since vested in Trust for the use of the New Church, agreeably to the original design of the first proprietors.

As the purpose for which the Temple in Salford was erected, was well known among the inhabitants of the town, many were the inquiries which from time to time were made respecting the nature of the doctrines professed by the members of the New Church. On one occasion a gentleman, who appeared to be of an inquisitive turn of mind, but unacquainted with our views of the sole and exclusive Divinity of the Lord, requested me to state the grounds upon which we addressed all our worship to the Second Person in the Godhead, that is, to the Son of God, Jesus Christ, and did not extend at least some portion of it to God himself, or to the First Person, called the Father, and also to the Holy Ghost, as the greater part of Christians usually do. From what he had heard of our doctrine, he was not aware, that we maintained the identity of the Son with the Father, and with the Holy Spirit; and consequently he did not know, that in worshiping the Son as the visible manifestation of all that is divine, whether known by the name of *Father*, as an invisible and unapproachable Essence, or by the name of *Son*, as the proper Form of that Essence, or by the name of *Holy Spirit*, as the Influence or Operation proceeding from the Father and the Son together, we at the same time worship the whole, the sole, and the complete God, in all his Divine Majesty and Glory. Retaining, therefore, his idea of a personal distinction in the Godhead, as an undoubted fact, because the Christian Church in general holds it to be such, and wondering why we should select one of the Divine Persons as the sole object on whom to place the whole of our faith and love, he was for reasoning with me on the supposed indignity which we thus offered to the Father and the Holy Ghost, by refusing to worship them, in their turns at least, in common with the Son. But after explaining to him the doctrine of the New Church on this very important subject, and proving to him, both by Scripture and reason, that the Divine Being is incapable of such division into persons as the imagination of man has invented, I perceived that he was in some degree inclined to favour our views, though he would not hastily relinquish the faith of his fathers. "One conclusion," he said, "I have come to from your conversation, which gives me pleasure; and that is,—if you are right in worshiping Jesus Christ as the whole God, and the sole God, then nothing can eventually injure you, or overthrow your system: but if you are wrong, and have unadvisedly, through ignorance and misplaced devotion, set up the Son as superior to the Father, (supposing them to be distinct Persons,) even in that case I cannot doubt but the Father himself, from the great love he bears towards his Son, and the desire he has that all should

honour him, will wink at the error you have committed, and accept you at last for the sake of his Son." "Then, Sir," I replied, "upon the footing which you have yourself laid down, the members of the New Church are still on the safe side of the question."—At parting, I strongly recommended to his future attention and study, the Writings of Emanuel Swedenborg, which I thought would yield him more information and satisfaction on the subject, than he could possibly derive from any other human source.

An account has been given of four successive periodical publications, undertaken at different times by the members of the New Church in London. The first was *The New Jerusalem Magazine*, which appeared in 1790, and contained with the Appendix, seven Monthly Numbers. The second was *The Magazine of Knowledge, concerning Heaven and Hell*, containing twenty Monthly Numbers, the first of which was published in March, 1790, and the last in October, 1791. The third publication of the kind was *The New Jerusalem Journal*, in ten Monthly Numbers, which came out in 1792. Several years elapsed before any other work of a similar nature was undertaken by the members of the New Church: but a wish having been generally expressed, that some medium of public and periodical communication should again be adopted, a few gentlemen united together for that purpose, and in May, 1799, brought out another work, in a smaller form, to which they gave the name of *The Aurora, or Dawn of Genuine Truth*. This work proceeded as far as the twenty-eighth number, when it likewise closed in October, 1801. All these works were well received by the members of the New Church, at the time of their respective publications; and there is reason to believe, that they were productive of much good, and that the cause of truth was essentially promoted by each of them. But as the professors of the new doctrines were comparatively few in number in those early periods of the Church, the encouragement given to them was not sufficient to ensure their continuance, though the price at which they were published, was only Sixpence for each Number. A considerable loss was indeed sustained by those who undertook them, particularly in the case of the *Magazine of Knowledge*, and the *New Jerusalem Journal*, where the whole of the expense fell upon one individual, and that was myself.

Some years after the conclusion of the *Aurora*, the Church still increasing in numbers and in means, a very general desire was again expressed, that another effort should be made to establish a periodical work. The heavenly doctrines of the New Jerusalem, it was considered, might be thereby further extended, and an opportunity given to societies and individuals

to communicate with each other, and to acquire from time to time, a better knowledge of the success of the New Church in this, as well as in other countries, than could possibly be obtained without such a public medium. It was, therefore, resolved by a few gentlemen in London to commence a Quarterly publication under the title of *The Intellectual Repository for the New Church*, at the price of Eighteen-pence per Number. This was accordingly done, and the work made its appearance on the 1st of January, 1812, and was continued with great ability and success for many years. Not only by the professed members of the New Church, but by many pious and sincere Christians of other denominations, it was regarded as a publication of superior merit, a treasure of uncommon value: and it is to be hoped, that a periodical work so well conducted, will long continue to enlighten, to improve, and to gratify the lovers of genuine truth.\*

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## CHAP. X.

It is customary with the members of the New Church in Lancashire and other parts, to commemorate annually, the opening of their places of worship, and to hold anniversary meetings for the support of the various Sunday-schools instituted by them. At one of these provincial meetings, held at Bolton, in Lanca-

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\* This publication is still continued, and is now in its 47th year. It first appeared quarterly, at 1s. 6d. a number, till the close of 1829; it was published every alternate month, at 1s. a number, till the close of 1839; and with 1840, it became a monthly magazine, at 6d. a number, and has so continued. The *Intellectual Repository* was commenced by seven members of the Church, who advanced £5 each as capital for the undertaking; and this was not only sufficient to carry it on for eighteen years, but it enabled five of the proprietors, when they transferred it to the General Conference, in 1829, to accompany it with a sum of £25 7s. 7d., then in hand, besides a considerable quantity of back numbers. The original editors were Mr. J. A. Tulk, Mr. G. Prichard, Mr. Noble, Dr. Orger, and Mr. T. Jones; and Mr. Mason and Mr. Shaw were also editors prior to its transference to the Conference. When it became the property of the Conference, the Rev. Mr. Hindmarsh, Mr. Noble, and Mr. Thomas Jones, were appointed editors; but Mr. Hindmarsh being unable to act, in consequence of his removal from London, Mr. Shaw was selected to fill the vacancy. In 1836, Mr. Jones and Mr. Shaw retired from the editorship; and Mr. Brayley, of London, and the Rev. J. H. Smithson, were associated with Mr. Noble in the editorship, the latter having withdrawn his resignation which he had tendered. At the Conference, in 1839, a new arrangement of the editorship was made, and the duties were undertaken by Mr. Noble and Mr. Smithson, each editing the alternate numbers; Mr. Brayley being relieved from the office; but ere the close of the Conference, Mr. Noble sent in his resignation, and stated his intention of retiring altogether from the editorship after the completion of the volume. He had been editor for twenty eight years. Mr. Butter was then associated with Mr. Smithson as alternate monthly editor, and continued till 1843, when the Rev. Mr. Smithson was appointed sole editor, and remained so to the end of 1857, when the Rev. W. Woodman was appointed assistant editor.—*En.*

shire, on the 11th of June, 1813, a proposal was made to form a Missionary Society, for the purpose of supplying with Ministers and Preachers such of the country Societies as stood in need of, and were desirous of obtaining, the benefits of public worship. In consequence of the wishes so generally and strongly expressed by those present, that the proposed measure should not be lost sight of, a meeting of several Ministers, Leaders, and other members of the New Church was held at the New Jerusalem Church, in Peter Street, Manchester, on Wednesday, the 16th of June, 1813, to take into consideration the best means of carrying the above design into execution, the Rev. RICHARD JONES\* in the chair; when it was Resolved unanimously,—

“ 1. That, in consequence of the ardent desire so generally expressed by numerous Societies and individuals of the New Church, in various parts of Lancashire especially, and in prospect of the incalculable benefits to be derived from the universal extension of the Lord's new kingdom on earth, it is highly expedient, that a fund be raised for the purpose of providing suitable Ministers or Teachers, and of defraying the expenses which may be incurred by their visiting the different Societies already formed, or hereafter to be formed, within this county and its vicinity.

“ 2. That it is the opinion of this meeting, that the most effectual way of raising such fund, will be by weekly, quarterly, and annual subscriptions, to be immediately set on foot among all the Societies of the New Church; which may also be increased by the friendly donations of individuals, who may not meet in society with their brethren, but who nevertheless are equally desirous of contributing to the more general dissemination of divine truth.

“ 3. That it be recommended to the various Societies, that weekly meetings be held by them, either in one body at the place where they usually assemble, or in smaller parties at each other's houses, for the purpose of reading and conversing on the heavenly doctrines of the New Jerusalem; at the conclusion of which meetings the weekly subscriptions may be most conveniently collected.

“ 4. That the persons who may hereafter be authorized to act as Ministers or Teachers, and to visit the different Societies in the country, be first approved and recommended by at least two of the Ministers already appointed, and now officiating in their respective places of worship in the New Church, either in Manchester, or in other parts of Lancashire.”

These Resolutions, with some others relating to the same subject, though unanimously passed at the meeting held in Manchester, as above stated, and afterwards printed, were yet (from causes not necessary to be here mentioned) never circulated among the Societies in Lancashire, nor in any respect acted upon for at least two years. But at length the Manchester and Salford Societies jointly brought the subject before the General Conference in the year 1815; when the establishment of a Missionary Ministry was declared to be highly expedient, and strongly recommended to the support of every individual member of the New Church. Of the proceedings on this subject more will be said in its proper place hereafter. In the mean time we proceed with the regular History of the Church.

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\* The Rev. Richard Jones departed this life on the 22nd November, 1832, in the 62nd year of his age. He was the highly esteemed Minister of the Society in Peter Street, for the period of nearly thirty years; and rendered his services gratuitously.—ED.

At Heywood, near Bury, in Lancashire, a Society had lately been formed: yet their zeal and success have been so great, that they have already erected a commodious building, which serves them both for a place of worship and a Sunday school. It was opened on Sunday, the 9th of October, 1814, and the collection amounted to £28. 2s. 8d.; a large sum for a country village. The Society in this place took its rise in the following manner. Four or five years before this time there was scarcely a single reader of the new doctrines in the whole village, which is very populous. But providentially one or two of the inhabitants were led to the New Church meeting in Middleton, where Mr. Richard Boardman\*, a Leader of the Society in that place, has successfully officiated for many years. They were struck with the beauty and simplicity of the doctrines, but chiefly with their evident tendency to promote a good and useful life, by leading men to the true knowledge of the Lord and his Word, and at the same time to the practical exercise of every Christian virtue. They continued their attendance at Middleton for about twelve months, during which time some others were added to their number; until by degrees they formed themselves into a society, established a library, as well for the benefit of their neighbours as themselves, and held regular meetings once a fortnight at the house of Mr. James Ashworth, which were begun in April, 1812, and continued till the December following. They then found it necessary to take a larger room, which might serve both for a Sunday school, and a place of worship. Their number still continuing to increase, a subscription was entered into, to enable them to build a more convenient place, which, by the assistance of their friends, and particularly of Mr. John Richardson, of Heywood, they at length accomplished. The place was accordingly opened, as before observed, on the 9th of October: and Mr. Boardman, of Middleton, who was the chief instrument under the Lord of raising the Society, regularly dispenses among them the great truths of the new dispensation. The number of actual members is about twenty; but the congregation, that usually attends, is computed at not less than four hundred. The school is likewise in a flourishing condition; and what with the assiduity of the teachers, the zeal and activity of the members of the Church in general, and the great reputation which the institution has already obtained among the inhabitants at large, the prospect of extensive usefulness is every week becoming more and more evident.

Another Sunday school, founded on the principles of the New Jerusalem, was also opened in Bridge Street, Manchester, by

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\* Mr. Richard Boardman departed this life, at Middleton, on the 21st Jan. 1845, in the 81st year of his age, highly and deservedly respected by all who knew him. He was the gratuitous Leader of the Society for nearly forty years.—*Ed.*



the members of the Church meeting in Bolton Street, Salford, on Sunday, the 23rd of November, 1814: and it soon met with a liberal support from those, who duly estimated the advantages arising from an early initiation into the knowledge and worship of the one true God, our Lord and Saviour Jesus Christ.

A new Chapel having been erected at Brightlingsea, in Essex, by the united efforts of the friends in that village, and in London, it was opened for public worship on the 28th of August, 1814.\* It is a neat building, containing seats for about two hundred persons. At present it has no galleries, but is so constructed, that they may be added whenever there shall be occasion for them. The services were performed, in the course of the day, by the Rev. M. Sibly, from London, in a manner highly satisfactory to the congregations assembled therein. The cause of the New Church seems to be in a very flourishing condition in Brightlingsea. Her advocates have met with considerable opposition from the Methodists; but this appears to have no other effect than to add to their strength; and they number amongst their members some of the most respectable inhabitants of the place.†

On the following day thirty persons assembled to dinner, to celebrate the anniversary of the introduction of the heavenly doctrines into Brightlingsea and a neighbouring village called St. Oayth; and the company was joined, in the afternoon, by a considerable number of the female friends. The chairman, Mr. Fletcher, reported, that a number of the small tracts had been circulated round the neighbouring country, by means of a person employed to carry them out, who would re-commence the same employment as soon as the harvest was got in. The chairman also reported, that the spiritual harvest, in that neighbourhood, was greatly in want of labourers; and instanced the case of the large village of Great Bentley, about four miles from Brightlingsea, where, he stated, many of the inhabitants were so favourable to the cause of the New Church, that they were desirous of building a Chapel in which the doctrines might be preached to them, and were willing to begin immediately, if they could obtain a properly qualified person to perform the Ministerial duties. It was indeed the general opinion, that if a Minister could be found, whose private circumstances would enable him to require but a very moderate remuneration for his labours, he might perform the most essential uses, by opening the doctrines of genuine truth to the numerous affectionate and well-prepared minds, with which this sequestered part of the

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\* As stated in page 201.—Ed.

† A scurrilous pamphlet was published at Colchester, entitled "A Dialogue between Captain Condescension and Jack Honesty," which was refuted by the Rev. J. Proud, and the Rev. Mr. Sibly, in two distinct replies.—Ed.

kingdom abounds. Harmony and peace pervaded every breast, and conversation on spiritual subjects occupied the attention of the meeting till 9 o'clock, when an appropriate hymn was sung, and the meeting adjourned to the last Monday in July, 1815.

Notwithstanding these gratifying accounts, it was afterwards stated, that the opposition, which the New Church experiences at this place, has of late increased to absolute persecution. The clergyman and leading persons of the parish have expressed a determination to compel the friends of the heavenly doctrines to renounce their sentiments or quit the village; to accomplish which they have entered into an engagement not to deal with or employ any of them, whereby many inoffensive characters have been reduced to great distress. One poor man with a family, who had engaged with a farmer to perform a certain portion of harvest work, was dismissed from his employment the day after the opening of the Chapel, for having attended the service; and several children were expelled from the Sunday school on the same day for a similar offence on the part of their parents;—an action which adds ingratitude to cruelty, as the Sunday school owes its establishment to the active exertions of some of the receivers of the New Church writings. It is astonishing that any set of men can be so blind as not to see, that by such conduct they are, contrary to their own intentions, contributing to establish the very cause which they wish to overthrow, by drawing to it the favourable attention of all who can sympathize with suffering innocence, and who feel indignant at the wrongs inflicted by petty tyranny and oppression.

It appears from the Fifth Annual Report of the London Printing Society, that it has undertaken to publish a translation of *The New Jerusalem and its Heavenly Doctrine* in the Welsh language; which may prove the means of introducing the truths of the New Church into a part of the kingdom, where there is great reason to hope that they will find many minds prepared to receive them.\* The Society has also taken up the plan, so beneficially pursued by the Manchester Society, of circulating small tracts, extracted from, or illustrative of, the Writings, by means of hawkers; and having met with some encouraging success, it is desirous of prosecuting the undertaking on a more extensive scale.

A New Church Society has lately been established in Stockholm, consisting of many respectable members, some learned, several of the Nobility, and some men high in office, the number altogether is about two hundred. The title, which they have assumed, is, "*Pro Fide et Charitate*." ("For Faith and

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\* This translation was published in 1816, under the immediate inspection of Mr. T. Jones, of Long Acre, London, a native of the Principality, and a member of the Printing Society's Committee.—Ed.

Charity.") Mr. Billberg, the President of that Society states, that they have it in contemplation to print new editions of the Writings in the original Latin, for the use of readers on the Continent, where that language is very generally understood, and where many appearances, favourable to the propagation of the heavenly doctrines, have of late become manifest. But it is doubtful whether their beneficent design can be at present accomplished, for want of sufficient funds for so great an undertaking. It is also matter of regret, that the state of opinion in Sweden renders it necessary for the members of the New Church to conceal their sentiments, even in the name which they assume. But it is to be hoped, that the time is fast approaching, when, the tendency of those sentiments being more justly appreciated, the open acknowledgment of them will cease to be considered a reproach in any country on the globe.

Letters were received from Russia, Jersey, Jamaica, Demarara, and other places, giving the most pleasing accounts of the demand which is made for books both in English and French. Public worship, preaching, and conversation, in agreement with the new doctrines, must be highly useful in any country: but the actual possession of the Writings in illustration of the Word, and the diligent study of them, together with a life conformable to their heavenly dictates, must ever be considered as the basis, whereon all our hopes of the success of the New Church ought to rest. For which end the circulation of the works of the Honourable Author, in all the modern and living languages, cannot fail to be regarded as a prime object with every sincere lover of the truth.

Some misunderstanding having arisen between the Government of Great Britain and that of the United States of America, the correspondence between the members of the New Church in these two countries was for a long time interrupted. But at length, in 1814, a letter was received in London from Mr. Hargrove, giving an account of the state of the Church in different parts of North America, since the period of his former communications. The letter was addressed to the Ministers and other members of the New Jerusalem in Great Britain generally, and was as follows.

"Baltimore, 1814.

"To the Ministers and Members of the New Jerusalem Church in Great Britain,

"Grace, mercy, and salvation, be multiplied.

"Dearly Beloved,

"After a long and painful interruption of that, to me, pleasing and valuable correspondence, which has formerly existed between us, occasioned by the unhappy differences between our two Governments, an opportunity now offers (through a friend, a citizen of Baltimore, about to embark for your country on mercantile pursuits,) of remitting you a few lines; which, though hastily thrown together, for want of time, yet may be considered as a true report of the external aspect and state of the Lord's New Church, as far as has come to my knowledge, since the interruption of our correspondence

alluded to; and I trust that therein will be contained *some* pleasing reflections, in the midst of the surrounding gloom, and the numerous tribulations, to which, as members of the Lord's *future* or *New Church*, we are subject, yet called to encounter and overcome; not in our own strength, however, but through the aid of omnipotent wisdom and love.

"That you, my beloved, have long been involved in spiritual and deep tribulations, and opposed by all the infernal powers, it needs no argument to assure me of; for as face answereth to face in a glass, so doth the experience and inward feelings of one Minister or member of the Lord's true Church answer to those of every other.

"Think not, then, that your unworthy brother and companion in the Lord's new vineyard has not felt his full share of these deep but necessary trials. Separated as I am, and long have been, from your improving correspondence, and destitute of the sweet and animating influence of your converse and zealous labours of love; destitute, too, of any aid or assistance in the work of the Ministry, or any *external* support from glebes, patronage, or salary, or from the membership of any of the *noble*, the *wise*, or the *wealthy* of this world; think what a *rough path* has lain before me in my way to Zion. Yet, '*glory unto God in the Highest*,' he hath made this rough path smooth, and led me by a way which I knew not; spreading, at the same time, beneath and all around me, his everlasting arms.

"In this city the dragon has erected a high seat, and decorated it with many a false but glittering gem. Our external increase, therefore, is apparently both limited and slow; yet we *do* increase some, even in outward manifestation, and I trust still more in a more internal and hidden way; hidden as to the sight of the *natural man*, but not from the sight of *angels*.

"Of myself I will only say, that I still continue to hold forth the *Word of Life* every Sabbath day, to those who incline to hear me, while the six days of the week are devoted, in a great measure, to the arduous and various duties of my office, as Register of this great and commercial city, the emporium of Maryland; and though my office is subjected annually to re-election by the two branches of our city council, yet, as a proof of the confidence placed in me by my fellow-citizens and the mayor, I have never, since the first year, had to encounter a rival for my office. This surely is of the Lord's doing, and it is marvellous in my eyes, and in the eyes of all my friends.

"In some of my former communications to England, I reported the pleasing progress of the heavenly doctrines of the New Jerusalem in some of the interior parts of this vast continent, particularly on the banks of the river Ohio. I corresponded with two or three plain pious recipients there, whose letters convince me, that the spread of genuine truth will not be effected so much by human eloquence, by human might, or human strength, but by the '*Spirit of the Lord*.' I believe I also formerly reported to you the reception of our doctrines by the Rev. Hugh White, M.A., formerly an ordained Minister in the Church of Scotland. This gentleman is far advanced in life, yet still zealous and active, a natural philosopher, and a Latin, Greek, and Hebrew scholar. His residence, for some years past, has been in the village of Charlotte's Ville, Albemarle County, State of Virginia, where he has taught an academy for some time. Two pamphlets have issued from his pen in support of our doctrines, which discover a profound view of his subjects, though then not deeply read in our illuminated author's works. About the middle of August, 1812, his zeal urged him to visit us in Baltimore, (a distance of two hundred miles,) for the purpose of being inducted or ordained, in a solemn and orderly manner, into the Ministry of the Lord's New Church; which was performed by me in our Temple of worship, before a crowded audience, much after the mode adopted in London a few years ago, a printed copy of which I had received;—he having first produced a very high recommendation from a few inhabitants and recipients of our doctrines in his village; and having also delivered a sermon two or three days previous to his ordination, whereby he proved his ability to undertake the office of a Minister of the new dispensation.

"I have now to report to you the pleasing and very interesting intelligence of the reception of the doctrines of the New Church by two Rev. Gentlemen, and Doctors of Medicine. The first of these lives about 600 miles to the southward of Baltimore, in Edgefield Court House, South Carolina. The name of this gentleman is William Brazier, formerly an ordained Preacher among the Methodists; but he receded from the American Connexion of that Church about twenty years ago, when he took to the study of medicine, was admitted, and has for many years practised as a physician, at the same time preaching occasionally, particularly of late.

"The other Rev. M.D., Mr. Lewis Beers, postmaster in the town of Spencer, Fioga County, State of New York, was originally designed for the Ministry in the Presbyterian Church here; but, as he informs me, after his literary preparations for, and full intentions of entering into, the Ministry of that Church were past, he was unexpectedly and pain-

fully impeded by an honest and impartial re-examination of their creed. Upon this he changed his original design, took up the study of medicine, and, in due time, was honourably admitted. Still, however, his mind inclined to the study of theology, and would occasionally manifest it so as to attract the attention of his neighbours, until finally he was requested to attend the Ministry of the Universalists, and to give lectures in that Church by a licence from their general meeting. This happened some three or four years ago, since which, though not satisfied, he was more so than to continue a member of the Church of Scotland (so called).

“*The Halcyon Luminary, or Theological Repository,*’ a periodical work, commenced by some of our friends in New York, about the beginning of the year 1812, soon attracted Dr. Beers’s notice, and finding that *one writer* therein came forward under his own signature, viz. *John Hargrove*, on some subjects which attracted his attention, and gratified his inquiring mind, he delayed not to introduce himself to me, through the medium of the post-office, acknowledging the pleasure he received from my essays in the work alluded to, and begging further instruction in a variety of religious articles. To this pious request I could not object, but opened a correspondence with my unknown but esteemed friend, which daily increases in its importance, and in its anticipated consequences to the New Jerusalem Church.

“The first Sabbath in the present year, (fourteen full years since my own first appearance in the *Temple* in this city, dedicated to the worship of Jehovah Jesus in One person,) Dr. Beers informs me, that he openly and solemnly announced his belief in the second advent of the Lord, in his house of worship; and that, contrary to his expectations, but two or three individuals were offended, while the rest continue to attend his Ministry, and new hearers are daily added.

“It would greatly delight and gratify you, my dear brethren, had I time to transcribe here a few passages from the letters of each of these reverend gentlemen; wherein a spirit of deep piety and fervent zeal is expressed in a classical style. The latter gentleman lives about 400 miles northward of Baltimore, consequently these twin brothers reside 1000 miles apart, while your humble servant, placed in the centre or focus of this ample periphery, is enabled to behold with pious rapture the respective revolutions of these new luminaries round the centre of the Lord’s visible New Church in this part of the world.

“Had I time to enlarge, I would say, surely the set time to favour our Israel is at hand. Happier days approach. The last trumpet’s sound will soon be heard from pole to pole, and from the rivers to the ends of the earth. Probably I shall first be removed hence; the growing infirmities of sixty-four years justify me in this opinion; yet while I am spared here, and blessed, as I am, with all things necessary for life and for godliness, I trust I shall still run and not be weary, walk and not faint, until I receive an honourable discharge, accompanied with the divine approbation of ‘*Well done,*’—but I am not worthy to add the rest. I will now conclude with a renewed salutation, that grace, mercy, and salvation, may be multiplied unto you all: Amen.

“JOHN HARGROVE.”

It is well known, that, in consequence of a long and destructive war, the various Ecclesiastical Establishments on the Continent have in some countries been entirely subverted, in others so much deranged as to approximate nearly to their extinction, but in all to have suffered severely; so that a general laxity of morals and want of religion have been too plainly observed in the different classes of society, and by good men of every nation most deeply lamented. Among the Sovereigns of Europe the King of Prussia was the first to give his sanction to a proposed *reform of public worship* throughout his own dominions: for which purpose his Majesty appointed a Select Committee of the Clergy, who were intimately acquainted with the state and circumstances of the Church, and authorized them to examine the different liturgies and religious ceremonies of foreign Protestant Churches, to compare them with those of his own country, and

even to invite contributions from Ministers of religion in other kingdoms; in order that, from a well-digested view of the doctrines, forms, and ceremonies, of the Christian Church at large, especially of the Protestant and Reformed part of it, proposals for the most suitable improvements of public worship might be presented to the proper spiritual authorities in Prussia, and by them, in conjunction with the highest civil authorities, be adopted and acted upon, either in whole or in part, as soon as convenient after the return of his Prussian Majesty from the General Congress assembled at Vienna.

This design was first announced at Berlin in the month of September, 1814; and the Prussian Ministry of the Home Department published, by authority of his Majesty the King of Prussia, the following remarkable Notification, which was afterwards copied into most of the public Journals of this and other countries.

“NOTIFICATION.

“It has for a long time been very generally felt in the Prussian States, that the form of divine worship in the several Protestant Churches is destitute of that awfulness and solemnity, which inspiring and seizing on the mind, can elevate it to religious feelings and pious sentiments. There are few symbols, and even those which are introduced are not always the most significant, or have lost a part of their signification. The sermon is considered as the essential part of divine worship; whereas, though highly important, it is properly only instruction, and encouragement to worship. The liturgies are partly so incomplete, partly so unlike, and so imperfect, that much is left to the discretion of the individual clergyman: and the uniformity of the Church rites, one of the principal conditions towards their beneficent effects, is almost entirely lost. These defects have become more visible in these latter times, when the religious disposition of the people, revived by the great political events, by the sufferings, the struggles, and the triumphs of the country, has profoundly felt the necessity of expressing and pronouncing itself in a worthy manner. It would be to be lamented, if this era, so peculiarly favourable and proper for suitable reforms in divine worship, should pass over without any advantage being derived from it. In this spirit many of the worthiest clergymen, particularly of the Capital and the March of Brandenburg, have applied to his Majesty the King, requesting that this desired reform may be prepared and introduced.

“This pious request of the Clergy, which fully coincides with his Majesty’s own views, has been received by him with peculiar attention and satisfaction.

“In consequence, his Majesty has selected a number of Clergymen, who, to the purest intentions of promoting the kingdom of God, unite a thorough knowledge of the whole affairs of the Church, and necessary regard to all circumstances to be attended to; and his Majesty has commissioned them, after mature deliberation, to make proposals for the most suitable improvements of the public worship, by the highest spiritual authorities, after his return from Vienna.

“The wish and the will of the King is, that this Select Committee of the Clergy, according to the saying of the apostle, ‘try all, and keep the best,’ may examine the liturgies and all the religious ceremonies of the foreign Protestant Churches, compare them with ours, and with the spirit and principles of our holy religion, to produce the best form for a liturgy, which, maintaining and preserving the pure doctrines of the Protestant Church, may at the same time give to public worship new life and new energy, and confirm more and more the religious dispositions of the people. The clergymen commissioned by his Majesty to this end, are the chief counsellors of the Consistory, SACK, court chaplain; PRIBAZOQ, GAUSTRIN, and HECKER, counsellors of the Consistory; OFFELSMEYER, and EYLER, court chaplains.

“Contributions and proposals to promote this end, from judicious and experienced clergymen of both the Protestant persuasions, will be readily received, and carefully weighed by the above Committee; for which reason I invite those, who feel in them-

selves the call and ability, to promote this important cause, by speedily sending their contributions in writing.

"Ministry of the Home Department,  
*Berlin, Sept. 17, 1814.*" "VON SHUCKMANN."

In consequence of the preceding Notification, and invitation to foreign Ministers of religion to send contributions or proposals for a reform in public worship, it was thought advisable, as no injury, but possibly some good, either present or remote, might be the result, that a communication should be made from some of the members of the New Church in England, to the Committee appointed by his Prussian Majesty to receive whatever might be sent relative to the object in view. Being requested by several of the members of the Society in Salford, Manchester, of which I was at that time the Pastor, to offer a proposal for the more direct worship of our Lord and Saviour JESUS CHRIST, than that which has heretofore obtained in the Christian Church, I was therefore induced to address a letter to the Select Committee of the Clergy in Berlin, expressly on that subject. But not knowing the proper channel, through which the letter, and the books intended to accompany it, might be most safely conveyed, I wrote to the Prussian Ambassador in London, stating the case, and requesting that he would have the goodness to give me the necessary information. My letter to His Excellency was couched in the following terms:—

*"To His Excellency the Prussian Ambassador, in London.*

"Sir, *Manchester, Oct. 29, 1814.*

"Understanding that the Ministry of the Home Department in Prussia have lately issued a public Notification, that it is the wish and the will of His Prussian Majesty the King, that a Reform should be made in the Worship of the Church; and observing also that a general invitation is given in the said document to foreign Clergymen, or Ministers of religion, to offer such contributions and proposals as they may judge serviceable in promoting the aforesaid Reform; I take the liberty to request, that your Excellency will have the goodness to inform me, by letter addressed as below, through what channel a Packet may be best forwarded, so as to reach the hands of the Select Committee appointed by His Prussian Majesty to receive and consider the various proposals which may be sent.

"I have the honour to be, Sir,

"Your Excellency's most obedient, humble Servant,

"ROBT. HINDMARSH."

"Please to direct for me at No. 25, Hodson Street, Salford, Manchester."

Having waited a considerable time for His Excellency's reply, without hearing a syllable from him, and my packet being in readiness to be forwarded, I made inquiry in another quarter; and soon found, that a captain of a ship was on the point of sailing from Hull to Hamburg, who, on application, undertook the charge of its safe delivery according to the directions given. To him I entrusted the packet, and in a few weeks afterwards I received an answer from the gentlemen of the Committee, to whom it was addressed, filled with sentiments of piety, charity, and Christian benevolence. The letter and answer, transcribed *verbatim*, were as follows:—

" Manchester, Nov. 24, 1814.

" *To the Members of the Select Committee of the Clergy, appointed by His Majesty the King of Prussia to make Proposals for the Improvement of Public Worship.*

" REVEREND SIRS,

" Learning from an English Newspaper, that a public Notification has been issued by the ministry of the Home Department in Prussia, that it is the wish and the will of the King, that a reform should be made in the service of public worship, so that the spirit and principles of the true Christian religion may more fully appear, both in the worship and in the lives of the people;—and observing further, that a general invitation is given in the said document, by the express desire of his Prussian Majesty, to foreign Clergymen, or Ministers of religion, belonging to Churches reformed from the errors and superstitions of Popery, to send contributions and proposals for the promotion of the above ends;—I take the liberty, with the advice and at the request of the principal members of the Church, whereof I am the Minister, to transmit to you, as forming the Commission appointed by his Majesty to receive the said contributions, the *Liturgy* and other services of the New Church, signified by the New Jerusalem in the book of Revelation. This New Church differs in various points of doctrine from the Established Church of England, as you will readily perceive on examination. But as we believe, that our doctrines are the pure doctrines of genuine Christianity, purged as well from the errors that have crept into the Protestant and Reformed Churches, as from the gross abuses and superstitions of the Catholic Church, the *Liturgy* and *Hymns* herewith sent to you, may possibly suggest some hints for the improvement of your public worship, which is all that we have in view on the present occasion.

" But particularly I would recommend the most scrupulous attention to be paid to the true and proper OBJECT of religious worship: and therefore I beg leave most humbly to propose, that, instead of addressing the Father *for the sake of the Son*, which is nowhere commanded, but expressly forbidden in the Sacred Scriptures, (John x. 1, 7, 9, 11, 14, 16,\*) the approach be directly and immediately made to the Saviour JESUS CHRIST Himself, who is One with the Father, John x. 30; who hath all power in heaven and in earth, Matt. xxviii. 18; in whom the whole fulness of the Divinity dwelleth bodily, Coloss. ii. 9; who is Alpha and Omega, the Beginning and the End, the First and the Last, who Is, who Was, and who Is to Come, the Almighty, Apoc. i. 8, 11, 17; chap. xxii. 13; and who therefore must be the One Only God of heaven and earth, manifested to men under a Divinely-Human Form.

" To be consistent, however, in our addresses to this GREAT OBJECT of divine worship, who is One both in Essence and in Person, it appears to be highly necessary, that, in agreement with the Sacred Scriptures, we pray to Him either *for his own sake*, or *for his Name's sake*, or *for his mercy's sake*, as in Ps. xxv. 7, 11; Ps. xxxi. 3, 16; Ps. xlv. 26; Ps. li. 1; Ps. lxxix. 16; Ps. lxxix. 9; Isa. xliii. 25; chap. xlviii. 9, 11; Jer. xiv. 7, 21; Dan. ix. 19. Whereas in the various Protestant Churches, in imitation of the Romish Church, the worship is offered to One Divine Person, *for the sake of the merits, righteousnesses, and death of another*; which implies, in the first place, that the merciful God needs to have his *compassion excited*, or his *wrath pacified*, by the extraneous consideration of what another has done and suffered; and in the next place, that some other Being, different from, and superior to, our Lord JESUS CHRIST, is the proper Object of worship.

" It is true, the doctrine of vicarious sacrifice and atonement is received and taught by the generality of Christians. But as it is not on that account the more reasonable, or the more Scriptural; and it being as possible for Christians in the present day to misapprehend the true nature of their religion, as it was for Jews in ancient times to misunderstand the drift and design of theirs; so it becomes us again and again to examine the Scriptures, in order that we may discover their genuine meaning on this, as well as on other most important subjects.

" I will therefore only add, that the two fundamental principles of what our Church conceives to be the true Christian religion, consists in,

" 1st. An acknowledgment of our Lord and Saviour JESUS CHRIST as the One Only God of heaven and earth, in whom is a Divine Trinity of Father, Son, and Holy Spirit, like the human trinity of soul, body, and operation, in every individual man, agreeably to his own words in Matthew, chap. xxviii. 18 to 20; and in various other parts of the Holy Gospels.

\* See also Matt. xi. 28; Luke xviii. 16; John v. 40; chap. vi. 35, 45, 68; chap. vii. 37; chap. x. 27, 28; chap. xx. 28.



"And, 2ndly. A life according to the commandments, by shunning evils of every kind as sins against God.

"These doctrines may be seen more fully stated in our *Liturgy*\*, particularly at page 54, &c., to which you are therefore referred; as likewise to another book accompanying the *Liturgy*, written by me, and just published, entitled, *A Seal upon the Lips of Unitarians, Trinitarians, &c.* This latter work, as well as the former, together with two others, written by the late Honourable EMANUEL SWEDENBORG, (viz. *The Doctrine of the Lord*, and *The New Jerusalem and its Heavenly Doctrine*,) you are most humbly requested to accept, and to peruse, for the purpose of drawing from them whatever may be thought useful in promoting the undertaking, to which you have been appointed.

"As it is the pious wish of your enlightened and benevolent King, that you should *try all, and retain the best*; so it is the prayer of the members of the Church with which I am connected, and also of myself, that you may be providentially led to adopt, from the variety of proposals and contributions which may be submitted to your notice, such principles of doctrine and of life, and such only, as shall most redound to the glory of the INCARNATE GOD, and at the same time be most conducive to the real welfare of the people, whose eternal interests you have now in charge.

"With the greatest respect I beg leave to subscribe myself,

"Reverend Sir,

"Your most obedient, humble Servant,

"ROBERT HINDMARSH,

"Minister of the New Jerusalem Temple

"in Bolton Street, Salford, Manchester."

ANSWER to the above, received on the 12th of February, 1815, and addressed—

"To the Rev. Mr. Hindmarsh, Minister of the New Jerusalem Church, Manchester.

"REVEREND SIR,

"Berlin, the 12th January, 1815.

"We received *very well* your kind letter, dated Nov. 24, 1814, and the most valuable present you made us, with the works of the celebrated Baron SWEDENBORG, and the writings concerning the New Jerusalem Church. Accept, dear Sir, our most sincere thanks for the warm interest you take in the most important business which our gracious Sovereign entrusted to our care, as well as for the assistance, by which you have the *favour* to facilitate the progress of our endeavours. Though we cannot agree in all points with the opinions laid down in the system of the New Jerusalem Church, we must heartily approve your zeal in promoting the honour and respect due to our Divine Master and Saviour JESUS CHRIST, who, according to Scripture, is the Image of the Invisible God, the First-born of every creature, and in whom we have redemption through his blood, the forgiveness of our sins. The doctrine, that to JESUS alone our prayers are to be addressed, appears to us inconsistent, not only with the Ecclesiastical Orthodoxy of all ages, but with the clearest assertions in the Old and New Testament.

"With respect to the other fundamental doctrine of your Church, we are quite of the same opinion. A life, *conform* to the precepts and the example of Christ, is certainly as essential to the Christian faith, as the most orthodox dogmatical theory. We have an unerring principle of acting in the dictates of our conscience, and in the directions of our Lord; and if we do right according to our best knowledge, the merciful Creator of our nature will certainly forgive the erroneous judgment of our understanding. Let us rejoice, dear Sir, that a state awaits us, in which we shall be nearer to the Source of all light, and wherein truth, so often veiled to us in this sublunary world, will dispel all the clouds of uncertainty and doubt.

"We will do our *possible* to deserve the esteem and approbation of all those, who are convinced of the high importance of public worship, paying the most serious regard to the Form of Prayers and Hymns contained in the Liturgy you had the kindness to send us, and in that of the Episcopal Church of England.

\* The *Liturgy* here referred to is that formerly used by the members of the New Church at Salford, Manchester, before the *Conference Liturgy* was compiled and adopted. The former, together with several others then in use among the various Societies, has been superseded by the latter, which was published in January, 1828, and is now very generally received by the New Church, for the sake of uniformity of worship.—R. H.

"We most sincerely pray God, that you may enjoy the satisfaction of seeing promoted, by your instructions, Christian knowledge and virtue. We may differ in opinions; but we are all in the right way, if we join in seeking first the kingdom of God and his righteousness.

"Accept, Reverend Sir, the assurances of our highest esteem, and our best wishes. May all possible spiritual and earthly blessing render your life as comfortable as the imperfection of human condition permits!

"The grace of our Lord JESUS CHRIST, the love of God, and the communion of the Holy Ghost be with you!

"The Committee appointed by His Majesty the King to make Proposals for the Improvement of Public Worship."

"SACK,  
"PRIBAEQ,  
"GAUSTRIN,  
"HECKER,  
"OFFELSMYER,  
"EYLERT."

The reader will observe, on perusing the letter from Berlin, that though the gentlemen of the Committee appointed by his Prussian Majesty, did not at the time of writing it, and perhaps do not as yet, acknowledge the *sole and exclusive Divinity* of our Lord, and cannot see the propriety of addressing the Saviour alone as the great Object of religious worship, being still impressed with an idea of some Superior Being, who lays claim to the chief affections of the heart; and this probably from their respect to what they call the *orthodoxy of past ages*, rather than from any direct testimony or instruction of the Sacred Scriptures; yet the spirit in which they write, evidently appears to be that of the true Christian religion, which, allowing for the frailties and errors of the human understanding, ever holds up to view the undiminished necessity of loving the Lord above all things, and our neighbour as ourselves. This principle of love and charity, directed even to those who differ with us in opinion, or in the intellectual perception of divine truth, still tends to bind man with man, society with society, and nation with nation; and being now perhaps better understood, and more sensibly experienced by the sincere and pious of every name and profession, than in any of the preceding ages of the Church since the golden days of primitive Christianity, it cannot but be hailed as the harbinger of that glorious dispensation of mercy, peace, and happiness, which every prediction and every promise of the Sacred Records have had in ultimate contemplation.

It is gratifying to remark, that the Committee of the Prussian Clergy, charged with the duty of preparing materials for the proposed improvement of public worship, having received one of the Liturgies of the New Church, are disposed to avail themselves of its contents, as well as of the Liturgy of the Established Church of England, in the prosecution of their work. May they in all their ways be led by the light of that divine truth, which, originating in, and flowing from the Holy Word, is far above all human wisdom! They will then become enlightened as well as faithful shepherds of the flock; conducting their people to the

Door that opens *immediately* into the sheepfold; earnestly cautioning them against "climbing up some other way;" and encouraging them to direct *all* their thoughts, *all* their affections, and *all* their worship to Him, who alone is the *Door*, the *Way*, the *Truth*, and the *Life*.

Some time after the date of the preceding correspondence between the Select Committee of the Clergy, appointed by his Majesty the King of Prussia, and myself, as Minister of the New Jerusalem Temple in Salford, Manchester, it was announced in the public journals of the day, that a convention, distinguished by the name of the *Holy League*, or, *Holy Alliance*, had been entered into by the Emperor of Austria, the King of Prussia, and the Emperor of Russia. The design of this triple Alliance, which was left open for the accession of other Christian Princes, who might choose to adopt its spirit and resolutions, was to promote unanimity and friendship among the Powers of Europe, and to bind them in future to act towards their own subjects and armies, respectively, and towards each other in all their political relations, as members of one great family of Christians, acknowledging the Saviour Jesus Christ as their only true Head, and living according to the precepts of his holy religion. In consequence of this new and extraordinary proceeding on the part of three distinguished Sovereigns, and judging that a way was hereby making, by the Divine Providence, for the amelioration of the state of society in general, and the introduction of the truths of the New Jerusalem among nations and individuals as yet ignorant of them, I was, in common with many others in this kingdom, led to reflect deeply on the tendency and probable issue of the Imperial and Royal Act thus announced to the world at large. It was plainly to be gathered from the whole tenour, as well as from the express language, of the Convention, that a new principle of Theology, different from that which generally prevails in the Christian Church, had been adopted by the parties concerned in it: for it is distinctly stated by them, that the nations, over which they are appointed to preside, have in reality "*no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, GOD OUR DIVINE SAVIOUR:*" whereas the doctrines almost universally received by the Christian nations teach, that Omnipotence is shared among Three *Divine Persons or Beings*, of whom the Saviour Jesus Christ is only *One*, and that not the first or highest in rank, but the second. At the same time a fear was entertained, that these Imperial and Royal professions of the sole Omnipotence and exclusive Divinity of the Saviour, were not the result of a deliberate and well-digested view of the whole doctrine of the Christian religion, but merely a selection of certain prominent parts of the Gospel

and the Apostolic Epistles, which the three Monarchs and their Ecclesiastical advisers had judged expedient to bring forward on the occasion, rather as *words of course*, which could not be denied by the believers in revelation, than as a settled, firm, and enlightened belief, that the Lord and Saviour Jesus Christ is indeed the Divine Source of all power, and consequently the Only God of heaven and earth. For it has been found by repeated observation and experience, that though in *one frame of mind*, when the commonly-received doctrines of Nominal Christianity are in a kind of abeyance, or for the moment not thought of, the professors of religion can plainly avow their faith in the Saviour as "the True God and Eternal Life," that is to say, as the Great Jehovah Himself—they can yet, in *another frame of mind*, when under the influence of doctrines as contrary to the truth as darkness is to light, set up an absurd system of Gods, one of superior and another of inferior dignity to Him whom they acknowledge as "GOD OUR DIVINE SAVIOUR." It is to be deplored, that Princes, Kings, and Emperors, are as liable to this delusion, as the meanest of their subjects.\*

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\* That two contradictory sentiments, like those above named, may be entertained by the same mind, and nearly at the same time, is very evident from numerous examples to be met with among the professors of Nominal Christianity; and that this was actually the case with the Emperor Alexander himself, who first suggested the Holy Alliance, may be fairly deduced from the account given in a work published after his decease, and inserted in the *Sunday Herald* of Feb. 22, 1829, from which the following is copied:

"Some days before his departure from France, Alexander said to Mad. de Krudener, 'I am on the point of quitting France; but I intend, first, by a public act, to pay to God the Father, God the Son, and God the Holy Ghost, that homage and gratitude which we owe him. I shall therefore invite the nations to follow the precepts of the Gospel. Here is a draft of the Act; I beg you to go through it attentively, and to tell me if it contains any expression of which you do not approve. I wish much that the Emperor of Austria and the King of Prussia may accede to this religious act of adoration, that we may be like the Kings of the East, who acknowledged the *Supremacy of the Saviour*. Pray with me to God, that my Allies may be sure to subscribe this document.' On the following morning Alexander came for the draft, which he himself carried to the Allied Sovereigns. He was delighted on finding, that they immediately entered into his views. Such was the origin of the Holy Alliance, which has employed so many tongues and pens, and on which such contrary opinions have been expressed."

Here the Emperor speaks of *God the Father, God the Son, and God the Holy Ghost*, plainly as if they were *Three Gods*: and shortly after he acknowledges the *Supremacy of the Saviour*, which, if there be any meaning in the words at all, must imply, that the Saviour is the *Supreme Power*, or *Supreme Being*; and if so, as there can be but one such in existence, that He is at the same time the *One Only God* of heaven and earth. Such are the contradictions, either expressed or implied, in all the systems of modern Christianity, which have so notoriously bewildered the Greek, the Romish, and the Protestant Churches. For neither of these Churches, nor their avowed partisans, will allow that God the Father is the *same* Person or Being as God the Son, or that either of them is the *same* as God the Holy Ghost; although at times, either through a sense of shame, or fear of being charged with *Tritheism*, the natural consequence of their system, they feel themselves constrained to say, that they are all *one*; which is a declaration, if consistently interpreted, amounting to no more, than that the *Three Gods* are perfectly *unanimous*.

Yet, again, this will serve the purpose only for a short moment: for by the same doctrines, which the leaders of the Church have contrived to make so generally prevalent, different and discordant attributes are ascribed to the Three Divine Persons. Thus the

With these considerations in view, yet willing to hope that some real conviction of the exclusive Divinity of the Saviour of the World, beyond the mere routine of phrases borrowed from the Scriptures, had providentially taken place in the Imperial and Royal minds; at the same time being desirous to have it universally known, that the religious principles professed by the three Monarchs in the terms of the Convention or Holy Alliance entered into by them respectively, were actually those of the New Jerusalem, though little suspected to be so by a great portion of the reading public; I was induced, at the earnest request of some pious and intelligent friends in Manchester, to make known my sentiments on the occasion, in a small pamphlet, entitled "*Remarks on the Holy League, lately entered into by their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia; wherein they openly profess, and recommend to their own subjects, and to the Christian World at large, the Two Essential and Distinguishing Articles of the New Church, called the New Jerusalem.*" These Remarks, or at least the substance of them, together with a copy of the New Christian Treaty of Alliance, usually called the Holy League, or the Holy Alliance, and the subsequent Manifesto of the Emperor of Russia, being intimately connected with the History of the New Church, on account of their apparent tendency to spread and support its doctrines, in the political as well as religious world, the Author here submits to the public, as a testimony of his best wishes and efforts to proclaim to the inhabitants of the earth, the new and everlasting gospel of our Lord and Saviour Jesus Christ.

#### REMARKS ON THE HOLY LEAGUE.

"It is with the greatest pleasure and satisfaction of mind, that the Author of the following pages now takes up his pen to address the public on a subject of the very first importance to the welfare and happiness of millions of human beings, who make a

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first is stated to be in the highest degree vindictive, and implacable without a sufficient atonement, which must be no less than the blood of an innocent Person, his own Son; and even after agreeing to accept such atonement, he is represented as still requiring something more, namely, the continual intercession of the Victim, after his restoration to life, in behalf of guilty sinners, for whom the penalty of death has already been paid. The second Person is considered as propitious, and merciful in his nature, having nothing of a vindictive character in his disposition, but willing to give full satisfaction to his incensed Father, while he himself requires nothing of the kind for his own offended Majesty. Lastly, the third Person is represented as neither giving nor requiring satisfaction, not at all interfering with the proposed plan of redemption, but leaving it to be settled by the Father and the Son as they should think proper, and standing as it were on tip-toe, ready to execute the commands or good-pleasure of the two former, wherever his services may become necessary. These are only some of the points, which might be adduced from the doctrines of the Tripersonal scheme, to disprove all that is said about the *Unity* or even *Unanimity* of the Three Divine Persons; but they are quite sufficient to satisfy any unprejudiced and intelligent mind, that the whole fabrick of theology built on such a sandy foundation, is a gross delusion, equally repugnant to the true sense of Scripture, and to the common reason of mankind, as well as destructive of all rational faith in the very Being of a God.

profession of the Christian name, and in this character have been hitherto agreed in their acknowledgment of a Trinity of Divine Persons in the Godhead, but who are now in the most open manner invited by their respective Sovereigns, henceforth to follow their steps in confessing, and consequently (as we have a right to expect) in worshipping, not Three Divine Persons in succession, nor one of them for the sake of another, as heretofore, but the One Only God of heaven and earth, namely, our ever-blessed and adorable Lord and Saviour JESUS CHRIST.

"It appears by the public journals, that a most important document has lately been published at Petersburg, by authority of the Emperor Alexander, containing articles of a Convention entered into at Paris, in September, 1815, and signed by the three Sovereigns of Austria, Prussia, and Russia; the first of whom is a *Roman Catholic*, the second a *Protestant*, and the third a professor of the *Greek Church*, which in doctrine and worship is nearly the same as the *Roman Catholic*. Nor is it a little remarkable, that these three Sovereigns, met together in Convention, unite in their own persons the three grand divisions of the Christian Church. They may therefore be said to represent the whole of the Christian community: and as they have given a proof of the enlightened and benevolent spirit, by which they are actuated, we cannot but indulge the hope, that the truly Christian Alliance, which they have now entered into, may form a new era of the Church, and be succeeded by a general reformation, both in religious principles and in moral life.

"In the preamble to the articles of this Convention, which they justly denominate a *Holy Alliance*, the three Christian Princes, before named, make a solemn acknowledgment of the manifest interposition of the Divine Providence in the late arduous struggles for national independence, and declare their fixed resolution to take for their sole guide, in public as well as in private concerns, the too long neglected principles of justice, Christian charity, and peace.

"They then proceed, in the first article of their Treaty, to bind themselves, by the indissoluble bonds of love and brotherly affection, to aid and assist each other on all occasions, to act as fathers towards their respective subjects, and to stand forward as the protectors of religion, peace, and justice.

"In the second article, to which the attention of the reader is particularly called, the three Allied Princes, after stating, that no other principle shall hereafter guide their steps, than that of good-will and mutual affection to each other, as members of one and the same Christian family, jointly and unanimously confess and declare, that they themselves possess no authority but what has been delegated or entrusted to them by Divine Providence; 'that the Christian nation, of which they and their people form a part, *has in reality no other Sovereign, than HIM to whom alone power really belongs, because in HIM alone are found all the treasures of love, science, and infinite wisdom,—that is to say, GOD OUR DIVINE SAVOUR, the Word of the Most High, the Word of Life.*' They then recommend to their people, 'to strengthen themselves every day more and more in the principles and exercise of the duties, which the Divine Saviour has taught to mankind.'

"The third article contains an invitation to all other Powers, who shall find themselves disposed to avow these sacred principles, to join them in this Holy League.

"How far the English translation of the Treaty in question may be correct, we cannot undertake to say; but there is reason to believe, that in sense and substance it differs in no essential point from the original. Copies of it have been already very generally circulated throughout the kingdom: but we think the contents of a document so highly interesting, and so evidently announcing the *Two Essential Doctrines* of the New and True Christian Church, otherwise called the New Jerusalem, have not as yet been sufficiently noticed, either by the public writers or public speakers in this country. And certainly it is too valuable a testimony of that great change of public sentiment and feeling, which has taken place in our day, *as one of the signs of the Lord's Second Advent*, to be suffered to pass without the most decided marks of our admiration, as well as approbation.

"We shall, therefore, before we proceed with our observations, insert a copy of the New Christian Treaty above named, together with the Manifesto accompanying it, by the Emperor of Russia, which in their own nature must, on some future day, bear consequences that cannot at present be duly estimated; since they have a direct tendency to prepare the minds of a great proportion of the inhabitants of Europe for the reception of the heavenly doctrines of the New Jerusalem, especially its two leading and fundamental articles, which are to the following purport:—

"I. That there is only One God in One Divine Person, in whom nevertheless is a Divine Trinity of Father, Son, and Holy Spirit, similar to the human trinity in every

individual man, of soul, body, and proceeding operation; and that our Lord and Saviour JESUS CHRIST is that One God.

"II. That, if man would be saved, he must not only believe in the Lord, but also live, or endeavour to live, according to his divine precepts of love and charity, shunning evils of every description as sins against him."

*"Copy of the NEW CHRISTIAN TREATY OF ALLIANCE, usually called the HOLY LEAGUE, entered into at Paris, the 26th day of September, 1815, by their Majesties the EMPEROR OF AUSTRIA, the KING OF PRUSSIA, and the EMPEROR OF RUSSIA."*

"In the Name of the Most Holy and Indivisible TRINITY.

"Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the last three years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by those Powers in their reciprocal relations, upon the sublime truths which the holy religion of our Saviour teaches,

"They solemnly declare, that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of that holy religion, namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the Councils of Princes and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

"In consequence, their Majesties have agreed on the following Articles:—

"Art. 1. Conformable to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity; and considering each other as fellow-countrymen, they will on all occasions, and in all places, lend each other aid and assistance; and regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same spirit of fraternity, with which they are animated, to protect religion, peace, and justice.

"Art. 2. In consequence, the sole principle in force, whether between the said Governments, or between their subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable good will the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian Nation. The three allied Princes looking on themselves as merely delegated by Providence to govern three branches of one family, namely, Austria, Prussia, and Russia, thus confessing that the Christian Nation, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, GOD OUR DIVINE SAVIOUR, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties, which the Divine Saviour has taught to mankind.

"Art. 3. All the Powers, who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of Nations too long agitated, that those truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance.

"Done in triplicate, and signed at Paris, in the year of grace, 1815, (14, O.S.) 26th Sept.

"(L. S.) FRANCE.

"(L. S.) FREDERICK WILLIAM.

"(L. S.) ALEXANDER.

"Conformable to the original,

(Signed) "ALEXANDER."

"Done at St. Petersburg, the day of the Birth of our Saviour, the 25th of Dec. 1815."

"Copy of the MANIFESTO of the EMPEROR OF RUSSIA.

"We, Alexander I., by God's Grace, Emperor and Autocrat of all the Russias, &c.

"Make known: As we have learned from experience, and its direful consequences to all the world, that the course of former political connexions between the Powers of Europe *had not the true principles for their basis*, on which the wisdom of God, in his Revelation, has founded the tranquillity and prosperity of nations, therefore We, in concert with their Majesties, the Emperor of Austria and the King of Prussia, have proceeded to establish an Alliance, (to which the other Christian Powers are invited to accede,) in which we mutually bind ourselves, both for us and our subjects, to adopt, as the only means of attaining that end, the principle derived from the words and religion of our Saviour JESUS CHRIST, who teaches mankind to live as brethren, not in hatred and strife, but in peace and love. We pray the Almighty that he may send down his blessing thereon; yea, may this Holy Alliance be confirmed between all Powers for their general welfare; and may no one, unrestrained by the unanimity of the rest, dare to depart therefrom. We therefore order a copy of this Alliance hereto annexed to be made generally known, and read in all the Churches."

The first sentiment, perhaps, that will arise in the mind of every unprejudiced and enlightened person, on reading these highly important documents, will be that of approbation mingled with admiration; and he will immediately be led to inquire, Whence is all this? What can have prompted these three illustrious Sovereigns, in our day, more than in times past, in the first place to concur in the propriety and even necessity of a religious Treaty, that seems to have no other object or end in view, than the peace and happiness of mankind; in the next place to depart from the old beaten, and, it is to be hoped, now nearly worn-out path, of acknowledging a God divided into three distinct Persons, and to hold up to the Christian world at large, and to their own subjects in particular, as the Sole Object worthy of their adoration, as the Sole Fountain of love, wisdom, and power, and consequently as the One Only God of heaven and earth, the Divine Saviour, JESUS CHRIST? And how is it that they have now for the first time discovered, that the political connexions and intercourse between the various Powers of Europe, were not heretofore founded on the principles of the true Christian religion; and that so long as any other Divine Person is acknowledged than JESUS CHRIST, or any other precepts of life, than those of love and mutual affection which he delivered to mankind, are acted upon, it will be impossible either for nations or individuals to enjoy a state of permanent tranquillity and happiness?

Questions like these cannot receive a more satisfactory solution, than by referring at once to that great event, so long predicted, and which the many signs of the times have already most distinctly proclaimed to be now taking place in the world, namely, *the Second Advent of our blessed Lord* in the power and glory of his Holy Word. It is the near approach of heaven to man, that has in a great degree dispersed, and is still continuing to disperse, the thick clouds of superstition, intolerance, and darkness, from the human mind, and introducing in their place sentiments of love, universal benevolence, and mutual forbearance, together with the cheering beams of divine light; by virtue of which Princes and their subjects begin to feel a new impulse, while the principles of the true Christian religion, now better understood than ever, are taking a new direction, in consequence of the acknowledgment of One God in one Divine Person alone, who is seen to be no other than our adorable Lord and Saviour Jesus Christ himself. It is the New Jerusalem descending from above, in the midst of which is raised the standard of peace, concord, and love, that bids the nations of the earth "to cease from anger, to forsake their wrath," and to learn war no more; teaching them "to beat their swords into plough-shares, and their spears into pruning hooks." It is the spirit of life from the true God, that has entered into the heretofore dead bodies of the two witnesses, which have been lying for the space of three days and a half without interment in the street of the great city, spiritually called Sodom and Egypt, where also our Lord was crucified, and now causes them to stand upon their feet; while fear and astonishment fall, like lightning and thunderbolts, upon their distracted enemies. In short, it is the voice of the seventh angel, who is now sounding the last trumpet, and the shout of countless multitudes in heaven, who are now witnessing the fulfilment of prophecy, and the accomplishment of the deep mysteries of God, that proclaims in the ears of the people, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever," Apoc. xi. 15.

But who are they that call in question the necessity of this Holy Alliance, into which the united Sovereigns have entered, and to the performance of which they have



pledged their honour, their integrity, and their character as defenders and promoters of the true Christian faith? Who are they, that presume to avow, in the face of the world, that the spirit of Christianity was already universally known and cherished, that its precepts of love were sufficiently cultivated by the professors of religion; that the families of mankind needed no other bonds of union, than such as they heretofore possessed; and that the new Royal Association is little better than a revival of the hateful spirit of persecution and fanaticism, which in former ages, under the pretence of a holy zeal for the recovery of the land and birth-place of Redemption, carried war and desolation from Europe into Palestine? They are the men who can perceive no corruptions or abuses, except in the Civil State; no necessity for a reform, except in Elections and Parliamentary Representation; no need of any purification, but such as affects the outside of the cup and platter; while the internal principle of religion, which, like the first power in a piece of mechanism, governs all the movements of the body natural and political, is either regarded as a matter of perfect indifference, or else adjudged to have no real existence in society.

But religion is, or ought to be, the spring of action both with individuals and with nations: and according to the quality and state of religion in each case, such will always be the character of their acts, whether they be of a public or a private nature. Hence we may see the great importance of a genuine radical reform in the *first principles* of religion, such as has been lately announced by the three Crowned Heads on the Continent, in their own proper characters, and not by their ministers, as usual, consisting of an entirely new acknowledgment, on their part, of JESUS CHRIST alone as the Supreme God, and an equally new determination to make his will the unalterable rule of their future life. This is, indeed, that "new song," which none can sing, but they who, "being redeemed from among men, follow the Lamb whithersoever he goes." These, having "obtained the victory over the beast, and over his image, and over his mark, and over the number of his name;" that is, being at length emancipated from the shackles of that erroneous doctrine, heretofore so universally prevalent in the Christian Church, which divides the Godhead into Three Persons, instead of uniting it in One, and which teaches that salvation is attainable by a mere act of faith, without any regard to the life; and having, moreover, "the harps of God in their hands," in other words, making an open confession of the Lord from the genuine principles of charity and faith united, may be said, in conjunction with their elder brethren in heaven, "to sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest," Apoc. xv. 2 to 4.

To FRANCIS, FREDERICK-WILLIAM, and ALEXANDER, has been reserved the glory of commencing, in a public official way, a work of far greater importance to the real welfare and happiness of mankind, than the *Reformation* effected by Luther, Calvin, and Melancthon, in the sixteenth century; or than the *patronage* given to the Christian religion by the Emperor Constantine the Great, in the fourth century; or indeed than any event, which history records, since the first promulgation of the Gospel by our Lord himself and his apostles. In the two periods alluded to, when the Church received its patronage and its reform, no real change of *principle* could be discovered; though in the one case an amelioration took place in the *external condition* of those who professed the Christian name, and in the other case certain *gross abuses* were corrected, while the essential doctrines of the corrupted Church relative to the person and attributes of the Divine Being were still retained, and the dangerous error of justification by faith alone more widely propagated and confirmed.

But now two Emperors and a King, seriously reflecting on the past and present states of Christian society in Europe, and observing that the different nations composing that society have been continually harassing each other with their jealousies, intrigues, ambitious projects, and open wars, are providentially led to compare this conduct with the divine precepts and injunctions contained in that very Gospel, which they all in common profess to make the standard of their faith and practice. And they find, in the words of the Imperial Manifesto, "that the course of former political connexions between the Powers of Europe *had not the true principles for their basis*, on which the wisdom of God, in his Revelation, has founded the tranquillity and prosperity of nations." Being thus fully assured, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" that "he changeth the times and the seasons" according to his own good pleasure; that "he removeth kings, and setteth up kings;" and that nothing less than a true acknowledgment of Him the Incarnate God, the Saviour and Redeemer

of the world, JESUS CHRIST, together with a life in strict conformity to the heavenly precepts of justice, charity, and peace, can secure for the future his divine protection and blessing; they have therefore, for themselves, and for their respective subjects, mutually engaged to adopt this faith, this law of love, in all their public and private acts, in all their foreign and domestic relations. And they further, in the most solemn and formal manner, yet in the true spirit of brotherly affection and good-will, invite all the other Christian Powers, who are willing to avow the sacred principles now proclaimed, and to adopt them in practice, to join them in this Holy Alliance, which is so well calculated to put an end to all strife and contention, as well on political as on religious subjects, to give an extension to sentiments of liberality and kindness never yet experienced in the world, and to restore to immediate enjoyment the golden age of peace, harmony, and love.

The order, in which a genuine reform may most probably be effected in this country, if ever it should take effect, is conceived to be as follows. The seed of this reform has already been sown in the land, the root has struck deep and wide into the soil, and the germ is now opening in the spring of the year. In plainer language, the divine truths of the Holy Word, seen and understood in heavenly light agreeably to the doctrines of the New Jerusalem, have been promulgated and circulated now for some years in almost every considerable town and village of England: they have been received in silence, but with joy and gratitude to the Sower, who is the Son of Man himself, by minds duly prepared for so rich a treasure: and they are now beginning to manifest their reforming virtues in a multiplicity of useful and beneficent acts, both public and private. Of the numerous individuals, not yet associated together, who have embraced the doctrines alluded to, many are to be found in the National Church, and many among Dissenters of almost every denomination. But, besides these, societies are from time to time springing up, whose express object it is to adopt for themselves, and to disseminate among others, those principles of doctrine and of life, which they believe alone capable of effecting a genuine and permanent reform amongst all classes of the community. We are willing also to believe, that in due time these principles must extend themselves still more generally, until they find their way into the houses of the great and honourable men of the land. And then it may be reasonably expected, that the various Acts of an enlightened and conscientious Legislature, dictated by true Christian virtue, and framed in wisdom, will by degrees correct every abuse that has crept into the system of our Government, and finally, to a certain degree establish, even on earth, under the divine auspices of the Incarnate God our Saviour, his everlasting kingdom of peace, happiness, and love.

But if it should unfortunately be found, that the Hierarchy of the Church of England contains in itself, and presents before others, insurmountable obstacles to the introduction of a genuine reform in its constitution and principles, as it is much to be feared, from the express allusion to it in Apoc. xvi. 12 to 16, that it actually does; then the new and true Christian religion must remain in a state of relative depression in this the proper land of its nativity, while in distant climes it will, in all probability, meet with a more honoured and cordial reception; because none of those narrow prejudices arising from the fancied pre-eminence of a National Establishment, none of those baneful hopes of wealth, honour, and preferment, which tend to extinguish the love of truth in the minds of too many here, can be supposed to operate in a country, where no discredit attaches to the profession of any religious principles whatever, and where comparatively but little temptation exists to put the question, "Have any of the rulers, or of the Pharisees, believed on him?" John vii. 48.

From the latest information it appears, that the doctrines of the New Jerusalem are widely circulating in the United States of North America; that some of the most distinguished characters in public, as well as in private life, are among the number of those who make an open profession of them; that in some provinces able Ministers are going forth to evangelize the inhabitants; that in others Temples are erected for the worship of the One True God JESUS CHRIST; and that multitudes are flocking to the standard of the LAMB, many of whom have been already baptized into the faith, which acknowledges *Him alone*. It is highly probable, therefore, that the New Church will flourish among the Gentile Nations of the world, including the *White*, the *Black*, and the *Red* Families of mankind, to a degree surpassing all human calculation; and that the light of revelation, which first rose in the eastern, and now irradiates the western hemisphere, will, after making the circle of the earth, at length become stationary in the New Heaven, wherein "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days," Isa. xxx. 26. Then also will that other prophecy receive its accomplishment, which says, "Thy sun shall no more go

down, neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," Isa. lx. 20, 21.

The blessings here anticipated from a very general diffusion and reception of the great doctrines of the true Christian religion, at length purged from the gross errors of tripersonal or tritheistic worship, and delivered from the spirit of intolerance, uncharitableness, and discord, heretofore so predominant in the world, may perhaps be thought of too celestial and pure a nature to be realized by man in his present earthly and imperfect state. They have, however, been distinctly promised by the Author of revelation: and if the womb of Heaven be already pregnant with them, as the most evident demonstrations announce, there must shortly be a delivery into the lap of those who are prepared to receive the divine gift. Indeed every thing around us proclaims aloud, that we are entering upon a new Era. By the extraordinary occurrences, that mark the times in which we live; by the general expectation (similar to that which prevailed at the time of our Lord's *First or Personal Advent* in the flesh) of some great event now about to take place; by the new and successful institutions for promoting the instruction and reformation of the poor; by that splendid moral phenomenon, the association of men of every name and character for the purpose of disseminating the Sacred Scriptures through every region of the globe; and at length by that (if possible) still more splendid Act of Imperial and Royal devotion, the Covenant of Love, Friendship, Justice, and Peace, into which Three Great Monarchs of Europe have mutually entered, holding up to mankind the *true sense* of those Scriptures, and inviting them to *observe* their divine contents; not to mention other undoubted and infallible signs from heaven; we are distinctly instructed, that *now* is the period of the Lord's *Second Advent* in the clouds of heaven, with power and great glory; (i. e. in both the literal and spiritual sense of his Holy Word;) that *now* the Holy City, New Jerusalem, is descending from on high; and that *henceforth* "God our Divine Saviour, in whom alone are found all the treasures of love, science, and infinite wisdom," as well expressed by the three Sovereigns of Austria, Prussia, and Russia, shall be acknowledged by the Church on earth, as he has ever been by the Church in heaven.

Having now laid before the reader the Treaty of Alliance between their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, together with the manifesto of the latter, whereby they mutually bind themselves, both for themselves and their subjects, to adopt, as the only means of securing the tranquillity and prosperity of nations, the true principles of the Christian religion;—having seen also what those true principles are, which these illustrious Princes have not been able to discover in the former political connexions between the Powers of Europe, namely, the acknowledgement of our Divine Saviour JESUS CHRIST, as the One Only Omnipotent, Omniscient, and All-merciful God, in conjunction with an actual life of justice, integrity, peace, and love;—and having made such cursory observations as the important contents of the documents above referred to naturally suggested, we have only further to add, that TRUTH and CONSISTENCY, now in their turn, imperiously demand, that the New Treaty thus entered into, and thus publicly announced in the name of the Most Holy and Indivisible Trinity, (that is, in the name of the Supreme God JESUS CHRIST, in whom that Trinity is included,) and in the ears of all nations, peoples, and languages, throughout the Christian World, be henceforth put into a state of vital and permanent activity. Not only must the political transactions between nation and nation be founded on principles of true honour, integrity, justice, and conscience; but the reform must extend to all the social and domestic concerns between man and man. Religion and moral virtue must henceforth mark all the proceedings, public and private, of those involved in the terms of the Treaty. The three Sovereigns have bound themselves, not for themselves alone, but at the same time for their Ministers, their Agents, their Clergy, their Subjects at large, to live up to their new Christian profession: and though it cannot be expected, that the recommendation to this effect, issued by these virtuous and conscientious Princes, will in all cases be strictly observed by their subjects, yet a general improvement in the religious and moral character of the nations, over which they preside, is anticipated, and surely cannot fail to be the desirable consequence.

"For this purpose, as a necessary and most essential medium of reform, an entirely new system of Christianity must be immediately adopted, and together with it new forms, or at least corrected forms, of public worship, new creeds or confessions of faith, and other services of the Church, in agreement with the Imperial and Royal declaration, which expressly acknowledges the Saviour JESUS CHRIST to be the Only Sovereign of heaven and earth. For if, 'in Him alone are found all the treasures of love, science,

and infinite wisdom,' then *He alone* must be the Everlasting Father, as well as the Son born in time, consequently the only proper Object of worship, to whom all prayer, praise, and glorification, ought by right to be addressed, in every ceremony, office, and duty of the Church. And this is plainly the doctrine of the Sacred Scriptures, as well as the doctrine avowed by the three Crowned Heads in their late Treaty of Alliance. Their Proclamation or Manifesto is noble, generous, Christian-like; and it is worthy of being followed up in all its spirit and life. Nothing less can restore the nations to the simplicity and integrity of primitive times: nothing less can render them worthy of the name of their Divine Master and Lord, so long abused, degraded, denied, or falsified, but now about to be inscribed on their standards, foreheads, and hearts, as the great and glorious Name, alone to be sanctified, honoured, and held in everlasting remembrance.

"The olive branch of peace, harmony, and love, is now lifted up, and waves in the air. The virtuous and good of all nations hail it with acclamations of joy; while the sowers of discord, the disturbers of the world, the violators of public tranquillity, are either hushed into silence, or driven to despair, at least for one happy moment of our existence. But how long will this serenity endure? How long will this calm of life be enjoyed by the heretofore afflicted, but now comforted inhabitants of Europe? The answer is ready: So long as, and no longer than, they regulate their conduct by the pure evangelical precepts of that holy religion, which teaches mutual love and affection, justice, integrity, temperance, and humility. But such virtues, to be genuine and permanent, must be derived from their only proper source and fountain, that is, from the Saviour, JESUS CHRIST himself, in whom alone those heavenly treasures are to be found. If any other Person be acknowledged as Divine, any other object of worship be set up in the heart, or preached in the temple; in other words, if the forms and practice of religious worship, which at present prevail in the Roman Catholic, Greek, and Protestant Churches, be still continued, and solemnly rehearsed, without amendment *at least in this one point*, which is the great hinge upon which the whole of Christianity turns; under these circumstances we do not consider it presumption, but on the contrary, find ourselves authorized by the Sacred Scriptures, to declare with the utmost confidence, that neither the good understanding which now prevails among the United Sovereigns, nor the peace which now smiles on the earth, can possibly be maintained for any great length of time.

"A multiplicity of Objects of worship must, in the nature of things, beget a multiplicity of jarring interests; or, what is the same thing, a division of the One God into Three Distinct Persons, to each of whom are ascribed properties or attributes incommunicable to the others, and one of whom is addressed *for the sake of the other*, and not *the whole God for his own sake*, must and ever will produce discord in the Church, parties in the State, and war among the Nations. As it was in former times with the Jewish and Israelitish people, so it is now, and will be in all future ages, with those who make a profession of the Christian name: every *deviation* from the worship of the One Only True God of heaven and earth, whether it be by departing *altogether* from him, or by setting up some other *in conjunction with him*, will inevitably bring with it a scourge, either of famine, of enemies, or of pestilence. For, however these effects may appear to arise from merely natural causes, it will yet on mature examination be found, that the perverted state of religion, or the total want of it, among the different societies of mankind, is the true spiritual and primary cause of the many calamities, which they so often experience.

"A certain jealousy on this subject, it must be acknowledged, still rises in the mind, a fear lest our hopes have been too sanguine, our prospects too brilliant to be realized in all their fulness. Are the three Allied Sovereigns themselves conscious of the full purport of their own Act? Do they know the *extent*, to which their language, by just interpretation, may be fairly carried? Have they well considered, that they have, by the terms of their *Holy League*, virtually renounced the odious and absurd doctrine of a Trinity *divided into distinct Persons*, and in its stead promulgated the true scriptural doctrine of a Divine Trinity *undivided and indivisible*, because *united in the One Person* of their Divine Saviour? Or have they, after all, been proclaiming, in different languages, the high title of the KING OF KINGS, without being prepared to give any other reason for the fact, in answer to the inquiry of modern chief priests, than that which Pilate gave to the chief priests of his day, '*What I have written, I have written*?' John xix. 22.

"The clouds of doubt and suspicion, we confess, are not yet entirely dissipated; they linger in the horizon, and seem unwilling to quit the land, over which they have so long cast a chilling shade. O what will be the final result? And when will the Sun of Righteousness drink up or dispel from the earth those mists, still visible to the mental

eye, and take entire possession of our hemisphere?—Silent as death is the proud wisdom of man on this important occasion. 'I will (therefore) hear what God Jehovah will speak: for he will speak *peace* unto his people, and to his saints: BUT LET THEM NOT TURN AGAIN TO FOLLY. Surely his salvation is *nigh* unto them that fear him, *that glory may dwell in our land,*' Pa. lxxxv. 8, 9.

"In conclusion; whatever may be the tide of events, this is our sheet-anchor, this is our assurance: At the name of JESUS CHRIST every knee must bow. The predictions contained in the Holy Word at large, and especially in the last book, concerning the present and future states of the Christian Church, must have their full accomplishment. The great Author of Revelation has pronounced the word: and nothing can be plainer to an enlightened mind, than that the whole angelic heaven has been put in a state of actual requisition, to serve as a medium for the conveyance, to mankind, of those divine energies, which are already in operation. 'He maketh his angels *spirits*, (*winds*), his ministers *a flaming fire*,' Pa. civ. 4. The power of *divine truth* is urgent to perform its purpose, and the flame of *divine love* is lighted up.—See! see how the guilty fly, and cover their heads from the storm! Now they call upon the mountains and the rocks to hide them from the face of the Lamb;—and now they are scattered like chaff, and disappear from the sight. For 'the first heaven and the first earth are passed away, and behold! *all things are become new,*' Apoc. xxi. 1, 5."

On the 11th of June, 1815, a place of worship, capable of containing about three hundred persons, was opened for the use of the New Church, in Cockspur Street, Liverpool. By particular invitation, the services of that day were performed by me, in the presence of full congregations; the Minister engaged to officiate there regularly, was a resident, of very respectable talents as a public speaker and preacher. On his removal from Liverpool, a variety of other leaders succeeded each other, and place after place was hired, until Mr. R. G. Sheldon was appointed to the office, who continues to fulfil the pastoral duties to the satisfaction of one of the two societies which now exist in that town.

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## CHAP. XI.

AFTER an interval of seven years, during which time no authorized General Conference of the New Church had been held, owing to causes which were neither foreseen, nor could easily be prevented, (though the Quarterly Meetings of the three London Societies had for some time taken the name of The London Conference,) the *Eighth General Conference* was convened, with the approbation and consent of the several Societies in London, Birmingham, Manchester, and elsewhere. This was held in the New Jerusalem Church, Peter Street, Manchester, on Monday, the 14th of August, 1815=59, and four following days, chiefly for the purpose of taking into consideration the state of the Ministry, and of adopting such regulations as might be thought most likely to promote the welfare and prosperity of the Church at large. Mr. ROBERT HINDMARSH, of Salford, was on this occasion unanimously chosen President, and the Rev. RICHARD

JONES, of Manchester, Secretary. Four Ministers, and sixteen Delegates or Representatives from different Societies, were present, besides many other members of the Church resident in Manchester and its neighbourhood. A variety of letters having been received from Societies and individuals in different parts of the kingdom, and from the island of Jersey, these were laid in order before the Meeting, from the reading of which the members present derived the highest gratification, and could not help admiring the zeal, the affection, and the enlightened views, which dictated them. The information obtained concerning the state of the Church, the forms of worship, the times and places of meeting together, &c., was highly interesting and satisfactory; while the prospect of a more general extension of the Lord's kingdom on the earth, and a perceptible increase of heavenly love and charity among its various members, seemed to open in the minds of all present a new source of gratitude and delight.

The proposed Ordinances for the regulation of the Ministry in the New Church, submitted for consideration to the General Conference by the London Societies, were then read: after which the proposition, recommending a *TRINE*, or *THREEFOLD ORDER*, in the Ministry, having been maturely weighed, and found to be in agreement with the divine institution of the Representative Church, in which there were one High Priest, his sons, and the Levites; and with the example held out by our Lord in the appointment of twelve apostles, and seventy disciples, over whom he himself was the Head; and also with the Writings of Emanuel Swedenborg, in which it is declared, that, in order to the perfection of anything, there must be a Trine (\*); it was Resolved Unanimously,

"(1.) That the office of the Ministry in the New Church be formed into a *Trine* or *Threefold Order*: by which is understood, that there shall be three degrees of Ministers, answering to the three heavens; to the three constituent parts of man, the head, the body, and the feet; and to the three degrees of life in each.

"(2.) That the first or lowest degree of the said Trine consist of such persons as have been, or shall hereafter be, regularly ordained, or inaugurated into the office of the Ministry, and who are or shall be thereby empowered to exercise the *usual functions of the Ministry*, and shall not have the right of ordaining other Ministers.

"(3.) That the second or middle degree of the said Trine consist of such Ministers, as, having been admitted into the first degree, are or shall be further empowered to exercise the office of *Ordaining Ministers*, and of regulating the general affairs of the New Church.

"(4.) And that in the first instance the office of the third or superior degree of the said Trine be held, and the duties thereof exercised, by one of the Ministers of the second degree, who shall be expressly invited by the other Ministers of the first and second degrees, with the concurrence of a General Conference, to act as *Minister Superintendent* over and in behalf of the New Church at large.

The Conference next proceeded to take into consideration the

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(\*) See Exodus, chap. xxviii. and following chapters: Levit. viii. Numb. iii. 6 to 9; chap. viii. 22. 2 Kings xxiii. 4.—Luke vi. 13; chap. x. 1.—Arc. Cœl. n. 10,017. Tr. Chr. Relig. n. 10, 679. Corona, n. 17.

qualifications proper for a Minister of the New Church; and, after giving the subject the attention which its importance demands, and the present infant state of the Church requires, it was Resolved Unanimously,—

“(5.) That no person be considered as eligible to the Ministry of the first degree, unless he be at least twenty-two years of age; have been previously baptized into the faith of the New Church; have received the sacrament of the Lord’s Supper with some one of her Societies; be of exemplary life and character; and have also made an open and full acknowledgment of the divine inspiration of the Sacred Scriptures, and of his cordial reception of the heavenly doctrines of the New Jerusalem, as revealed by the Lord in the Theological Writings of his servant, Emanuel Swedenborg: And further, unless he be recommended by at least one regularly Ordained Minister, and some Society or Societies of the New Church, in which he has exercised his talents as a Leader or Teacher a sufficient length of time to enable them to judge of his public usefulness.

“(6.) That no Minister of the first degree be considered as eligible for admission into the second degree, until he have officiated seven years in the first degree, nor until he have received the full consent of the major part of the Ministers constituting the second degree, whose duty it will be, after examination as to his age, qualifications, and suitableness for the office, to present him to the *Minister Superintendent* for his approbation and concurrence, to be by him consecrated a Minister of the second degree: but if disapproved of by the *Minister Superintendent*, in such case the latter shall have the power of refusing to consecrate him.

“(7.) That after the death or resignation of the first *Minister Superintendent*, the Senior Minister of the second degree shall then, and on every future vacancy, succeed to the office; such Seniority being estimated from the time of his entrance into the second degree.

“(8.) That, in addition to the qualifications already specified, it be strongly recommended to every Minister, and to every candidate for the Ministry, if unacquainted with the learned languages, to acquire a competent knowledge of the Hebrew, Greek, and Latin; of the Hebrew and Greek, for the sake of reading the Word of the Old and New Testament in their original languages; and of the Latin, for the sake of reading the exposition of both in the Writings of Emanuel Swedenborg.”

Another Resolution was also passed, recognizing four persons as Ministers of the second degree, having authority to admit by ordination such candidates for the Ministry, as may be properly qualified and approved of.

The establishment of a *Missionary Ministry* having been long considered by the members of the New Church generally, as a most desirable object, calculated, through the Divine Providence, to disseminate the blessings of the new dispensation both extensively and effectually; after full deliberation, and with a sincere desire to contribute as much as possible towards this great and beneficial end; it was Resolved Unanimously, That it is expedient that a fund be raised to defray the expenses of such Missionary Ministry, which shall consist of approved persons properly qualified to travel through Great Britain, for the purpose of visiting the different Societies already in existence, of forming new Societies, and of proclaiming to the inhabitants of this country at large, the heavenly doctrines of the New Jerusalem. To effect this, small weekly contributions were recommended to all the Societies throughout the kingdom; and the Rev. J. Proud was

requested to undertake the duties of a Missionary as soon as he conveniently could.

The Conference further taking into consideration the great advantages and benefits to society likely to arise from the establishment of *New Jerusalem Sunday Schools*; and being fully convinced, that the insemination of divine truth in the infant mind, in a way accommodated to its tender capacity, before it has imbibed the seeds of religious error, or the first principles of a false and dangerous faith, is of the utmost importance to the future growth and prosperity of the New Church, unanimously came to the following Resolution: That it be earnestly recommended to every Society of the New Church, whenever and wherever practicable, to open *Sunday Schools* for the instruction of youth in reading and writing, and even (if convenient) in the first and most useful rules of arithmetic; in the just obligations they are under to society in a moral and civil point of view; and especially in their religious duties, which may be all comprised in the fear of the Lord, and love one to another.

After some other regulations the Meeting closed, and the next General Conference was appointed to be held in London, on Tuesday, the 16th of July, 1816=60.

From the great benefit which the lower classes of the community have of late years derived from Sunday schools, both in and out of the New Church, it will, no doubt, be acceptable to the reader to see an account of their origin, which was as follows:—About the close of the year 1781, or the beginning of 1782, Mr. Robert Raikes\*, a printer, residing in Gloucester, reflecting on the miserable appearance of many poor children, who crowded the streets in a state of wretchedness and idleness, without the means of instruction or improvement of any description, happily conceived the idea of rendering them useful instead of dangerous members of society, when grown up to years of maturity, by providing for them in their infancy and youth such kind of education as might be suitable to their humble condition in life, and in a way too, which at the same time he little thought would be productive of so much good, as he afterwards found it to be, when his plan was gradually and generally adopted by the charitable and benevolent in every part of the kingdom. The circumstances which led to the institution of Sunday schools, shall be stated in his own words. In a letter to a gentleman, who had applied to him for the particulars of the nature and origin of his plan, he thus writes:—

“Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are principally employed in the pin manufactory, reside, I

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\* Vide p. 107.—ED.



was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! Sir, (said the woman to whom I spoke,) could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from their employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind *an idea of hell rather than any other place*. We have a worthy Clergyman, (said she,) Minister of our parish, who has put some of them to school: but upon the Sabbath they are all given to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into their minds principles, to which they themselves are strangers.' I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood, who kept schools; and I was presently directed to four. To these I applied, and made an agreement with them to receive as many children as I should send on the Sunday, whom they were to instruct in reading and the Church Catechism. For this I engaged to pay them a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the Clergyman before mentioned, and imparted to him my plan. He was so much pleased with the idea, that he engaged to lend his assistance by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens. This, Sir, is the commencement of the plan. A woman, who lives in a lane where I had fixed a school, told me sometime ago, that the place was like a heaven upon Sundays, compared with what it used to be."

It may suffice to state further, that through the medium of the newspaper, printed and published by Mr. Raikes, publicity was given to the plan of establishing Sunday Schools, in Mr. Raikes's own modest and unassuming manner. A gentleman in Lancashire, on seeing it in the papers, wrote immediately to Mr. Raikes on the subject; and the extract, which is here given, is from the letter he received in reply.

"Sunday-schools were speedily established in various parts of Great Britain: they were also introduced in New York in 1814, and Philadelphia in 1815. Indeed, wherever the English language prevails, as well as among nations of a different tongue, Sunday Schools are to be found; and where these exist, the means are given for the extensive promulgation of truth.\*"

It is a remarkable coincidence, that the Society established in Manchester for printing and publishing the whole of the Heavenly Doctrines of the New Jerusalem, commenced about the same period, as that Society dates its first public transactions in 1782. And a similar Society was instituted in London in the year 1783. Thus at the very time when these heavenly doctrines were about to be introduced into the British empire in the language of the people, they having been originally written in Latin, provision was made, by extending the benefits of education to every class of the community, that the poor, as well as the rich, might enjoy all the advantages arising from the new dispensation of mercy and truth, now opening upon the inhabitants of the earth.

A Treatise concerning the *Godhead of Jesus Christ*, translated from the French, having been inserted in the *Arminian Magazine*, at the particular desire of Mr. Wesley, a few months

\* Vide p. 107.—Ed.

before his death, the Printing Society of Manchester, finding it to be in agreement with the doctrines of the New Church on that subject, thought it might be useful to reprint the same in a separate pamphlet, for the purpose of circulating it among the people called Methodists. This was accordingly done under the following title: "*The Sole Divinity of Jesus Christ proved, in a work extracted from the Rev. John Wesley's 'Arminian Magazine,' vol. xv.; by which it appears, that the sentiments of Baron Swedenborg, and Mr. Wesley, were in exact agreement on that important subject.*" In consequence of this proceeding, a violent attack was made on the Printing Society, by one of Mr. Wesley's followers, and inserted in the "*Leeds Mercury*" of Oct. 7, 1815; of which the following is a copy:

"BARON SWEDENBORG.

"*To the Publishers of a Pamphlet lately printed, entitled, 'The Sole Divinity of Jesus Christ proved, in a Work extracted from the Rev. John Wesley's Arminian Magazine, vol. xv.; by which it appears, that the Sentiments of Baron Swedenborg, and Mr. Wesley, were in exact Agreement on that important Subject.'*"

"Gentlemen,

"The theological sentiments of the late Rev. John Wesley were so far from being '*in exact agreement*' with those of the late truly enthusiastic Baron Swedenborg, that they were altogether as different from them as sound divinity is from nonsense; and they were every way as superior to them as truth is to the whims and imaginations of a distracted fanatic. Hence I infer, that by uniting the name of the celebrated WESLEY with BARON SWEDENBORG, you will ultimately ruin the cause which you intended to support, and will induce the sensible part of your readers strongly to suspect, that you are far from being the '*Society of Gentlemen*' you have given yourselves out to be.

"Yours, &c.

"A WESLEYAN FOLLOWER."

"*Skipton, Oct. 5, 1815.*"

To this wild philippic the following temperate and most satisfactory answer appears in the same paper for Nov. 4, 1815.

"BARON SWEDENBORG.

"An advertisement having appeared in the *Leeds Mercury*, of the 7th Oct., addressed to the publishers of a pamphlet, entitled, '*The Sole Divinity of Jesus Christ proved, in a Work extracted from the Rev. John Wesley's Arminian Magazine, vol. xv.; by which it appears, that the Sentiments of Baron Swedenborg and Mr. Wesley are in exact Agreement on THAT important Subject;*' and it being therein stated by the writer, who styles himself *A Wesleyan Follower*, that the theological sentiments of the late Mr. Wesley were far from being '*in exact agreement*' with those of Baron Swedenborg, although, from a comparison of the extracts taken from the said Magazine with the doctrines maintained by the Baron, it would be difficult for any one to point out their disagreement; the publishers of the pamphlet in question beg leave to communicate to the public at large, through the same channel as that which conveyed to them a charge of disingenuity and unfair conduct, the reasons which induced them to hope, that Mr. Wesley, previous to his death, had acknowledged *the Sole Divinity of our blessed Lord*, and that he was desirous of recommending to his followers a doctrine, which is plainly taught in the Sacred Scriptures, and which constitutes the very life and soul of the true Christian religion.

"A short time before the decease of the late Mr. William Illingworth, of Keighley, who for many years had been a class-leader and steward among the people called Methodists, but who afterwards embraced, and died in the full acknowledgment of, the heavenly doctrines of the New Jerusalem, it was his earnest desire, that the members of the society to which he formerly belonged, and for whom he always expressed the most sincere affection, should be undeceived with respect to the character and doctrines of the late Baron Swedenborg, against whom the voice of prejudice, misrepresentation, and calumny, had been so unjustly raised, and so industriously kept alive. He had read,

in the *Arminian Magazine*, a Treatise concerning the *Godhead of Jesus Christ*, translated from the French; and it appeared to him, that the sentiments there inculcated were so much in agreement with the doctrines taught by Baron Swedenborg, but above all, so perfectly consistent with the Holy Word of the Lord, that he was anxious to see both the one and the other published in a small and cheap form, for the benefit of the people among whom he had received his first impressions of religion. For this end he applied to the 'Society of Gentlemen,' in Manchester, who have long felt it their duty to print, and circulate in the world, the heavenly doctrines of the New Jerusalem; and, after stating to them the probable benefits likely to accrue to society at large from the publication of the French Treatise, as given in the *Arminian Magazine*, he requested, almost with his dying breath, that this small pamphlet, containing the most undeniable proofs of the Supreme Divinity of Jesus Christ, both from Baron Swedenborg and from Mr. Wesley's Magazine, might be immediately put into general circulation.

"In consequence of this strong recommendation, the 'Society of Gentlemen,' engaged in the publication of Baron Swedenborg's Works, procured that volume of Mr. Wesley's *Arminian Magazine*, which contains the French Treatise alluded to. And it was not without considerable surprise, as knowing that Mr. Wesley's former sentiments on the Divinity of Jesus Christ were by no means in agreement with the French author, that they found the work introduced to the reader's attention by the following remarkable notice, given by the Editors of the *Arminian Magazine*: '*It was the PARTICULAR DESIRE of Mr. Wesley, a few months before his death, that this Treatise should be inserted in the Arminian Magazine.*'

"What now are the public to understand by this distinct and emphatic notification? And what could be the design of the Editors of the Magazine in giving it, as a preparative to the reader's entering upon the subject? What, but to assure him, that the sentiments of the French author on the Supreme Divinity of Jesus Christ, and the sentiments of Mr. Wesley on the same subject, were in perfect agreement with each other? But the sentiments of the French author are evidently the same as those of Baron Swedenborg. It follows, therefore, incontestibly, if we give credit to the representations of the Editors of the *Arminian Magazine*, of the truth of which there can be no doubt, that the doctrine maintained by Baron Swedenborg, and the doctrine recommended, and of course believed, by Mr. Wesley in his last hours, are '*in exact agreement*, on this important subject' of our Lord's Divinity. And let it be remembered, that it was on *this point*, and *this alone*, that the similarity or agreement of sentiment between Baron Swedenborg and Mr. Wesley was announced in the title-page of the pamphlet complained of.

"Why then has the gentleman, who subscribes himself a *Wesleyan Follower*, been so unkind, so uncivil, in his animadversions on the conduct of men, who have no other aim, no other object in view, by the publication of Baron Swedenborg's Writings, than to promote the knowledge, the love, and the worship, of the One true God, Jesus Christ; and, as the certain consequence of this, the final happiness of their fellow-creatures? We will not, we dare not, retort upon an adversary the terms of reproach, with which he thinks proper to assail so venerable a character, as that of Baron Swedenborg. We only lament, that men, professors of the meek religion of Jesus, are still to be found, who do not think it beneath them to run down the aged, the pious, and the wise, with the illiberal cry of '*enthusiast*,' '*distracted fanatic*,' &c. &c., as though they had forgotten, that similar aspersions, with similar impotence of effect, were applied by the Jews of old, even to the Saviour of the world himself. For while 'many said, He hath a devil, and is mad; why hear ye him? others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?' John x. 20, 21.

"The readers of the *Leeds Mercury*, and the public in general, will therefore, we trust, exculpate us from the charge of misrepresenting the last best sentiments of Mr. Wesley, when they consider that it was his '*particular desire*' to circulate among his people that same doctrine of the Supreme Divinity of Jesus Christ, which the Writings of Baron Swedenborg, from first to last, are so uniform in maintaining. And if in this respect we have been inadvertently led into any error, we appeal for justification to the Editors of the *Arminian Magazine* themselves, who by their preliminary declaration had given us distinctly to understand, that Mr. Wesley *approved* of the sentiments contained in the French Treatise.

"A SOCIETY OF GENTLEMEN."

"Manchester, October 23, 1815."

Whatever may have been Mr. Wesley's real sentiments on the person and character of the Lord Jesus Christ, a short time

previous to his death, this is certain, from the whole tenour of his writings, doctrines, and discourses, as published by himself, that, during the long course of his public Ministry, he regarded him not as the Sole or Supreme God, to whom all adoration is due, but as a Being of inferior order, for whose sake the Great Object of worship ought to be addressed. In one of his discourses, delivered in the City Road Chapel, London, on the subject of prayer to Jesus Christ, I heard him express himself in nearly the following terms: "During my experience (said he) for more than forty years, I have uniformly observed, that when a sinner is first convinced of the error of his ways, and begins with a penitent heart to seek the salvation of his soul, he directs his prayer and supplication *immediately* to Jesus Christ; and after a time, when he has been better instructed in the true doctrines of Christianity, he makes his *direct approach* to the Father himself. But (continued he) I make this further observation, That they who pray to Jesus Christ are *but shallow in religion* (his very words). I advise, therefore, that you come along with me to God the Father, leaving Jesus Christ behind: for this is the very essence of Christianity, and the point to which it leads, as the perfection of all worship."

I own I was much surprised to hear such language from the lips of one, who was reputed by many to be a strenuous advocate for the Divinity of Jesus Christ, in opposition to the doctrines of Arianism and Socinianism. And yet it would be difficult to point out the difference between the advice given by Mr. Wesley, and that which might be expected from the professor of Unitarianism. For if it be a proof of "shallowness in religion" to pray to the Saviour himself, and of the "perfection of all worship" to address the Father alone, then the Unitarians, including both Arians and Socinians, are still in the truth, notwithstanding the outcry that has been raised against them by the Trinitarians of all ages. But the fact is, as truly stated by Emanuel Swedenborg, in his *True Christian Religion*, n. 380, "That every faith, which departs from the one only true faith, and teaches men to climb up some other way, than by him who is the Door of the sheepfold, is no better than that of 'a thief and a robber,' John x. 1, 9. Such spurious, illegitimate, and adulterous faith can only abide with those who regard the Lord, not as God, but only as a Man. This (continues he) is evident from the two wicked heresies of Arius and Socinus, which were anathematized in the Christian Church, and excommunicated from it, in consequence of denying the Divinity of the Lord, and climbing up some other way. But (he adds) I am afraid that those abominations still lie concealed in the hearts of the generality of Church-members." The reader will do well to consult the whole passage, and then form his own opinion of the Antichristian sentiments here condemned.

If it be indeed true, as Mr. Wesley states, that converts to religion do at first very generally address their prayers to the Saviour himself, and not to either of the other supposed Persons in the Godhead, it may be considered as a proof, that their minds are at that time more open to heavenly influences, than afterwards, when they begin to think and reason from the false doctrines, which are continually instilled into them from the pulpit. A sense of their own unworthiness, and of the guilt they have contracted from a life of evil, joined to the desire of shunning for the future those sins which they are conscious of having committed, may no doubt form within them the groundwork and beginning of true religion. This state of mind in the new converts immediately begets a degree of conjunction with the Saviour himself as the true God of heaven, by whom the spirit of humility, and the desire of repentance, have been inspired; in consequence of which they are providentially led to think of, and pray to, Him alone, who has been standing at the door of their hearts, and knocking for admission, and who now presents himself before them as their adorable Redeemer and Deliverer, the sole Fountain and Giver of eternal life. Thus from the very circumstance, regarded by Mr. Wesley as a proof of shallowness in religion, in mistaking the true Object of worship, namely, that of converted sinners at first addressing their prayers to Jesus Christ alone, instead of the Father, may be justly inferred the more safe conclusion, that they have then found the Object of their first love, from which they should never afterwards depart, and that they are fully justified in exclaiming with Thomas in the Gospel, "*My Lord, and my God!*" John xx. 28.

But let us view the subject a little closer, and put Mr. Wesley's doctrine into another form. When the Saviour of the world says, "*Come unto me, all ye that labour, and are heavy-laden, and I will give you rest,*" Matt. xi. 28; the Reverend John Wesley, Master of Arts, and late Fellow of Lincoln College, Oxford, says "No; come along with me to God the Father, and leave Jesus Christ to preach to those who are only '*shallow in religion.*'" When again the Saviour says, "*Abide in me, and I in you; for without me ye can do nothing: if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you,*" John xv. 4, 5, 7; the Reverend John Wesley, Master of Arts, and late Fellow of Lincoln College, Oxford, says, "Oh, no; we can do better than abide in Jesus Christ; we can go beyond him to a superior Being, the Fountain of all power, and the Source of all protection." And lastly, when the Divine Saviour Jesus Christ assures us, that "he that seeth him seeth the Father," John xiv. 9; that "all things that the Father hath, are his," John xvi. 15; nay, that "he and the Father are One," John x. 30; and consequently

that from him, when glorified, proceeds "the Holy Spirit, the Spirit of truth, and the Comforter of his people," John xiv. 16 to 18, 26; chap. xv. 26; chap. xvi. 7, 13 to 15; the same Reverend John Wesley is virtually heard to say, "How can that be? Is not the Father greater than the Son? And is it not the privilege of believers to go *immediately* to their God and Father, who is at the same time the God and Father of Jesus Christ? How then can the Christian's worship be complete, or how can the perfection of religion be realized, in any other way, than by the direct worship of the Father, that thus God (not Jesus Christ) may be all in all?"

Such is the kind of language, which must spring from the heart of all those, who either divide the Godhead into Three Persons, or else deny the supreme and exclusive Divinity of the Saviour. They must eventually, if they persevere in their errors, extracting from the Scriptures certain expressions, ill understood, which seem to countenance their respective hypotheses, and overlooking others which are a key to the rest, of necessity look up to some other Being for final happiness, than to Him, who expressly invites men to "come unto him," Matt. xi. 28; John vii. 37; and who adds, that every true worshiper actually "doth come unto him," John vi. 45; who likewise solemnly declares, that he possesses "all power in heaven and in earth," Matt. xxviii. 18; that he is the "Fountain Head and Giver of eternal life," John v. 26, 40; chap. vi. 35; chap. x. 28; chap. xi. 25; chap. xiv. 6; that he is "Alpha and Omega, the Beginning and the End, the First and the Last, Who Is, Who Was, and Who Is To Come, the Almighty," Rev. i. 8, 11, 17; chap. xxii. 13.

After all that has been said, it is fervently hoped, that Mr. Wesley in his latter days had seen reason to change his opinions concerning the person and character of the Lord; and that, having well considered the contents of the French Treatise, which had providentially fallen into his hands, he found himself impressed with the conviction, that the doctrines heretofore taught by him, and generally received by his people, were not such as he could wish to recommend with his dying breath, because not in agreement with the divine testimony of the Holy Word. It is therefore possible, and by no means improbable, that the sincerity of his heart, and an earnest desire to know the truth, especially on such an all-important subject as that of the Sole and Exclusive Divinity of the Lord Jesus Christ, may have laid the foundation of a more enlightened understanding, and a more sound judgment in spiritual things. Under these circumstances, let us charitably hope, that Mr. Wesley did really and truly, towards the close of his life, acknowledge this fundamental doctrine of the true Christian Church; and that, being anxious to communicate to the people with whom he was con-

nected, his full conviction of its agreement with the genuine sense of Divine Revelation, he made it his particular request to the Editors of the *Arminian Magazine*, that they would insert in their monthly publication an exact copy of the French Treatise, which had yielded so much satisfaction to his own mind, and which might perhaps be equally well received by many of the professors of Methodism. He is, however, now gone to his final account; and, as before observed, it is to be hoped, that his last best thoughts and affections have been the means of introducing him into the society of those angels and blessed spirits, who continually surround the throne of heaven, and with a loud voice proclaim their adorable God and Saviour, saying, "Worthy is the Lamb *that was slain* (heretofore denied in the Church,) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v. 12. May those, who describe themselves as "his followers," imitate the bright example of their leader; and then with him they will be prepared to join the happy, glorious throng above, and from the fulness of their hearts to say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever," Rev. v. 13; that is, unto the Divinity and the Divine Humanity united in the One Glorified Person of the Lord God and Saviour Jesus Christ.

It was before stated, that the establishment of a Missionary Ministry had long been regarded by the members of the New Church generally, as a most desirable object; and that the Conference held at Manchester, in the year 1815, passed various Resolutions expressive of its sense of the great importance of such an institution, which, under the divine blessing, cannot fail to be productive of much good. By sending out properly qualified Ministers to different parts of the kingdom, especially to those populous towns and villages, where as yet the doctrines are in a great measure unknown, and by repeating those visits as frequently as possible, and at the same time distributing catalogues and small introductory tracts at the conclusion of each discourse, no doubt can be entertained but the seeds of divine truth, thus scattered upon every kind of ground, will in many cases meet with a due reception, and in process of time bring forth fruit, "some an hundred-fold, some sixty-fold, and some thirty-fold." For although the country in which we live, may bear the name of Christian, and be actually in the possession of a Divine Revelation, yet how little of the true spirit of that Revelation is still known! How ignorant are the inhabitants in general of the TRUE GOD, his nature, attributes, and person! And how essential is it, that the mists of spiritual darkness, which have so long interrupted the beams of heavenly light proceeding from the Sun of Righteousness, should be dispersed,

in order that the glorious truths of the new dispensation may be seen and acknowledged, and that the kingdom of peace and love may be universally established in heart and in life! The New Church must not be confined to a corner of our land; the talents of her Ministers must not be buried in the earth; and her lamp must not be suffered to burn under a bushel or a bed: but a holy zeal, united with wisdom and sound judgment, ought henceforth to actuate both Ministers and people, societies and individuals, while each one, casting his mite into the treasury of the temple, using the means providentially put into his power, earnestly endeavours to promote the true spiritual welfare of his neighbour, and thus to prepare him for a joyful entrance into "that holy city, the New Jerusalem, now descending from God out of heaven."

In consequence of these considerations, and the Resolutions passed by Conference, the two adjoining Societies of Manchester and Salford associated together, for the purpose of giving effect to the measures which had been thus recommended. And in the month of October of the same year they issued a circular, to which were annexed Resolutions detailing the plan which they were about to adopt for themselves, of collecting weekly, monthly, and quarterly subscriptions. These Resolutions and Circular were as follows:—

*"Missionary Ministry, for the propagating the Heavenly Doctrines of the New Jerusalem through the United Kingdom.*

"It having been recommended by a late General Conference of the Ministers and other members of the New Church, to the different Societies in the kingdom, to establish a Missionary Ministry, for the purpose of spreading through the country at large the knowledge of the heavenly doctrines of the New Jerusalem, and to raise a fund, by small weekly contributions, for the support of the same; the Society belonging to the Church in Peter Street, Manchester, and that belonging to the Temple in Bolton Street, Salford, met together this day in the first-mentioned place, to take into serious consideration the said recommendation of the General Conference (Mr. Robert Hindmarsh in the chair); when it was Resolved Unanimously,—

"1. That it is the opinion of this Meeting, that the establishment of such a Missionary Ministry, to consist of persons properly qualified to preach and propagate the heavenly doctrines of the New Jerusalem, is an object that merits the support of every member of the New Church.

"2. That contributions of *One Penny* per week, or more, be solicited not only from the members of each Society, according to their several abilities, (and without detriment to their other subscriptions in support of their respective places of worship,) but also from such other persons as may be thought friendly to the object in view, and desirous of aiding the proposed fund, either by weekly or other occasional donations.

"3. That for this purpose each of the Societies now present take the earliest opportunity of appointing from among themselves twelve persons to be Collectors of the said contributions; that such twelve persons, when appointed, arrange their respective Societies into twelve portions and classes, according to local or other circumstances; and that they regularly collect the weekly, monthly, or quarterly contributions, and pay the same at the end of each quarter into the hands of a Treasurer to be appointed by themselves, who shall then pay the whole quarterly amount into the hands of Mr. William Lockett, Deansgate, Manchester, the Treasurer appointed by the General Conference.

"4. That a General Committee, consisting of seven persons, not Ministers, (any three of whom shall be competent to act,) be now appointed, who shall have the management and application of the fund to be raised as above, until the next General Conference, which will be held in London, on the 16th of July, 1816=60.



" 5. That the said General Committee consist of the following persons, viz:—

" Mr. JOSEPH LOCKETT,	Mr. R. P. LIVINGSTON,
Mr. RICHARD BAXTER,	Mr. WILLIAM LIVESLEY,
Mr. JOHN BARGE,	and
Mr. FRANCIS DAVIS,	Mr. JOHN PRINCE.

" 6. That these Resolutions be printed, and sent to the different Societies in the United Kingdom, accompanied with a recommendation to adopt similar Resolutions, if approved of by them.

" ROBERT HINDMARSH, *Chairman.*"

" *Manchester, Oct. 18, 1815=59.*"

" CIRCULAR.

" The Members of the New Church in Manchester and Salford, conceiving it their duty to promote, according to their power, the measure proposed and recommended by the last General Conference, viz., the establishment of a *Missionary Ministry*, for the purpose of proclaiming to the inhabitants of this kingdom the everlasting gospel of the sole and exclusive Divinity of our Lord and Saviour JESUS CHRIST, and the necessity of living in obedience to his commandments, have this day united together to give effect to the said recommendation, which has not failed to excite among them an interest dear to their hearts. On giving the subject a deliberate and full consideration, it has appeared to them, that, were the different societies in the kingdom generally to unite in the same cause, and to promote among themselves *small weekly, monthly, or quarterly donations*, a fund might soon be raised, sufficient to enable at first one Minister to go forth, as a Missionary or Ambassador in the name of his DIVINE MASTER, and in process of time, as the fund increased, two, three, or more Ministers, who might all be most usefully employed in different parts of the same new vineyard.

" It is with a view to this end, and to the future prosperity of the New Church at large, that the two Societies of Manchester and Salford have met together as above stated, and entered into such Resolutions as they conceived most proper to be adopted on the occasion. These Resolutions they are also desirous of communicating to their brethren of the New Church, wherever situated: and though they wish not to dictate to others any particular course of proceeding, they yet humbly hope they may express their conviction, that the measures, which are likely to prove effectual in one place, will be found equally beneficial in another.

" So far, therefore, as the annexed Resolutions may appear calculated to promote the real interest and welfare of the New Jerusalem, they are earnestly recommended to the different Societies, to be either adopted or modified by them, according to their own judgment, and the circumstances in which they may find themselves placed. And while all are thus actively engaged in co-operating with the divine mercy and providence, each one to the best of his ability, and with a sincere desire to do good for the sake of good, and to spread truth for the sake of truth, who can doubt, that the SAVIOUR of the world will be a second time 'born in the city of David,' in the hearts of his people; and that 'a multitude of the heavenly host' will again shout, 'Glory to God in the highest, and on earth peace, goodwill towards men!' Luke ii. 11, 13, 14.

" Signed in behalf, and at the request, of the two Societies of Manchester and Salford,  
" ROBERT HINDMARSH."

" *Manchester, Oct. 18, 1815=59.*"

No sooner were these proceedings made generally known throughout the country, than letters were immediately received by the Treasurer from numerous Societies and individuals, all expressive (with scarce any exception) of the highest satisfaction on the adoption of a measure so long and so ardently wished for, and promising to support the same in the way proposed, according to the utmost of their ability. Such indeed was the spirit manifested on the occasion, that several of the friends made no hesitation in putting down their names for considerable sums of money, in the way of a loan or advance on the credit of the future subscriptions, which they clearly perceived would be amply sufficient to defray all the charges likely to attend the first Missionary efforts of the Church.

The Committee being thus encouraged, and desirous of bringing into immediate action the talents and zeal of that venerable and worthy Minister, the Rev. Joseph Proud, who had already offered his services in the Missionary department, lost no time, therefore, in communicating to him the hope which had been raised in the minds of the people, and the anxiety with which he was expected by all the country Societies.

The war arising out of the French Revolution, in which most, if not all, of the nations of Europe had for so many years been engaged, having lately been brought to a successful termination, it appears, that the Emperor of Russia conceived the design of uniting all the great Powers in a solemn League, called the *Holy Alliance*, whereby they should bind themselves to act upon true Christian principles, in order to prevent in future those destructive wars, which had so often desolated the face of the earth, and to maintain for ever that peace, which the success of the Allied Armies had providentially established. To this League the Emperor of Austria, the King of Prussia, and the Emperor of Russia, became active parties, as before observed in this History, p. 227, &c.; and having published a copy of such Treaty, which seemed to promise the realization of blessings never before enjoyed by the Christian world at large, an intense interest was excited, on the occasion, among all nations. Not only did the aspect of political affairs assume an entirely novel character, but the sudden and unexpected avowal of religious principles never yet acted upon by the Christian Powers, gave the most flattering promise, that a new Era was about to commence, in which the old Ecclesiastical dogmas would speedily shrink into insignificance, while the doctrines of the New and True Christian Church, explicitly recommended by the three Sovereigns above named, in their solemn Treaty, called the *Holy League*, would hereafter be regarded as the only authorized rule of faith and practice, particularly in regard to the supreme Divinity of the Lord, and a life according to his commandments. Under this impression, it was considered a duty incumbent on the members of the New Jerusalem Church, who warmly participated in all the sentiments thus announced to the world, to congratulate the Authors of the new Treaty on their extraordinary and unexpected Act of Royalty. I was accordingly solicited by some of the most respectable members of the Society, of which I was then the Minister, to address a Letter to each of the three distinguished Sovereigns, whose names had given sanction to the said Treaty, humbly expressing the high satisfaction which the step taken by their Majesties had given to the professors of the True Christian Religion in this country.

An opportunity offering itself, by the captain of a vessel about to sail from Hull to Hamburgh, St. Petersburg, and other

parts of the Continent, of putting this design into execution, I was emboldened to write a Letter to each of the Crowned Heads above-mentioned, on the part they had jointly and respectively taken in the late memorable transactions, which settled the peace of Europe, and seemed to promise a lasting state of prosperity and happiness. These Letters, accompanied with my "*Remarks on the Holy League*," and two or three other books containing the heavenly Doctrines of the New Jerusalem, I have reason to believe, were punctually delivered into the hands of the Royal Personages, to whom they were addressed. Copies of the three Letters now follow, together with the Answer with which I was honoured by one of them, namely, by the King of Prussia, signed with his own hand.

## LETTER I.

*To His Majesty the Emperor of Austria.*

May it please your Imperial Majesty,

Permit me, as Minister of the New Jerusalem Temple in Salford, Manchester, to present to Your Majesty a small pamphlet, entitled, *Remarks on the Holy League, lately entered into by Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia; wherein they openly proclaim and recommend to their own Subjects, and to the Christian World at large, the Two Essential and Distinguishing Articles of the New Church, called the New Jerusalem.*

The brilliant example of true Christian virtue and wisdom, which Your Majesty, in conjunction with your August Allies the Sovereigns of Russia and Prussia, holds up to the view of all nations, in the Treaty above alluded to, is alone sufficient to immortalize Your Majesty's name, and to render it dear to those who have hearts and understandings capable of estimating the importance of Your Majesty's views

Sharing in the public joy so extensively diffused by the spirit and tenour of the new Imperial and Royal Covenant, but incapable of giving full expression to those sentiments of admiration, with which it has impressed my mind, I can only intreat Your Majesty's goodness to pardon this presumptive intrusion, and to consider me among the number of,

May it please Your Imperial Majesty,

Your Majesty's

Most obedient, humble, and devoted Servant,

Salford, Manchester, May 20, 1816.

ROBERT HINDMARSH.

## LETTER II.

*To His Majesty the King of Prussia.*

May it please Your Majesty,

As Minister of the New Jerusalem Temple in Salford, Manchester, permit me to express to Your Majesty the high opinion, which the members of this Church entertain of Your Majesty's unwearied attention to the interests of true religion, not in Prussia only, but in all the branches of the great Christian family of Europe. This paternal regard, in the first place, for the spiritual welfare of Your Majesty's own subjects, discloses itself in that memorable Invitation, by Royal Authority, issued at Berlin on the 17th of September, 1814, wherein the various Ministers of religion are requested to offer Proposals for a Reform in Public Worship; and in the next place, for the general happiness and peace of mankind, is most strikingly exemplified in the Treaty of Alliance entered into at Paris on the 26th of September, 1815, by Your Majesty, in concert with their Majesties the Emperors of Austria and Russia.

From a full conviction, therefore, that some great work of Divine Mercy towards the inhabitants of the earth, is already begun in our day, and that the Sovereign Disposer of all events has committed into the hands of the Three Illustrious Princes above-named, as a most sacred and solemn charge, the execution of the high purposes of his will, for the general amelioration of the state of Christian society, I have presumed to offer to Your Majesty's deliberate and serious consideration, a few cursory thoughts on this most important subject, under the title of *Remarks on the Holy League, lately entered into by Their Majesties the Emperor of Austria, the King of Prussia, and the Em-*

*peror of Russia ; wherein they openly proclaim and recommend to their own Subjects, and to the Christian World at large, the Two Essential and Distinguishing Articles of the New Church, called the New Jerusalem.*

That the blessing of Heaven may accompany all Your Majesty's exertions in the cause of virtue and true religion ; and that the crown of peace in this life, and of a glorious immortality in the next, may be the happy portion of Your Majesty, is the sincere and earnest prayer of,

May it please Your Majesty,  
Your Majesty's

Most obedient, humble, and devoted Servant,

Salford, Manchester, May 20, 1816.

ROBERT HINDMARSH.

### LETTER III.

*To His Majesty the Emperor of Russia.*

May it please your Imperial Majesty,

The Members of the New Jerusalem Church in Salford, Manchester, of whom by the Divine Providence I am appointed the Minister, having seen a copy of the Holy Treaty lately entered into by Your Majesty, by the Emperor of Austria, and by the King of Prussia ; and having well considered the spirit that must have dictated its most important contents, as well as the wisdom that framed it, and the great end to which it leads, namely, the welfare and happiness of the many millions of human beings, who make a profession of the Christian name ; have requested me to lay before Your Majesty the few imperfect *Remarks*, accompanying this Letter, which have been suggested on reading the said Document, and which have been published in this kingdom, for the sole purpose of giving additional effect to the enlightened views and benevolent disposition of Your Majesty and Your Majesty's Illustrious Allies.

I do therefore must humbly solicit Your Majesty's permission to present the same to Your Majesty, as a token of the high sense I entertain of the many virtues, which so eminently distinguish and adorn Your Majesty's public as well as private life.

In the midst of such a profusion of plaudits and acclamations, as must incessantly reach Your Majesty's ear, from those of every nation who best know how to appreciate the part Your Majesty has taken in all the late glorious transactions, but especially in that which is so justly denominated the Holy Treaty of Alliance, it is too much to expect, that my feeble voice can be heard. Yet, participating as I do in the general impulse, which Your Imperial Majesty, in concert with two other Illustrious Sovereigns, has communicated to the Christian world at large, I cannot refrain from claiming the high privilege of indulging in those sentiments of admiration and esteem, which Your Majesty's exalted character has awakened in the breast of,

May it please Your Imperial Majesty,  
Your Majesty's

Most obedient, humble, and devoted Servant,

Salford, Manchester, May 20, 1816.

ROBERT HINDMARSH.

To these Letters I received only one Answer, and that was the following from His Majesty the King of Prussia, dated Carlsbad, Aug. 14, 1816, and signed with His Majesty's own hand. The Letter came through the General Post-office, and having the Royal Seal of Prussia on the envelope, excited no little surprise among the gentleman connected with that department in Manchester.

*Answer of His Majesty the King of Prussia to Mr. Hindmarsh.*

I have received, with your letter of the 20th of May last, the work published by you on the Holy Alliance, and herewith send you my thanks for the transmission of it, at the same time that I acknowledge the justice of the sentiments you have expressed.

Carlsbad, Aug. 14, 1816.

FREDERICK WILLIAM.

To the Reverend Mr. Hindmarsh, Salford, Manchester.

As no Answer was returned by the other two Sovereigns, to whom I had written, I can only say, that it is probable my feeble efforts to make known the truth to such high and dis-

tinguished Personages were altogether unavailing, and perhaps deemed unworthy of notice. There is reason, however, to believe that the doctrines of the New Church are well known in Prussia, and favourably received by many of the inhabitants of that country. For an English soldier, after his return from the Continent to his home at Manchester, informed me, that when he and some others were quartered upon a farm-house there, the farmer, understanding that he came from Manchester, inquired of him if he knew such a person as me, saying, that I lived at Manchester, and that my name was well known in his neighbourhood as an advocate of Swedenborg's Writings. To this question he replied, that he did not know me: for it appears, that he had quitted his native place to join the army, before I had taken up my residence in that town. But on his return home he was surprised to find me there, agreeably to the information he had received in Prussia. By what means the natives of that part of the Continent had obtained their knowledge, either of the Writings of Swedenborg, or of the persons who embraced them in England, is not known with certainty. But it is possible, if not probable, that the correspondence opened with the Clergy appointed by the King of Prussia to revise and amend the Liturgy of their Church, as before described, may have been published in that country, for the purpose of collecting the sentiments of such of the Ministers and others as might feel themselves interested in the proposed improvement of their public worship. It is, however, of little consequence in what manner, or by whose agency, the new doctrines are spread in the world: it is sufficient if they find their way to the hearts of all true recipients; and then, whether they be princes or peasants, clergymen or laymen, high or low, rich or poor, each one will be enabled to perform the duties of that station to which the Divine Providence has seen good to appoint him.

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## CHAP. XII.

ACCORDING to appointment, the *Ninth General Conference* was held in the New Jerusalem Chapel, Friars Street, London, on Tuesday the 16th, and continued till Thursday the 18th of July, 1816=60; when the Rev. MANOAH SIBLY, of London, was unanimously elected President, and Mr. SAMUEL NOBLE, of London, Secretary. Four Ministers, and nine Delegates or Representatives from different Societies, besides many other

members of the Church in London and its neighbourhood, were present on the occasion.

Various letters were read, giving an account of the number of individuals composing the respective Societies in different parts of the kingdom, the manner of conducting their meetings, both for worship and reading, together with such information as was deemed interesting to the Church at large. Reports were also made of the formation of new Societies, and of the increased number of readers since the last Conference.

In a letter from the Rev. J. Hargrove, of Baltimore, in America, to the Rev. M. Sibly, the former states his approbation of the plan for arranging the Ministry, as agreed upon at the last Conference, and communicates the intelligence of the welfare and gradual increase of the Society to which he belongs. An advertisement in *The Columbian* New York paper of January 27, 1816, was also read, announcing the formation of a New Church Society in that city, and their wish to correspond with other Societies and individuals, both in Europe and America.

In consequence of a recommendation and request, on the part of the Conference at their last annual meeting, that the Rev. J. Proud would undertake the duties of a Missionary Minister as soon as convenient, that gentleman reported, that he had performed two journeys, in conformity with his appointment; that he had visited Derby, Manchester, Radcliffe, Worsley, Heywood, Bolton, Huddersfield, Cooper's Bridge, Middleton, Holcomb Brook, Haslingden, Accrington, Bury, and Keighley; and that in all these places his labours were received with gratitude and affection by the members of the Church, and with evident satisfaction by the numerous strangers who flocked to hear him. The reading of this Report occasioned the most lively feelings of delight in all present, and it was Resolved unanimously,—

“That the great success, which has attended this first effort to promote the growth of the New Church by the establishment of a Missionary Ministry, is regarded by this Conference as affording the most urgent stimulus to perseverance in that measure. They therefore deem it their duty most earnestly to recommend to all the Societies which have contributed to the formation of a fund for this purpose, a continuance of their exertions, and to press upon the attention of those who may not yet have joined their aid in support of this great undertaking, the consideration of the important use which they will thus strengthen and promote. For it must be obvious, that the uses, which are found to result from the partial institution of Missionary exertions, must be greatly increased, and may be carried to even an incalculable extent, if those exertions can be rendered permanent, and kept in constant activity; and this might easily be effected, if subscriptions to the fund, though small in individual amount, could be made universal.”

Some other resolutions and regulations for the support of the Missionary Institution were passed; after which the Conference proceeded to take into consideration the necessity of keeping and preserving with care, Registers of all persons baptized in the New Church; on which subject the following Resolution was adopted,—

"It having sometimes been found, that persons favourably disposed towards the principles of the New Church are yet fearful of having their children baptized therein, partly from the apprehension that the Register might not be carefully preserved, and partly from the unfounded notion that such Register would not be admitted, according to the law of the land, as sufficient evidence of the age of the child so baptized, whereby his temporal welfare might be injured, it was Resolved unanimously, That it be strongly recommended to the Minister or Leader of every Society of the New Church, to keep with regularity, and preserve with care, a Register of all persons baptized, distinguishing between adults and infants, and mentioning the date of the baptism, and, in the case of infants, the time of their birth, with the name, place of abode, and occupation, of the parents: and also to endeavour to remove the misapprehension, which is found to exist in the minds of some persons in regard to the legality of such Register, by informing them, that it is admitted in the Courts of Law to be equally valid, as evidence for determining legal questions, as Registry in the Established Church of England."

The business which presented itself for consideration having been concluded, and the Conference having been led to give its most earnest attention to the means of affording stability and extension to the plan for propagating the doctrines and life of the New Church, by the institution of a Missionary Ministry, it was further Resolved unanimously,

"That while the Conference feel it incumbent on them to urge their brethren to assist in extending the knowledge of the means of salvation, as unfolded in the doctrines of the New Jerusalem, by supporting the Missionary fund, they at the same time feel it their duty to remind them, that the Church within us requires as much care to build it up and extend it, as the Church without us, and that the only way effectually to accomplish the latter object is, to conjoin it with an earnest endeavour to advance the former, by losing no time in elevating the truths which we have received in the memory into the life, and by convincing our less enlightened brother of the inestimable value of the principles which we would press upon his attention, by suffering them to operate, with all their purifying efficacy, upon ourselves. A desire to bring our neighbour to the same opinion, in regard to religious matters, with ourselves, may have place in connection with selfish and worldly loves; but we should never forget, that a zeal thus founded, though it may be of avail as it regards others and the world, will be of no avail as it regards ourselves and heaven: but, on the other hand, if we are zealous against evils and falses, and desirous to remove them, not only in others, but also in ourselves, and are thus careful to cast the beam out of our own eye that we may see clearly to cast the mote out of our brother's eye, our zeal in this case will promote our own happiness, while it communicates the principles of happiness to others; till at length we shall find all motives connected with the proprium lose their influence over us, and shall come continually more and more into that spiritual and celestial love of uses and of doing uses, into which there is infused, through heaven from the Lord, an inexpressible blessedness and delight, with which no pleasure of a selfish and worldly nature, however prized by the merely natural man, can be compared. Thus will the New Jerusalem descend from heaven indeed, and the tabernacle of God find a real abiding place with men."

The Meeting being thus closed, the next General Conference was appointed to be held in Full Street, Derby, on the second Tuesday in August, 1817=61.

A letter from an English gentleman settled in Holland, addressed to the President of the Conference, did not come to hand till the Conference was ended. It was, however, received in time to be read at a public meeting, before the brethren from the country had left town. Being very interesting, as coming from a country with which the New Church in Great Britain had hitherto had no communication, the most important parts of it are here given.

"Dear Brethren,

"Rotterdam, July 8, 1816—60.

"A number of years has elapsed since our illuminated Seer published the glorious announcement of our Lord's second advent in this country, and it might reasonably be expected that this land would become one of the first to acknowledge the high privilege granted to them, in the first display of the heavenly doctrines. But alas! too much like the ancient Jews, who did not acknowledge their only Saviour in his appearance amongst them, the Hollanders (I fear, with very few exceptions,) know but little of him according to the true doctrine. I am (though unwillingly) led to this conclusion from the open avowal, which, through the divine mercy, I have been enabled to make for many years past. It is true, and not entirely unknown to you, my dear friends, that this land has been under the dreadful scourge of desolating war for many years, by divine permission; and so far the order of Providence is generally allowed. In consequence, the minds of men have been kept in a state of great agitation, both on account of their temporal safety and their religious liberty. But the true cause very few can advert to; and even of those few, when one opens and explains to them the doctrines of the Lord, of the Word, and of the New Church, they seem like men amazed, not knowing what reply to make.

"Permit me, however, to inform you, that I have had some interviews with respectable members of the Dutch Calvinistic Church, to one of whom I have communicated some of Mr. Clowes's small Tracts, followed by the *Mediums*, the *Heavenly Doctrine*, and Mr. Hindmarsh's *Seal upon the Lips*. I have also consulted with a venerable Minister of the Dutch Arminian religion, and a few days ago had a long interview with him at my house, when I embraced the opportunity to lay before him all the translated works of Emanuel Swedenborg, and at the same time my mind was happily disposed, and in a free state, to explain many essential truths, which I hope and trust were not in vain. At the close of his visit, which, by appointment, was purposely to speak on the heavenly doctrines, he assured me, that, though he well knew the works of Swedenborg were not accepted in this country, he would undertake to translate into the Holland language any of the tracts or books which I might think proper to put into his hands for that purpose. This offer appears to me so much in the order of Divine Providence, that I cannot decline the acceptance of it, as soon as I can see clearly the way for publication.

"Some years ago the Treatise on *Influx* was published in the Dutch language, with Mr. Hartley's Preface: two or three copies have fallen into my possession; but they are not now to be obtained. Those that were in my possession, have been given in such direction as appeared to me most likely to be productive of uses: one copy is gone to Batavia, with a Mr. de Loche, who was in possession of some of the Latin works. I have also recommended the reading of Mr. Clowes's tracts in an English school for young ladies, in this city; and one of the family, with whom we are on terms of social friendship, sometimes meets with us. I have put into their possession the Treatise on *Heaven and Hell*, and the London *Order of Worship*, with the free use of other works. We use the London *Liturgy* in my house regularly on the Sunday, reading a sermon from Mr. Clowes, Mr. Proud, or Mr. Sibly, never omitting the Holy Word, and the Baron.

"And now, my dear brethren, that the One Lord Jesus Christ, the Only Supreme and True God of heaven and earth, and of all worlds, may crown your labours with his most signal blessing, and a more enlivened and prosperous view of the extension of the Heavenly Jerusalem, now descending, is the ardent prayer and desire, of, dear brethren, your and the Church's sincere friend and servant in all that can promote the knowledge, love, and practice of genuine good and truth,

"CHARLES LEY."

In addition to Mr. Proud's general report to the Conference, as already stated, of the two first journeys undertaken by him at their request, in the character of a Missionary Minister, the following particulars are extracted from the *First Missionary Report*, published in 1817.

As soon as Mr. Proud could make his arrangements with the Birmingham Society, of which he was then the Minister, he cheerfully obeyed the call he had received, and hastened to traverse those spacious fields of the Church, in which numerous little vineyards had already been planted, and were now only



waiting for some genial showers from heaven to render them more abundantly fruitful. His first visit was in the month of April, 1816, to Derby, where a Society had been established for a considerable time, through the instrumentality of Mr. Edward Madeley.\* It having been publicly announced in the town, that Mr. Proud was expected in the character of a Missionary Minister of the New Jerusalem, the place of worship was crowded whenever he preached. Many Methodists, Dissenters, and others, attended; and it appears, that after his departure, at the end of a fortnight, the impression wrought upon the public mind in favour of the new doctrines was such, that the congregation frequenting the place of worship was increased to double the former number.

His second journey was into Lancashire and Yorkshire, where many Societies had long been established. Manchester forming a kind of centre, from which roads in different directions, lead to the various Societies, Mr. Proud first visited that place on the 30th of May, 1816, and from thence proceeded to Radcliffe, a distance of eight miles, where a neat Chapel is erected solely for the use of the New Church, and also a most convenient room for a Sunday School, in which several hundred children are instructed, and gradually initiated into the doctrines of the New Jerusalem. From Radcliffe Mr. Proud again returned to Manchester, and on the 4th of June, preached in Peter Street, and the next day in the Temple in Salford. After this he visited Worsley, Heywood, Bolton, Huddersfield, Cooper's Bridge, Middleton, Holcomb Brook, Haslingden, and Keighley; in most of which places he found collected together not only the individuals belonging to the Societies there situated, but many of those belonging to distant Societies, besides numbers of Methodists, Calvinists, Episcopalians of the Established Church, and other Christian professors of almost every name. In general, the crowds that attended were so great, that the places of worship were incapable of holding them. On one occasion in particular, at Holcomb Brook, as soon as Mr. Proud had commenced the service, it was found that some hundreds on the outside of the room could not distinctly hear him; whereupon Mr. Haworth, Minister of the Accrington Society, was called upon, and requested to preach to them at a neighbouring inn. Accordingly the great room was immediately furnished with forms and chairs, a desk erected, and Mr. Haworth, it is said,

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\* The Society at Derby was formed by the Rev. E. Madeley in the year 1814, but previously to that time he had opened a Sunday School on the Burton Road, and addressed the children and adults twice every Sunday. He was also the chief agent in bringing the subject of a Missionary Society before the Church, and of finally introducing it to the attention of the General Conference. He departed this life on the 26th November, 1827, in the 49th year of his age, after having served the Derby Society zealously and gratuitously as Leader and Minister for thirteen years.—Ed.

preached to about three hundred persons, while Mr. Proud was addressing the congregation in the meeting-room, consisting of nearly five hundred.

Having thus visited, as Mr. Proud observes, many Societies, and travelled near five hundred miles, he returned to Birmingham on the 24th of June, completing a journey of four weeks within two days; well convinced, that a divine blessing had attended his labours, that the Church is actually upon the increase, and that the humble endeavours of those engaged in the Missionary work will, in the end, be crowned with the desired success.

The next Missionary journey was into Essex, in consequence of a wish expressed by the members of the New Church at Brightlingsea, that Mr. Proud would visit them at their approaching Anniversary, which was fixed for the 29th of July, 1816. But Mr. Proud being unable to go at the appointed time, the General Conference prevailed on Mr. Robert Hindmarsh to supply his place. The Report of this journey was given to the public at the time, which was as follows.

As the rise of a Society of the New Church in the neighbourhood of Colchester had attracted some notice in that large and respectable town, and had even called forth there a professed opponent of the doctrines, in the person of a Methodist Preacher, who had endeavoured to vilify the character of Swedenborg, and make his sentiments appear ridiculous, in a small pamphlet, which had been extensively circulated; it was thought, that it might be useful in checking this opposition, and in improving the attention thereby excited into a serious and profitable inquiry into the real merits of the case, if convenience could be obtained for Mr. Hindmarsh to deliver a Lecture or two in that town. Two friends, therefore, went over from Brightlingsea to make inquiries, who, not being able to find any other suitable place, applied to the Mayor for the use of the Town-Hall, stating the object to be the delivery of a *Theological Lecture*; and the Mayor, without hesitation, immediately granted the request. Posting and hand-bills were accordingly circulated through the town, apprising the inhabitants, "that on Friday, the 26th of July, by permission of the worshipful the Mayor, a Lecture would be delivered in the Town-Hall, by Mr. Hindmarsh, from Manchester, on some of the most important doctrines of the New Church, called the New Jerusalem, particularly the doctrine of the Divine Trinity, the doctrine of life, or the way to heaven, and the state of man after the death of the body." Hereupon, as was afterwards learnt, the Corporation and the Clergy of the town took the alarm, and insisted upon the Mayor's revoking his consent; which was notified to the inhabitants by counter-proclamations, and the assiduous vociferations of the Town Crier. In the mean time Mr. Hindmarsh,

with some friends from London and Manchester, had arrived, but remained without any knowledge of the change till about three o'clock, on the day appointed. On the spur of this emergency a large room was engaged at the Angel inn, a few paces from the Town-Hall, and proper measures were taken to announce the change in the place of delivering the Lecture. Notwithstanding the shortness of the notice, the room was crowded by seven o'clock, (the time of commencement,) almost to suffocation, and many went away unable to obtain admission. The number in the room was supposed to be not less than from four to five hundred.

Previous to the commencement of the Lecture, and after the people were assembled, the landlord informed Mr. Hindmarsh, that he had been threatened with a fine of £40, if he permitted the Lecture to be delivered in his house; and he desired to know if anything of a *political* nature was intended to be introduced. Mr. Hindmarsh assured him, that his subjects would be purely *theological*, that he was in no danger of any unpleasant results from the meeting, and that he should stand completely indemnified for anything he might suffer on account of it. The landlord being satisfied with this assurance, told him he might begin as soon as he pleased.

The Lecture is stated by some who were present, to have been of the most clear and convincing description; and it appeared to give much satisfaction to the greater part of the audience. Some few, indeed, near the door, among whom were noticed two or three Methodist Preachers, were heard at times to mutter disapprobation, saying of the Lecturer, "Why, he denies the doctrine of a Trinity of Divine Persons! he sets aside the atonement, the merits of Christ, justification by faith alone, and the resurrection of the material body!" Finding, however, that the company in general was too much engaged in listening to the doctrines of the New Church on these subjects, to suffer their attention to be withdrawn for a moment from them, they at length discontinued their opposition, and remained silent.

When the Lecture was concluded, which lasted an hour and a quarter, one of the Methodist Preachers present asked leave to propose some questions; which being granted, he abused the permission by haranguing those who chose to listen to him, without giving Mr. Hindmarsh sufficient opportunity to reply; who, therefore, seeing a disorderly spirit beginning to manifest itself, and judging that no real good could be done by controversy, prudently put an end to the meeting; earnestly recommending to the company to reflect seriously and without prejudice on the important subjects, which had been laid before them that evening.

The friends from London had with them upwards of 300 of the short Catalogues printed at Manchester, and a few copies of

Sandel's *Eulogium*, all of which were speedily dispersed among the persons assembled, and numerous applications were left unsatisfied. On the whole, there is no doubt that good has been done by the visit, both among those who heard the Lecture, and those who only heard of it. It has also been useful as an experiment, by which the important fact is ascertained, that a congregation may easily be collected to hear the doctrines of the New Church explained to them, in places where those doctrines had previously found no recipients. The impression made would, no doubt, have been stronger, and more likely to be permanent, could another Lecture or two have been given; but no other room being obtainable, and an inn being considered as a place not altogether suitable to the solemn nature of the subjects to be treated of, it was thought better to defer any further proceedings till a more favourable opportunity.

On the Sunday morning following, Mr. Hindmarsh preached at St. Osyth, and in the afternoon at Brightlingsea, to overflowing congregations; and in the evening he met the friends in the Temple there, for the purpose of conversation, when various interesting questions were propounded to him, which he answered in a manner completely satisfactory to the inquirers, and highly edifying to all present.

The next morning, the 29th of July, being the Anniversary of the introduction of the heavenly doctrines into that place, he again preached; after which, upwards of seventy of the friends assembled to dinner in a building fitted up for the purpose, and the afternoon was spent in the communication of intelligence respecting the Church, and other instructive discourse. A gentleman from Colchester was present, who, though not a member of the New Church, expressed great satisfaction and delight in observing the harmony and affection which universally prevailed. He stated, that being absent from Colchester at the time the Lecture was delivered there, on his return he was surprised to find, that the general conversation turned on that subject; and from the many favourable as well as unfavourable remarks, which he had heard made by different persons, he was convinced, that a foundation was already laid for the commencement of a New Jerusalem Society in that populous town, provided an able Preacher or Leader were occasionally sent among them to repeat and enforce the great truths, which had already been proclaimed in their ears.

On Tuesday afternoon a numerous company of the brethren met to tea at St. Osyth, when the time was spent in the same agreeable and profitable manner as on the preceding day. In the evening of Wednesday a large party again met at Brightlingsea, for still further conversation on the great truths of the new dispensation, every meeting appearing to increase the desire among all to know more and more of the heavenly kingdom.

The next day Mr. Hindmarsh returned to town, leaving the heart of every member of the Societies at Brightlingsea and St. Osyth overflowing with gratitude and delight for the privileges afforded them, and penetrated himself with corresponding sentiments of affection and esteem towards this simple-hearted and amiable people.

The fourth Missionary journey was undertaken by Mr. Proud in the month of August, 1816, of which he communicated to the Committee at Manchester a very pleasing and satisfactory account. In the course of this journey he visited Manchester, Liverpool, Wigan, Legh, Worsley, Warrington, Preston, Accrington, Huddersfield, Colne- Bridge, Leeds, Hull, and Sheffield. His interview with the friends at Hull he describes as particularly interesting, he having for seven or eight years, while they were without a Minister, and when their Chapel was for a time closed against them until legally restored, supplied them with manuscript sermons, and constantly aided them with his advice, though he never had the happiness of visiting them before he undertook the present journey. At the conclusion of his Report Mr. Proud adds, "I have not the least doubt, but the Missionary office, when conducted upon a well-regulated and orderly plan, so that it can compass and effect the many important circumstances connected with it, will be one of the most extensively useful engagements the New Church has ever undertaken."

About this time the Rev. Isaac Hawkins, from an earnest desire to witness the growing prosperity of the New Church, and to assist in building her up to the utmost of his power, resolved to visit the different Societies in the kingdom at his own expense. The following account of his journey is taken from the *Intellectual Repository*, No. 22, and will be read with pleasure.

"Mr. Isaac Hawkins, at the advanced age of seventy-eight years, has, in the months of September, October, November, December, 1816, and January, 1817, paid a friendly visit to thirty-two Societies of the New Church, in the following order: Brightlingsea and St. Osyth, in Essex; Hull, Leeds, Shepherd-House, Keighley, a place three miles from Keighley, Addingham, and Skipton, in Yorkshire; Accrington, Haslingden, Holcomb Brook, Bolton, Blackburn, Preston, Liverpool, Wigan, St. Helen's, Legh, Worsley, Ratcliffe, Middleton, Heywood, Manchester, and Salford, in Lancashire; Dalton, near Huddersfield, Barnsley, Sheffield, and Darnell, in Yorkshire; Mansfield, in Nottinghamshire; Derby and Leicester; besides a number of individual friends at other places. In making this visit, he has travelled about one thousand miles, preached sixty-five times, and returned to London in perfect health. He expresses himself, in a letter to a friend, highly gratified with the affectionate manner in which he was received by all members of the New Church, wherever he found them. He says, there was, in almost every case, such a sphere of union, that it seemed as if he was among his old acquaintances, instead of persons whom he never saw before; and he felt, that the genuine members of the New Church form but one family; a family, of which he has lived to see as many thousands, as there were dozens existing in the world at the time of his first reception of the heavenly doctrines of the New Jerusalem. And he is convinced, that the time is not far distant, when every dozen, which now exists, will be swelled to a thousand, and that the ratio will go on increasing, until 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' He sincerely hopes, that every professor of these heavenly doctrines will do all he can, in an orderly manner,

towards forwarding this grand work. Some can do it in one way, and others in other ways; but all can let their light so shine before men, that they may see their good works, and glorify our Father which is in heaven; and thus render important uses to the new and rising Church of the Lord God and Saviour Jesus Christ.\*

The Committee, judging, from the success which so eminently attended the labours of Mr. Proud in the character of a Missionary Minister, that the services of an Assistant Missionary, at least during the winter season, when Mr. Proud could not conveniently travel, might be highly acceptable to the different Societies, thought it their duty to invite Mr. James Bradley, of Manchester, whom they considered as a person properly qualified for the office, to undertake a journey to such places as they should point out. Mr. Bradley, with a humility that does him honour, accepted of the invitation, and soon after proceeded to Sheffield, Darnell, Barnsley, Derby, Mansfield, Leeds, Hull, Ad- dingham, Skipton, and Keighley. This was the fifth Missionary journey undertaken by Missionaries, at the expense of the Com- mittee. The account of Mr. Bradley's visit to Barnsley, and also to Mansfield, where a small society had been but lately formed, is so interesting, that the reader will no doubt be gra- tified in perusing it.

\* On Thursday, the 7th of November, I went to Barnsley, according to appointment. There I found some hearty friends of considerable intelligence. They had applied for permission to meet in the Methodist Chapel belonging to the New Connexion, but were refused. We therefore met in Mr. Cawley's house, at seven in the evening, present about sixty in number, who appeared cordially to receive what was said. Mrs. Cawley was formerly a Methodist: while she was in that connexion, she wanted something in the way of information, according to her own account, which she could not find among them. The New Church doctrines had supplied her with it. She said, she had long desired to hear the doctrines preached: and being asked after the meeting how she liked them, she replied, If those were the doctrines of the New Church, they had been her doctrines a long time. Some of the members observed, they were sure she had never heard them preached before: she then said, if she had never heard them preached before, *she had felt them*. She is a very interesting character, and her company gives great delight to every one. I take her to be about sixty years of age. Indeed every thing which one sees and feels, in visiting the different Societies, is truly interesting. A pretty large Society is likely to be formed here in a few years. The present members are in general very poor, being weavers. They have but few of the Works among them; and in their present condition they can purchase no more.

"I went to Mansfield on Saturday, the 16th of November, and was surprised at finding that I had to preach in the Methodist Chapel on Sunday afternoon. The friends had taken no little pains to procure a suitable place, in which I might deliver a discourse on the important doctrines of the New Church; and having applied to the senior Methodist Preacher in Mansfield for permission to preach in his Chapel, he cheerfully and readily acquiesced, and even promised to give public notice of the same to his congregation. I am informed he is a kind, respectable man: he has read the *Seal upon the Lips*, and signified his approbation of the work; he has himself laboured much to prove the sole Divinity of Jesus Christ; yet still he holds the doctrine of the atonement, and thinks there is but little difference betwixt the New Church doctrines and those of the Metho- dists. Under this view he lent the pulpit. I was aware of my delicate situation; and

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\* The Rev. Isaac Hawkins departed from the natural into the spiritual world on the 27th June, 1820. An interesting Memoir of him was inserted in the fifth volume of the *Intellectual Repository*. He was one of the first individuals to whom Mr. Hind- marsh communicated a knowledge of the doctrines of the New Church, about the year 1785.—Ed.

as it is my endeavour to avoid being the occasion, in any instance, of the least disorder, I thought it incumbent upon me to treat of the doctrines so as to give as little offence as possible; at the same time not omitting to give the people as clear a view of them as I could in one discourse, their pulpit having been only lent for the afternoon. My text was in the 7th chapter of John, 24th verse, 'Judge not according to the appearance, but judge righteous judgement.' As I was situated, I thought I would state the chief doctrines of the Old Church in separate articles, and oppose to them the doctrines of the New, without much argument in favour of the latter, for fear of offence; being conscious that impartial inquirers would see the decided superiority of the New Church doctrines. The congregation, as was expected, was numerous, the Chapel was comfortably filled, the bottom part rather crowded, and no congregation could behave better. The doctrines, no doubt, were new, and caused great surprise and attention. I suppose there were at least four hundred persons present, some say five hundred.

"When I had done preaching, the junior Methodist Preacher stepped up into the pulpit, and desired the people to stay, as he wished to address them on what they had heard. Then, begging me to be seated behind him in the pulpit, he gave out a verse to be sung: after which he endeavoured to confront what I had said in a very vehement and agitated manner. He declared, if there were not three Gods, there were three Divine Subsistences; and though it was a mystery, it must be believed. With respect to the atonement, he said, God's justice must be satisfied. He denied that the Methodists taught the doctrine of the imputation of Christ's merits: said such an idea was not to be found in the Scriptures; that man was further from God, than God was from man; yet God had need of being reconciled. He declared that hell-fire was material; and as for heaven, we knew nothing about it: had an angel come down to tell us what it was? He took care that I said no more; begged of me to excuse him, saying it was his congregation; wished my opinions might prevail, if they were true; said I had acted nobly, shook hands with me in the most cordial manner, and bade me farewell.

"Many people (as I afterwards learnt) felt more for me, than I felt for myself. I was confident it would cause a great inquiry into the doctrines of the New Church, and that good would be produced in the end, especially as I had acted in perfect moderation. Indeed a spirit of inquiry has already commenced, and several of the congregation have expressed their approbation of what I advanced. The whole town seems to be in a ferment, and the peculiar circumstances of the case supply matter of discourse to almost every individual who can speak on religious subjects.

"The Society in Mansfield consists of eleven persons, some of whom have read the doctrines for several years. They all appear to be worthy members of the Church, and conduct themselves in such an orderly manner, as to excite no prejudice against the doctrines by their life. An appointment was made to meet the friends alone on Monday evening the 18th, at one of their houses; but this coming to the knowledge of others, about forty assembled, as many almost as the house would hold. After singing and prayer, I sat down and explained the nature of the doctrines to them as well and as plainly as I could. I shewed them the nature of the spiritual sense of the Holy Word, and explained the passage of the ten virgins, Matt. xxv. 1 to 12; and also the parable of the man travelling into a far country, ver. 14 to 29 of the same chapter. I shewed them, that the whole tenour of the Word, in its spiritual sense, related to the formation of the will and understanding of man into the order of heaven, and thus to the conjunction of man with the Lord by love or good in the will, by wisdom or truth in the understanding, and by regulating his conversation and actions according to those heavenly principles; and thus that every affection and thought in the natural man, which is hostile to such heavenly life, and capable of being stirred up by temptation, must be subdued. This Lecture was received, I believe, by every one present with great affection and delight. And though I spoke to them more than an hour, and many of them had to stand, yet several said they could have staid all night to hear such doctrine. I told them I had some catalogues of the Author's Works, in which they would find these things abundantly treated of, to give to those who would accept of them. These they received with the same degree of thankfulness, as they would a present of considerable value. They shook hands with me in the most cordial manner, and seemed heartily to wish that my labours might be made successful. These were strangers to the doctrines before, equally unknown to the friends as to myself. They had, no doubt, heard me in the Methodist Chapel the day before, and I believe a far greater interest was attached to the doctrines by the Methodist Preacher's opposition, than would have been the case, had he remained silent. One young woman, who attended the meeting, came a considerable distance: she was an hour too soon: she said she must hear me, as she was so much pleased with what she had heard the day before. She further ob-

served, I had told them that they must judge for themselves; and that, she said, was what she liked. Several declared, they felt as if they were 'made over again.' Most of them had never heard the Word preached according to the doctrines of the New Church; and they seemed to feel confident, that, if they had somebody to preach the doctrines in Mansfield, they would soon be increased to a large Society. Indeed, I perceive very plainly, that able preachers are much wanted; that the harvest is great, but the labourers are few. May the Lord of the harvest send forth labourers into his vineyard."

The sixth Missionary journey was performed by Mr. Bradley, who passed over nearly the same ground as he had done in his former journey, besides visiting some other places. He concludes his report with the following observations:

"I am aware, that some members of the New Church think more good is to be done by circulating the doctrines in books and tracts, than by preaching; while others again conceive, that this latter mode is the most effectual in promoting the cause of truth. I am of opinion, that both modes are necessary; that all lawful means of instructing the ignorant are under the direction of the Divine Providence; and that those who prefer spreading the doctrines in a printed form, and those who are chiefly concerned in giving them publicity in an oral form, are equally acceptable to the Searcher of hearts, according to the degree of purity in the motive influencing the doer. We see, moreover, that some being employed in one interest, and some in another, causes all to be pursued with a spirit and vigour essential to the doing any thing effectually. Yet as the grand end is the same, viz., to put mankind into the happy possession of such invaluable treasures, as are the doctrines of the New Jerusalem, the different means should harmonize together, and the persons also employed therein; so that those who possess most strength, and have perhaps more than sufficient for their own undertakings, should exercise the noble prerogative of rendering assistance to such as are comparatively weak."

After stating the substance of the interesting communications received from the different Missionaries, who have visited many of the Societies of the New Church, the Committee in their Report proceed to lay before the reader extracts from various letters written by members of those Societies, and by others who desire to be visited: from which it is evident, that the accounts transmitted by the Missionaries of the good already done, and likely further to result from their labours, are amply confirmed by the testimony of those who have witnessed the effects already produced; and how anxious some other Societies are to share in the same blessing. The following letter of congratulation and advice, addressed to Mr. Bradley, after his visit to Hull, by Mr. J. King, of that place, dated March 7, 1817, is worthy of being attended to by all Missionaries.

"It gave me much pleasure when I received your affectionate letter, and to hear you were so kindly received by the different Societies of the New Church. According to your desire, I gave your kind regards to all friends in Hull, and they were highly delighted to hear you was well, and likely to be sent out on the Missionary service again, and hope your labours will be crowned with success. It is a blessed thing, to be employed in the Lord's service. May we all endeavour to fulfil that duty, that we may be found profitable servants before him, acting uprightly and conscientiously towards all mankind, doing all the good we can, as far as our weak abilities may extend. But then we must guard against *Flattery*, because proprium or self-will is so ready to lay hold of that glittering toy, *Vanity*, that, if not kept in due subordination, it would soon overpower every good affection, and bring the man down to slavery. The indulgence of one idol would soon terminate in the dissolution of all good and truth, and leave the man as it were a desolate, uncultivated wilderness, where nothing but thorns and briars grow. May the Lord, in his divine goodness and mercy, ever keep us free from every impure affection, thought, word, and deed; and may we all cultivate those heavenly dispositions, graces,



and virtues, that will fit and qualify us so as to become proper receptacles of love and wisdom from the Lord Jesus Christ, (who alone is an overflowing fountain of love, goodness, and mercy,) that we may become more and more receptive of heavenly influences from him, to animate and comfort us in our Christian warfare, through this transitory wilderness. Let us endeavour to subdue every evil in heart and life, and constantly endeavour to advance in that heavenly state of blessedness, peace, and love, which the angels enjoy. I am happy to inform you, our Society continues to live in peace and harmony with each other. I would flatter myself, each one endeavours to promote each others good. We meet in love, and with the Lord's blessing I hope we live in love: when that is wanting, religion is dead.—I hear you are stationed at Leeds and Sheffield for some time. It will give me pleasure to learn what progress the New Church is making in those places; and I should like to hear our Saviour's words verified, when he said to his disciples, 'Lift up your eyes, and look on the fields; for they are white already to harvest,' John iv. 35. May the Lord give the blessing, where his divine truths are sown."

Mr. Madeley, of Derby, on hearing that the Committee were about to publish a Report of the Missionary proceedings, writes as follows, under date of March 18, 1817.

"Your letter of the 4th inst. I duly received, and regard it as a manifestation of your desires to extend the blessings, which by the divine mercy of the Lord, are communicated to you. I assure you I give my very hearty concurrence to the measure which you have adopted, and I hope and trust it will prove an effectual method of uniting our resources, and strengthening our cause. We all know, that without liberal contribution it is impossible to send out preachers; and I am of opinion, that this Report will be a means of obtaining those contributions. I therefore wish you good luck in the name of the Lord.—I feel anxious for you to enter on some decisive measure of sending out Ministers. 'Delays are dangerous.' We shall not like to hear of the money being put out to interest: I should be better pleased to hear of your being in debt, than of your having a fund in a Bank. Our friends are all expectation; and if we suffer that heavenly flame of love and zeal, which now manifests itself, to sink into apathy, I fear the Church will assume a lukewarm and inactive state, a state which we must allow is very dangerous. It becomes our duty, as well as our privilege, to fan this heavenly desire; so discernible in every countenance, until the blessed name of Jehovah Jesus, as the One Only God of heaven and earth, is openly proclaimed in every town and village in the British nation. Let us, therefore, like the woman in the Gospel, (Mark xiv. 8,) 'do what we can,' with eternal ends before us; and may our earnest endeavours to extend the kingdom of our Lord be crowned with abundant success."

The *First Missionary Report* concludes with the following suitable and just reflections.

"The Committee having now given their Report of the chief circumstances that have occurred since the institution of the Missionary Ministry, have only further to add, that they have endeavoured to discharge their duty in the best manner they were able. They are fully sensible of the importance of the charge committed to their hands; and they humbly hope, that their services will be found acceptable to the Church at large. But when they consider the efforts which have been made by the Missionaries employed, and the success which, through the divine mercy, has attended their Ministry, far beyond the expectations of many, who followed them with their prayers, their hopes, and their fears, they altogether lost sight of their own exertions in the contemplation and adoration of that divine mercy, providence, and power, which has so conspicuously blessed the labours of every one concerned in this great cause. And though they feel themselves constrained to return their grateful acknowledgments, in the name of the New Church at large, to the Ministers so worthily employed, to the Societies so affectionately receiving them, and to the individuals so cheerfully contributing to the means whereby this great work has been so far effectually promoted, yet will they never cease to join their brethren both in heaven and on earth, while with one unanimous voice they say, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.'" (Ps. cxv. 1.)

## STATE OF THE NEW CHURCH IN FRANCE, IN THE YEAR 1816.

*Extracted from a Letter written by a distinguished Member of the New Church in London, to his Friend in America.*

"Since I had the pleasure of writing to you in August, I have had an opportunity of seeing and learning the state of the New Dispensation in France; and, though my information is of a very negative nature, such as it is, I shall proceed to lay it before you, as illustrative of that consummation, which seems at this moment to be past its greatest height, and to be in some slight degree tempered by the approaching dawn of a perpetual day. Folly and impiety, among that noble people, seem to have done their worst; and the rapid sale of various new and cheap editions of the Bible, and that in Paris, proves the descent of a heavenly influx, and that there are some humble and chastened minds, who, wearied out with the heartlessness and misery ever attendant on Atheism and vice, at length begin to hunger and thirst after righteousness, and to seek it where alone it is to be found, in the divine source of all consolation, security, and peace. But what may still further prove, that this blessed change has commenced, is the increasing demand for the Latin works of our Swedenborg. The bookseller, who sells the works, Barrois the elder, assured me that he had frequent demand for them, and that, in consequence, he was in the habit of sending for them to Germany, Scotland, and Switzerland, and wherever else he heard of copies to be sold. For a set of the *Latin Arcana*, (if there was one which I could procure him,) he offered thirty louis d'ors, for a gentleman who had borrowed the three first volumes from the Royal Library. But though these matchless writings had scarcely made their way with individuals, dispersed over the country, I could not learn, nor do I think that any societies have been formed. Indeed, the political state of the country, until the restoration of the present family, would not have authorised such a step. In France, they have but few of the works published in the language of the country, and of those few, most of them very indifferently done. The only two which are correctly done, are, the *Treatise on Influx*, and the first volume of the *True Christian Religion*, by our excellent and learned friend, M. Parraud. As the spiritual face of the land is changing, and the trees and shrubs, after a long and horrid winter, are beginning to bud, and put forth their tender shoots, I am in hopes that our friend will soon be enabled, by the divine blessing, to publish the remaining volume of the latter, and a translation of the *Parables*, which he justly seemed to think would be most beneficial, as introductory to those transcendent volumes of wisdom, which are, perhaps, in many instances, too powerful for the sight, without a gradual preparation. From M. Parraud I learned the names of three receivers of the new doctrines, M. Girault, *à la Maison Rouge à Pontoise*; M. Verdier, *Cour Saint Louis, No. 8, à Angers*; and M. Bousie, *Passy pres Paris*. To the last of these gentlemen I had the pleasure of being introduced."

About the beginning of the year 1816, an association was formed in Philadelphia, for the purpose of disseminating the doctrines of the New Church more extensively through the United States, and promoting a more general union among the readers of Swedenborg's Writings. The association took the name of "The American Society for the Dissemination of the Doctrines of the New Jerusalem Church;" and published a Notice in eight Philadelphia Gazettes, and in many other papers, of which the following is a copy.

## "NOTICE.

"The readers of the Theological Writings of EMANUEL SWEDENBORG, in the United States, are informed, that an association has been established at Philadelphia, under the title of 'The American Society for Disseminating the Doctrines of the New Jerusalem Church.' As this Society will correspond with others in Europe, instituted for similar purposes, and derive thence periodical intelligence of the progress of the Church in the East, it is desirable, that as much information as is attainable, relative to the reception of the doctrines in the Western Hemisphere, should be communicated on our part. We, therefore, warmly solicit the individual members of the New Church, wherever they may be dispersed throughout the Continent, to favour the Society with such communications as are calculated to assist in the promotion of its views.

"In thus making public the existence of an institution, which shall act as the common centre of information at home, and as the common organ of correspondence with Societies abroad, we cannot omit to mention, for the satisfaction of our distant brethren, that the last advices from Europe represent the prospects of the Church as highly encouraging. In England, especially, has the number of recipients most rapidly increased. In Lancashire alone they are estimated at nine thousand, and in each of the cities of London and Manchester, there are three Temples for worship, in which *the sole and exclusive Divinity of the Lord Jesus Christ* is preached, as a fundamental doctrine of Christian faith. In Sweden, and in Germany too, the doctrines are favourably received; and there is every reason for believing, that the general peace of the world will have a powerful influence in their more extensive dissemination.

"As to the extent of the Church in America, the information of the Society is limited. It is known, that there is in Baltimore an established Church and Pastor; that a house of worship is contemplated to be built in Philadelphia, at an early period; that there is a considerable Society in New York; and that there are numerous individuals in the Atlantic and Western States, and in the interior of Pennsylvania. The Church is evidently spreading in America, and we trust that we shall soon be enabled to collect such intelligence of its extent, as will equal our most sanguine calculations.

"The Society will take pleasure in answering any inquiries upon the subject of books, and will render assistance in the importation of such as are not to be procured in the United States.

"By order of the Society,

"CONDY RAGUET,

"Corresponding Secretary."

"Philadelphia, January 1, 1816."

To this Notice were added two Circulars, requesting the friends in different parts of the Union to give it all the publicity in their power, and to communicate to the Society at Philadelphia whatever information they were possessed of respecting the state and progress of the New Church in America.

Some time afterwards the Society published the **FIRST REPORT** of their proceedings in the following terms:—

"Agreeably to the provisions of the Constitution of the Society, the following Report of its progress and operations is presented to the readers of the Writings of Emanuel Swedenborg, in the United States and elsewhere.

"The Society having been organized by its election of officers on the first of January, 1816, every exertion was used to give publicity to the act. A Notice addressed to 'the Readers of the Theological Writings of Emanuel Swedenborg,' was published in all the daily gazettes of Philadelphia, amounting in number at that period to eight; and was subsequently inserted in many other papers in the Atlantic cities and interior towns. A printed copy of the same was also transmitted, with a short Circular, recommending a general publicity, to almost every individual of the Church, with whose name we had been acquainted.

"This publication may be considered as the first annunciation of the existence of the New Church in Philadelphia. Although the religious tenets of its members had been previously known to most of their personal friends and acquaintances, and although the name of Swedenborg had been heard by many, yet the great mass of the community were wholly uninformed as to both. The period at which this publication was made was peculiarly fortunate. The state of the public mind was highly favourable to religious investigation, as is evident from the circumstance, that about this time societies for the distribution of the Holy Scriptures were formed throughout the city and its vicinity, and in many other parts of the United States. As might reasonably have been expected, a general inquiry was made as to the principles of this New Church; and whilst some were contented to hear, that its leading features were in opposition to the *commonly received* orthodoxy of the day, others, who were not disposed to receive as true all the various doctrines which they had heard advanced, *without inquiring for themselves*, made further investigation; and the result has been, that if they have not embraced the truths of the New Jerusalem, they have at least divested themselves of that prejudice, which has influenced some to traduce and condemn writings *which they have never read*.

"From the comparatively short period which had elapsed since the introduction of the doctrines into America, we had no reason to expect that their dissemination had been

extensive. But our most sanguine calculations were realized in the result. Numerous letters were received from different quarters, informing us of the names of individuals, and of the existence of small societies, professing the holy truths of the new dispensation, of whom we had never before heard; and even in our own immediate vicinity, we were brought to an acquaintance with some devout receivers, who were previously unknown to us. Even yet we continue to hear occasionally of some heretofore unknown friends; and we feel well persuaded, that in the interior of the country there must be many, with whom the channel of communication has not yet been opened.

"Although, when compared with other denominations of Christians, the New Church must acknowledge its numbers to be few, yet it is a source of infinite gratification to reflect, that *those numbers are increasing*. Still more is it matter of rejoicing to know, that a zeal for the propagation of truth continues *unabated* amongst its members; and when we consider that every receiver of the doctrines of the New Jerusalem is, in his particular sphere of life, an additional labourer in the vineyard of the Lord, we cannot but be impressed with the idea, that the day is near at hand, when the Lord will no more speak to his people in parables, but 'will shew them plainly of the Father.'

"Under the date of March 1st, a Circular was addressed by the Society to the members of the Church, inviting them, for reasons therein stated, to form themselves into Societies, and to appoint each a secretary, upon whom should devolve the correspondence. This request has been complied with in part; and in order that our friends, who reside at a distance may be enabled to correspond with each other, we shall insert in a future report, a list of the names of the corresponding secretaries, which shall have been transmitted to us.

"The Society further reports, That since its establishment several letters have been received from Europe of a very interesting nature, some of which will be found inserted wholly or in part below:

"That within the last two years Mr. William Schlatter, a member of the Church, has published at his individual expense, for *gratuitous distribution*, 1000 copies of the *Doctrine concerning the Lord*; 500 copies of the *Doctrines of Life*, with the *Biography of Swedenborg* annexed; 750 copies of the *Doctrine of the Sacred Scripture*; 250 copies of Proudhon's *Sermon on the Second Advent*, with Dr. Beyer's *Memorial to the King of Sweden*; and 250 copies of Sibly's *Sermon on the Resurrection*, with two *Letters* by Mr. Clowes:

"That Mr. Johnston Taylor, another member, within the same period also published, at his own expense, for *gratuitous distribution*, 1000 copies of *A Seal upon the Lips*, written by Robert Hindmarsh:

"That the Society has itself published 500 copies of a new *Liturgy*, and 500 copies of a new *Collection of Hymns*, which have been adopted by the Churches of Philadelphia and New York, and has undertaken to conduct a Quarterly Magazine, under the title of *The New Jerusalem Church Repository*, the first Number of which will appear during the present month.

"The Society has also, within a few months, imported from London a considerable supply of the works of Swedenborg, and other publications in agreement therewith, one half of which have already been sold, and the demand for others (particularly the *Arcana Caelestia* and *Apocalypse Explained*) has been so great, that they have transmitted an additional order, the execution of which they look for early in the spring. The first Number of the *Repository* that will be published after the receipt of the books, will contain a Catalogue, with the List of prices.

"The Society has the happiness to announce to their distant brethren, that the New Jerusalem Temple, the corner-stone of which was laid on the 6th of June last, is now nearly completed, and will be ready for consecration during the present month. This edifice, the *first* in Philadelphia, and the *second* in the United States, devoted to the *sole and exclusive worship of the Lord Jesus Christ, as the Only God of heaven and earth*, is situate at the south-east corner of Twelfth and George Streets, and, though small in its structure, is, for neatness and tasteful architecture, universally admired.

"With this exposition of its proceedings, and of the state of the Church, the Society closes its Report, referring for further information to the following documents."

"*Philadelphia, January 1, 1817.*"

*Letter from a distinguished Member of the Society "Pro Fide et Charitate," in Sweden, addressed to the Corresponding Secretary of "The American Society for Disseminating the Doctrines of the New Jerusalem Church."*

"Dear Sir,

"*Stockholm, July 31, 1816.*

"According to the directions of Mr. T——, I take the liberty to open with you a

correspondence, which perhaps may be on both sides animating and agreeable; but I am obliged to beg you to excuse my disability in the English Language.

"Restrictions upon the liberty of the press and thinking, as in relation to the constitution of this country, have hindered, since the death of the inestimable Swedenborg, a common embracing of the new holy truths, given him to communicate to the world; only in privacy, some few friends of truth, partly during his life, and partly thereafter, could operate in spreading the light. Persecutions arose, even in 1769, against two reverend gentlemen, of his friends, the doctors in theology, Beyer and Rosen, in regard to their way of thinking. Under the reign of King Gustavus III., arose a greater liberty of religion, and there was established, in 1785, a Society by the name of 'The Exegetic and Philanthropical,' for spreading of the truths, whereof his brother, *the now reigning King of Sweden, was a member*"; and even in 1787, a secret order for the same purpose was established; but they both ceased soon, by political relations. With experience of their mistakes, some friends of truth resolved, in 1796, to form the yet existing Society, *Pro Fide et Charitate*, whose statutes are inserted in the *Intellectual Repository*, published in London. This Society was indeed several years without operations, on account of the first-mentioned reasons. However it holds yet its design, God be praised, since the happy changed Government, in 1809, when the liberty of the press and of thinking, even in religion, was confirmed by a new constitution. During this whole time, the New Church of the Lord has indeed gone so little forward, that its members cannot be reckoned over one thousand, the whole country round, but in the satisfying hope of soon having the Writings of the valuable Swedenborg translated in Swedish, for which we are under the greatest obligations to our friends in England, who have subscribed therefor a considerable gift, the light of the Lord will, with more facility, spread its divine rays. Sweden, notwithstanding her being one of the most happy countries in Europe, in the course of the last twenty-five years, has been rendered poor in money, as well as in people, in comparison with other nations. This is one of the reasons why we find hitherto only the following writings translated in Swedish, viz: *The True Christian Religion*; *The New Jerusalem and its Heavenly Doctrines*; *A Brief Summary of the Doctrines*; *The Doctrine of the New Jerusalem concerning the Lord, and concerning the Sacred Scriptures*; *Angelic Wisdom concerning Divine Love and Divine Wisdom*; *The Treatise on the Nature of Influx*; *The Hieroglyphic Key to Natural and Spiritual Mysteries*; and an *Extract from the Apocalypse Explained, with the Method to gain Faith and Love*. But, since we have received from the Societies in England, although not sufficient for the purpose, sixty pounds sterling, *The Arcana Cœlestia, or Heavenly Mysteries*, is to be published.

"The members of the New Church are spread around all parts of the country, but are most numerous in the province of West Gothland, and next in this city. A new philosophy, called by the name of its author, (Schelling, in Germany,) has advanced very much in this country. Its adherents enforce the necessity between a religion and a true philosophy, and so on the contrary. These begin ardently to search in the New Doctrines, as the nearest according to their principles. A particular veneration for the Sacred Scriptures has ever arose from the zealous endeavours of a society for spreading of the Bible. The continuation of the affection to search, created by the former, and the preparation in the general ways of thinking, produced by this latter veneration for the Sacred Scriptures, together with the constitutional liberty of religion, give us rejoicing prospects for the success of the New Church here. I even dare to believe, that much in that way would be done, if the New Church, at least in the capital, possessed a fortune to build a proper Temple, for the public promulgation of the truths; but it would be a charge of more than two thousand pounds sterling; and how will one find bread in the desert? Yet the Omnipotent Lord, who has all means in his hand, will undoubtedly, when the time arrives, find out expedients thereto, although the poverty be general.

"By the liberal principles of the aforesaid Societies in England, we have even received such a sum as eighty pounds sterling, to translate and print the Writings in German; and we have now begun to publish, in that language, *The Angelic Wisdom concerning Divine Love and Wisdom*. Already are published, in German, *The True Christian Religion*, one edition at Altenburgh, in 1785, and another in Basel, in 1795, together with *The Coronis*, *The New Jerusalem and its Heavenly Doctrines*, and *The Treatise on the Nature of Influx*; wherefrom will be found, that also in Germany and Switzerland there are friends of the New Church, however, as here, of a limited number.

"In France are translated *The New Jerusalem and its Heavenly Doctrines*, *The Treatise*

\* Charles XIII., who commenced his reign in 1809.—Ed.

on the Nature of Influx, and on Heaven and Hell, besides several other Writings for the promulgation of the truths, as, for example, *A Brief Summary of all the Writings of Emanuel Swedenborg*.

"In Denmark, where no translations are yet to be found, are undoubtedly a number of members of the New Church; and in Russia, and especially in the region of Moscow, where we should least suppose it, there are very many friends of the truth.

"These are the notices, which I am at present able to give you. If I may thereby have procured the American Society, and you, dear Sir, any pleasure, I rejoice at it; and may I, in all cases, assure you of the great esteem and affection, wherewith I shall always have the honour to remain,

"My Dear Sir,

"Your most humble and affectionate

"Brother and Servant,

"\_\_\_\_\_."

*Extract of a Letter from the President of the London Society for Printing and Publishing the Writings of the Honourable Emanuel Swedenborg, to the same.*

"London, Aug. 5, 1816.

"We rejoice much at the prospect, which peace has opened to us, of cultivating a more intimate friendship with those Societies in your hemisphere, with whom we have the happiness to be linked in the same glorious employ, and who are animated by so zealous a disposition to co-operate with their Lord in promoting his great eternal end. The heavenly seed is sown, and we look forward, with confidence in the divine blessing, to its extended dissemination and growth, by such mutual acts of charity and assistance, as will at length associate the great family of mankind in the performance of those distinct, yet concurrent uses, each tending to the one great end,—the eternal welfare of the whole. In this country, the affection of truth is rapidly spreading. The sale of tracts, from the Writings of our Swedenborg, and in agreement with them, is very extensive among the poorer classes; many thousands, principally by means of hawkers, are sold every year. It is true, that among the learned and scientific, whose minds are steelled against spiritual impressions, their reception has been generally opposed: still we can rank on the honourable side of truth, many eminent for their piety, their learning, and scientific acquirements. Among the Clergy of the Established Church, I have been surprised to hear the many, comparatively, who had embraced the heavenly doctrines with the most devout affection, and who preach those doctrines as their first duty, without fear or molestation. At the head of these, as you no doubt know, stands our excellent and highly enlightened friend Mr. Clowes; a man raised up by the Divine Providence of the Lord to give greater scope to the effects of these incomparable Writings, by his judicious translations, by his own most important publications, and by the purity and brightness of his life. Of these, our friends will have still further proof, in the works which are now sent. They will find many new publications, which we owe to his useful labours. With respect to that most extraordinary work, *On the Worship and Love of God*, which, though written by our Author previous to his spiritual communications, is still so generally consistent with his subsequent writings, and in a measure so illustrative of them, in tracing the distinctions and progress of the human mind, and so replete with metaphysical and physical discoveries of the highest order, we may surely estimate its translation as a signal benefit to all, who are wise enough to profit by its contents.

"You may perhaps be aware, that all the papers of Emanuel Swedenborg, as well philosophical as theological, were deposited, at his death, with the Academy of Arts and Sciences, at Stockholm, and that, in consequence of some depredations, they have been locked up, and scarce any one has been permitted to see and examine them. It may be interesting to our friends to learn, that, in a very recent letter from Sweden, I am informed, that 'the whole Collection of Manuscripts at the Observatory is,' as my friend expresses it, 'no more guarded by dragons, or enemies to the cause; for Baron S——, whom you know, has purchased, or otherwise procured for himself, the right thereof from all the heirs of E. S., on whose account they were deposited in the Academy of Arts and Sciences. I have this from himself, and am quite sure of procuring from him an order, immediately, if you, or one of you, have a mind to look over them.'

"A subscription has been entered into, in this country, and one hundred and sixty pounds collected, and sent over to the Society *Pro Fide et Charitate*, established in Stockholm, as a part fund for translating and printing the Writings in Swedish and German.

"Expressing an earnest hope that this communication between the two countries, so

happily, under the divine auspices of the Lord, commenced, may grow in satisfaction and delight, as in the performance of reciprocal acts of kindness and useful service, allow me, my dear air, to call myself,

"Your friend and brother,

"CHARLES AUGUSTUS TULK."

Actuated by a desire to render the cause which they had embraced, as extensive services as their qualifications and resources would allow, the same Society published by Subscription a Quarterly Magazine, under the title of *The New Jerusalem Church Repository*.\* This work, which was conducted with uncommon ability, met with considerable success for some time, but was afterwards discontinued for want of adequate support.

On the 6th of June, 1816, the corner-stone of a new Temple, or place of worship, was laid in Philadelphia, by Mr. Carll, in the presence of a considerable number of the members of the Church. The ceremony was the same as that used on laying the first stone of the New Jerusalem Temple, in Salford, Manchester, on the 19th of September, 1813; consisting chiefly of appropriate passages from the Word, and a prayer suited to the occasion. The building was finished in the course of the year, and on the first of January, 1817, was consecrated by the Rev. John Hargrove, of Baltimore, and the Rev. M. M. Carll, of Philadelphia, who had been ordained on the day preceding. A large assembly of people attended on the occasion, among whom were several members of the New Church from different States.

The following account of the state and prospects of the New Church in America, is taken from the American *New Jerusalem Church Repository*, for April, 1817, No. 2, p. 125:—

"Our letters from different parts of the United States, particularly the Western country, represent the prospects of the Church as of the most encouraging nature. The exertions, which have been made, to disseminate the truths of the New Dispensation, by an extensive circulation of the Writings of Emanuel Swedenborg, by preaching, and by conversations, have already been crowned with great success. The works have found their way to the libraries of hundreds, who had never before perused them, and the glad tidings of a new and glorious revelation, to all who are disposed to profit by this additional proof of the goodness of the Almighty, has been proclaimed to thousands. Such a zeal in the cause of the gospel, as has been displayed by the members of the Church throughout, cannot fail to be productive of the most happy results; and although the progress of truth must, in its nature, be slow, yet it will be certain. Those, who are acquainted with the very gradual reception of the New Church doctrines in the hearts of persons, who by education or misinformation have formed unfavourable impressions respecting them, can scarcely expect that the accession of *professed converts* could have been very considerable, during the short period since which the New Church may be said to have had in this country a manifested existence.

"Very little more than a year has elapsed, since its first public annunciation was made in this city, and yet several have been added to our Society, as avowed disciples; while others, again, who are seriously inquiring after the truth, have become partial receivers in a greater or less degree. And what is further subject of great rejoicing is, that since the New Church has taken its stand amongst the religious societies of the land, and proclaimed unequivocally and loudly its acknowledgment of the *Sole and Exclusive Divinity of the Lord Jesus Christ*, an investigation as to the object of worship has occupied no small share of the public attention. Many individuals, especially among the societies of the Friends and Methodists, have been heard to declare their unqua-

\* Eight Numbers were issued, the last of which was published in Oct., 1818.—Ed.

lified belief in **JESUS CHRIST** as the *Only God of heaven and earth*; and there is every reason to believe, that this faith, which is the corner-stone of the New Jerusalem Church, will have a wide and powerful influence with many other sects of the Old Church. We ourselves have lately heard from the mouth of a Trinitarian Preacher the expression '**JEHOVAH JESUS**;' at another time, from a Presbyterian pulpit, that 'if **JESUS CHRIST** was not **JEHOVAH** himself, all our faith was vain;' and again, from the lips of a Baptist Clergyman, that the invitation of Christ, '*Come unto me, all ye who are weary and heavy-laden, and I will give you rest,*' was conclusive as to Christ being one with **JEHOVAH**. Such expressions as these, which are by no means consistent with the declared orthodoxy of the Old Church, are manifestations of the strong influence now operating in the spiritual world, to cause genuine truth to break its way forth into the natural world. Individuals are thus, at times, when they suffer themselves to be abstracted from the doctrines of their particular Church, and open their minds to the heavenly influx, made to feel and acknowledge a truth, which, when compared with the dogmas, *by which they consider themselves bound to be governed*, they afterwards abandon.

"Since the dedication of the New Jerusalem Temple in Philadelphia, on the first of January last, service has been regularly performed therein by the established Pastor, the Rev. M. M. Carll; and it affords us pleasure to state, that the house is usually crowded with hearers. From what we have seen, and from what we daily see, we feel confident, that the Lord will prosper the work which has been commenced, and in his own good time bless his Church with such an increase, as will make glad the hearts of his people."

Mr. Lewis Beers, of the county of Tioga, in the state of New York, having been unanimously and solemnly called, by the incorporated New Jerusalem Society of said county, to take upon himself the office of Pastor thereof, was, on Sunday, the 19th of January, 1817, in the Temple, in the city of Philadelphia, ordained a Priest and Teaching Minister in the Lord's New Church of the New Jerusalem. The Ordination service was performed by the Rev. Mr. Carll, after which an instructive and animated discourse was delivered by Mr. Beers.

Soon after the erection of the New Jerusalem Temple in Philadelphia, the ladies of the congregation opened a Sunday School therein for the education of children of all denominations. This institution, no doubt, will be attended with the same beneficial effects, as have been experienced by similar institutions in England, especially if the example should be followed by other Societies in the United States.

A further proof of the growing prosperity of the New Church in America may be inferred from the following communications. A member of the Society in Philadelphia, on occasion of the building of a New Temple in that city, writes to his correspondent in England in these terms.

"We feel it incumbent on us, at this time, to stand forth and acknowledge our **LORD AND SAVIOUR JESUS CHRIST** as the **ONLY GOD** of the heavens and earth, and to acknowledge the New Jerusalem Church, and the internal and spiritual meaning of the Holy Word, as explained to all men by his servant Emanuel Swedenborg. We have also some convincing proofs, that our expectations will not prove fruitless; for only a few days ago I received a letter from a Clergyman of the Episcopal Church, in the interior of this State, who informed me, that he had been a reader of Emanuel Swedenborg's Works for many years, and now thought it time, and his duty, to come out and preach the doctrines of the New Jerusalem. He added also, that he was not without hope there were many of his congregation in a state to receive the truth; and he assured me, that our bold example, and the zeal of our Society, had assisted him in his resolution. This, with many other circumstances of a similar nature, induces us to believe, that we are acting agreeably to order; and we trust the Lord is with us, and will protect and



assist us in our wishes and endeavours to promote his cause. There must be now some hundreds of readers in the United States, as I had, through the medium of my regular business last year, an opportunity of sending books to almost every quarter of this rising empire, and particularly to the great Western country, inhabited by men of great independence and intelligence, principally in a gentile state, without the prejudice of old doctrines deeply rooted, which, in the members of the Old Church, it is almost impossible to remove. I think I must have distributed nearly two thousand books, large and small; and most of them were given to worthy men, who assured me they would read them, and afterwards lend them to their neighbours."

Another correspondent gives the following information:—

"At Washington I met only with a few members, who have not as yet formed themselves into a regularly organized Society, but who are nevertheless actively employed in making the doctrines known. A member in that city lately published (for distributing gratis) a few hundred copies of Mr. Clowes's sermon on the Divine Trinity, and adopted rather a strange method of giving it publicity.\* He employed the editor of the *National Intelligencer*, the official state newspaper published in that city, to make use of the sermon, as an envelope to the paper, by which means it has been distributed all over the country, as this paper has the widest circulation of any in the United States. The consequence is, that in some towns the sermon has been published entire in their Newspapers, under the title of 'The Rev. John Clowes's celebrated *Sermon on the Trinity*,' which has given occasion to some people to write in opposition to it; but the most interesting fact of all is, that even these cannot agree with one another in the opinions they advance upon the subject, and have begun to quarrel and fight about it among themselves. This, as you may suppose, has opened a wide field for the espousers of the new doctrines to come forward in support of them, and in this they have not been deficient, as there is no lack either of abilities or inclination to exert themselves on such an occasion. The discussion is now going on in newspapers, and is not likely to end soon."

But the most important communications are from Mr. C. J. Doughty, Secretary to the Society at New York. He first gives an account of the formation of a regular Society in that city in the following

#### "CIRCULAR.

"Sir,

"New York, 1816.

"I have the pleasure to inform you, that the members of the New Jerusalem Church, in this city, have lately organised themselves into a Society for the dissemination of its doctrines, under the name of 'The Association of the City of New York, for the Dissemination of the Doctrines of the New Jerusalem Church.'

"It is not long ago, when the name of the 'New Jerusalem Church' was altogether unknown in this city. It has now begun to attract the notice of the public, and there is every reason to hope, that it will have a speedy and very rapid increase. With the design of advancing its interests, and to diffuse more generally a knowledge of its doctrines, and of the writings of the Honourable Author in which they are contained, we have organized a regular establishment, with proper officers to conduct its business. By making known the existence of this Institution, we shall afford to the public a ready mode of acquiring every useful and necessary information on the subject; a thing very desirable under the present circumstances of the Church, and of the Christian world at large. The great and important object we have in view, cannot be accomplished without exertion; and, as exertion is necessary, so we believe it will not be wanting. To this end, it is imposed as a sacred duty upon every member to make use of every opportunity, by conversation or otherwise, to communicate to all around him whatever knowledge he may have acquired of the heavenly doctrines, having a due regard to time and circumstances; and this duty he is to discharge in the manner best suited to produce its effect. Upon the Society as a body it is enjoined, to open a communication with similar institutions in every part of the world; to communicate and receive all such information, as may be conducive to the end in view; and to adopt such measures, as shall most effectually bring all persons to a knowledge of that divine truth, which, we do most sincerely believe, is now beaming in the world.

\* Sermon iv., Clowes's *Miscellaneous Sermons*.—ED.

"The state of the Church in this city is certainly as prosperous, as, from our peculiar situation, we could reasonably expect. Our number, to be sure, is not very large, though, under the Divine Providence, we cannot but entertain a hope, that our number, as well as our usefulness, will not long be confined to the narrow limits they have hitherto been. We have service regularly every Sabbath-day, morning and evening, which is sometimes numerously attended by strangers.

"The officers of our Association for the present year, are, Nathaniel Holly, President; Samuel Woodworth, Vice-President; James Chesterman, Treasurer; Charles J. Doughty, Secretary.

"All communications are to be directed to the Secretary.

"CHARLES J. DOUGHTY, Secretary."

On the 1st of January, 1817, at a meeting of members of the New Church in Philadelphia, it was proposed and determined, that a *Convention* of the receivers of the new doctrines, throughout the United States, should be held at the New Jerusalem Temple, in the city of Philadelphia, on the 15th of May following, being Ascension Day, for the purpose of consulting upon the general concerns of the Church. Such Convention, being the first of the kind held by members of the New Jerusalem Church in America, accordingly met on the day appointed; when the Rev. J. HARGROVE, of Baltimore, was unanimously chosen President; and Mr. CONDY RAGUET, of Philadelphia, Secretary. Many members of the Church, male and female, from the States of New York, Pennsylvania, Maryland, Virginia, and Ohio, were present. Mr. John Stirling, of Glasgow, in Scotland, and Mr. Jacobson, from Sweden, also attended the Convention.

The Minutes of the General Conference of the Ministers and other Members of the New Church, held in Friar's Street Chapel, London, from Tuesday the 16th, to Thursday the 18th of July, 1816=60, were then read, together with the letters and documents therewith published. Whereupon the Convention expressed the approbation and satisfaction they experienced at the zealous and prosperous labours of their brethren in Great Britain in disseminating the doctrines of the true Christian religion.

The Manchester and Hawkstone Reports, from their first publication to the year 1816=60 inclusive, and a number of letters and communications, from various parts of the United States and Europe, on the subject of the Church, were laid upon the table.

A letter was read, from Mr. Wm. Grant and others, members of the New Jerusalem Church, composing the Society of Steubenville, Jefferson county, in the State of Ohio, directed to the Convention, stating that they feel great confidence and interest in the labours of their well-beloved brother David Powell, who has for some years administered the Word to them as a faithful and worthy servant in that vineyard, and expressing their desire that he may be ordained as a Preacher of the New Jerusalem Church, that their Society in future may be more regularly and

acceptably supplied with the administration of the Word and the holy ordinances of our Divine Saviour. The Convention took the same into consideration; but conceiving that the great importance of regulating the Ordination of Ministers would require more ample deliberation, than it would be in their power to bestow at the present meeting, and considering that the New Jerusalem Churches of Baltimore and Philadelphia have hitherto with great discretion exercised the power of ordaining Ministers, it was ordered, That the said application be referred to the Rev. Messrs. Hargrove and Carll, with a request that they will favour it with their early attention.\*

It was also Resolved, That a Committee of Clergy and Laity be appointed to inquire whether it be expedient to establish any, and if any, what general regulations for the Ordination of Ministers in the New Church; and that they make report at the next Convention. Whereupon the following gentlemen were appointed, viz.

The Rev. Lewis Beers, and Nathaniel Holly, of New York.

The Rev. Maskell M. Carll, and Jonathan W. Condy, Esq., of Pennsylvania.

The Rev. John Hargrove, and George Smith, of Maryland.

The Rev. Hugh White, and Richard H. Goe, of Virginia.

The Rev. Adam Hurdus, and David Powell, of Ohio.

The subject of raising a fund, for defraying the expenses of a Missionary Minister having been suggested, it was decided, as the opinion of the Convention, that, taking into view the general state of the New Church in the United States at present, the period for adopting such a measure had not yet arrived.

It was then, on motion, Resolved, That the gentlemen attending this Convention be requested to furnish an account of the several Societies of the New Church, which are known to them as existing in the United States, with a statement of the number of members, their mode of worship, the names of the Leaders, &c., as nearly as they can be ascertained, and any other information connected therewith.

Resolved, That the Second Annual Convention of the New Church be held at the New Jerusalem Temple, in the city of Baltimore, at ten o'clock, on the morning of Ascension Day, in the year of our Lord 1818—62; at which all the receivers of the doctrines of the New Church in the United States, who can conveniently do so, are respectfully invited to attend.

Resolved, That it be earnestly recommended to each of the societies and congregations of the New Church in the United States, to send to the future Annual Conventions at least one Delegate, to represent the voice of the said society or congregation, upon matters concerning the general interests of the Church.

Resolved, That where Societies or congregations shall omit to send Delegates, they be requested to transmit to the Convention, in writing, such intelligence respecting their progress, numbers, increase, &c., as they may deem to be useful.

The Secretary then read an article from the Manchester Report, No. XIII., in the words following:—

“There is also a Church lately sprung up in America, under the title of the *Free Church*. They believe in the Unity of God; that God is simply One and Indivisible; and that Jesus Christ is that God. They give charity the preëminence above faith, but do not believe the punishment of the wicked will be eternal; for which they quote Isaiah, chap. lvii. verse 16. A Preacher of that Church, Mr. S——, had become acquainted with the writings of E. S.; and, except on the article of the eternity of the punishment of the wicked, gives his most cordial assent to them: but, from what I could learn, I

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\* It appears, that Mr. D. Powell was afterwards ordained at Philadelphia, on the 20th of May, 1817; as was also, at the same time and place, Mr. Richard H. Goe, of the neighbourhood of Wheeling, in Virginia.

have little doubt of his having already rejected the error above-mentioned. I understand he is a man of uncommon eloquence, together with a prepossessing exterior, and that he has had a liberal education. In 1812, he was in the interior of the State of New York, preaching the Divinity of the Lord's Humanity to thousands, who eagerly followed him."

"The Society are extremely sorry to feel themselves under the obligation of remarking, respecting the *Free Church* mentioned in the above extract, that, although the doctrine of the Sole Divinity of Jesus Christ is asserted in that Church, yet some of the tenets, maintained by its members, seem utterly at variance with the doctrines of the *New Church*, as revealed in the Theological Writings of Emanuel Swedenborg. For, to say nothing of the denial of the eternity of punishments insisted on in the Free Church, it is strongly urged, and this in direct contradiction to what the New Church doctrine advances on the subject of civil government, that 'Since it has been openly declared and made known to the Church, by Christ himself, that all power in heaven and in the earth (that is, all authority in Church and State) is given into his hands, it is unlawful, in the sight of God, for the saints to acknowledge any other visible political Head; inasmuch as to acknowledge any authority besides the authority of Christ, is to acknowledge another Master besides him, and to refuse the reign of Christ and the authority of Heaven.' And again: 'That all other dominions and pretended governments, but his alone, are strictly unlawful and equally sinful before God; being a daring encroachment on the original rights of God; the tyranny of hell, in opposition to the authority and dominion of the Lord.' (See Circular Epistle from the 9th Concilium of the Halcyon, or Free Church, numbers 11, 12.) The Society, therefore, most earnestly caution their readers against sentiments of so mischievous a tendency, and which, if conceived to be founded in the heavenly doctrines of the New Jerusalem, must, of necessity, not only bring those doctrines into general and deserved discredit, but also expose the receivers of them to the most just and severe penalties of the law. May, then, every receiver of the blessed truths of the New Church be warned, by the above example, against intermingling his own prejudices and pre-conceived opinions with the eternal truth, recollecting the terrible denunciation on the perverted Church of old, where it is written, 'How is the faithful city become a harlot! Thy silver is become dross: thy wine is mixed with water.' Isa. i. 21, 22."

### Whereupon it was on motion Resolved,

That this Convention does hereby fully and explicitly declare, that none of the members here convened, nor any of the members of the New Jerusalem Church, with whom they are acquainted, have any connection or communion whatever with the people called Halcyonists or Halcyonites, and who are alluded to in the said Manchester Report.

Resolved, That a Committee be appointed to select, for publication, such parts of the Journal of the proceedings of this Convention, and to subjoin thereto such extracts from the letters and communications laid before this meeting, or which may be received or made prior to such publication, as they may deem useful for general information.

### The Convention then adjourned.

Letters from a great variety of places in the United States give the most pleasing information of the progress of the New Church in that extensive country. The following is selected as a valuable specimen of the effect produced, by the publication of the Writings, on the minds of men prepared to receive the divine truths of the new dispensation.

*Extract from a Letter, dated "Near Lebanon, Ohio, Feb. 6, 1817."*

"I received your communication, together with Mr. T.'s letter, and was highly delighted in reading the intelligence therein contained. I have been viewing, for many years, the preparations making by the Lord for the spreading of the glorious truths of Heaven and the Church. The first line I ever saw, to my knowledge, was, 'THAT THE LORD IS THE GOD OF HEAVEN.' It went like a holy beam of light and heat through my spirit; for prior to this auspicious day, for the term I think of more than three years, I had been a prey to doubts concerning the Divinity of Christ, and particularly the Divinity of the Humanity. I had been a professor of experimental religion

many years, having been operated on by the heavenly sphere very young indeed, and I think in my seventeenth year joined the Friends' Society. Soon after my reception of the truths, my mind was deeply impressed with the vast importance of them for the renovation and reestablishment of the Church on earth. My zeal was considerable, and I probably should have pretty soon commenced teaching the doctrines, but found the science of correspondences, as a key to the *spiritual sense* of the Word, was almost or quite indispensably necessary, and this appeared an Herculean labour; but I submitted my will to the dictates of my understanding, and by the Lord's grace assisting, I experienced some small degree of the necessary knowledge of correspondences, and after a lapse of about twelve years, commenced teaching or lecturing from the Word of the Lord. I have had considerable prejudice to encounter, but have endeavoured to turn the other cheek, (or to overcome with charity,) and not rail; and indeed generally, for many years, have wondered at the subsiding of opposition, and the *open ear and eye* of many, very many indeed, who make no profession of the New Church doctrines. Conversations, upon the essential principles of the New Church, are very common through our country; and as I am pretty far in the decline of life, I have much leisure to visit my neighbours, and converse freely on theological subjects. In those visits I call on any of the Preachers or lay people of any of the Societies, such as Presbyterians, Baptists, Methodists, Quakers, and often those who are attached to no particular profession of religion, and sometimes Deists. At present there are few here who profess Deism; but we have some Universalists, Halcyonists, and many Shakers. With some of all those different professions I have had conversations, and generally find they are all looking for the coming of CHRIST, except the Deist, and even he expects the amelioration of mankind by the rays of the *Sun of Science*, thus indirectly bearing testimony to the coming of the LORD JEHOVAH. The Halcyonists derive some principles of theology from Baron Swedenborg, and unite or engraft the false doctrines of annihilation, &c., thereon: but the members or honest readers of the doctrines of the New Jerusalem Church will be preserved from such preposterous doctrines. Indeed the heavenly truths falling into such different *mediums*, the rays are in some cases truly reflected, and in others refracted; but the Church is the LORD's, and he will guard the same. Let us all be careful to shun evils as sins against God.

"As to the state of our Society here, in our constitution called 'The Turtle Creek Society of the New Jerusalem Church,' none are acknowledged regular members, unless they have, at some time or other, been baptized. We are perfectly satisfied, that *Baptism* and the *Holy Supper* are *perpetual ordinances* of the Church; and that the Supper is in particular *the most holy act of worship*, proving to the worthy recipient an introduction into *Heaven*, as Baptism is an introduction into the *Church*.

"We have many in this country, who have a standing in other Societies, and who read some of our books, who profess the sole and exclusive Divinity of Christ, but who positively deny the Divinity of the Humanity, which is a fundamental doctrine of the New Church. One of their principal writers is the Rev. William B. Stone, of the Western country. I now experience, the principal difficulty is in clearly evincing, to the satisfaction of the inquiring, this great truth, they having been accustomed to think of God as Divine, and the Person of Christ as merely Human. However, as they become more and more acquainted with *regeneration*, they will become more and more enlightened; for regeneration is an image of the Lord's glorification; and it is a knowledge of the glorification of the Lord's Humanity, that seems wanting.

"Your Society has our prayers for your welfare, &c."

About this time a pamphlet was published in New York, entitled *An interesting Correspondence between the Rev. John Johnson, Pastor of the First Presbyterian Church in Newburgh, State of New York, and Miss Elizabeth Jones, relative to the Change in her Opinions, which occasioned her Dismissal from his Church.*

The facts, as collected from this work, are, that Miss Jones, who had been a zealous and attentive member of the Presbyterian Church, had within a few years received the doctrines of the New Jerusalem, and in consequence thereof was expelled from her former communion.

An almost total indifference to religious inquiry amongst modern Christians, (as the Editors of the *American Repository* justly observe,) seems to have left the right of advancing opinions on matters of faith and doctrine exclusively to the Clergy, and hence the productions of the Laity are scarcely deemed worthy of consideration. To behold, therefore, under all the disadvantages of prejudice, an individual, and one too of the weaker sex, engage in a theological controversy with one of "the Masters of Israel," is an occurrence rarely to be met with. Miss Jones, it appears, is a lady of very limited education, but who, from an intimate acquaintance with her Bible, and her favourite theological works, has been enabled to wield the weapons of argument with a force almost irresistible. We learn from New York, that the circulation of this correspondence, which soon exhausted the first edition, has been attended with the most pleasing effects. Other editions have been published in Philadelphia, and in England\*, it having been strongly recommended as a work well calculated to promote the cause of the New Church.

Another work, in defence of the principles of the New Jerusalem Church, written by a lady at Boston, has also excited the attention of the public, and may really be considered as an extraordinary production from a female pen. It is entitled, *Religion and Philosophy United; or, an Attempt to shew, that Philosophical Principles form the Foundation of the New Jerusalem Church, as developed to the World in the Mission of the Honourable Emanuel Swedenborg.*† As to the character of this work, it will be sufficient to state the opinion expressed of it, in conjunction with the preceding work by Miss Jones, in the *Report of the Manchester Printing Society*, for January, 1818, which is in these words :

"It would be difficult to give an adequate description of the peculiar excellences, which distinguish each performance; but of this the Society are confident, that they cannot too earnestly recommend them to the perusal of their readers, who will not fail to discover from that perusal, that the ALMIGHTY has still in his Church a *Jael* and a *Judith*; [see Judges iv. v.; and the History of Judith;] and that he has again sold *Sisera and Holofernes into the hands of a woman.*"

#### MR. CARLL'S MISSIONARY TOUR.

Mr. Carll, of Philadelphia, having made a Missionary tour through the Western part of Pennsylvania and Virginia, to the State of Ohio, during the months of July and August, 1817, the following is the narrative of that journey, as published by him :

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\* An Edition was published in London in 8vo., and one at Manchester in 12mo.—ED.

† This work is by Mrs. M. H. Prescott; and a new edition has been recently published by her son, the Rev. T. O. Prescott, now O. Prescott Hiller, and contains a Memoir of the Authoress.—ED.

" July 18.—I embarked on board the steam-boat for Wilmington, at which place we arrived in the evening. Observing some religious tracts on board for the use of the passengers, I embraced the opportunity of depositing a few, relating to the doctrines of the New Jerusalem Church. On the 19th, I arrived at Baltimore, where our friends manifested every mark of kindness and affection.

" On the 20th (Lord's Day,) I preached in the morning and evening, at the New Jerusalem Temple. The Church was filled on both occasions, and on the latter there were between forty and fifty hearers who stood by the open windows on the outside.

" On the 21st I was joined by my friend Mr. C——, who was to accompany me to the westward. During this day we paid several visits to the friends, all of whom expressed an abundance of love and zeal in the promotion of the glorious cause. We passed the evening at Mr. H——'s, where a number of the friends were convened. Conversation on the present and future prospects of the Church, interspersed with a few delightful hymns, constituted the agreeable employment of the evening, which was concluded with a fervent petition to the Throne of Grace, by our beloved brother the Rev. J. Hargrove, in which the blessings of Heaven were invoked on our journey.

" On Tuesday the 22nd, we took passage in the stage for Chambersburg, at which place we arrived in the evening, without accident; a distance of 75 miles. During our first day's ride, the company consisted of a lady of good sense and piety, and a number of gentlemen. We had much interesting conversation, in which the principles of the new dispensation were developed. The lady candidly confessed, that her mind was frequently harrassed and distressed beyond expression, when she reflected on the prevailing opinions of the day respecting the Divine character, and the doctrines of election, predestination, &c. &c.; and found it impossible to reconcile these opinions with the unbounded goodness and mercy of God, as displayed in the world of nature and of grace. The consoling views of the New Church, on these momentous subjects, were opened, and seemed to afford her much comfort. We separated with regret before the end of our first day's ride; and she having expressed a desire to procure some books, we cheerfully supplied her with such as we had.

" On the 23rd, we left Chambersburg early, and reached the Juniata in the evening. During this day's journey we discovered that the conversation of the preceding day had not been lost on our fellow-travellers, as they resumed the subject of themselves, and it was continued with increased interest. A number of hymns were also sung, and thus was the tediousness of the way beguiled, and *'the rocks turned to down.'*

" On the morning of the 24th, we arrived at Bedford: at this place and in its vicinity there is a small Society, consisting of seven or eight families, and a few individuals besides. They hold regular meetings in a large and convenient room in the house of J. E., Esq., who conducts the solemnities of the worship. We were most affectionately received by this gentleman, who introduced us to his amiable family, with whom we tarried during our stay in Bedford. Mr. E. has long been a cordial recipient of the heavenly doctrines, and has been instrumental in forming a small circle of friends about him, whose hopes and pleasures are identified with those precious doctrines. We visited several families in the town, some of whom rank among the oldest readers in this country. An appointment was made to preach in the evening at the Court House. The service commenced about dusk, and the house was well filled: perhaps there were present three hundred. I addressed them from these words in Isaiah, chap. xxix. verse 24: 'They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.' Order and attention reigned throughout, and the audience seemed cordially to participate in the solemnities of the service.

" In the afternoon of the 25th, I baptized Mr. E.'s three children; to witness which ceremony the Rev. Mr. B——, by previous invitation, attended. The ceremony was solemn and impressive; after which much interesting conversation took place. I had appointed again to preach in the evening, and we had the gratification to see the house filled. The subject chosen for this occasion was the 11th of Matt. and the 3rd verse: 'Art thou He that should come, or do we look for another?' To judge from the profound attention bestowed, the discourse was well received, and the Lord was indeed present with us.

" The following day we took leave of our kind friends, and went on seven miles further to a Mr. E——'s, a worthy member of the New Church. Here I had the pleasure of initiating into the Church, by the sacred rite of baptism, four children. We then passed on to Stoy's Town, a small village on the western side of the Allegany mountain. Here we were cordially welcomed by our friend Mr. G——, who furnished us with every comfort which hospitality could suggest. The following being Lord's Day, afforded an opportunity of proclaiming to the people the realities of the new dis-

pensation. There is a small building for worship in this place, to which our friend had liberally subscribed, on condition of its being free for all who profess to worship the Lord Jesus Christ.

"On the following day we proceeded to Greensburg, where we were kindly received by our good friend Judge Young. At this place I preached twice to crowded audiences, married one couple, and baptized a child. After taking leave of our friends at Greensburg, we set out for Pittsburg, which is an easy day's ride; at which place we tarried but a short time, and then proceeded on to Steubenville, in the State of Ohio. At this place there is an organized Society, having at its head a regularly ordained Minister, the Rev. Mr. Powell, which assembles for worship every Lord's Day. Finding, on our arrival, that the ensuing Sunday had been appointed for the celebration of the holy sacrament of the Lord's Supper, we were induced to stay until that interesting season should have passed. During our delay, we had preaching five times, and most of the people of the place attended. The celebration of the sacrament took place at the time above specified, at the Court House, in the presence of a crowd of spectators. We availed ourselves of this opportunity of explaining our views of this holy ordinance, in contradistinction to those of the Catholic and Protestant Churches. The very external and literal views of the former, and the more spiritual though mistaken views of the latter, were pointed out; and it was shewn, that this holy rite is not to be considered as a mere remembrance of the dying love of the Lord, but in addition to this, that there is a real communication of those heavenly principles of love and wisdom, to which the bread and the wine correspond. Several of our brethren, who lived at a distance, attended on this occasion, amongst whom were the Rev. Mr. Goe, Mr. B—— and wife, of Washington, Pa. There were twelve communicants. Sixteen adults and children were added to the Church, by baptism, in this town.

"On Monday, the 11th of August, I took an affectionate leave of our friends at Steubenville. It was at this place I parted from my excellent companion, Mr. C——, who had greatly contributed to assist and strengthen me in the performance of my duties. I accompanied Mr. Goe on my return to his residence, near Wheeling, where I baptized his amiable wife, and four children.

"On the following day I set off for Washington, Pa., a distance of 25 miles, at which place resides an exemplary professor, whose family has cordially embraced the heavenly doctrines. We were gladly received by Mr. B—— and his amiable partner. An appointment had been made the same evening to preach. The Court House was well filled, and one or two Clergymen attended. The following words were chosen as the subject: 'Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your day, which ye will not believe, though it be told you.' From which text occasion was taken to trace the various messages which had been vouchsafed to man, the manner in which these messages had been received by erring mortals; and I concluded by shewing, that a new and more glorious message had been proffered to man, the leading doctrines of which I pointed out. The most profound attention was observed throughout; and at the close, I reciprocated a most cordial shake of the hand with a Baptist Clergyman, who sat near me.

"Having baptized two children at this place, on the following day I set out for Brownsville. Our party was now augmented by the addition of Mr. B——, who heightened the interest of the conversation by the way. We arrived at Mr. McC——'s early in the afternoon. After receiving every attention and refreshment, which hospitality and kindness could afford, and baptizing his three children, we proceeded on five miles further, to the dwelling of Mr. Goe, sen. It was truly a delightful sight that presented itself on the occasion of the baptismal service at Mr. McC——'s. Eight lovely daughters and three sons, all members of the same family, were present to witness a ceremony, which they themselves had experienced twelve years before, from the hands of brother Hargrove. Mr. and Mrs. McC—— accompanied us to Mr. Goe's, at which place we arrived early in the evening. Here we delivered a sermon to a number of the neighbours. Mr. and Mrs. Goe are nearly ninety years of age. They are a very interesting couple, and have been devoted to the heavenly doctrines a number of years.

"In the morning we set out for Pittsburg, a distance of 33 miles, at which place we had made an appointment to preach. We had but a small audience at this city, owing to a difficulty in procuring a proper place: perhaps there were fifty persons present.

"On the following morning I took leave of my companions, and set out for home. I delivered discourses at all the places on my return, at which I had preached on my outward journey, attended with circumstances nearly similar to those above related. At Bedford we celebrated the holy sacrament, of which eight persons partook. This



solemnity received additional interest from the circumstance of a young lady and gentleman, in the hey-day of youth, surrounded with all the show and glitter which this place of fashionable resort presents, coming forth in the face of the world, solemnly dedicating their affections to the Lord, and thus 'choosing that *good part*,' which the Lord hath said shall not be taken away from them. Three adults were baptized on this occasion; and, during my visit, I preached two sermons, one of which was delivered in the Presbyterian Church, which was politely offered for the purpose.

"Having sent an appointment to brother Hargrove, to preach at Baltimore on the 24th, I was obliged to take leave of those, whose kindness and urbanity had united me to them by every tie of brotherly love.

"We had preaching at Baltimore on Lord's Day, morning and evening. On both occasions the house was filled. In the evening there were five Clergymen present, of different denominations, to two of whom, after service, I was introduced, and who invited me to visit them.

"In the afternoon I embarked on board the steam-boat, and arrived at home the following day, after an absence of thirty-nine days; during which time I had travelled a distance of near eight hundred miles, had baptized thirty-seven souls, administered the sacrament twice, had proclaimed the heavenly doctrines of the New Jerusalem twenty times, to not fewer than between two and three thousand persons, many of whom had never heard of them before. May the Lord bless these exertions, and cherish the seed which has been sown with the genial warmth and gentle dews of heaven!

"From the order and attention manifested on every occasion, and the interest that was excited, I am of opinion, that this mode of introducing the verities of the New Jerusalem to the hearts and understandings of men, will be peculiarly blessed of the Lord. It cannot be but that, on ground of such diversified a quality, some seed will be received; and although the fruit will depend upon the character of the soil, some producing more, and some less, yet *all* will ultimately be benefitted. All may not arrive at interior states of perception, owing to hereditary proprium, prejudices, and various states of confirmation in doctrines which have been imbibed by peculiar modes of education; yet all may be strengthened and confirmed in their respect for the *Holy Word*, the external ordinances of religion, and the great realities of an eternal state of existence."

### CHAP. XIII.

THE *Tenth General Conference* assembled at Derby, on Tuesday, the 12th, and continued to Thursday, the 14th of August, 1817 = 61; when the Rev. RICHARD JONES, of Manchester, was unanimously appointed President, and Mr. JOHN ISAAC HAWKINS, of London, Secretary. Four Ministers, five Leaders, and eighteen Delegates or Representatives from different Societies, with a number of the friends of Derby and its vicinity, were present. Mr. James Bradley, a Missionary, then on a visit to the Societies of Sheffield, Barnsley, and Leeds, having been invited by letter, attended on the morning of the second day.

Twenty-four letters from different societies and individuals were read; and, in addition to the mass of pleasing intelligence communicated by them, reports were made of the Anniversary Meeting held at Brightlingsea, and of the state of the Church in various parts of the country. A Committee was also appointed to take these letters and reports into consideration, and

to select such parts as they should deem useful to be printed with the Minutes of Conference.

On reading the Minutes of the last Conference, the various Resolutions then entered into were confirmed; but the appointment of a Minister Superintendant was postponed till the next General Conference.

It was at the same time Resolved unanimously, as a measure eminently tending to consolidate and unite the various Societies of the New Church into one body, that a General Conference of the Ministers and other members of the New Church be held regularly once in every year.

A proposition was read from Liverpool, respecting the establishment of a Seminary for the instruction of youth in the new doctrines, connected with a liberal education, and preparing them for the Ministry of the New Church. The Conference, highly approving of the proposition, and judging that important benefits might be derived from such a measure, expressed a hope that some plan might be speedily devised for carrying the same into execution.

The proceedings of a joint meeting of the two Societies of Manchester and Salford, held for the purpose of nominating a Committee of the Missionary Institution for the ensuing year, having been read, the thanks of this Conference were voted to the last appointed Committee, for the zealous and successful manner in which they have conducted the business, and promoted the objects of that institution. Thanks were also voted to the Treasurer, Receiver, Secretary, and Collectors of the subscriptions, who have so punctually performed the duties of their respective offices; as well as to the Ministers who have gone forth as Missionaries, and to Mr. Robert Hindmarsh, for his services in drawing up the First Missionary Report.

A passage in the Twelfth Hawkstone Report, respecting the Missionary Institution, being brought before the Conference, it was Resolved unanimously, That, while this Conference cordially join with their brethren at Hawkstone, in giving their high approbation of the three modes of aiding the progress of the New Church, by the encouragement of *Printing, Circulating Libraries*, and *Missionary Labours*, they cannot but lament, that any *comparison* of their relative merits should have been made; and they anxiously hope every member of the New Church will promote all the three plans to the utmost of their ability.

On another passage in the same Report being offered for consideration, respecting Re-baptism, it was Resolved unanimously, That this Conference do not wish to enter into any controversy with their brethren of the Hawkstone Meeting on this subject; but they beg leave earnestly to recommend all the members of the New Church to have their children baptized according to the forms established in the New Church.

A plan for encouraging and assisting persons, who may wish ultimately to become Ministers, having been suggested to the Conference, some directions were given for facilitating that object; and it was recommended to the Ministers and Leaders of the New Church, to take under their care one or more young men, or other candidates for the Ministry, whom they may deem capable of becoming efficient Ministers, and to render them such assistance as may be thought suitable for that purpose.

It was further Resolved unanimously, That this Conference are highly gratified, that the Missionary Institution has already received such liberal encouragement; and they earnestly hope, not only that this encouragement will be continued, but that all those Societies, which have not as yet contributed their mite to the common fund of the Institution, will join their efforts in supporting a cause so beneficial to the Church at large, either by weekly or monthly subscriptions, or by annual collections.

A general wish having been expressed, that all the Societies of the New Church should adopt uniformity in the externals of worship, it was Resolved unanimously, That this Conference is strongly impressed with a conviction, that if a form of worship could be produced, that would meet the approbation of all those Societies in the New Church, which are or may be disposed to use a printed form of worship, it would be of the highest benefit to the Church in general. It was therefore requested, that all such Societies as are willing to adopt a uniform mode of external worship, will signify the same to the next General Conference, either by letter, or by their Delegates.

It appearing to this Conference, that the institution of Sunday Schools cannot be too much, or too often, brought into notice, it was Resolved unanimously, That the 17th Resolution of the Eighth General Conference, held at Manchester, from the 14th to the 18th of August, 1815=59, be reprinted in the Minutes of this Conference; which was accordingly done.

It was also Resolved unanimously, That a copy of the Minutes of each of the former Conferences be procured, and bound together in one or more volumes, and that the Secretary for the time being be directed to produce the same at each succeeding Conference.

After some other Resolutions and Regulations, the thanks of the Conference were voted to the President and Secretary for their useful services on the present occasion; and to Messrs. Madeley and Robinson, for the very hospitable manner in which they received and entertained the numerous friends assembled from distant parts of the country.

The next Conference was then appointed to be held at Derby, on the second Tuesday in August, 1818=62.

In the Appendix to the Minutes of this Conference was in-

serted the substance of a variety of letters on the present state and prospects of the New Church; the following extracts from which will be read with pleasure.

Mr. Charles Ley, of Rotterdam, in his letter to the assembled Conference, of July 29, 1817, expresses his sorrow that he cannot attend the meeting. He purposes to commence in August, a Missionary journey of a week to Amsterdam, Leyden, and Utrecht. He has heard, that a son of John Christian Van Seep, the bookseller referred to in letter 6 in the *Eulogium*, &c., resides at this time in Amsterdam. He will make inquiries of him respecting the Honourable Author and his works, and endeavour to discover some recipients of the doctrines. Mr. Ley further states, that he has published a work entitled, *Thoughts on the Holy League*, in the form of an Address to the Clergy, chiefly from Mr. Hindmarsh's work on that subject. It is in some parts abridged, and in others enlarged, which he hopes Mr. Hindmarsh will excuse, as his object was to adapt the work to the use of the Dutch Church Ministers. He also informs the friends of the New Church, that some beams of hope are breaking through the eastern horizon; that the little society meeting at this house are increased two or three in number since the last Conference; and that a Mr. Van Alphen, a schoolmaster, is so thoroughly convinced of the truths of the heavenly doctrines, that he translates them, and reads them in the Dutch language among his acquaintances, and has proposed to give his son an education suitable for the Ministry of the New Church, if the youth should take a turn for so desirable an end and use.

A letter from the Edinburgh Society, dated August 9, 1817, states that Mr. Hindmarsh had arrived there from Glasgow, bringing with him a rich supply of heavenly instruction. That he preached to a crowded audience, who seemed amazed, yet delighted, with the simple but sublime instruction thus proclaimed in their ears. That all the members of their little Society had felt an uncommon elevation of their affections since his arrival. They have had, as it were, some foretastes of the joys of heaven, and they feel their bosoms heave with gratitude to our heavenly Father, who hath thus visited and refreshed his infant Church with the divine truths of his Holy Word.—The number of true receivers they reckon about twenty-two, and there are about a dozen more, who attend pretty constantly, and seem inclined to favour the cause; and of these, there is reason to think, that the greater part will now become cordial recipients. They think it very probable, that the Old Church will *die hard* in Scotland; her members being wedded to her dead formalities, and unwilling to part with their "*offended justice*," their "*atonement*," their "*reconciled God*," and their external sanctity on "*sacramental occasions*." Yet, after all, we

may warrantably conclude, that since the heavenly doctrines of the New Church appear to have gotten a fair footing in two very populous districts of the country, the time is fast drawing on when those heavenly doctrines will be hailed with joy and gladness, and regarded as the foretastes of the increasing mercies of the Lord.

Mr. William Schlatter, of Philadelphia, in his letter of June 22, 1817, states that there are about fifty-five male and female members and readers in the New Jerusalem Society, in Philadelphia, and nearly as many children. They have lately erected a neat little Temple in the centre of the city, which is the admiration of men of taste, in the external and internal arrangements; that they have worship twice on the Lord's Day, which is regularly attended by some of the most distinguished citizens and strangers; many, no doubt, come from curiosity, and some for information; but there is ground for hoping, that some good seed may be sown in the proper soil, and take root, and, in the Lord's good time, come up and bring forth fruit abundantly. They have every reason to rejoice in our Lord and Saviour Jesus Christ; he appears to be among them; they go on smoothly, and prosper well; this is the best evidence, that the time is come for them to exert themselves, to promote his New Church in the rising empire of America, which, Mr. Schlatter thinks, is destined by Divine Providence for the grand centre or seat of the New Church. All religious denominations being, in that country, perfectly equal, every person judges for himself, and makes choice of that which is most congenial. One half, or perhaps two-thirds, of the inhabitants of the New World are in a free or gentile state; well-disposed, moral men, determined not to have doctrines or religious sentiments forced upon them that they cannot comprehend; many of them have declared their wish to find some rational doctrines to take hold of; but the common jargon that is preached to them, they cannot comprehend, and they are men of too much principle and independance, ever to avow anything they do not comprehend or believe, in the way of religion. Such are the materials that Mr. Schlatter expects great part of the New Church will be made up from in America, for the next ten years; he says, "*We can do nothing with the confirmed members of the Old Church.*" Mr. Schlatter is distributing upwards of three thousand volumes, gratis, to his mercantile connexions, by packing copies up with all his bales of goods, and thus spreading them far and wide in that extensive country. The *Doctrine of Life*, the *Doctrine of the Lord*, the *Doctrine of the Sacred Scriptures*, *Heaven and Hell*, and *Universal Theology*, with *Sermons* by Mr. Clowes and Mr. Proud, are among the books dispersed in this manner. Mr. S. exclaims, "What may we not expect from it in time? for many of those books may now lie

quietly in the book-cases of some of those persons to whom I gave them, and in a day when they most want them, they may be truly welcome guests, and produce an hundred-fold."

In the 15th Report of the Manchester Printing Society, published in 1817, are introduced some appropriate observations on the distresses of the times; from which subject, painful as it is admitted to be in itself, a favourable augury is drawn in regard to the establishment of the Lord's kingdom: and it concludes with some considerations of such pleasing encouragement and profitable advice, that they well deserve to be here transcribed.

"From the above account of what is passing, both abroad and at home, in regard to the dissemination of the new doctrines, the Society feel their minds elevated with an increased sense of gratitude to the GIVER OF ALL GOOD, and at the same time with renewed zeal and courage to proceed in the labours, which have now for so many years past been their delight and glory. In turning their eyes, in particular, towards America and Sweden, they fancy, that they already see the Holy City, New Jerusalem, with its walls, its gates, its streets, its foundations, descending upon the inhabitants of those favoured countries, and that they already behold the *pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb*, to bless and fructify the happy lands. When again they confine their view to their own neighbourhood, they have the happiness to discover, in the labours of the Missionaries of the New Church, the fulfilment of the ancient prophecy, '*Behold, I will send for many fishers, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and from the holes of the rocks.*' Jer. xvi. 16. It only remains then that every member of the Church, with humble and devout thankfulness, should acknowledge those happy effects to be the result of the Divine Mercy and Providence, and should enjoy, and endeavour to extend them accordingly. The Society therefore cannot conclude their Report more to their own satisfaction, than by intimating to their readers the necessity of this double employment of gratitude to the Most High, and of renewed exertion, according to every one's ability, to propagate the heavenly doctrines of the New Jerusalem. With this view, they wish to hint, that every member of the Church is to be regarded as a Missionary within the circle of his family and acquaintance, and that the Lord is continually saying to him what he said to his Apostles of old, '*Launch out into the deep, and let down your nets for a draught; from henceforth thou shalt catch men.*' Luke v. 4, 10. Let then every spiritual fisherman obey these divine words, and he cannot fail to succeed in his labour. Let him *launch out into the deep* of natural and sensual affection and thought, and *let down his net for a draught*, by endeavouring to accommodate his spiritual truths to the apprehension of natural minds immersed in such a deep. But let him be careful to *cast his net on the right side of the ship*, in other words, to teach truth under the influence of heavenly love and charity; and he may then indulge the blessed hope, that, although when labouring in his own strength he may *toil all the night and catch nothing*, yet, when trusting to divine aid, the divine promise will be again verified, which said of old, '*Ye shall find.*' John xxi. 6. Amen."

A circumstance occurred in London, in the beginning of the year 1818, which at first produced in the public mind a very unfavourable opinion of the practical tendency of the doctrines of the New Church. A young married man, named William Hetch, had the audacity to pay his addresses to a very young woman, named Mary Minting, who was in the habit of attending the New Jerusalem Chapel in Lisle Street, Leicester Fields. Hetch, finding some difficulty in seeing her at the house where she lived, and knowing the place of worship to which she resorted, frequently went there to meet her, and of course picked up some little knowledge of the doctrines taught by the New

Church. They were married, but immediately afterwards it was discovered that Hetch had a wife living, upon which he was charged with bigamy, but from a defect in the evidence was acquitted. Mary, whose marriage was then declared to be illegal, it was reported was encouraging another suitor, and being determined that no other man should have the happiness of having her for a wife, he came to the diabolical resolution of first assassinating the young woman, and afterwards destroying himself; "in order (as he said) that he might exclusively enjoy her company in the other world." With these intentions he called upon the unfortunate female one evening in February of the above-named year, and as soon as she opened the door, Hetch, with a razor, which he carried with him for the purpose, instantly cut her throat from ear to ear; whereupon she fell down in the passage, and almost immediately after expired. The assassin then made his escape; and the murder being noised abroad in the neighbourhood, he actually came and mixed with the crowd at the door, to hear what people had to say on the occasion. In a day or two after he was apprehended, and committed to prison. Whilst there, and just before he destroyed himself in the prison, he wrote a letter to the mother of the young woman whom he had murdered, and for whom he still professed to have a strong affection. That letter he concludes as follows:—

"I am anxious to die, and be with that dear object of my soul; for I am still persuaded, that I shall have that unbounded pleasure of enjoying her company in a far superior way than ever it could be done in this transitory world: and as for what man does with this body, a mere lump of vile clay, it is of no consequence to me; therefore men may do with it as they please. So God Almighty bless you, and the remainder of your unfortunate family, is the last prayer of a satisfied man."

As the infatuated murderer thus shewed his contempt of this "transitory world," and of the body, "a mere lump of vile clay;" and as it was now generally believed, that he had gathered his notions of the state of man after death, from what he had occasionally heard delivered from the pulpit at Lisle Street Chapel, it was immediately reported, that the doctrines of the New Church had led to the perpetration of the foul acts of adultery and murder, and that they were such as ought not to be tolerated in a Christian country. For a short time the enemies of the Church, and among these the Editors of a newspaper, called "*The Examiner*," succeeded in spreading the basest calumnies against a system of religion, of which they were entirely ignorant; a system, which of all those that bear the name of Christian, is in reality the purest, the most benevolent, and the most conducive to the happiness and peace of society. But not long did these calumnies remain unrefuted. The Rev. Dr. Churchill, the Minister of Lisle Street Chapel, to whom they were both unknown, even by name, with some other friends of the New Church, promptly stepped forward to disprove the charges,

which were so unceremoniously and so ignorantly brought against the doctrines professed by them, and vindicated both the character and tendency of those doctrines so ably and so successfully, that the very whispers of malignity were effectually silenced; and the New Church, even in the estimation of strangers, came out of the ordeal entirely free from the stigma that was endeavoured to be fastened upon her. So true is it, that the Divine Providence, which is ever watchful to protect the innocent from the fangs of malice and persecution, will sooner or later interpose for the relief of those who, walking steadily in the paths of virtue, through good report and evil report, have learned to put their whole trust in the arm of Omnipotence.

From the Second Report of the Manchester Committee appointed to manage the affairs of the New Church Missionary Ministry, which was published in August, 1818=62, it appears, that great success has continued to attend the labours of those engaged in spreading the knowledge of divine truth among their fellow-creatures. Since the publication of the First Report in April, 1817=61, considerable exertions in favour of the Missionary cause have been made by the various Ministers and Leaders of Societies in different parts of the kingdom; and though the Church is not, and probably for some time will not be, exempt from a decided opposition on the part of such as are confirmed in solidian sentiments, yet there is good reason to believe, that many of the prejudices, which had formerly proved serious obstacles to the general reception of the new doctrines, have already in a great degree subsided, and are now succeeded by a spirit of liberality and candid inquiry, worthy of the age in which we live. Many of the Clergy of the Established Church, as well as among the Dissenters of different denominations, have repeatedly declared their unqualified assent to the heavenly truths of the New Jerusalem; and well-grounded hopes are entertained, that numbers of their hearers, who as yet live in the regions of spiritual darkness, will in the Lord's good time be blessed with the beams of celestial light. It is the province of man to labour with all faithfulness and zeal; but it is the prerogative of the Divine Mercy and Goodness to crown his endeavours with the desired success.

In this Report is given an account of three Missionary journeys, performed by Mr. Proud, Mr. Thomas Goyder, and myself; besides occasional visits to different Societies, by Mr. C. W. Leadbeater, Mr. Edward Madeley, Mr. Thomas Pilkington, and Mr. James Bradley. Owing to the very serious indisposition of Mr. Proud, he has not been able to go out as a Missionary so frequently, or to so many places, as could have been wished. His years and bodily infirmities have deprived the Church, to



a considerable degree, of the benefit of his labours; and there is reason to fear, from the present state of his health, that he will scarcely be able to undertake another long journey. It is, however, consoling to reflect, that every event of human life is under the disposition of the Divine Providence, and that all things in the end will be directed to the greatest possible good.

Since the publication of the First Report, a most valuable acquisition to the Ministry has taken place, in the person of Mr. John Parry, of Leeds, lately a respectable Preacher among the Methodists of the New Connexion: and the Societies in general throughout the kingdom appear to be on the increase. The Second Report contains a mass of information concerning the prosperous state of the Church, in letters from different individuals; extracts from which here follow:—

*From Mr. Robert Hindmarsh, dated Carlisle, July 28, 1817=61.*

... "I left Manchester on the 23rd instant, and reached Preston at a quarter before ten the same night. Mr. and Mrs Parkinson received me in the most cordial manner: and the next morning we consulted with Messrs. Beconsalls and some others of the Society, by all of whom it was thought advisable to call the attention of the inhabitants to the new doctrines by the delivery of a Lecture in some large and commodious room, rather than in the Unitarian Chapel, which perhaps we might have obtained, if applied for. But public prejudice in this town being strong against Unitarianism, and we being unwilling to identify ourselves with the people of that profession even in appearance, it was concluded, that we would endeavour to engage one of the most respectable rooms in the town for our purpose. Accordingly a very large room was procured at the Bull Inn, the first I believe in the town, for the use of which twenty shillings were to be given. Hand-bills were printed and circulated on Thursday, announcing that a Lecture would be delivered by me at half-past seven on the Friday evening. Notice was also sent to our friends at Longridge, and some other places. The attention of the town was considerably excited, and parties were formed on the occasion. The candid and the liberal were desirous of hearing what could be said in favour of the writings of E. S.; while some of the Clergy, a lawyer, one of the churchwardens, and some others, were highly exasperated, and publicly declared that they would do every thing in their power to prevent the Lecture taking place; although they knew, that we had previously obtained the Mayor's consent, having shewed him the hand-bill before it was printed, and explained to him the nature of the subjects to be lectured upon. An anonymous letter was also sent to the landlord, expressly stating, that he would be risking a serious loss in his business, and forfeiting the support of his friends, if he permitted the Lecture to take place in his house. The landlord, who was busy in his fields at a distance of two miles, was instantly sent for by his wife, and informed of what was going forward, on the Friday about noon; and at one o'clock he came to Mr. Parkinson's in a state of agitation and great alarm, begging that our engagement of the room might be considered as cancelled. To this request we readily acceded, as we could not consent to become the means of injuring him in his business, or in any way disturbing the peace of the town. We therefore issued other hand-bills, apprizing the public of the change in consequence of some unforeseen impediments, and at the same time recommending to their serious perusal the writings which contained the *forbidden* doctrines.

"Though I was thus debarred from giving a public Lecture, I nevertheless met the Society on both Thursday and Friday evenings; and several strangers were, by their own desire, admitted to hear our explanations of the Word, &c. Among these were some Unitarians, who were desirous of gaining information concerning the doctrines of the New Church. The subjects of discussion were, therefore, the Divine Trinity in One Person, the Sole and Supreme Divinity of Jesus Christ, the nature and importance of the Word, with observations on its three-fold sense, as accommodated to the capacity both of men and angels.

"I left Preston on Saturday, and arrived at Lancaster the same day. On Sunday, being disengaged in the morning, and all the places of public worship being then open,

it occurred to me, that I might, without injuring either my neighbour or myself, venture to visit some one or more of those places, not with any view to join in the worship of an *Unknown God*, to whom I find every altar in the town is raised, but solely to observe or to discover what might be the *state of religion* among the people, and what the *spirit of their devotions*. Accordingly, seeing a number of Quakers in the street, I followed them to their Meeting-house, where, after sitting nearly an hour in profound and solemn silence, without obtaining the least degree of information on any subject whatever, I inwardly lamented, that so many amiable and peaceable characters, as are to be found among that class of Christian professors, have yet to learn, that all *efflux into man* is adapted to *efflux from him*; in other words, that religion is a state of mental activity, not of passive indolence, and that so far as man coöperates with the Lord apparently *of himself*, yet under an acknowledgment that the power so to do is really and truly *from the Lord alone*, in the same proportion life from the Lord flows into him, together with a sensible increase of love, wisdom, and their innumerable felicities. From the Quakers' Meeting-house I proceeded to St. Anne's Church, usually called Moor Lane Chapel, and was in time to witness the repetition of a considerable part of the Church of England service, and to hear a discourse from the Rev. Mr. Houseman. He is what is generally termed an Evangelical Preacher, that is, a teacher of solidifidian doctrines; but, according to all report, a pious and sincere man. Though his avowed sentiments are in the highest degree dangerous, yet many of his observations were excellent; his language was good, his gestures suited to the pulpit, and his manner impressive. The Creed and Articles of the Church of England being contradictory both to themselves and to the Word of God, it is not to be wondered at, that her Preachers are at variance with each other, the Calvinist against the Arminian, and the Arminian against the Calvinist; the Evangelizer against the Moralist, and the Moralist against the Evangelizer; each party ignorant of the One True God Jesus Christ in his Divine Humanity, and, as the Scripture saith, 'teaching for doctrines the commandments of men,' Matt. xv. 9."

*From the same, dated Glasgow, Aug. 4, 1817=61.*

"I arrived at this place on Tuesday night last, about ten o'clock. I have lectured every evening since my arrival here, in a room at Mr. Attwell's, and from sixteen to twenty persons have usually attended. The friends for several days had been looking out for a spacious and commodious Hall, wherein I might preach on Sunday, but met with disappointment from various causes; some Halls being under repair, and others not to be obtained till a meeting of the proprietors could be had. At length a large Hall, fitted up like a theatre, for lectures on natural philosophy, was procured for Sunday evening, by the kindness of the Universalists, who under the Ministry of the celebrated Mr. Douglas, occupy it on a Sunday; and the Unitarians liberally offered us the use of their Chapel for the morning and afternoon. Though we differ widely in religious sentiment from that body of people called Unitarians, yet we thought it proper to accept of their kind offer; and accordingly it was announced by public advertisement in the newspapers of Saturday, and by hand-bills posted up in the town, that I would preach three times on Sunday; at eleven in the morning, in the Unitarian Chapel; at two in the afternoon, in the same place; and in the evening at six o'clock, in the great Hall of the Andersonian Institution. The congregation in the morning consisted of five hundred persons; that in the afternoon of seven hundred; and in the evening no less than twelve hundred attended. About one thousand persons were seated directly in my view, on benches rising one above another, in a kind of semicircular form; and in an antichamber, the doors of which were thrown open, on the stairs, and surrounding the doors, were about two hundred more, whom I could not see, but who could all distinctly hear me. Besides these, many went away, who could not by any means gain admittance, on account of the great pressure of the crowd. The place was filled half an hour before the time; and it was with great difficulty that I could reach my proper station, although I arrived fifteen minutes before six—the appointed hour. Having so large an audience to address, I was under the necessity of exerting myself, that I might be heard by them all; and I understand, that not a word was lost. After the service, which lasted about an hour and forty minutes, I found myself quite hoarse: but by care and a night's rest, I am now considerably relieved in that respect. The doctrines of the New Church were heard by the different congregations with great astonishment, the various subjects treated of being entirely new to them. But what permanent effect may be produced by this visit, cannot be seen at present, the Society here having as yet no suitable place for public worship.

"A great interest has certainly been excited in this populous town; and the in-

habitants, who are in general very expert in the knowledge of Scripture, are all disposed to judge for themselves, and will not take for granted any assertion from a stranger, unless confirmed by an appeal to the written Word.

"I propose leaving Glasgow to-morrow, and expect to be in Edinburgh about six o'clock the same evening. Notice of this has been sent to Mr. Dichmont; and I hear that a hall has already been engaged for me. The Society here are very desirous that I should pay them another visit, after I have been a week or two in Edinburgh; and in the mean time they will endeavour to procure the use of a Chapel belonging to the Kirk, and capable of holding three thousand persons; or if they cannot obtain that, they will look out for some other equally spacious, that the public may again have the opportunity of gratifying their curiosity, which is now excited, and of hearing the new doctrines further illustrated. This will be determined upon hereafter. I am to lecture this evening at eight o'clock, in Dr. Perry's lecture-room, belonging to Hutchinson's Hospital; and many Unitarians, Trinitarians, and Universalists, are expected to be present, notice to that effect having been given to the congregation assembled last night."

*From the same, dated Edinburgh, Aug. 11, 1817=61.*

"On the evening of the day I wrote to you from Glasgow, I lectured in Dr. Perry's lecture-room, in the Hutchinsonian Hospital, to about five hundred persons, the room not admitting of more. I took occasion to explain two of the commandments in their three senses, natural, spiritual, and celestial, viz., '*Honour thy father and thy mother*,' &c., and '*Thou shalt not kill*.' The people were astonished beyond measure; and one of them afterwards declared, that such a flood of light rushed in upon them, as to produce a universal assent to every word spoken on these subjects. I referred to those two commandments, in order to give them a specimen or two of the internal sense of the Word, as distinguishable from the literal sense, and yet clearly involved in it.

"On Tuesday the 5th instant, I arrived in this city, and have been well received by our friends, especially Mr. Dichmont, and Mr. Bruce, (at whose house I now am,) by Mr. Tuting, Mr. Parker, &c. &c. I preached on Thursday evening in the Freemasons' Hall, to about seven hundred persons, and three times on Sunday. But the curiosity excited in the town was such, that the place was excessively crowded. Above a thousand were present each time yesterday; and it has been thought, that as many more were unable to get in. Each time the attention of the audience was remarkable, and the effect produced, I am told, is very great. Among the numerous reports circulated since the meetings, as the opinions of those who attended, are the following. One person said, his faith was well shaken. Another was heard to declare, that now he is in possession of a clue, by which he may understand the Scriptures as he reads them by himself. A third, a venerable old woman, said, 'At last, in my old age, I have found the true way of salvation, the sure road to heaven.' A fourth said, that at the conclusion of one of the discourses, it was with difficulty he could restrain himself from calling upon all present to hold up their hands in approbation of what they had heard. And several of our friends have more than once quoted the words of old Simeon, at the birth of our Lord. If a great interest was excited in Glasgow, it appears, that a still greater, if possible, is excited here. Many who attended the first meeting on Thursday evening, were determined to be present at each of the three services on the succeeding Sunday, and expecting that the place would be crowded, brought their dinners with them in the morning, and actually continued in the Hall the whole of the day, that they might suffer no disappointment in procuring a comfortable seat. It would almost appear, that the primitive times were returning upon us; for what an Evangelist writes in relation to the Jews of old, when they saw and heard the Lord in person, may, not inaptly, be repeated in reference to the people of Edinburgh, on occasion of the Lord's second appearance in the spiritual sense of his Holy Word, namely, that 'they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this?' Mark i. 27. Some have come from Glasgow almost on purpose to hear me again, a distance of forty-two miles; and I understand that Ministers of various professions,—the Kirk, the Methodists, Unitarians, Baptists, Burghers, &c., &c., were present yesterday. I am to preach again on Wednesday evening next, at half-past six, and twice on Sunday: after which I propose bending my course homewards.

"*Postscript.* I forgot to mention, that among the various observations that were made on the subjects discussed in the Monday evening lecture in the Hutchinsonian Hospital at Glasgow, one was to the following effect by an Unitarian,—'That, according to my interpretation of the fifth commandment, *Thou shalt not kill*, he and his brethren, who denied the Divinity of Jesus Christ, were guilty of celestial murder.'

"The next day, a little before I left Glasgow, two men called upon me at the King's Arms, where I put up, to know my religious principles, as they were informed they were similar to their own. They could not obtain admission to the lecture the night before, by reason of the crowd, and were on that account the more anxious to see me. They stated that there was a society of them, consisting of about twelve in number, who called themselves *Christians* only, believing that *God was manifested in Jesus*, but not aware that Jesus was *himself God manifested in the flesh*, according to the plain declaration of the Apostle in 1 Tim. iii. 16, and the only rational sense in which the words can be taken. On hearing this distinction, they mused awhile in silence, and then expressed a desire to receive further information than they yet possessed, concerning the person and character of our Lord. I gave them a few tracts and papers, which I thought might prove serviceable to them in this inquiry. And here I may be permitted to add, that in my opinion a Missionary Minister should always carry with him a number of the small tracts and separate papers, for the sole purpose of giving away, on the many suitable occasions which will offer in the course of his travels. The landlady and servants of the inn where I slept, received a few of them as a prize; and it is impossible to say what may be the benefits resulting even from this promiscuous mode of disseminating the truth."

*From the same, dated Newcastle-upon-Tyne, Aug. 23, 1817=61.*

"I arrived in this town last night; and though I had not the address of any of our friends, I soon found the New Church Society, having been directed to their place of worship. When I came to the spot where the Society hold their meetings, I found two sailors at the door, one of whom immediately asked me if my name was not Mr. Hindmarsh. They are both members of the Society, and were going to practise singing, as I find about a dozen of them do every week. It appears I had been expected here, in consequence of information from Mr. King, of Hull, that I was gone to Edinburgh, and would probably pass through Newcastle. The members have this day procured hand-bills to be printed and posted up in the town, announcing my intention of preaching twice to-morrow. What kind of congregation may be assembled, I cannot tell; but I fear, the notice being short, it will be slender. The newspapers for to-day were printed yesterday afternoon before my arrival; and therefore no advertisement could appear in them. But some of the friends are very active in circulating the notice. The result will be communicated to you hereafter.

"I find Mr. William Linfitt Roberts, from Birmingham, is the Minister here. He also keeps a school in a room adjoining the Society's place of worship. This latter is really elegant and spacious, but is let to them only for the Sundays, it being used for other purposes on some of the other days of the week.

"In my last letter I informed you how we were attended the first Sunday at Edinburgh. I preached three times that day, again on the Wednesday evening following, and last Sunday twice. Each time the house was crowded; students from the University, Kirk Ministers, Methodist Preachers, and teachers of other communities, from curiosity or better motives, favoured us with their company; and I have reason to believe, that many persons are now put upon a serious inquiry into the nature of the new doctrines. On Wednesday the 13th, I visited, in company with Mr. Parker, the Deaf and Dumb Institution in that city, where I saw about fifty boys and girls, the objects of that excellent charity. They all, except one or two, appeared to have intelligent countenances: they could all, or nearly all, read and write, and each had a slate and pencil. On giving one of them the word *capacity* to explain, he did so with great readiness on his slate, and stated that it implied a great understanding and ability. On giving him the word *providence*, he was equally ready and correct in his explanation of the term, shewing that it was applicable to the Supreme Being, who governs the world by his providence and wisdom. He quoted from the Evangelist the passage where it is written, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," Matt. x. 29; Luke xii. 6. Several of the children could articulate words very distinctly, as, "*How do you do, la-dies and gen-tle-men?*" A little girl repeated the Lord's prayer; and two boys with their fingers spelt every word in a rapid and correct manner, as the master informed us. Their voices, when they attempt to speak, are scarcely human; and though their being able to articulate and pronounce some words gives pleasure to those who visit them, yet their tone of voice excites a most painful sensation, and marks the distinction so evident between those who are blessed with the sense of hearing, and those who from their birth have been destitute of it. One of the boys asked Mr. Parker, by writing on his slate, where he came from; and afterwards, how old he was. To the latter question Mr. Parker

answered in the following manner: he first wrote on the slate the figures 1817, the present year, and underneath them placed 1740. The boy instantly subtracted the one from the other, and found the result to be 77, Mr. Parker's age. He then wished to know mine, which was shewn to him in the same manner. Several of the others, both boys and girls, were looking on, and understood the whole. Mr. Parker then asked one of the boys the name of the chief place in England. He wrote down, "*I do not know.*" Immediately a girl on the opposite side of the desk wrote down on her own slate the word *London*; and making signs to the boy with her fingers, as if to inform him, the boy then understood her, and wrote the same word, *London*, on his slate. They can all communicate their ideas to one another in an expeditious and correct manner, by making signs with their fingers. Their attention also to the master can at any time be excited, by his stamping with his foot upon the floor, the vibrations of which are sensibly felt by them, when in an instant all countenances are directed to him, to receive his orders and instructions. May not this school of deaf and dumb children be considered as a picture of mankind in general, while in an unreformed and unregenerate state? Are we not all by nature deaf and dumb in the sight of Heaven? Nay, are we not also blind, and lame, and sick, and, as the prophet says, "unsound from the sole of the foot even unto the head?" If the instruction and improvement of a few of our less fortunate fellow-creatures, who by an all-wise Providence are debarred from many of the enjoyments arising from the exercise of the bodily senses, is hailed by an intelligent and humane observer as an object worthy of his admiration and support, how much greater reason is there to adore that Divine Mercy, which, in addition to the natural senses, has blessed us also with spiritual capacities for the attainment of true wisdom, and at the same time undertakes to be our Teacher and our Guide!

"On Saturday the 16th of August I baptized Mr. Bruce's infant son at his own house, in the presence of sixteen members of the Society; and the next day I also baptized the daughter of Mr. Brown, of Leith. On Monday Mr. Parker introduced me to the Rev. Robert Adam, a Clergyman of the English Episcopal Church, who had, in a small pamphlet, animadverted on some of Mr. Clowes's writings, as well as mine, particularly the *Seal upon the Lips*, &c. He received me with great kindness, rather as a friend than an antagonist, and wished my stay in Edinburgh could have been prolonged, that he might have an opportunity of cultivating a further acquaintance with me. Nothing however passed on the subject of our respective sentiments, the visit being merely one of friendship and respect for a gentleman highly distinguished for his intellectual attainments, who, though at present opposed to the doctrines of the New Church, may yet be conscientiously engaged in the support of the system to which he is attached.

"Before my departure from Edinburgh, I received a note from a bookseller, requesting to know where the New Church publications might be obtained. But, excepting the few books, which Mr. Dichmont has to lend out, it appears that none are to be had in this place. I find also, that an opposition has been raised among some of the Scotch Presbyterian Ministers, belonging to the Kirk, as well as among the Burghers, who are a kind of Dissenters from the Scotch Church. On Wednesday week a Mr. Spry preached against us, and on the Friday evening after that, a Mr. Weston, a high Calvinist, did the same; each cautioning the public against the New Church Doctrines. I am told, the common conversation turned upon our tenets, some approving, and others condemning them. The Society in Edinburgh, however, being full of zeal and intelligence, are perfectly capable of standing their ground against all opposition; and I entertain not a single doubt, but in due time they will not only increase in number, but be justly regarded by their brethren in England as one of the most flourishing and happy Societies of the New Church in Great Britain. Their usual place of meeting is in Cordiner's Hall.

"On Tuesday the 19th of August I passed the Tweed, and again entered upon English ground: but it was half-past eleven o'clock at night before I arrived at Alnwick, in Northumberland, the place of my nativity, where I spent the earliest part of my life, and which I had not seen for upwards of fifty-one years. The next day I visited the Castle, where I was shewn the armoury; the dress of an Esquimaux princess, with her canoe and fishing-tackle; the dungeon, twelve feet deep, and ten feet by nine wide, where prisoners were confined in ancient times; the place where the rack or torture was inflicted; the original mortars first used on the discovery of gun-powder; a great stone-shot, weighing about a hundred pounds, which was fired by the Turks into Admiral Duckworth's ship, when he passed the Dardanelles in the late war; and many other memorials of the wofully degenerate state of mankind, the contemplation of which yielded no pleasure to me, but, on the contrary, an internal pain. I therefore willingly turned my back upon such gloomy scenes, and looked forward with hope to the period,

when, instead of swords, and spears, and daggers, and guns, and cruel racks,—plough-shares, pruning-hooks, and spades shall be exhibited to the traveller, as the emblems of peace, prosperity, and universal happiness.

"A relation of mine, living in the town, was in possession of some of the books of EMANUEL, but had neglected to read them. After much conversation with him, and also with an intelligent schoolmaster of the town, on the important subjects contained in them, I was glad to find, that they were both in a disposition highly favourable to the new doctrines, and that they cheerfully entered into a resolution to read the books together at stated times; which I consider as the commencement of a Society in that town. From the smallest beginnings great results have on some other occasions taken place. Who can tell, but 'the grain of mustard seed, which has been already sown in the field, though indeed it is the least of all seeds, may grow until it become the greatest among herbs, and even a tree; so that the birds of the air shall come and lodge in the branches thereof?' Matt. xiii. 31, 32."

*From the same, dated Salford, Sept. 4, 1817=61.*

"I reached home last night, after an absence of six weeks in the north. In my last letter, dated Newcastle-upon-Tyne, 23rd August, I informed you of my arrival in that town, and that I intended to preach twice on the following day. Upwards of three hundred attended in the morning, and in the afternoon double that number. At six o'clock in the evening I met the Society and some strangers in the school-room, adjoining that wherein the worship is performed. The place was filled, not less than a hundred being present; and I related to them the particulars of my journey. A young gentleman, a stranger to the Society, attended, and seemed very desirous of knowing more about the doctrines; especially about the science of correspondences, which, he observed, was a key to the internal or genuine sense of the Word. He expressed his full intention of examining the Writings of E. S., and took home with him, the same evening, the Treatise on *Heaven and Hell*. The whole of the Society were delighted with the meetings, which took place on this day; and some said, they little expected to have seen such a congregation collected in that place to hear the new doctrines. Their Minister gave me the following statement of the number of the Society, viz., seventy-nine adults, twenty-three children and youths; of whom forty adults and twenty-three children have been baptized since the 15th of December last: besides several constant hearers, who express their approbation of the doctrines of the New Church, and read the Writings.

"On Monday the 25th of August I left Newcastle, and the next day arrived at Hull, where I was most hospitably entertained by Mr. King. On Wednesday the Rev. Dr. McRea, a Scotch Clergyman, hearing that I was in the town, called upon me, and stated, that he had lately come from America, where he had resided forty years; that he had been a reader of the Writings of E. S. for nineteen years; that he had seen my *Letters to Dr. Priestley*, in America, which he highly approved of; and that now, being desirous of settling in England, he wished to open a school in some populous town, and to preach the new doctrines, if he should be found acceptable to any of the societies, after a fair and full trial. He seemed to prefer Sheffield, and requested me to give him a line of introduction to some member of the Society in that place. In compliance with his desire, I therefore promised to give him a letter of introduction, (not recommendation, he being a perfect stranger to me,) addressed to Mr. James Bradley, the Missionary Minister at Sheffield. This letter he said he would call for in a day or two; but I have neither seen nor heard of him since. In the evening of this day about a dozen members of the Hull Society gave me the meeting at Mr. King's house; when it was concluded to make application for the use of the old chapel in Dagger Lane, on Friday evening, and on Sunday. But the gentleman, to whom the application was made, being out of town, an answer was not received till Friday morning. Immediately however bills were posted up in the town, announcing a sermon on that evening, and three sermons on the Sunday following. About two hundred attended on Friday evening; on Sunday morning upwards of three hundred; and in the afternoon and evening about six hundred each time. Several Ministers of different persuasions were present in the evening, and among them a Jewish Rabbi, who appeared to be taking down in writing the whole discourse. The same, I understand, was done in the morning by some Minister, who was present.

"A Clergyman of the Established Church having expressed a desire to see me, I waited upon him on Monday morning, and was received with the greatest kindness and affability. He had read my *Letters to Dr. Priestley*, and much approved of the spirit in which they were written. He had also read several of Mr. Clowes's works, and other writings of the New Church: and although he was not prepared to receive the

whole system of doctrine contained therein, yet he was free to acknowledge, that many sublime truths were discoverable in almost every part of them, and that in fact those truths 'had made their way to his understanding through his heart.' I congratulated him on their having taken so excellent a road, which I thought might be compared to a highway between the land of Israel and Assyria. He said that, were I of the Church of England, his pulpit would have been entirely at my service; and further added, that, had he not been so much engaged in preparing young people for an approaching confirmation by the bishop, he would gladly have heard me preach in Dagger Lane Chapel the preceding evening. He regretted, that I had met with some opposition from the Clergy, when I was at Colchester last year: for having read the account of that visit in the *Intellectual Repository*, he had conceived a great respect for me, and wished much to see me. In the short interview, which I had with him, he treated me with the greatest attention, and in the conclusion wished me success in all that is good and beneficial to mankind.

"On the day of my departure from Hull, I visited many of our friends, all of whom expressed their thankfulness for the services that I had been enabled to perform among them: and I left them, deeply impressed with a sense of their kindness towards me, which I regard as a testimony of their love of the truth.

"I reached York on Monday night, the 1st of September, and was most kindly received by Mr. Gleadow, keeper of the Old George, whose wife lies dangerously ill of a cancer in her breast. Hearing that I was on a Missionary journey into Scotland, and that I should probably return through York, it was the earnest desire of Mrs. Gleadow to be baptized by me into the faith of the New Church, and after a short interval to receive the Holy Supper in confirmation of the same. I found her in an extremely low state of body, but anxious to perform every part of her duty while in this lower world. It was therefore concluded, that both ceremonies should be performed the next morning. Accordingly on Tuesday the 2nd of September she was baptized agreeably to the form of the New Church, in the presence of her husband and two female friends who attend her: and after a short interval, which was occupied in reading some suitable portion of the Psalms, the holy supper was administered to her, and to the other persons present. It appears, that a Clergyman of the town had offered his services, to administer the sacrament to Mrs. Gleadow according to the rite of the Church of England: but this she declined, conceiving that it would have been a direct violation of her faith in the One True God Jesus Christ, by a solemn acknowledgment of Three Divine Persons, or what is the same thing, Three Gods, one of whom is supposed to have suffered death in order to appease the wrath of another. She asked the Clergyman if he would administer the sacrament to her according to the form contained in the Liturgy of the New Church? To which he replied, after looking it carefully over, that he could not conscientiously do so, because in that Liturgy Jesus Christ is acknowledged to be Jehovah, the only God of heaven and earth. "And that is the very reason," said Mrs. Gleadow, "why I will take it in no other form." May the dying words of Mrs. Gleadow be a lesson to every other member of the New Church, when placed in similar circumstances! [Note.—Mrs. Gleadow died a few days afterwards.]

"On Tuesday the 2nd of September I arrived at Leeds between five and six o'clock, and at seven the same evening preached in the Society's room to about one hundred and fifty persons, who had assembled on a very short notice. I have reason to believe, that the Society in this town would soon become numerous and flourishing, were an able minister like Mr. Bradley, permanently fixed among them.

"On Wednesday the 3rd of September I took the coach for Manchester, and reached home in safety at half-past seven in the evening, after an absence of six weeks.

"After reflecting on the various circumstances attending my journey into the North, and the affectionate manner in which I have been received by every Society I visited, I am led to hope, that some good may have been actually accomplished on the occasion, and that a foundation may have been laid for more, when the many strangers, who came to hear me, shall have had time to reflect on the great truths, which were proclaimed in their ears. The Missionary Institution appears to meet with the universal approbation of the Church, and there is an evident disposition in every one of the members, whom I have conversed with, to give it all the support in their power. The Society of Glasgow have sent by me £5, and the Society of Edinburgh £12, for the Missionary fund: besides which, as a mark of their regard and affection for me personally, they have presented me with a valuable gold ring, set with an amethyst; which, with the occasion and manner of bestowing the gift, will ever impress my mind with a sense of gratitude and esteem for their unexpected, and in a great degree unmerited kindness. But indeed all the other Societies have manifested their good-will, not

only to the cause of truth, which has associated them together, but even to the instruments made use of by their Divine Master in the extension of his new kingdom on earth. And it is to me a source of high gratification to reflect, and to have reason to believe, that, if I have in any measure contributed to the happiness or improvement of others, I have at the same time borne away from every Society, and almost from every individual with whom I have conversed, during my Missionary excursion, the valued prize of their sincere affection and esteem.

"Having thus given you a brief narrative of the chief circumstances attending my late journey, I have now only further to add, that, after all our endeavours to become useful one to another, it becomes us still to consider ourselves as unprofitable servants; since all the good, that can possibly arise from our most active exertions, flows from, and ought solely to be ascribed to, the fountain of all good, even our adorable Lord and Saviour Jesus Christ."

*From Mr. Thomas Pilkington, dated Haslingden, July 7, 1817=61.*

"I am well pleased with the prospect of the more extensive spread of the Lord's true Church. Your First Report contains several pleasing accounts of Societies, which are established in various places. This is peculiarly gratifying to those who are looking for the further promotion of real goodness among mankind. The New Church doctrines are calculated to make men happy, when imbibed with true affection. When reflecting upon the spread, which is now taking place, we can but wish, that all the Societies may be conducted with that propriety and order, which will, with the blessing of the Lord, contribute to their permanent foundation upon that Rock, which will support them, though the rain, the floods, and the winds, beat upon them. Steadiness of conduct, and perseverance, are the two strong and principal pillars in all undertakings."

*From Mr. James Bradley, dated Sheffield, April 21, 1817=61.*

"Mr. Proud has paid a visit to Sheffield, and was very well and respectably attended, and gave universal satisfaction. He appears to have been superlatively happy in preaching here; for every one, who has made any remarks upon it, states it as grand beyond any thing they ever heard before. Some Quakers, who heard him, highly extolled him. One of them said, that that was preaching indeed: another, a lady, said she never heard any thing *comme* so near *their* preaching: she wished much to follow him to Darnall on the Monday evening, but was prevented. A Methodist said, he had attended preaching fourteen years, but never heard the truth before. Several remarks of a similar kind were made by various of his hearers; and much good appears to have been done by his visit."

*From Mr. B. Clarkson, dated Kirkham, July 23, 1817=61.*

"I have seen the first Report of the Missionary Ministry, and am highly delighted to hear of the progress of the Lord's New Church in so many parts of this kingdom. I sincerely hope that much good may be done in the name of our blessed Lord and Saviour Jesus Christ. I am one that has cause to be thankful, that I am living in the natural world to behold such manifestations of heavenly truth again made known to man. I have been a reader of Baron Swedenborg's writings ever since January, 1803. I was amongst the Methodists at that time, but was turned out for reading those writings. There are a few in this town that breathe the same spirit, eat the same bread, and rejoice in the same acknowledgment, that Jesus Christ is the true God and eternal life.

*From Mr. George Dichmont, dated Edinburgh, Aug. 20, 1817=61.*

"Your's of the 24th July came safe to hand. On its arrival a beam of joy was visible on every countenance; but I am unable to express the joy that was felt on the arrival of Mr. Hindmarsh himself. His first discourse was on a Thursday evening to nearly eight hundred people; and on the Sabbath following he preached three times to nearly a thousand each time. Particularly in the evening the house was crowded almost to suffocation, and many hundreds went away that could not get in. He preached again on the Wednesday evening following to a full house, and on the Sabbath following he preached twice to overflowing audiences. It will hardly be necessary to say, that these discourses contained the very essence of the new doctrines; and I am happy to state, that they were listened to with profound silence, and the greatest attention. From what I can hear, a great number were highly satisfied with what they heard, and others were as much displeased. But, upon the whole, there is every reason to think, that many will be led to embrace the truth; for a good number of strangers have already called for books, and have expressed their entire satisfaction with what they heard.



"It cannot at present be ascertained what will be the result of Mr. Hindmarsh's visit to Scotland; but is it not reasonable to hope, that the glorious truths, which he hath so publicly announced, will, like seed sown into good ground, ere long spring up, and bring forth abundantly? Yes, we may justifiably indulge this pleasing hope: but should we be disappointed in that respect, yet his labour has not been lost; for he has in a remarkable manner comforted and instructed us who have already received the doctrines, and has, I sincerely hope, so rooted and grounded the New Church in each of our hearts, that, if we hold steadily on, the gates of hell will never be able to prevail against her. During his stay here all the receivers felt as it were, a heaven upon earth: every night was taken up in conversation about the doctrines, and in putting questions, and receiving answers. The doctrines are now talked of throughout all parts of the town, and every day brings an account of what some one or other said as to his approval of the doctrine preached. Some have said that what they heard was what they have been thinking of for nearly thirty years, but that they were afraid to avow it. There are several women, who have said, that what they heard must be true, for they felt an internal dictate saying so to them.

"Whilst Mr. H. was here, a Mr. Spry, a strong Calvinist, took the alarm, and a handbill was circulated and posted up, announcing that he was to preach, and prove some of the doctrines that 'the New Jerusalem so awfully denied.' The night arrived, and a great crowd was gathered to hear the new doctrines *cut up*: but many were disappointed; for, although he repeatedly called Swedenborg a madman, yet he failed in producing any satisfactory evidence on that head: and the consequence was, that many of his own followers were much displeased, and some of them have called for books.

"But let me ask, what would it amount to, even although Swedenborg was set down as a madman? would that prove, that there is any other God than the Lord Jesus Christ? would his madness or infirmity disprove the internal sense of the Word? would it prove, that the glorious things that he hath told us concerning another life, were delusions? or would it prove, that the mercy of our Lord is confined to a few, as the Calvinists so fondly imagine? No; his alledged madness can neither prove nor disprove any one of these things. Those, therefore, who are in the affection of truth for its own sake, have nothing to fear from all the calumnies that may be raised and circulated by the enemy.

"We return our sincere thanks to the Missionary Committee for their kindness, in so readily complying with our wishes; and we hope, that they will be pleased to accept of the small sum remitted by us with Mr. H. as the first-fruits of a plentiful harvest."

*From Mr. William Brown, dated Newcastle-upon-Tyne, Sept. 12, 1817=61.*

"In the name of the Lord's New Church in Newcastle-on-Tyne, I respectfully acknowledge the Missionary visit of Mr. Robert Hindmarsh. On Sunday, August 24, he preached twice in our place of worship; and notwithstanding our having only one day to make his arrival known, he was numerously attended both times; we suppose six hundred were present in the afternoon: and had he been able to have stopped a few days longer, we are firmly persuaded the numbers would have been greatly increased. His discourses were well received by all, nay, with wonder and astonishment by some, in consequence of never having heard such doctrines before. In addition to the many displays of the spiritual sense of the Sacred Scripture, mercifully given us through the medium of our beloved Minister, Mr. Linfitt Roberts, the visit of Mr. Hindmarsh has more fully convinced us of the great power of divine truth over the creeds and traditions of human invention. It has also been the means of bringing our Society more to public notice, as several strangers have attended, and the books of our library become more in demand since that time. We view the Missionary Ministry as one of the most effectual means to extend the knowledge of the New Jerusalem, that has yet been undertaken by her members, and feel much in being under the necessity of deferring our subscriptions to that fund, in consequence of the unavoidable expenses attending our own place; but hope it will be only for a short time.

"Should our friends be able to continue the Missionary services, it will give us great pleasure to be favoured with another visit. An extensive field presents itself around us on every side, there being three populous sea-port towns only a few miles distant; in which, should a Missionary deliver a few discourses, we believe a society might be formed; and we are strengthened in that belief, not only from the seeming disposition manifested by many to receive the heavenly doctrines of the New Jerusalem, but because that happy period has commenced, in which the knowledge of the Lord shall cover the earth, as the waters cover the sea. At the request of a few of our friends, an experiment has been twice tried to form a society at a village called Jarrow, nearly adjoining

one of the sea-ports mentioned above. The success attending our undertaking the first time was, that numbers could not get in to hear for want of room. Being principally Methodists in this village, their place of worship was applied for, but refused, saying we need not come any more, as nobody would come to hear us. We, however, went again; and if the assembly was not so numerous as at first, it was attended by several who were there before. We distributed several tracts or papers on Christmas-day, amongst them. What was delivered has been well received by several: they lend the tracts amongst each other, and we do not despair of forming a society in the place.

"With respect to our own Society, its numbers continue to increase, and therewith order and affection. Our number at present is seventy-nine members, sixty-eight of whom have been publicly baptized into the life and faith of the Lord's New Church, besides thirty-five young persons who have been baptized, and several others who are warmly attached, but have not joined us by that sacred ordinance."

*From Mrs. Elizabeth Norman, dated Stepney, near Hull, Dec. 2, 1817=61.*

"I embrace the present opportunity of enclosing a £5 bank of England note, £3 of which I wish you to appropriate to the use of the Missionary fund, and the other £2 you will have the goodness to pay to Mr. Hutchinson, for the use of the Manchester Printing Society.

"I have for near these thirty years been an humble recipient of the New Jerusalem verities. The Rev. Robert Green, our former Minister, was the means, in the Lord's blessed hands, of enlightening and confirming my mind in that all-important truth of the sole, supreme, and exclusive divinity of our blessed Lord and Saviour Jesus Christ; and the instruction I have since received from the Honourable Author, and the other New Church Writers, has tended still further to confirm me in all the essential truths thereof. And as the Lord has put it in my power in a small degree, I wish to do what I can to promote so blessed a cause, which, in my humble opinion, cannot be more effectually advanced, than by the Missionary Institution. I trust great good has already been done; and I sincerely hope and pray, that it may be encouraged, and become extensively useful.

"I regret that I was in the country when the Rev. J. Proud and Mr. R. Hindmarsh were here: but to all our friends, that I have conversed with on that subject, they were very useful, particularly the last gentleman, as he spake oftener, and staid rather longer, than the former: and it is thought by many of our friends, that if Mr. H. had staid longer, he would have been extensively useful. You will please to give my Christian love to him, and that worthy gentleman, the Rev. Mr. Clowes, who I hope are well, though unknown."

*From Mr. M. Fletcher, dated Brightlingsea, Essex, Dec. 17, 1817=61.*

"The account of the success attending the labours of those Missionaries sent out by you, must be read by every cordial recipient of the heavenly doctrines of the Lord's New Jerusalem, with the highest degree of satisfaction and delight. It evidently appears, that the greatest good is to be expected from the adoption of such a plan, which merits the approbation and support of every friend of genuine truth. The Society here would think themselves highly favoured by the visit of a person in that capacity, well qualified for that important office, most particularly at this time, there being a ferment in the minds of numbers here, occasioned by the violent opposition made by a Methodist Preacher, whose oratorical talents are attracting the people in vast numbers, and whose powers of persuasion are very successful in prejudicing the minds of the hearers against our heavenly Jerusalem. Could our request be thus far acceded to, we further solicit, that the person might receive your sanction to stay a month with us; otherwise it is feared but little good would be effected. But should this meet your approbation, in order to contribute to your fund, every exertion will be made by every member and friend of the Church in this place."

*From Mr. Christopher Storry, dated Pickering, March 16, 1818=62.*

"The institution of a Missionary Ministry in the Lord's New Church has, from its commencement, invariably met with my most decided approbation; and as a firm believer in the second advent of the Lord, as revealed in the Writings of the Hon. E. S., I have always considered myself as in duty bound to support it to the utmost of my power. From the various pleasing accounts of the success of those worthy Ministers who have been engaged to visit different places, as a commencement of this most admirable institution, and likewise as an experiment of the probable result of such an undertaking, I am free to confess, that, in my humble opinion, it is likely (under the

auspices of Divine Providence,) to be attended with incalculable benefit to the Church at large, by diffusing unanimity of sentiment and of action, by increasing the numbers of the Lord's visible Church, and by cementing into one body every individual member thereof; that thereby each one may be stimulated by example to perform those uses to which (by Divine Providence) they were destined, in their respective spheres of life. By such a union of heart and hand, diffused throughout the whole Church, you may rest assured of the divine blessing on all your labours in the new vineyard of the Lord. That it will increase and flourish, and your resources be increased thereby, so that you will be enabled to send forth more labourers into the vineyard, there can be no doubt. It certainly is the work of the Lord, being begun from the best of motives—the increase and extension of his kingdom—and must ultimately exceed your most sanguine expectations. I have enclosed a one pound note for the benefit of the institution, and shall, by divine permission, if circumstances permit, continue the same annually."

*From Mr. John Parry, dated Leeds, May 12, 1818=62.*

"Last Thursday I tendered my resignation to the Superintendent Preacher, and through his medium to the quarterly meeting of the Society, (Methodist New Connexion,) with which I have been connected now for many years. Nothing but a conviction of the truth of the New Church doctrines would have induced me to quit that connexion. I had indeed many inducements to remain with them. They generally treated me with more than common respect. Often have they solicited me to devote myself entirely to the Ministry amongst them; but on account of my change of views, I could not comply. For some time past I have uniformly introduced the new doctrines, in a general point of view, in my sermons; but feeling myself not at full liberty, whilst forming a part of their body, and deeply impressed with the great necessity and importance of mankind entertaining juster views on religious subjects, and particularly relative to the Lord Jesus, the One only God of heaven and earth, and having through the mercy of the Lord experienced the happy influence of these doctrines in my own case, I considered it my duty to free myself from restraint, and, as Divine Providence might open my way, to make known the heavenly doctrines of the New Jerusalem. I have had many struggles, ere I could bring myself fully to the point: at length, however, the work is accomplished, through the help and support of the Lord; and now the first wish of my heart is, to proclaim more fully the superior heaven-born truths of the new dispensation.—I have subjoined a copy of my resignation, as presented to my old friends. Sincerely hoping that you will be directed in all your measures by the Lord Jesus, the only wise God, I am very respectfully yours in the cause of truth."

*Copy of Mr. Parry's Resignation, addressed to the Rev. George Hindley.*

*"Leeds, May 7, 1818.*

"Dear Sir,

"My object in addressing you at the present is, to communicate the resolution I have adopted of resigning the situation I have long occupied in the Methodist New Connexion, viz., that of Preacher and Leader. I have acted with the New Connexion now for many years, under the influence of sincere attachment, as you well know, and from a conviction that it was my duty. I still love and esteem many of its members, and respect its form of government. Yet I conceive my work is done in that Church, and that Providence calls me to labour in another part of his vineyard. Believing this to be my duty, I resolve to obey. Yet observe, nothing but a conviction that it is my duty, would induce me thus to act. I therefore hope, that those from whom I now withdraw, will exercise towards me that charity which is the first principle of true religion, and which I hope ever to exercise towards them; and not hastily condemn me for such a procedure: for the Lord Jesus is my witness, that my design is *more effectually* to promote his interests on earth, by directing the attention of mankind *more immediately to him as the Only God of heaven and earth*. May this great and glorious Saviour bless you, and the people with whom you are connected, and cause us finally to meet in his holy and happy kingdom above, is the sincere and devout prayer of yours affectionately as ever,

"JOHN PARRY."

"P. S. Please to communicate the above to the Quarterly Meeting this evening."

*From Mr. Christopher Storry, dated Pickering, June 15, 1818=62.*

"I duly received your favour, and have embraced the earliest opportunity of returning you my sincere thanks for the same. I have carefully perused the contents of the Report, &c., and am much gratified at the exhilarating prospects of the growing

prosperity of the Lord's New Church: and my ardent prayer to our Jehovah-Jesus is, that he will accompany with his blessing every effort to promote the extension of his Church and kingdom upon earth, that our Zion may be continually refreshed by his presence and benediction, and that every professor of the rich mercies we enjoy, may become a real possessor of the inestimable treasures of love and wisdom, so bountifully bestowed upon us in this dark and awful night of error, folly, and crime; that by the purity of their life and conversation, they may be an honour to the blessed cause they have espoused, and be the means of inducing thousands more to enter the gates of the holy city, New Jerusalem, now descending from God out of heaven.

"I feel much obliged by your kind offer of sending me the Second Missionary Report; and although the expense of carriage is very extravagant, I cannot deny myself the gratification arising from such a piece of valuable and interesting information.

"You wish to know if there be any more readers besides myself in this neighbourhood. My wife and I are happy and united in the doctrines; our children are young, four in number, which, if spared, we shall diligently instil into their tender, susceptible minds, the knowledge and practice of the heavenly doctrines we have so cordially espoused. There are other two men here, who profess an attachment to the doctrines, but, am sorry to say, are in a lukewarm state: they want much rousing to action, which I fear cannot be effectually done, unless the doctrines could be preached publicly. There are several more, with whom I have conversed, and to whom I have lent books to read, who are not unfavourable to the doctrines, and I believe would gladly hear them preached. One of them, a steady Methodist, told me in a conversation I had with him, that he would go ten miles to hear the doctrines preached. In Scarborough, I understand, there are ten readers, some of them in opulent circumstances. I intend, if Providence permit, to visit them in a month's time, when I shall have an opportunity of ascertaining their exact number and situation; after which I shall probably drop you a few lines. In Whitby I hear of two readers; and there perhaps may be more, whom I have not heard of. This is the present state of the readers in this neighbourhood, as far as I have been able to collect information; and I am of opinion, if a Missionary Minister could be spared amongst us a few weeks, that much good might be done in many respects."

The Second Missionary Report concludes with the following appropriate reflections:—

"From the information contained in the preceding extracts, and from various other letters to the same effect not noticed in this Report, it appears, that amidst all the difficulties, which the New Church has to contend with, and which by divine revelation we are taught to expect, she progressively advances in strength, harmony, and order. There is a manifest increase of love and affection among those who profess the new doctrines, and this will ever be regarded as the truest and best criterion of prosperity. It is observed by our illustrious author, Emanuel Swedenborg, that the angelic heaven continually advances in perfection, according to the increasing number of its inhabitants. The same may be said of the Church on earth, while all its members are careful, like angels, to live in obedience to the divine laws. Each new comer into the kingdom of our Lord brings down additional virtue from heaven; and while as an individual, he is receiving from all, he at the same time communicates to all; and thus, by an order worthy of infinite wisdom and goodness, the bonds of spiritual union are more firmly cemented together, the sphere of love is enlarged, the light of truth becomes more and more resplendent, the great family of mankind is blessed, and the prosperity, happiness, and peace of Jerusalem are effectually established.

"Hitherto the New Church, according to divine prediction, has been taking shelter in the desert. She has long ago brought forth her male child, the heavenly doctrine of the New Jerusalem, which, but for the protection of the Divine Providence, would have been devoured immediately after the birth. But having been "caught up unto God, and to his throne," that is, having been preserved until mankind were in a more favourable state for its reception, while the Church herself was still exposed to the assaults of her spiritual enemy, in consequence of remaining in the desert, where she has been nourished and fed for "a thousand two hundred and three score days;" it now appears high time, that she should make her escape from a land of affliction and spiritual desolation, into the holy city descending from above, "where all tears shall be wiped away, and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away;"—a city, whose Builder and Maker is the Great Jehovah-Jesus, whose wall and foundations are precious stones,

whose gates are pearls, whose streets are pure gold, whose inhabitants are angels, and whose temple is the Lord Himself in his Divine Humanity. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—I Jesus have sent mine angel to testify unto you these things in the churches." Apoc. xxii. 14, 16.

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## CHAP. XIV.

THE *Second General Convention* of the receivers of the doctrines of the New Church in the United States of America, was held on Thursday, the 30th of April, and continued till Saturday, the 2nd of May, 1818=62, at the New Jerusalem Temple, in the city of Baltimore. The Rev. Mr. Hargrove was appointed President, the Rev. Mr. Carll Vice-President, and Mr. C. Raquet, Secretary.

The Minutes of the first Convention being read, as also a number of communications and letters, a Committee was appointed to examine and report upon the same. Among other things the Committee recommended, that regulations for the better ordering of the Ministry be adopted by the Convention. In one of the documents referred to the Committee, was contained a correspondence between a member of the Church, resident in Pennsylvania, and a bookseller in Baltimore, upon the subject of publishing an abridgment of the *True Christian Religion*, in one octavo volume, omitting all the *Memorable Relations*. This proposed omission was strongly objected to by the Committee, who observe, that "it would be omitting a part of the work which serves to confirm the truth of the doctrines advanced by Emanuel Swedenborg, and fully establishes the fact of his divine mission. The *Memorabilia* have no doubt been, and will continue to be, stumbling-blocks to many: but how much better is it, that men should find matter of offence in them, than that they should receive mere abstract truths into the understanding, and yet deny, or call in question, the reality of those heavenly and spiritual communications, with which the enlightened Herald of the New Church was favoured, for its edification, and the general good of mankind!"

A second paper contained a letter from Mr. T. H. Roberts, dated Frankfort, Kentucky, March 25, 1818, announcing that there are five families in that vicinity, who are receivers of the doctrines; and that public worship has lately been established, at which many strangers attend, who are desirous of inquiring into the new dispensation.

Among the letters referred to the Committee was one urging the propriety of instilling into the minds of children, at an

early age, sentiments of piety, founded upon the principles of the New Church. The Committee, aware of the importance of such a measure, recommended to the Convention, the appointment of a Committee, to prepare and publish a Catechism for the use of children, with the view of establishing uniformity of instruction in the leading doctrines of the Church. This recommendation was approved of, and a Committee accordingly appointed for that purpose.

It was further stated, that although no detailed reports had been handed in, relative to the progress of the doctrines, information received within the last year, from various parts of the United States, represent the Church as everywhere gaining friends; and there can be little doubt, but that a few years will bring about, in America, an accession of members that could scarcely have been anticipated by the most sanguine recipient, who recollects the wilderness state of three or four years ago.

After some other business, the next General Convention was appointed to be held in Philadelphia, on Friday, the 22nd of October, 1819=63.

The following extracts are taken from the *American New Church Repository* for October, 1818, which is peculiarly rich in the information it conveys respecting the advancement, which the cause of divine truth is making in that hemisphere.

"The intelligence from the north, east, and west, is cheering beyond former example. Why does '*the south keep back?*' Yet even here, private information gives us some small hopes, that the circle will be completed, and that the New Church will see the fulfilment of the glorious prediction: 'Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.' The intelligence from Europe, from New England, and the Western country, gives us full assurance, that the seed has struck a deep root, and is spreading far and wide. Perhaps there never was a day, in which so much interesting information of the progress of the New Church could be presented to those, who wait for the building of the walls of Jerusalem; or in which the mourners in Zion could be more emboldened to *take their harps from the willows, and sing a song of the Lord in a strange land.*

"In this summer, the Rev. Mr. Carll having concluded to go to New York, for the purpose of ordaining Charles J. Doughty, Esq., as a Minister of the New Church, at the request of the Society in that city, contemplated also a journey to Providence, (Rhode Island,) and Boston. This journey he accordingly accomplished, and the pleasing effects will appear from the following letters:—

"My Dear Friend and Brother,

"*Boston, August 17, 1818.*

"It was my intention to defer giving you a circumstantial account of my proceedings, until the work, which the Lord has committed to me, should have been completed. But having a leisure hour, almost the first since I arrived in this town, I thought it could not be better employed than to dedicate it to you, for your own gratification, as well as for the use of the Church.

"After leaving Philadelphia, I proceeded immediately to New York, at which place I was gladly received by our brethren, who had been expecting this visit. In consequence of some delay, occasioned by the necessary arrangements previous to the ordination of our respected brother Doughty, an opportunity was afforded of preaching in that place six times; five in the Hall occupied by the Church, and once in a Church procured for that purpose. These meetings were generally pretty well attended, particularly at the last mentioned place, which was well filled with hearers, who manifested

much respectful attention. During the visit at this place, (N. Y.) eleven adults solemnly testified their belief in the new dispensation, and were initiated into the Lord's New Church by baptism: double that number of children remain to be baptized by their beloved Pastor, the Rev. C. J. Doughty. The following Lord's Day, the ceremony of ordination was performed; after which the Sacrament of the Lord's Supper was celebrated, of which some of our brethren never had an opportunity of partaking, and thus sealing their attachment and love to the glorious cause, and their firm belief in the second advent of our blessed Lord. The New Church can now enumerate eight regularly ordained Ministers engaged in the cause, five of whom have received ordination within the last two years. And I have the pleasure to inform you of two more at least, who, in the bosom of two of the most celebrated Universities in this country, are preparing for the blessed work. Does not this look like the Lord's doing? After the appointed service at New York was performed, on Monday morning, August 10th, set out for Boston by way of New Haven and Providence, accompanied by two of our brethren. Arrived at Providence on Tuesday, and passed the evening with our friends in Brown University, in pleasing and instructive conversation. The evening was closed with reading a portion of the Word, and by solemn prayer, at the request of one of the students, Mr. F—. This gentleman has published, at his own expense, a thousand copies of the Catalogue of our Author's works, which have been distributed with great industry and effect. His piety and correct deportment have gained him the respect, not only of his fellow-students, but also of the people of the town; and have excited the attention of both to the doctrines he professes, and which he may be said to *adorn*. Who cannot see the hand of the Lord in all this? There appears to be much religious inquiry in this town: it has not, however, escaped the *Boston sphere*, and Unitarianism seems to have gained a place in some of the most respectable churches.—Arrived in Boston on Wednesday, and found our friends ready to receive us with open arms. The proceedings in this last mentioned place are highly interesting, but must be reserved for another letter."

"My dear Friend and Brother,

"*Steam Boat, Fulton, August 21, 1818.*

"At the conclusion of my last, I promised you an account of the state of our Society, as well as our proceedings, in the town of Boston. We arrived there on the afternoon of Wednesday, and, as you may well suppose, were most joyfully received by our friends, who had for some time been expecting us. We went immediately to Dr. M—'s, the only one whose dwelling was known to us, where he received us with his accustomed urbanity and politeness, and soon introduced us to our other friends. The afternoon of Saturday was appointed for the organization of the Society; the place of meeting, Dr. M—'s. The ceremony of organization was preceded by the baptism of those adults, (nine in number,) who had never before received that sacred ordinance; as it was considered more orderly to receive this rite, previous to signing the articles of faith. The articles of the faith of the Lord's New Church, as contained in the Philadelphia Liturgy, were then distinctly read, and signed by all present; the whole concluded with a prayer, that the Lord would bless what had been thus auspiciously begun, and that the brother who had been appointed, by the united voice of the Society, as their Leader, should be strengthened and supported in the fulfilment of the pleasing duties assigned him. The Society has much reason to rejoice, that the Lord has raised up for them a young man of such pious inclinations, and promising abilities to conduct the solemnities of their worship; and the Church at large have much to hope from his future labours in the Lord's New Vineyard. On Lord's Day, a public meeting, which had been previously announced, was held in Boylston Hall, a spacious room, elegantly and conveniently furnished, and calculated to contain about a thousand people. At an early hour the house was filled, and the worship was conducted according to the form used in the Temple at Philadelphia. The service of the morning was concluded by the celebration of the Lord's Supper, of which twenty-six of our own members partook, and several others who were unknown to us. My dear friend, this was a most affecting and interesting spectacle, to behold so many, to whom the opportunity had never, with the exception of one or two, been afforded of sitting round a table spread by the Lord himself, and dedicated to him alone. The devotions were rendered more solemn by the tones of an excellent organ, which was touched with great taste by a gentleman amateur, who volunteered his services in the morning, and by Dr. Jackson in the afternoon.

"The two discourses, which were the first of the new dispensation, avowedly such, ever delivered in Boston, were listened to with much respect and attention by numerous audiences, and there was a manifest desire evinced of hearing more. Indeed, there appears to be a void in the hearts of many here, which nothing but a *Redeemer*, such

as the New Church has to declare, an *Almighty Saviour*, can fill and fully satisfy. In the evening we had a meeting of the members, at Dr. M——'s, where, after a farewell sermon and hymn, we parted, with those feelings of pain, which flow from the separation of hearts united by Christian love and affection, which were mingled however with the pleasing assurance, that it was only a temporary separation. On Monday we set out for Providence, at which place we remained until Thursday. The proceedings here will form the subject of another letter. With sentiments of Christian love and esteem, I remain your affectionate brother in the Lord."

"My dear Friend and Brother,

"Providence, August 19, 1818.

"Having made an appointment to preach at Providence on my return, notice was accordingly given in the paper, that the Minister of the New Jerusalem Church of Philadelphia would deliver a sermon in the Town Hall, (a spacious building, formerly occupied as a Church,) the succeeding evening. As some disorderly conduct had been exhibited, very recently, in the same place, it was determined, by those who had the management of the building, on seeing the advertisement, to close the doors against strangers in future; and we are indebted to the friendly and disinterested exertions of a Mr. ———, that we were permitted to occupy it. The notice being short, the inhabitants of the town generally were not apprised of the meeting: it was, however, pretty well attended, there being probably from eight hundred to a thousand present. After sun-rise notice was given, that another sermon would be delivered the ensuing evening; and we were gratified at seeing our auditory very considerably increased, the house being well filled. The students of Brown University, as well as the Clergy of the place, to several of whom I had been previously introduced, honoured us with their attendance. Judging from the profound and respectful attention paid on both occasions, I cannot but hope that impressions of a favourable kind have been made, and that some have been induced, by the divine blessing, to seek for the true spiritual riches, which are to be found only in the *Word of Truth*.

"From the observations which I have been able to make, I am fully convinced, that the people of this section of our beloved country (New England) are in a very favourable state for the reception of the heavenly doctrines of the New Jerusalem. Their independence of mind, the state of religious inquiry, and their respect for religious institutions, together with the unsatisfactory nature of the doctrines which have so long prevailed, are circumstances certainly favourable to the reception of a system that courts investigation, and which addresses itself at once to the understanding and the heart of man.

"That the Lord may prosper the glorious cause of order and virtue, and hasten the time, by the removal of all things that offend, when the Church Universal shall be more closely conjoined to himself, is the prayer of your friend and brother in the Lord."

The preceding letters contain the substance of the information obtained from the *north*; others afford intelligence of the same gratifying nature from the *west*. The Rev. R. H. Goe, in a letter, dated Bethlehem, Ohio, October 15, 1818, states, that he had preached in Canton, the seat of justice in Stark County; and was proceeding on the same errand to New Philadelphia, the seat of justice in Tuscarawas County, where, notwithstanding the warnings in opposition from their Minister, much interest was excited, and many declared they would come and hear for themselves. The Rev. David Powell, of Steubenville, Ohio, writes as follows:—

"Dear and Rev. Brother,

"October 17, 1818—62.

"I set out about the last of August on a tour through the lower part of the State of Ohio, and the upper part of Indiana, intending to disseminate the heavenly doctrines of the New Jerusalem in every town and village, where an opening could be obtained. Accordingly I have performed my intention, yet not to the extent of my desire; for many obstacles will unavoidably intervene, to prevent the advancement of the Lord's kingdom on earth. Those preventing things are always from the black world of evils and falses. I returned this day week, having been from hence six weeks, in which time



I had many opportunities of discovering the general flow of truth, that is imperceptibly making its way in the understandings of men. I shall not enter on a minute or particular detail of circumstances, seeing this would be prolixity without use; suffice it to give the essence. During the six weeks, I travelled about seven hundred miles, preached in eighteen different places, sometimes to upwards of two hundred persons, but seldom less than forty or fifty. I had with me some sermons of my own, which I distributed. I performed two baptisms, and the ordination of our beloved brother, Thomas Newport, to the Ministry in the Lord's New Church, the New Jerusalem. The ceremony, I trust, was performed with that due solemnity and reverence, which will be acceptable to the Lord. In all the places where I preached, I found the people were struck with a kind of surprise and consternation, the subject of the New Jerusalem not having been ever before heard of in many of those places; yet I found so little opposition in any, that it amounts to little worth notice. I may indeed say, that the preparation of the minds of men, through the new angelic heaven, has caused a predisposition in a great number of the inhabitants of the earth. Indeed the fields are white already to harvest, but labourers appear to be too few. It is truly astonishing to find in a part of the country, where the New Church doctrines have never been heard, how cordially many would receive them, were it not for the prejudice of some of the Clergy, who, as soon as the doctrines are opened, are aroused, and endeavour to root out all the precious seed, and disqualify the minds of the Laity for its reception or growth. But the Lord's work will go on, till all those opposing principles are put out of the way: then 'the light of the moon shall be as the light of the sun, and the light of the sun seven-fold, as the light of seven days.' I might have gone into a long detail of particulars of my journey and preaching, but did not think it necessary or useful, seeing my object is to let you know something of a general nature. From what I have through my late tour discovered, and from information received otherwise, I find the visible signs of the times will ere long be more strictly attended to, and the mental optics of mankind will advance to a higher degree of spiritual sight, and that a general reformation and regeneration will grace the world. These things to us are plain; we can view them from causes, if not from ends. Although we stand on a very elevated situation, with respect to the advancement of the Lord's kingdom, let us, my brother, be humble. The many institutions of different kinds, to promote the grand object, though it may be done under many forms and old names, yet the members of the New Church view them as one grand assemblage of circumstances to bring about what we so ardently desire. Let them go on: he that is not against the reformation of the world, is in our favour. I care not for mere names; anything that can catch a spark of heavenly fire, is a fit material for the glorious building, seeing it is a building of love and universal good-will among men."

Another letter is inserted from the Rev. Thomas Newport, dated Lebanon, Ohio, Sept. 29, 1818=62; the contents of which will be found highly gratifying. This aged and Reverend gentleman may truly say, "*The zeal of thy house hath eaten me up.*" His letter contains much information, and is written in great haste, rather in the brief style of a diary, than in that of a regular piece of composition. It is here given in the same form in which it was received.

"At our association much harmony prevailed. I had the principal part of the service to perform, as neither Mr. H. nor Mr. P. attended. The meeting was large and respectable, and held in a handsome grove on my own land. Between two and three hundred persons attended. More interest I never saw, nor better behaviour. The bread and wine were administered to nine persons. The sphere of love was ecstatic, not only with the communicants, but generally with the people. After the communion there was an intermission of fifteen minutes. Mr. Isaac Waters delivered an excellent written sermon, and in a masterly manner, it being his first attempt. Since the close of the association the Rev. David Powell came. He and myself have travelled the chief of the time, and preached many sermons. The following is a summary: first, at Mr. S.—'s school-house,—a congregation of sixty; in the evening at my house,—say forty-five. We visited a neighbourhood on the west side of the Big Miami, Butler County, Ohio. Here we preached in a Methodist house, to a delighted audience, chiefly Methodists and Presbyterians,—several of no particular order of Christians. They were

so pleased, and particularly the young (although the doctrine was concerning the Lord, and particularly the Divine Humanity,) that an aged leading member of the Methodists, at the solicitation of the young, asked an evening discourse. I attended; but when the old people came, as well as the young, (perhaps fifty or sixty,) the old said they wanted more of the doctrine of the Lord. I divided the discourse between the old and the young, to the joy of all. The people are like the *ripe harvest*. Oh! how acceptable would be a travelling Missionary, who could support himself in the incidental expenses, which would not be great,—there are many so disposed to the doctrines.—Saturday, in the evening, Mr. Powell and myself proceeded to Mr. E—y's. Preached at noon, and in the evening. Next day proceeded to Cincinnati—staid in town—met several of the most intelligent New Church members—delightful interview. Visited several friends next day—had an evening meeting in a school-house—about one hundred hearers; among them seven persons, who were lately Deists, singing the *Praises of the Divine Humanity*, in the most elevated strains. I never heard such lofty sounds by human voices. It seemed as if heaven had come down on earth.—Wednesday morning proceeded towards Dr. W—d's—called at Judge S—'s—he was at court—arrived at Dr. W—d's at one o'clock—had a meeting in the evening—three Ministers attended—one a Presbyterian Missionary from New Hampshire\*, a Baptist Minister from the neighbourhood, and a New Light Minister from Lexington, Kentucky—many interesting particulars in the conversation with the Presbyterian and New Light Ministers, too long for a letter, they lodging at the Doctor's, as well as ourselves. The Doctor is becoming enamoured with the heavenly doctrines.—Next morning went to Lawrenceburg, where we arrived at 12 o'clock.—David Powell went to Wilmington, seven miles, where he preached to an audience of very anxious hearers—some of them have been *Hulcyonists*, but are approaching towards the heavenly doctrines—are tired of following the eccentric Sergeant.

"I tarried in Lawrenceburg at the amiable and Reverend Dr. F—'s, of the Baptists, and a Mr. C—'s, one of the most celebrated teachers of vocal music—preached to about fifty or sixty—the Doctor attended—all seemed delighted.—At 12 o'clock brother David Powell arrived—went up the river—called at a stranger's house, (Methodists) sung a hymn, prayed with the family, conversed an hour—the old people, especially the lady, enamoured with the doctrines—proceeded on—called at a Congregationalist's, J. C., Esq.—staid all night—preached to about twenty—proceeded to Hamilton—taken sick—proceeded on notwithstanding—went ten miles, and preached to fifty or sixty, although the notice was but about forty minutes—the people, Baptists and Methodists generally—all seemed highly delighted.—In the morning had sixteen miles to ride to our appointment—about seventy persons attended—in the afternoon was ordained to the Ministry.—Monday, 3 o'clock, David Powell preached in the Methodist Meeting-house, in Lebanon, the Society, by the Trustees, granting the privilege. The Lord is making wonderful arrangements in this country for his New Church. There were four Ministers of the Methodist connection, and nearly all the respectable gentlemen of the town, and perhaps sixty ladies. Such a sphere of the New Church I scarcely ever felt. David Powell was uncommonly illuminated.—28th, in the evening, had a meeting at a New Light preaching place—fifty persons—all attention.—Please excuse faults—have scarcely time to read the letter."

The Editors of the *American New Church Repository* proceed to state, that "in the South-western part of Virginia, there is a very large increase of members of the New Church, of the most respectable standing in society; and great expectations are formed of a still further extension of the doctrines in the neighbourhood."

The following letter from Nashville, in the State of Tennessee, affords an encouraging hope, that the donation therein mentioned, like seed sown in good ground, will in time produce an abundant harvest.

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\* "It would be a delightful subject of contemplation to see a Missionary from a distance of near one thousand miles, sent to convert the people of the West, taken in the wide net of the New Church. This indeed would be *catching men*."

"Gentlemen,

"Nashville, August 28, 1818.

"I am requested by the proprietors of the Nashville Library, in their names, to acknowledge the receipt of the *Arcana Cælestia*, and other valuable works of the late learned and inspired Swedenborg, for the use of this infant institution. Works so well calculated to improve our condition in this world, and brighten our prospects of futurity, have laid us under heavy obligations to your benevolence. With sentiments of respect and esteem, believe us to be sincerely yours."

The Editors further remark, that "an intelligent correspondent, in whom the most implicit reliance is to be placed, speaking of a celebrated College in the United States, says, 'There are a few readers in that institution, who, I am told, call loudly for more books; and it is told in such a manner that I believe it, that the Government have ordered all Swedenborg's works to be added to their library.' The president, likewise, of one of the Universities in the United States has expressed, to a member of the New Church in this city, his desire that the writings of Swedenborg should be presented to the institution over which he presides, saying, "they should be placed in the library, and recommended to be read." These two highly respectable institutions are one thousand miles distant from each other. A copy of the *Universal Theology* has been presented to, and deposited in, the library of Yale College, New-Haven, Connecticut; and for many years past, a number of the writings of Swedenborg have been possessed by the Library Company of Philadelphia, from which they have been borrowed, for perusal, by the members and others.

"In the city of Philadelphia, the Temple continues to be crowded on the Lord's day, both in the morning and afternoon; and the Church daily becomes more and more a favourite with the public. Baptisms are frequent, and members from time to time are added to the Church. But, over and above this, another very important object is obtained. This city, being the resort of numerous visitors from all parts of the United States, great numbers of respectable persons from a distance, particularly from the westward and southward, have, at different times, attended worship in the Temple, with which they have been highly gratified. Some have hereby been induced to embrace the doctrines cordially; and many have said, they had heretofore imbibed prejudices against them, which have been completely removed. Several have declared their intention to read and examine for themselves. In fact, it has been found, that the public and open teaching of the doctrines from the pulpit has had a most powerful effect. This is what we might reasonably have expected. What New Church-man can read No. 791 of the *Universal Theology*, without seeing, as clear as the noon-day sun, that preaching is one of the most important and useful means of disseminating the truths of the New Jerusalem? If the Lord himself has so extensively provided for this mode of spreading his Church, may we not expect striking and constantly increasing correspondent effects throughout the world? Great effects in the natural have their origin in the spiritual world. We may therefore look for an increase of Missionary efforts in an accelerated ratio.

"There are now resident, in the state of Ohio, four ordained Ministers of the New Jerusalem Church, which is a greater number than there is in any other state of the Union, New York having two, and Pennsylvania, Maryland, and Virginia, each but one. How is this? "Shall it be so done in our country, that the younger sister shall be married before the first-born?"

"In a country with such an immense territory as the United States, and a population doubling itself every twenty years, where religious prejudices are vanishing like the morning clouds, and neither political institutions nor religious establishments oppose the slightest impediment to the propagation of the truth, where even Cæsar says, 'Render to Cæsar the things only that are Cæsar's, and to God the things that are God's,' what may we not hope for the dissemination of the verities of the New Jeru-

salem! Our population now exceeds ten millions of civilized inhabitants, all of them emigrants or descendants of emigrants from the eastern hemisphere. At the ratio, in which we have heretofore multiplied, and which the almost unlimited expanse of our land will long continue, we may expect, within a century, to surpass the population of all Europe. We shall then exhibit to the world the striking picture of a nation of more than one hundred and twenty millions, all speaking the English language, with uniform manners and a general similarity of sentiment, enjoying, in the highest degree, the liberty of speech and of the press. Amongst a people, like the men of Athens, always inquiring after some new thing, universally occupied in reading the numerous publications of the day, and in the constant habit of debating in public meetings, more or less numerous or dignified, their political and social concerns, with a great readiness of utterance, and an uncommon subtlety of argument, the march of religious truth will move with a rapidity not to be calculated. When we reflect, that the despised, wandering, exiled son of Abraham has at length, after a lapse of seventeen centuries, here first acquired a citizenship and a home, that the Christian, the Jew, the Mahometan, and the Gentile, may here meet upon equal terms, and as in one grand temple offer up their unrestrained adorations, in every varied form, to the Great I AM, thus representing the whole spiritual world, where all nations and tribes are gathered together; must we not be fully satisfied, that this country has been founded under the auspices of the Divine Providence, for the establishment of the last and noblest dispensation of divine truth among men? Even the transplantation of the numerous hordes of degraded Africans, disorderly as it may seem for the present, will appear to the eye, penetrating into the distant future, as forming a part of that great plan of Him who operates on a scale, and for a duration, beyond the comprehension of man. Some of our older friends of the New Church may recollect the favourite opinion of a departed enthusiastic friend, from Sweden, who entertained the notion that the New Church would never flourish to any extent, until a communication was opened between the Church in Africa and that in Europe; which event, in his ardent contemplation of correspondences, he compared to the union of the will and the understanding. It is known that he lost his life, if we are not misinformed, in the pursuit of his favourite system, perishing in the unhealthy climate of Sierra Leone, in one of the early expeditions to that colony.\* May not Providence be now in this country in the course of accomplishing actually, by this, combined with other events, what our friend had but a slight glimpse of in theory; and may we not see in America, thus eventually produced, that complete preparation of the means, which are absolutely necessary for the effectual and permanent establishment of the Church? The position of the United States strengthens the conjecture. United on the east by a most active commerce with every port in Europe and Africa; touching on the north-west the extended realms of Russia and the Tartar tribes; bounded on the west by the great Pacific, whose placid surface will afford an easy and uninterrupted communication with China and Southern Asia, whilst Mexico and the other Spanish colonies are in her immediate neighbourhood, looking up to her example and her institutions with a wistful eye, marking every trait for their imitation; what must be the magnificent part she is raised up to perform on the great theatre of uses in the Lord's spiritual kingdom?"

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## CHAP. XV.

*THE Eleventh General Conference* was held at Derby, from Tuesday the 11th, to Friday the 14th of August, 1818=62; when the Rev. Robert HINDMARSH was appointed President, and the Rev. THOMAS GOYDER, Secretary. Six Ministers, two Missionary Preachers, six Leaders, and thirteen Delegates or

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\* The individual here referred to, we suppose to be Mr. C. B. Wadstrom, mentioned in p. 40 of this work. His death did not occur in Sierra Leone, but in Paris in 1799.—Ed.

Representatives of Societies, were present; besides other individuals from different parts of the country, and a number of the friends of Derby and its vicinity. Fifty letters, chiefly addressed to the Conference, and describing the state of the several Societies, were read, and a Committee appointed to make such extracts from them, as they might think proper to be published with the Minutes.

The meeting proceeded to take into consideration the Minutes of the last General Conference; and, after reading the 7th Resolution respecting a Minister Superintendant, the appointment of such a Minister was postponed till the next Conference.

The Conference having entered into a discussion of the benefits that would doubtless arise to the Church at large, from the instruction of young men, who may become candidates for the Ministry, in the learned languages, came to the resolution of raising a fund for that purpose, to be called "The Literary Fund of the New Church."

A Committee having been appointed to take into consideration the sentiments maintained by some of the Societies in the country, respecting the difference between the Holy Word and the Writings of Emanuel Swedenborg, and in what light the latter are to be regarded by the New Church, made their report of the conclusion to which they had come; when the Conference, after mature deliberation on the same, Resolved unanimously, That in their opinion the Word of the Lord is divine; that it contains a celestial, spiritual, and natural sense, by virtue of which latter it is in its fulness, sanctity, and power; and that the Lord, through the medium of the Word, has revealed to his servant Emanuel Swedenborg the internal sense thereof, together with the doctrines of the New Jerusalem Church. As, therefore, the latter are derived from the Lord, through the medium of the former, the Conference are of opinion, that the distinction between the Word of the Lord and the Writings of Emanuel Swedenborg, in regard to the above-mentioned doctrines and internal sense, is like the distinction between an inexhaustible fountain and its stream; or the sun itself, and the light proceeding from it.

The origin or commencement of Ordination in the New Church, as already adverted to in the Minutes of the Sixth and Seventh General Conferences, was again introduced at this Conference; when Mr. Robert Hindmarsh, the President, being the person who first performed that solemnity, with the full consent and approbation of a public meeting convened for the express purpose, as stated at large in this History, p. 68 to 73, was requested to leave the room, and the Rev. J. Proud, in his absence, was called to the chair. After a long, deliberate, and able discussion of the whole subject, it was Resolved unanimously, That, in consequence of Mr. Robert Hindmarsh having

been called by lot, to ordain the first Minister in the New Church, this Conference considers it as the most orderly method which could then be adopted, and that Mr. Robert Hindmarsh was virtually ordained by the Divine Auspices of Heaven; in consequence of which this Conference considers Mr. Robert Hindmarsh as one of the Regular Ordaining Ministers.

After some other Resolutions tending to promote good order and the welfare of the Church, the business of the meeting was concluded, and the next General Conference appointed to be held at Derby, on the second Tuesday in August, 1819=63.

Mr. Charles Ley, a subscribing member of the London Printing Society, residing at Rotterdam, caused some time ago, an advertisement, announcing the existence of the above Society and that at Manchester, to be inserted in several of the Continental Journals; which has been the occasion of receiving far more information respecting the state of the New Church in the other parts of Europe, than has hitherto been known in this country. Several of the letters containing this information, are from different parts of Germany, two from Switzerland, and one from a very intelligent reader, a doctor of divinity, in Sweden. Those from Germany demonstrate, that there are various individual friends to the cause scattered through the different states of that vast country, who appear to be drooping in solitude without any knowledge of each other, no societies having hitherto been formed. In Switzerland, however, particularly in the cantons of Appenzel, St. Gall, and Graubunden, there are Societies of seventy or eighty members and their families, who have been brought to the knowledge of the truth by the exertions of two parochial Ministers; but these, as well as the friends in Germany, find their progress greatly impeded by the want of books, there being but few of the works translated into the German language, and very few copies of these to be procured.

A new chapel at Upper Heaton, four miles from Huddersfield, in Yorkshire, was opened on the 19th of March, 1818. Three sermons were delivered on that day, and the place was crowded each time. Among the hearers was a Methodist Preacher, who declared that for some time past he had rejected the idea of three Divine Persons in the Godhead, but was now fully convinced that the Lord Jesus Christ is the only Object a true Christian ought to worship. He has read some of the heavenly doctrines, and is in a fair way of becoming a full recipient, and perhaps a useful labourer in the Lord's new vineyard.—Mr. George Senior is the regular Minister at Upper Heaton: he has preached to the Society, for whose use the Chapel is erected, above twenty years, in a house at Coln Bridge, in that neighbourhood. His manner is plain and

homely, and therefore well suited to the generality of his hearers; but in zeal, affection, and an earnest desire to see "Jerusalem become a praise in the earth," he yields to none of his brethren of the New Church.\*

On the morning of the day when the last Conference was assembled, viz., Aug. 14, 1818, the first stone of a new Temple, for the use of the New Church, was laid by Mr. Proud, in an eligible situation in Derby. The ground was purchased by Mr. Edward Madeley, and the chief expense of the building, it is expected, will be defrayed by him.

The foundation stone of another new Temple was also laid by the Rev. M. Sibly, on the 19th of October, 1818, in Waterloo Road, London, for the use of the Society under the Ministry of the Rev. Thomas Goyder. The service was read with impressive effect by Mr. Sibly, and the assembled multitude was afterwards addressed by Mr. Goyder, who drew a rapid sketch of the leading features of the doctrines intended to be taught in that place. The Temple was finished in about seven months, and was opened for public worship on Whitsunday, the 30th of May, 1819. The Consecration service was performed by the Rev. Messrs. Sibly and Goyder, in the presence of a numerous congregation.

On Sunday, Nov. 8, 1818, was opened a neat and commodious place of worship, called the Tabernacle, for the use of the New Church in Leeds. The services of the day were performed by Mr. George Senior, of Dalton, near Huddersfield, and Mr. John Parry, of Leeds, who is the regular officiating Minister in the Tabernacle.†

The Report of the Ninth Annual Meeting of the London Printing Society states, that, in conjunction with the Manchester Printing Society, they have presented copies of all Swedenborg's Theological Writings to the Universities of Great Britain and Ireland. The letters from the proper officers of those seats of learning respectively, accepting the proffered favour, and some of them acknowledging the receipt of the books, are such as might have been expected from men of candour and liberal feeling; they all announce their acceptance of the works with the politest acknowledgments of thanks and gratitude. As the Report justly observes, "this act of the

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\* This chapel was erected at the sole expense of Mr. Joseph Beaumont (Mr. Senior's partner). Mr. Senior afterwards erected a chapel at Dalton, which was opened on the 21st of August, 1825, and to which the congregation from Upper Heaton removed. The late Mr. Joseph Senior afterwards so much enlarged and altered this building as to amount almost to a new structure, and added to it new and commodious school rooms and two houses adjoining, placing the whole in the Conference Trust. The original place at Upper Heaton was let by the proprietor to the Wesleyans for a mere nominal rent.—ED.

† These three places of worship have all passed away from the Church.—ED.

Society may lead to important consequences, though probably for some time they may not become visible. The students of learning and science are now provided with a purifying fountain of truth; and we need not doubt, that, under Divine Providence, all who may be prepared, by an affection of truth on account of its use, will be led to drink, and to direct others to partake of, the invigorating streams. Prejudices may be excited to opposition; but their efforts will fall harmless, because they cannot hurt that cause, which is under the protection of the Omnipotent."

The Printing Society has also presented copies of the Writings to various public libraries in London; and the Committee is empowered to distribute, gratis, to circulating libraries, or otherwise, according to their discretion, books of the property of the Society, not exceeding in value thirty pounds annually.

The Report concludes with the following remarks:—

"That the ground-work of the Lord's new kingdom is extensively preparing, we feel assured, on taking a survey of the state of Europe, in respect to religion, politics, and literature. The circulation of the Holy Scriptures by that noble institution, the British and Foreign Bible Society, cannot but direct the attention of all ranks to the Sacred Volume; and we may reasonably hope, that the perusal of it will excite in some minds a desire to obtain a satisfactory elucidation of its contents. We might also notice the extent, and extraordinary exertions, of benevolent institutions, and the increase of liberal feeling in religious societies, which, if it does not remove prejudices, tends at least to destroy that rancorous spirit which too often attends them:—also, that such enlightened discourses are frequently delivered from the pulpits of the National Church, as plainly indicate the operation of that new celestial light, which beams upon every good mind that desires its sacred guidance. We might further notice the Christian spirit, which is beginning to connect itself with political transactions, more particularly manifested in the acts of the great Northern Powers:—also, that a spirit of inquiry seems rising in the literary world, which threatens the dominion of long-established opinions, unless some other arguments, besides that of their antiquity, can be advanced in their favour. If, in addition to these evidences, we have a firm confidence in the promises contained in the Word, respecting the final success of divine truth, we shall feel ourselves excited, under a strong conviction that we are engaged in the *best* of causes, to give it our *best* support."

The Third Missionary Report, published in 1819=63, though it does not "give so lively a picture of the growing prosperity of the New Church, as the two former Reports presented to view, still gives abundant reason to be thankful for the success, which has hitherto accompanied the Missionary efforts. The Church, like an individual in the progress of regeneration, has many difficulties to encounter: she is also equally subject to alternations of state; and it is not easy to determine which is most available in producing that perfection of strength and stature, to which the Divine Providence is imperceptibly conducting her. In spiritual as well as in natural things, the shade and obscurity of an evening state are no less necessary, than the direct influence of a brilliant sun; and an occasional absence of heat prepares for the more full reception and enjoyment of it. Every change of state, therefore, to which the Church is subject, while evils are regarded with aversion, may



be said to contribute to its consolidation and permanent welfare; since it is an established law of divine order, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," Gen. viii. 22.

These considerations are offered, at the commencement of this Third Report, because fewer Missionary journies and visits have been made during the past year, than in either of the two years which preceded; no Minister having been sent out, except Mr. Bradley, whose services as a Missionary have for some time been discontinued, partly in consequence of the inadequacy of the funds of the institution, and partly on account of his engagement with the Society at Newcastle-upon-Tyne as their stated Minister. Some few occasional visits have, however, been made by other Ministers, particularly one to Norwich by the Rev. E. Madeley, and another to Manchester, Ratcliffe, and Heywood, by the Rev. J. Proud. Of these, as well as of the Rev. J. Bradley's journies, and of the state of the societies in general, the following extracts of letters, received at different times, will furnish satisfactory information:—

"From Leeds (says Mr. Bradley) I went to Newcastle-upon-Tyne, where I arrived on the 30th of October, in the evening. I soon found Mr. Brown and the other members of the Society, who received me in the most cordial and affectionate manner. Their place of worship is but small, but was generally well filled in the afternoons when I preached. Several, who sat under the Ministry of the late Mr. Roberts, had become lax in their attendance since his death; but my coming among them has stimulated them to attend again. No man, it appears, could have been more respected and beloved than was Mr. Roberts, by the Newcastle Society, and that without a single exception. On the first Sunday I preached to them, numbers of the female members, on my ascending the pulpit, burst into tears. They were thus affected, because no one had been in the pulpit before, since the death of Mr. Roberts. Divine Providence seems to have sent him to this people; and I know of no Minister in the New Church, whose labours have been equally successful with those of Mr. Roberts, for the last sixteen months of his life. He was considered the greatest preacher in Newcastle, not only by the receivers of the new doctrines, but by all who heard him. He generally read his discourses. Many most respectable members of this Society received the doctrines under Mr. Roberts's Ministry, and still continue zealous promoters of the truth.

"We have two friends in North Shields, by whom I was desired to give a lecture in that town upon the doctrines; but it was difficult to obtain a suitable place. They made application for a Calvinist Chapel, but were refused. The Unitarians, however, who have a room fitted up with forms and a pulpit, lent it with great readiness. In that I preached on Tuesday evening, the 17th of November, at seven o'clock. Persons of various denominations were present, about a hundred in number, whom I addressed on John xiv. 1, 'Ye believe in God, believe also in me.' At the conclusion I pressed them to read the Writings of E. S., as they would therein find the important subjects of religion treated upon in a most luminous manner. After the service was over, a Quaker, who had been present, said I had spoken the truth. Another person, who had read a little of the doctrines, expressed himself highly gratified. One of the principal Unitarians also thanked me for my observations on the atonement, as great numbers of people thought they had nothing to do, but rely upon the merits of Christ. And an old lady said, they should never make her believe any more that we denied Jesus Christ.

"On Thursday, the 12th of November, I went to Sunderland, and was received by Mr. Coulson and his lady in a most cordial manner. The school of industry having been procured for our use, hand-bills were printed and circulated in the town, announcing that a discourse would be delivered by a New Jerusalem Minister and Missionary,

on Wednesday evening, the 18th, at seven o'clock. Upwards of two hundred persons, of respectable appearance, attended, and I addressed them from Isaiah lv. 6, 7. The audience listened with great attention, while I laid before them the doctrine respecting our blessed Lord: but when I began to shew, that man's shunning evils as sins against God, was the way to acceptance with him, and not by faith only in the merits of Christ's passion, there seemed a general motion throughout the assembly. One gentleman walked out in a manner which indicated the uneasy state of his mind, and a little after two or three others did likewise. The rest staid their ground. I had only one catalogue of the works with me. I read over to them a list of the Author's works, and pressed upon their consideration the great necessity of looking into them. I assured them, that though there were few in Sunderland who had paid attention to them, there were great numbers in the kingdom, who read them; that the number was daily increasing; and that by those who examined them closely, they were considered as the greatest blessing, next to the Bible, that could be received by man. What the effect of this discourse will be, I cannot tell, as the people in Sunderland are generally inclined to Calvinistic sentiments. The Divine Providence will doubtless make all things tend to the ultimate prosperity of the New Church.

"On Friday evening, the 4th of December, I preached at a place called Jarro, which Mr. Roberts had formerly visited once or twice. About sixty were assembled in a school-room; and though I felt a desire to disturb their prejudices as little as possible, my address to them appeared to be attended with no success. I have at different times and places, adopted almost every method of which I am capable, of setting forth the doctrines, and have uniformly found, that the most open and candid avowal of them meets with the best reception. An over-accommodation of them to public prejudice, appears to have so much of merely human prudence attached to it, that with too much alloy of this description, they are prevented from producing their genuine effect.

"On Tuesday the 8th of December I went to Durham, but no convenient place could be procured to deliver a lecture in. I went therefore the next day to Witton Gilbert, a village about three miles distant from Durham, where I was given to understand some were desirous of hearing the new doctrines. I preached in the evening to about sixty persons, among whom were two Local Preachers belonging to the Methodists. This audience was not only ignorant of the doctrines of the New Jerusalem, but had never heard of a church bearing that name, nor had they heard the name of Swedenborg. I gave them in the first place some general ideas respecting the New Jerusalem, and explained a part of the 21st chapter of the Revelation, shewing them that nothing could be meant thereby but a New Church and its doctrine, and that the quality thereof was emblematically described by a city, its walls, foundations, &c. I then gave them a short history of E. S., of the opening of his spiritual sight, his converse with spirits, the genuine doctrines of the Holy Word, which were revealed to him, and opened to his understanding, and which he had written for the instruction of this and future ages. I then proceeded to lay before them the leading doctrines of the New Church, contrasting them, as I thought they were able to bear it, with the doctrines of the Old. I concluded with the doctrine of life, and requested them with considerable earnestness not to rest their expectations of heaven upon the charm of a few words of contrition uttered on a death-bed, nor on any thing short of that radical change understood by regeneration, which the Lord came into the world solely to effect. I adopted, on this occasion, the simplest form of delivery of which I was master; and was happy to find, that the discourse was universally well received. One of the Preachers said, he would willingly go ten miles to hear me again: and the other seemed to approve of the doctrines, on account of the charity which was manifested in them. Another person, who was supposed to be a very knowing and intelligent man, stated that he could have sat all night to hear. One observed that he had no doubt but these were the doctrines, that would set mankind right, and bring about that glorious state so much expected by Christians in general. An old gentleman, who is a great reader, and has been long noted for piety and wisdom by his fellow-villagers, said he could see very little difference in the new doctrine from the old, except in the article of atonement. The doctrine of the atonement may be considered as nearly the sole obstacle to the reception of the heavenly doctrines; the idea being so extremely comfortable to the natural man, that a person may be saved by merely addressing a few words to the Divine Being in the name of Jesus, and claiming an interest in his blood. Having been taught to place all confidence in this single point of faith, many, finding thereby, that a good life is not essential, seize with ardour the darling theme, sing it often with ecstasy, and consider the man that would wrest from them their misplaced confidence no less than their mortal enemy. Could some means be devised to

make Christians in general ashamed of the absurd doctrine of the atonement, the well-disposed among them would, in all probability, give a ready reception to the doctrines of divine truth. I regretted much, that I had no catalogues or small tracts to distribute among this people, as I think they might have been of great benefit to them. If the Missionary had a well-written pamphlet with him to sell at a cheap rate, entitled, *The New Jerusalem Missionary*, with a catalogue of the Author's works annexed to it, I believe it would be of essential service to the Missionary cause, by preaching to the people at their own houses, when they had no opportunity of hearing a Minister.

"I preached, in the evening of the 13th of December, in Mr. Adamson's Chapel, Walker Place, North Shields, to a congregation consisting of about three hundred in number. As I had heard that the Unitarians meant to attack me with a passage, which they thought would entirely confound me, viz., 'My God, my God, why hast thou forsaken me?' Matt. xxvii. 46; to save them trouble I took it for my text, and thus escaped without molestation, although I understand nearly all the Unitarians in the town were present.

"I cannot conclude my account of this journey, without expressing my sincere thanks to the various friends belonging to the New Church, who by their countenance and support have so ably seconded all my endeavours to spread the truth. I feel that they are equally interested with myself in one and the same cause. Our friends at Newcastle have been particularly kind. The singers, and several others of the members, have attended me at considerable expense, and loss of time, to the different places round about, in order to make the meetings as respectable as possible. And I trust, that the blessing of Divine Providence will, in the end, crown our feeble endeavours with the desired success."

In another letter Mr. Bradley reports as follows:—

"On the 7th of February I visited Mr. Senior's Society at Dalton, a place that cannot be visited by a feeling New Churchman without peculiar sensations of pleasure; where every one may meet with conviction to a demonstration, how happy a society can be made by the exertions of an individual, possessed of the means, and a heart similar to the worthy leader of that Society. The place of worship was well attended morning and afternoon, which I understand is regularly the case.

"On the 21st of February I visited the Bolton Society. The congregations, morning and afternoon, equalled for number any I have ever seen in that place. The members communicated the pleasing information, that a considerable inquiry respecting the new doctrines had lately been made in Bolton, and that by many in the middle stations of society: and they seemed to entertain a confident hope, that if they could continue to be visited by the preachers from Manchester, their Society would flourish.

"March 8rd, I lectured in a Sunday school-room at Stockport, to betwixt four and five hundred persons, who behaved with great decorum, and paid great attention to the discourse. A considerable number of catalogues, addresses to the Christian reader, and Short Sermons on the Trinity, by the Rev. Mr. Clowes, were distributed among the people after the lecture; and there is reason to believe, that some good was done thereby.

"The visible effects of Missionary labours, and other means now made use of to extend the knowledge of the New Church doctrines, may not be so abundant as we could wish. And though in this respect we may labour, and others may enter into our labours, yet we will not rejoice the less on this account. The seeds of divine truth now sown may in a future generation bear abundant and precious fruit; nor may we be deprived of the benefits thereof, as the joy of angels is increased by the improved states of mankind upon earth. 'Our labour then cannot be in vain in the Lord.'"

The Rev. J. Proud, of Birmingham, in a letter, dated June 14, 1819, writes thus:—

"Having just returned from a visit to Derby, Manchester, Ratcliffe, and Heywood, I shall now give you a brief recital of my journey. I first went to Derby, preached there twice on the Sunday, and again on the Wednesday evening, to respectable and full congregations.

"On Friday I went to Manchester; the next day, with Mr. Ashworth, to Ratcliffe; preached there on the Sunday morning, and again in the afternoon, a charity sermon for the Sunday-school. Great was the crowd of hearers, and I suppose a hundred or two withoutside not able to get in. Collected £24 4s. 7d. Many friends from the

neighbouring Societies were present, and I believe the service of the day was blessed to many souls. A heavenly sphere seemed to surround us, and the Word of the Lord was, I trust, received in pure affection; and will, I hope, be treasured up in the mind and heart, and produce its happy effects and uses in the life.

"On the Wednesday following I enjoyed an agreeable excursion in a passage-boat, with Ministers and many friends, accompanying the children of the two New Jerusalem Sunday-schools of Manchester and Salford, giving them a day of recreation and pleasure; the amusements innocent; hymns sung; a band of music; a very fine day; and everything conducted in a regular, orderly manner; Mr. Agnew, the principal manager, a young gentleman deservedly esteemed and valued by the brethren.

"On Friday, the 4th of June, the anniversary of the Societies in the neighbourhood of Manchester, was held in Peter Street Chapel. It was numerously attended by Ministers, Leaders, and friends from various places. The meeting was truly interesting; harmony and love presided over it; many excellent and useful observations were made by Leaders and Ministers; and such meetings, I conceive, must be attended with great use and benefit to the Lord's Church. Next day (Saturday) I went with Mr. Ashworth to Ratcliffe; the morning after (Sunday) to Heywood; preached morning and afternoon; in the afternoon a charity sermon towards assisting the Sunday-school and the Church; collected £10 6s. 2½d.—very full in the afternoon; friends from different Societies present, including a few from Manchester. The friends expressed themselves highly gratified by the services, and I hope some real good will be the result.

"On Monday I returned to Manchester; attended the coffee-meeting at the Rev. J. Clowes'; a pleasing and heavenly interview; and on Tuesday I returned home."

In addition to the preceding communications, the Third Missionary Report contains a variety of letters from private members of different Societies, from which the following are extracts:

*From Mr. Joseph Kennie, Glasgow, Nov. 28, 1818=62.*

"The kindness of the Missionary Committee, in favouring our Society last year with a visit of Mr. Hindmarsh, has encouraged us to hope, that he would this year also be permitted to make another northern tour. The effects of his first visit are still apparent. Since then our Society is better known, and books are more generally called for. Our present number of readers is about thirty. Fifteen have subscribed our articles of faith, two of whom have since entered the spiritual world. A small Society has been formed in Paisley, a great commercial town, distant from Glasgow about seven miles, at which Mr. William Morton has been appointed Leader. They have of late informed us, that several of the Antiburgher congregation are reading the writings, though as yet, 'secretly for fear of the Jews.' But we indulge the pleasing hope, that they will soon appear openly, and demand 'the body (the glorified Humanity) of Jesus.' The Paisley friends are desirous that Mr. Hindmarsh would also visit them, and proclaim the heavenly doctrines of the New Jerusalem. I have now before me a letter from the Edinburgh Society, in which they request us to write to you, and say 'that they are equally desirous with us, that the Missionary Society would send Mr. H., or some other one equally (or nearly so) qualified to plant and water the new vineyard.' Thus, Sir, you will perceive, all the Societies of the New Church in Scotland, as with one voice, cry to their friends in England, 'Come and help us.' Nor surely will they cry in vain: that heavenly principle of charity, which reigns universally in the hearts of the citizens of the holy Jerusalem, will surely on the present occasion manifest its divine origin, by endeavouring to increase the peace, comfort, and happiness of all who are willing to hearken and obey. Hoping the Committee will consider the situation of our Societies, as being surrounded by immense numbers, who are (we trust) desirous of knowing the truth, that they may be made free, and that they will therefore send Mr. H., who is so able an expositor of the laws, manners, and customs of the holy city, I remain, in the name of the New Church brethren, yours, &c."

*From Mr. James Meredith, Birmingham, Jan. 28, 1819=63.\**

"I transmit you, through the medium of my son, £5. 10s. 3d., the amount of the penny a week subscription to the Missionary Institution; and embrace this opportunity of noticing an error that has (according to my idea) existed in the Missionary plan, and

\* Mr. J. Meredith, senior, was a very active promoter of the cause of the New Church, more particularly in Birmingham, where he resided. He departed this life March 9, 1818, in the 96th year of his age.—Ed.

that is, an attempt to raise a Society in each place where the Missionary goes, when there has not been a sufficiently solid foundation laid for such an establishment. I conceive, that the great point to be arrived at, is to make the heavenly doctrines known as extensively as possible: and were there a person, that was qualified either as Mr. Proud or Mr. Hindmarsh, unincumbered with a family, to travel the kingdom over; and in all respectable towns, where a suitable place could be procured, to preach and proclaim the new dispensation, being at the same time provided with some of the writings and small tracts for sale or distribution, it is reasonable to conclude, that great good under the divine blessing, would result therefrom. From Mr. Hindmarsh's being so much younger than Mr. Proud, he would be most adapted of those two for such an undertaking; and were he to go forth in the same manner as on his northern journey, and be out a twelve month, dividing it into two parts, what an effort it would be for the blessed cause of the New Church! At the same time the advertising system might be in full operation, and thus by an union of means, a very imposing effect might be produced.

"When I read your last Report, I experienced a very delightful sensation, on being thereby made acquainted with what has already been done, and also with the pleasing prospect of the Church's increase: for if we may judge by the sentiments contained in the Reports and letters from the various persons that have sent their communications, it assuredly does appear, that the Church is in a state of improving progression.

"I conclude with devoutly praying to the Lord Jesus Christ for his divine blessing upon your very laudible endeavours, and that his blessed spirit may guide and direct all your efforts and deliberations, and that you may be the happy means of making the New Jerusalem Church to become more and more a praise in the earth."

*From Mr. Joseph Clover\*, Norwich, May 24, 1819=63, addressed to Mr. Hindmarsh.*

"As I am satisfied in my mind that every circumstance, which relates to the success of the New Jerusalem, and a further extension of its heavenly doctrines, cannot fail to excite the greatest pleasure in you and our friends at Manchester, I shall without hesitation, proceed to give you a detail of what has lately passed in this city. My beloved friend, the Rev. E. Madeley, very unexpectedly, but to our great joy, arrived here on the 18th instant. Three days previous to his coming, the Rev. E. Beaumont†, Minister of the Ebenezer Chapel of the New Connexion of Methodists, with that love which truly marks the Christian character, came to tell me he should shortly take a journey into Yorkshire, and the use of his chapel was free for any friend of mine who might visit us. Thus a place was provided, and in readiness for Mr. Madeley. On the 9th, Lord's day, he preached there three times to very full congregations, on the following texts: Rev. xix. 17, 18; Luke i. 68, 69; John xv. 1 to 5. On the Monday evening he delivered a lecture on the subject of Baptism and the Lord's Supper; after which several partook of those holy ordinances. On Tuesday he preached on Matt. xiii. 45, 46: the Chapel well attended.

"On Wednesday morning his own affairs called him to Yarmouth, and with great regret we thought he had taken his farewell of us. But his blessed Master had more work for him to do in his vineyard. On Tuesday evening he returned, and delivered private lectures on Friday and Saturday evenings. On the Lord's day, the 16th instant, he preached again twice, on Gen. xxxvii. 5—8; and Malachi i. 2, 3. The Chapel was fully attended, and the high satisfaction afterwards expressed by the people was truly gratifying. On the Monday morning he left us.

"Thus, by the divine blessing, the Holy Word has been faithfully preached in this city, and I trust to the benefit as well as satisfaction of many. During his stay with us seventeen adults and eleven children, total twenty-eight, were baptized into the name of the Lord Jesus Christ; and sixteen partook of his blessed communion. May the Lord prosper and further with his continual aid this beginning of his own Church in Norwich; for it is he alone giveth increase.

"I have for some time been much perplexed to find a proper room for our little flock

\* Mr. Clover was Barrack-Master at Norwich, and was extensively known and respected: he departed this life on the 10th June, 1824, in the 68th year of his age. He may be said to have been the founder of the Norwich Society, and he was also one of the Trustees of Mrs. Mary Berry, and, with his colleagues, gave to the Conference the first donation on its list, amounting to £300, and which is now called the Berry Gift.—Ed.

† This we apprehend should be the Rev. G. Beaumont, who published *The Anti-Swedenborg*, in 1824, which was the means of calling forth that admirable defence of the New Church—*An Appeal*, &c., by the Rev. S. Noble.—Ed.

to meet in; and at the time of Mr. Madeley's stay with us the place we used was under repair. Since his departure I have hired one of the best rooms in the city, capable of containing rather more than two hundred. We met in it for the first time yesterday, and I trust by the divine assistance that it will in time be filled with true recipients of the heavenly doctrines of the New Jerusalem, many having expressed their desire to attend since Mr. Madeley preached.

"Thus, my dear Sir, has the Church assumed a visible appearance amongst us; and I have to solicit, from our friends of the Missionary institution, that support which we stand in need of. I am but a feeble instrument: we want more invigoration than I can offer. Rejoiced indeed, we should be, could we be favoured with a visit from you. My house would gladly welcome such a guest; and something towards the necessary expenses would no doubt be supplied. In the month of July would be a very suitable time. Let not the Society in Norwich be passed ever unnoticed. All things are in readiness; a chapel to preach in; a large room to lecture in; and many, many earnestly pressing me to request this favour of you. You will hear from Mr. Madeley his report; you will hear him express his joy, his delight, his satisfaction, the result of his visit. Come then, respected friend, come and gladden our souls, refresh us with instruction and information in the heavenly truths, and I hope Norwich will not be the least among the thousands of Israel."

*From Mr. Christopher Storry, Pickering, May 25, 1819=63.\**

"I have several times purposed myself the pleasure of writing to you since the Rev. J. Bradley's visit to this place, but have deferred it that I might be better able to state to you the effects produced by his very able and luminous lectures, delivered here on the evenings of the 13th and 14th of January last. What has come to my knowledge since his departure, I am happy to say, is of a nature calculated to excite the most lively feelings of gratitude and praise to 'the only wise God our Saviour,' for the many wonderful works he is, in this our day, performing for the advancement and permanent establishment of his New Jerusalem Church, which, we are assured from the records of eternal truth, shall go on and prosper until 'the knowledge of the Lord shall cover the earth, as the waters cover the seas.'

"Mr. Bradley had not left Pickering many hours before a person called on me to inquire after him and the writings. Finding he was gone, she seemed quite disappointed, and said, if it had been in her power, she would have detained him some time longer; for she never was so happy under a discourse in her life, and had a great desire to hear him again. I gave her encouragement to persevere in her inquiries after the truth, and lent her the Doctrine on the Sacred Scripture.

"The next day Mr. and Mrs. K. of the Calvinist persuasion, sent for me with a view to inquire further about the doctrines, and to ask for some of the books to read. I gave them every information in my power, and lent them the Doctrine of Life. Mr. K. said he was highly delighted with Mr. Bradley's lectures. He never saw the Scriptures so beautifully illustrated before, and was in a great measure convinced that it was genuine truth he had heard preached.

"I have conversed with many others, who attended the meeting, and who previously had some knowledge of the doctrines. These were well satisfied with the lectures, and spoke very highly of Mr. Bradley's abilities, wishing much for an opportunity of hearing him again. Several others, who had never heard of the doctrines before, were quite astonished to hear them advanced in such a connected chain of argument, drawn from the Sacred Scriptures, and confirmed by sound reason and experience. Even a few, who had looked upon the doctrines as visionary and fanciful, acknowledge, that they did not think it had been possible for any man to defend them in such a clear and able manner as Mr. B. had done. In short, the subject of the lectures has been the common topic of conversation all over the town; and I have endeavoured, as far as I was able, to keep alive that interest for the truth, which was now so generally excited.

"After this public announcement of the doctrines of the New Church, and the effects of them having come to the knowledge of the Scribes and Pharisees, they were all dismay and alarm for the safety of their respective flocks. The Calvinist Minister was the first to betray his fears, and to warn his flock against the rude wolf, who would tear them from his fold. He therefore determined on 'sounding the alarm,' and gave notice that he would preach a sermon expressly on the Trinity. I attended on this

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\* The father of the present Rev. R. Storry, of Dalton, and Rev. T. Storry, of America, now a resident of Rhodes, near Middleton, Lancashire, and an active promoter of the cause in that village.—Ed.

occasion; but to enumerate half the mysterious absurdities and contradictions that were advanced, would be perfect waste of time and paper. In drawing to a conclusion, he said he had preached that sermon, in order to counteract an attempt that had lately been made to disseminate the doctrines of Swedenborg in this town. He then gave a mutilated account of the Trinity held forth by E. S.; but on being afterwards remonstrated with, he acknowledged, both in private and in public, that he had been under a mistake with respect to the doctrines of Swedenborg, and had nothing more to say about them.

"Mr. Bradley's lecture and this opposition have brought the doctrines forth to public notice more than I could have anticipated, and the reception they have met with generally is truly astonishing. We have it in contemplation to raise a weekly subscription to purchase books for the library, and to commence a reading meeting. But before we begin, we shall esteem it a favour, if you will give us your advice as to the best mode of adopting rules and regulations, so as to ensure its continuance and permanent establishment."

The Report further states, that Mr. Lister, late a Methodist Preacher of the New Connexion, residing in the neighbourhood of Huddersfield, has for some time back embraced the heavenly doctrines of the New Jerusalem, in consequence of which he has been expelled from the Society of Methodists; but that he now preaches occasionally in the New Church, and, in the judgment of those who have heard him in Manchester, Leeds, and elsewhere, he is likely to become a most useful and valuable Minister.

From the information contained in this Report, the pleasing conviction arises, that the New Church, so far from retrograding, is actually advancing in her heavenly career. Wherever her voice is heard, the signal of peace is displayed. Her children, it is true, are as yet but young and tender: but there is reason to hope, they are growing in all the graces of love and innocence, which in due time will mature their character, and by union with the wisdom which is from above, prepare them to become the future bride and wife of the Lamb. May every member of the Church, therefore, keep perpetually in view, as the only means of attaining the perfection of the heavenly life, the necessity of shunning evils as sins against God, of renouncing the delights and pleasures that instigate to the commission of them, and thereby of keeping the interiors of their minds constantly open to the reception of love and wisdom from the Lord: and then, with the utmost confidence, may be expected the full accomplishment of all those divine promises, which are only now beginning to be realized in this our day. For He, whose Word is truth, and whose will is the salvation of his people, hath distinctly pronounced by the mouth of His prophet, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led

forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off." Isa. lv. 10 to 13.

The *Twelfth General Conference* was held, agreeably to appointment, in Full Street, Derby, on Tuesday the 10th of August, 1819=63, and continued its meetings by daily adjournments until Thursday the 12th of the same month. Six Ministers were present, one Leader, and twelve Representatives from different Societies of the New Church, with a number of the friends of Derby and its vicinity. The Rev. ROBERT HINDMARSH was chosen President, and the Rev. THOMAS GOYDER, Secretary. After a suitable address from the President, respecting the object of Conference in establishing the New Church distinct from the Old Church, the Minutes of the last General Conference were read, together with upwards of thirty letters signed by different individuals in behalf of their respective Societies. The Revs. Messrs. Proud and Sibly were appointed to examine the letters, and to make such extracts from them as they might judge proper to be inserted in the Appendix to the Minutes.

The appointment of a Minister Superintendant of the New Church was deferred for future consideration.

On reading the 15th Resolution of the former Conference, respecting the establishment of a fund for the instruction of young men, candidates for the Ministry, in the learned languages, it was judged by the meeting that the formation of such a fund is, at present, impracticable.\*

A Missionary Committee for the ensuing year was then appointed, and the thanks of the Conference voted to those gentlemen, who had, with so much zeal and ability, performed the duties of that office in the past year.

On reading the 28th Resolution, concerning the establishment of uniformity in public worship, some conversation on its advantages took place, when it appeared to be the general opinion, that the adoption of such a measure would tend to unite the different Societies of the New Church more closely together. The subject was, therefore, ordered to be taken into consideration at the next General Conference.

In consequence of the 36th Resolution, embracing matter of the highest interest to the Church, the President, after having

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\* This subject was entertained by the Forty-Seventh Conference, held in 1854; and resulted in the formation, in 1855, of the Students' and Ministers' Aid Fund.—ED.



digested a plan for settling places of worship in the New Church, for legalizing and rendering permanent the General Conference, and for forming a General Trust to receive and apply all contributions, legacies, &c., to the sole use and benefit of the New Church at large, submitted to the meeting proposals for carrying the same into effect, together with forms of such Deeds as appeared necessary to be enrolled in the high Court of Chancery. The forms of these proposed Deeds were not considered by him as perfect or complete in a legal point of view, but merely as rude sketches or outlines, containing the substance of what was intended; which, if approved of by the General Conference, and the members of the New Church at large, might afterwards be submitted to a professional gentleman, to be by him prepared and put into legal form.

The above proposed Plan and Conference Deeds having been read and approved of by the members present, it was Resolved unanimously, that the same be recommended to the consideration and serious attention of every Society in the kingdom, in order that the next General Conference may be better prepared to come to a decisive conclusion on their important contents.\*

A plan was also read for establishing a Charity School, in connection with the Temple in Waterloo Road, London, for the instruction of poor children in the principles of the New Church, as well as in the most useful branches of education. The Conference was gratified by the perusal of the plan, but recommended an alteration in the first and second articles relative to the clothing of the children, which appeared to be not essential to the success of the Charity.†

After passing some further Resolutions, the next General Conference was appointed to be held at Derby, on the second Tuesday in August, 1820 = 64.

From the Eighteenth Report of the Manchester Printing Society, and from private letters, it appears, that a small Society has recently been established in Paris, at the house of M. Gobert, a celebrated Advocate, attached, heart and soul, to the interior truths of the Word. The Society, which consists of about eight persons, meets once a week to discuss spiritual subjects, to read the Works of Swedenborg, to promote, as far as possible, the knowledge of heavenly truth in others, and to cherish the love and practice of it in themselves. At present they possess but few French translations, though most of them are qualified to

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\* This was the origin of the Conference Deed, which was passed and signed in 1821, and the Conference of that year is described as the first held under the Deed.—Ed.

† This effort was the foundation of the London Free Day Schools,—then called The New Jerusalem Free Schools,—and was the first Free Day School established in the Church. Mr. Geo. Granger was the master of it, during the whole term of its existence from 1820 to 1853.—Ed.

read the Latin, and some are well instructed in the original Works. Their means for exertion as a Society are probably limited; but from their zeal and affectionate attachment to the cause of divine truth, it may reasonably be expected, as their individual endeavours are unremitting, and their talents respectable, that the doctrines will progressively spread, and the Society proportionably gain strength by increase of numbers. It is a further source of gratification to find, that accurate translations of the Works into French, by J. P. Moët, late of Versailles, including all the Theological Writings of Emanuel Swedenborg, except the *Apocalypsis Explicata*, with some of his Philosophical Works, have been purchased of his widow, by an English gentleman; that the manuscripts, in forty volumes, are now in London; and that, in all probability, the printing of them will shortly be commenced on the Continent. The name of the individual, who has made this generous effort for the advancement of the cause of divine truth, without any expectation of having his expenses repaid, though he himself is unwilling to be spoken of in this way, ought not to be concealed from the Church or the Public. It is JOHN AUGUSTUS TULK, Esq., of London, a gentleman of great property, an original member of the Church in London, and one of the most intelligent and cordial recipients of the new doctrines in Great Britain. The liberality of his views, in extending the means of information, on subjects of the highest interest to the human race, to every portion of the globe where the French language is either spoken or understood, claims the admiration of every well-disposed mind, and excites feelings of gratitude to the Author of all good, for having thus prompted, to an action of superlative use, one who is both able and willing to spread the doctrines of the New Jerusalem widely over the face of the earth.

The same Report above alluded to gives a favourable account of the progress of divine truth among the descendants of "the ancient Britons." A gentleman, resident in North Wales, writes as follows:—

"As far as my ordinary engagements will allow me, I continue to read every morning a portion of our illuminated Author's works; and the more I read and contemplate them, the more I am convinced of the sublime truths which they contain, and this from internal evidence in my own mind, to deny which would be to deny myself. That doctrines so sublime, and so deeply grounded in the uncorrupted sense of Scripture, should be rejected and perverted, is indeed a sad and astonishing consideration; but when we consider that this was the case with the Lord himself whilst manifested in the flesh, we can no longer be surprised, that, under his Second Coming in the Spirit, he should be again rejected by the Scribes and Pharisees of the present age. I have lately had the pleasure of introducing the doctrines to the Rector of our parish, when I was last in his company, who exclaimed, in great astonishment, "They certainly appear to me more than human;" observing further, that the doctrines were most comfortable and edifying, and that he should be happy in becoming a firm believer.

A clergyman of the Established Church, in the West of England, also writes:—

"I am deep in the Baron's works; the more I read, the more I admire the Author. His book on the Theology of the New Church opens an inexhaustible store of new and original ideas; and his confutation of some of the most generally received doctrines of our Church, especially those relative to the Trinity, justification by faith alone, &c., appear to such a reader as myself unanswerable."

It is not within the design of this History to notice occurrences that take place in any of the Old Churches: yet, in a case where one of the ablest and most conspicuous advocates of the new doctrines is personally concerned, it is highly satisfactory to record in these pages a tribute of affection and esteem, on the part of the congregation attending divine worship in St. John's Church, Manchester, paid to their revered Pastor, the Rev. John Clowes, who had now entered upon the fiftieth year of his ministry in that place. This tribute consists of a Tablet of white marble, containing no less than ten figures in basso relievo, admirably executed by the celebrated Mr. Flaxman, R.A., and appropriately placed over the Rector's seat on the right side of the altar. The venerable Rector is represented in the act of instructing a most interesting group of children, who are accompanied by their parents and grandsires, to signify the three generations which have attended Mr. Clowes's ministry. Behind the Rector stands a guardian angel bearing a palm branch, expressive of the divine protection. In a word, whilst the sculpture itself forms a striking embellishment to the interior of this beautiful Church, yet, associated as it is with such a spontaneous and universal feeling of veneration and respect from the congregation, and with the virtues which have so eminently adorned the Christian Minister during his long and valuable life, such a memorial as this is perhaps without a parallel. The following is a copy of the inscription:—

" To commemorate  
the Fiftieth Year of the Ministry  
of the  
Rev. JOHN CLOWES, M.A.,  
the first and the present Rector of this Church,  
and to testify their  
affectionate Esteem and Veneration  
for the Piety, Learning, and Benevolence  
of their amiable Pastor;  
with Feelings of devout Gratitude to Almighty God,  
who hath hitherto preserved,  
and with their united Prayers that his Good Providence  
will long continue to preserve amongst them,  
so eminent and engaging an Example  
of Christian Meekness, Purity, and Love,  
The Congregation of St. John's Church, in Manchester,  
erect this Tablet.  
MDCCLXIX."\*

What renders this splendid compliment more honourable to all the parties concerned, is the circumstance, that it did not

\* An Engraving of this Tablet will be found in the *Memoir* of Mr. Clowes, and in *The New Church Reader*. The *Memoir* also contains the affecting and interesting addresses delivered on the occasion of its completion.—Ed.

owe its origin or chief support to those members of the congregation of St. John's, who agree with their venerable Rector in his sentiments respecting the Writings of Swedenborg, but to those who are unacquainted with those Writings, or adverse to them, but who, nevertheless, could not withhold the admiration which Mr. Clowes's exemplary character has so strong a tendency to excite. A most striking instance is thus afforded of the power of amiable and consistent conduct in gaining the goodwill of those who differ from us in sentiment; and especially in this fact,—that the most active promoter of the measure was a gentleman, who, many years ago, carried a complaint against Mr. Clowes to the bishop of the diocese, for having in a sermon asserted the Sole Divinity of the Lord in a manner deemed inconsistent with the doctrines of the Church of England.

The Fourth Annual Report of the Missionary proceedings for this year states, that the Church is evidently extending itself in a variety of directions, and that new Societies are springing up in places, where twelve months ago they were little expected to make their appearance.

Mr. Parry, who has been chiefly engaged in paying visits to the Societies situated within twenty miles of Leeds, has had frequent opportunities of preaching to audiences, of which the greater part were entire strangers not only to the doctrines, but to the very name and existence of the New Church: and he has constantly found among them minds open to the reception of the truth, and grateful to the Divine Providence for having brought it to their ears.

Nearly the same has been observed by Mr. Pownall in his visits to Leigh, where the crowds that attended to hear him, and the earnest desire expressed by many of them to obtain further information of the great subjects of his discourses to them, were very remarkable, and give reasonable hope of the formation and establishment of a respectable Society in that neighbourhood.

Similar success appears to have attended the Missionary visit of Mr. Hindmarsh to Warrington, where he was invited to preach on the 20th of February in the Chapel belonging to the Independent Methodists. The consequence of this visit has been the formation of a new Society in that town, which meets together every week in a room hired for the purpose: and as they are very desirous of having public worship, means have been taken to supply them occasionally with a minister from Manchester or elsewhere. Mr. Hindmarsh, it appears, visited them a second time on the 28th of May, and their number is still increasing.\*

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\* This Society is now extinct.—Ed.

In addition to this information, it appears, that another Society has been lately formed in a village called Woodhouses, near Failsworth, at the distance of five miles from Manchester, where a Sunday-school is established, and where the members have requested to be favoured with the occasional visits of Ministers. But although the Church, since the publication of the last Report, has had the satisfaction of numbering among its local or visiting Preachers, another successful labourer in the vineyard, a young man of excellent character and acknowledged abilities, namely, Mr. John Birchwood, of Manchester, yet the supply still falls short of the demands which are continually making by different Societies for the services of the Missionary or Visiting Ministers. In Leeds, Mr. Parry's place of worship is occasionally supplied in his absence, by Mr. Lister, and Mr. D. Brooke, the former of whom has for a considerable time preached, and been well received by the people; and the latter has lately entered upon the same public duty, with the entire approbation of those who have heard him. The Societies of Bolton, Ratcliffe, Heywood, Stockport, Worsley, &c., are also attended by Mr. Pownall\*, Mr. Briddock, Mr. Birchwood, Mr. Richard Boardman, Mr. David Howarth, and Mr. Thomas Ogden, as well as by the Ministers who have fixed congregations in Manchester and Salford, according to a printed quarterly arrangement, which the Missionary Committee have found it convenient and highly necessary to adopt, that the various places of worship within the limits of the Manchester district, may be supplied as frequently and regularly as possible, by approved and acceptable Ministers.

At Derby, a place of worship, lately erected by Mr. J. Robinson, at his own expense, was opened by the Rev. R. Jones, on Sunday, the 18th of June; and another, now erecting by the Rev. E. Madeley, in the same town, it is expected, will be ready for opening in the course of a few months. Some opposition to the doctrines of the New Church, set on foot by a Dissenting Minister of the Baptist persuasion, has been experienced by the Society, in the publication of a pamphlet, whose author has most unfairly and unjustly misrepresented the nature and tendency of the theological writings of Emanuel Swedenborg. But the truth is not to be put down by such ungenerous attempts. On the contrary, it already appears, that, like all former oppositions of a similar complexion, good instead of injury has been the result: the pamphlet has been the occasion of directing the attention of some individuals to the real doctrines of the New Church, and they have found what they otherwise might never

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\* Rev. J. Pownall was ordained into the ministry in 1824. He had previously been an active member of the Manchester and Salford Missionary Institution; but at a later period he seldom officiated. He died on the 18th September, 1845, aged 63.  
—Ed.

have lighted upon, the pearl of great price, and immediately "sold all, and purchased it." Matt. xiii. 46.\*

From Edinburgh accounts have been received of Mr. Bradley's visit to that city, in order to open a central and more commodious place of worship, than that which the Society had heretofore occupied. His services there appear to have been highly valued; and as he had an opportunity of preaching before many of the Scotch clergy, who came probably out of mere curiosity to hear the doctrines of the New Church, there is reason to hope, that the clear and satisfactory manner, in which he is stated to have laid them down, will not be without its use even to the learned as well as to the simple and unlearned.

From the letters contained in this Report the following are selected, as calculated to shew the improving state of the Church.

*From Mr. John Parry, Leeds, Nov. 27, 1819=63.*

"On Sunday, the 24th of October, I preached in the Methodist Chapel at Adwalton, where I had preached the Thursday evening before. As the circumstances attending this visit were rather novel, I will just state them. When I arrived at the village, I found a Methodist Preacher was there, expecting to officiate in the Chapel, although the people had informed the regular Preacher they should not want his assistance that day. He accordingly took possession of the pulpit ere I was aware. My friends were much dissatisfied at this: but as I was afraid of causing a dispute, and thereby blocking up the way in future, I concluded it was better for him to preach in the morning, and I proposed to occupy the pulpit in the afternoon. This was agreed upon. Accordingly in the afternoon I preached from John vi. 45; which led me to expatiate, in a plain and pointed manner, on the principal doctrines of the New Jerusalem. The people heard with great attention, and manifested considerable interest in the subject. The Preacher, who sat behind me in the pulpit, alone seemed uneasy. When I had gone through the discourse, I gave him an opportunity of making what remarks he chose; but he declined, saying the time was far spent. I had resolved, in case he had opposed, to reply. He seemed, as one of the hearers expressed it, completely disarmed and overpowered with what he had heard; so omnipotent is truth. The people expressed great satisfaction, and invited me to visit them as often as I could."

*From the same, Leeds, Feb. 10, 1820=64.*

"In reply to the communication I have received from the Committee, dated Feb. 4, I would observe, that the Societies I principally visit are Keighley, Addingham, Eccup, Shipley, and Leeds, occasionally, Hull, Gomersall, and Upper Heaton. My general rule is to visit each of the principal Societies once in six weeks, besides supplying Leeds. As to the intermediate places, I designed, when I first embarked in this mission, to call regularly at Bingley and Bradford, in my way from Keighley and Addingham. But I have not been able to accomplish that part of the plan to my mind. I got a house licensed at Bradford to preach in. Three or four friends to the new doctrines live there, and it is their opinion that at present week-day lectures will not be attended, the minds of the people being so much occupied with political matters and general distress. I therefore turned my attention to Shipley in the neighbourhood of Bradford, where there is a good prospect of the reception of the doctrines. My plan is to visit them on the week-days, and as often as I can on the Sundays; also Bramley, about five miles from Leeds, a village where I have at length got an opening, and which requires my attendance once a fortnight.

"As to new Societies, I conceive one, and I hope a pretty numerous one, will be

\* It was resolved by the London Printing Society of the New Church this year, (1819), that the writings of Swedenborg, as far as they had been published, should be presented to Public Libraries, and the Committee were empowered to distribute books to the extent of thirty pounds in value annually. The first grant was to four libraries in the metropolis.—ED.

formed at Shipley. I know of no place, where the prospect is better. I need not observe, New Church Societies are not formed so rapidly as others; it is a process which requires time, patience, and perseverance. In Gomersall and Adwalton there are several, whose minds are alive to the superior excellency of the New Church views; but as yet they are in connection with the Methodists. I hope the period will ere long arrive, when the seed already sown will produce abundant fruit. At Bramley also I trust a Society will soon be formed.

"As to hearers, I believe they are generally on the increase, and in some places considerably so. I can say with pleasure, that the congregations at Keighley, Eccup, Shipley, Leeds, and other places, are very good when I visit them; and, with one exception, I believe at other times also. Addingham is stationary, the prejudices there running strong against the doctrines. In none of the places is there any decrease of hearers that I know of, but a general increase is very observable. Upon the whole, I think they may be safely calculated as follows:—Leeds from a hundred and fifty to two hundred; Keighley two hundred; Shipley from a hundred and fifty to two hundred; Eccup near one hundred; Gomersall about a hundred. I judge from my own observation at these places. The service of the Decalogue has only been partially used; but I am wishful to promote its adoption generally.

"As to the contributions, I cannot say exactly the amount likely to be produced; but I shall do all in my power to make the subscriptions respectable."

*From the same, Leeds, May 4, 1820=64.*

"On the 16th of April I preached in the Chapel at Wheatley, near Eccup; and in the evening at Eccup, in Mr. Mawson's house. Here our congregations are regularly good. The New Church here seems to advance with a steady peace. There is no Society I visit with more pleasure. Warmly attached to the new doctrines, they recommend those doctrines by a suitable life and conversation. They are indeed worthy citizens of the New Jerusalem."

*From the Rev. James Bradley, Newcastle-upon-Tyne, June 16, 1820=64.*

"I received a letter from the Secretary of the Edinburgh Society of the New Church, dated the 17th of May, informing me, that they intended to open a new place of worship on the 28th, and that they had applied to you without success for a Missionary to open it; in which case their only resource was to apply to me. I submitted the matter to some of the leading members of the Society here, who advised that I should comply with their request. I arrived at Edinburgh on the 26th, and was cordially received by the friends there. Their new place of worship is called Skinners' Hall, situated in Skinners' Close, High Street, and calculated to hold about four hundred people. The publication of my name, in connection with the doctrines, did not produce an effect like that of Mr. Hindmarsh's. I was, however, both numerously and respectably attended. On the Sunday there were three services, and each time there were calculated to be upwards of three hundred people.

"It had been announced in the bill of publication, that I should explain some of the leading doctrines of the New Jerusalem. When I understood this circumstance, I thought it most proper to meet the expectation of the public, by choosing for my text those words in the 21st chapter of the Revelation, 'Behold, I make all things new;' which may perhaps be considered rather a motto than a text. Under its sanction, however, I dwelt pretty extensively on the doctrine of the Trinity; the assumption and glorification of the Humanity; human redemption; charity, faith, and good works; consequently regeneration. Besides, morning and afternoon I commented upon portions of the Holy Word as lessons; in the morning upon Rev. xix. 11 to the end, which furnished me with an opportunity of shewing the nature of the Word, that it is written according to the correspondence of natural things with spiritual; in the afternoon upon Matt. xxv. 26 to the end, from which I shewed the views of the New Church with respect to the last judgment. In the evening I explained the true nature of heaven and hell, shewing how they are constituted, and on what principles; their arrangement into innumerable societies; also that there are three heavens, according to the declaration of the apostle Paul; the reason of there being three; that none are received into heaven, or rejected to hell, from mere arbitrary pleasure on the part of the Lord; that heaven is a state, and likewise hell; that all appearances therein originate in, and are expressive of, state; and that consequently a life according to the precepts of divine order is necessary, as without it it is impossible to enter into heaven after death. It was observed, that a marked and very serious attention was paid to the whole of this discourse.

"On the Monday evening I addressed them from John xv. 13, 14; 'Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.' From this passage I maintained, that the greatest friendship we could shew to each other was by the entire subjection of every feeling generated from an inordinate degree of self-love and love of the world; and that this was implied in doing whatsoever the Lord hath commanded us; by which we become his friends, i. e., become instrumental in promoting his great end in creation, redemption, and all divine operations.

"In two or three social meetings of the friends, I found some of those pleasures revived, which I have so often experienced in the company of those, who appear to have similar affections of good, and similar perceptions of divine truth."

*From Mr. Robert Hindmarsh, Salford, July 14, 1820—64.*

"The following account of a visit lately made to Warrington will, I hope, prove acceptable to the gentlemen of the Missionary Committee. Only two readers of the doctrines were known to reside in that town, and these, with another friend in the neighbourhood, applied to the managers of the Chapel belonging to the Independent Methodists, for the use of it for one day, that an opportunity might be given to some Minister to explain the doctrines of the New Church. This request was complied with, on condition that a collection should be made on some part of the day, agreeably to annual custom, for the benefit of the Warrington Dispensary. Hereupon I was invited to preach there on the 20th of February last, which I accordingly did, in the morning to about three hundred, when the collection was found to be more than double the usual amount; and in the evening to a congregation, chiefly of Methodists, computed to be about six hundred in number, among them a Unitarian Minister and some others of the same persuasion. The discourse in the evening, being on the subject of the exclusive Divinity of the Lord, excited a great interest among the hearers, many of whom afterwards expressed their approbation of what was delivered, and the conviction of their minds that the reports, which had heretofore been circulated to the disadvantage of the New Church, were altogether groundless, and unworthy of credit.

"Several of the Methodist Preachers and their friends, with the Unitarian Minister, and some of our friends who had accompanied me from Manchester, spent the remainder of the evening with me at the inn. The Unitarian Minister in particular made various inquiries relative to our doctrines, and was desirous of being informed, whether we considered that Jesus Christ was possessed of two distinct natures while on earth. To which I replied, that most assuredly we believe that he had a Divine as well as a Human nature; that without this latter he would have been incapable of hunger and thirst, of temptations, of sufferings, and at length of crucifixion and death; and that by virtue of his divine nature he performed miracles, overcame all the powers of darkness, and finally raised himself from the dead. I added, that so far from the circumstance of his having two natures affording matter of reasonable doubt or astonishment, the case is similar with man, even with himself, if he had in any degree entered upon the process of regeneration. For what is the character of a man's selfish and unwholy appetites, lusts, and propensities, derived by inheritance from his parents, and too often confirmed by the habits of an evil life, but a *nature* entirely distinct from that *new principle* of spiritual life, consisting in all the affections of love, and perceptions of wisdom, which he receives by regeneration from the Lord? And as it is the duty of every candidate for a blessed immortality, to renounce the inordinate passions and false pleasures, which are so gratifying to his *old man*, in other words, to his *first nature*; so it is equally necessary that he should put on, and equally a fact that he does put on, a *new man*, that is, a *new or second nature*, when through divine mercy he puts off the *old man* with his deeds, and becomes a subject of the *new birth*, usually called *regeneration*. Our Lord therefore says in the Gospel, 'Except a man be *born again*, he cannot see the kingdom of God:' and again, 'That which is born of the flesh is *flesh*, and that which is born of the spirit is *spirit*,' John iii. 3, 6. I then observed, that if in the case of every individual member of the Church, who has experienced the above process, it is manifest that he must be possessed of *two natures*, the one *carнал*, and the other *spiritual*, it is no less true, that our Lord, when on earth, and before his glorification or entire union with the Divinity called the Father, had also in like manner *two natures* perfectly distinct from each other, the one *Human*, and the other *Divine*.

"The Methodists listened to these observations apparently with satisfaction; but the Unitarian Minister seemed as great a stranger to the doctrine, as Nicodemus was of old, and this in all probability because he had imbibed the ideas, the arguments, and the reasonings of that particular class of professing Christians, with which he is more im-



diately connected, and who set it down as a kind of maxim, that a man is and can be possessed of only one nature; and consequently that our Lord, being in their opinion a mere man, could not possibly have any more.

"Having satisfied himself with respect to this part of our views concerning the Lord, the young man, (for such was the Unitarian Minister,) after assuring me that he had no disposition to cavil, but merely to gain information, then requested to know, whether we considered, that a person entertaining his sentiments, and denying the Divinity of Jesus Christ, might not still be saved, equally as well as those who are of a contrary opinion. I answered, that I had no doubt but the divine mercy is, and would hereafter be extended alike to the Unitarian and to every other man; but that salvation, being founded not on any arbitrary selection or determination on the part of God, but on the immutable and eternal principles of divine order, depended altogether on the state of man's conjunction with the Lord; and this conjunction again depended on the quality and degree of good and truth received from him. If now the Unitarian, or any other professor of religion, be in good, but not yet in truth, especially in the truth concerning the Lord; that is, if he live in charity with mankind according to the best of his knowledge and understanding, though in great errors of judgment, he will, after instruction and reception of the truth either in this life or in the next, be eventually saved. But, on the contrary, should he confirm himself in his errors by fallacious reasonings of the understanding, grounded in evils of the will and life, and particularly should he obstinately and finally persist in a denial of the Divinity of the Lord, in this case he destroys in himself the capacity of entering into conjunction with him, and consequently, by his own act excludes himself from heaven. He was then referred to that passage in Scripture, where it is written, 'The Stone, which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that Stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder,' Luke xx. 17, 18. I observed to him, that the Stone there spoken of is evidently the Lord as to Divine truth, and especially the doctrine of his sole and exclusive Divinity, which, however rejected by the spiritual builders or teachers, is yet the foundation, strength, and support of the true Church; that whosoever shall fall or stumble upon that Stone, whosoever shall consider his divine person and character as matter of offence, or repute the doctrine which teaches it as unworthy of being embraced, must of necessity be broken, or suffer a serious, perhaps irreparable spiritual injury; but that on whomsoever it shall fall, that is, in whomsoever there shall be found a confirmed, wilful, and malicious denial of the Lord's Divinity, proceeding from an evil heart and life, such an one will bring upon himself a total and final destruction.

"After much conversation on these and other subjects, the company broke up at a late hour, each individual apparently gratified, and the Unitarian Minister in particular expressing his desire to be furnished with some of the writings of E. S. and his determination to read them with attention.

"*Second Visit.*—About two months after the first visit (having been in the mean time totally ignorant of the result or effect produced by it), I received a letter from Mr. Cadman, one of the friends who had procured the use of the Methodist Chapel, stating, that a Society was formed in Warrington, which met together every week for the purpose of reading the works of Swedenborg, that the persons who attended were twenty-six in number, and that they were desirous I would pay them another visit on the 28th of May. I accordingly went at the time appointed, and found that they had engaged a room capable of containing a hundred and fifty persons. I preached morning and evening, besides holding a meeting in the afternoon for conversation, and explanation of such difficulties as had presented themselves to the minds of an infant Society. Both young men and young women had questions to put relative to certain passages of Scripture, which seemed to oppose our views, especially with respect to the Trinity: but when they heard the explanations, they instantly perceived the truth, and unanimously expressed their satisfaction. They are all most anxious to have regular worship established among them, to be furnished with a library of books, and to be favoured with the occasional visits of some Minister or Ministers of the New Church from Manchester. I understand they still continue steadfast in their adherence to the doctrine, and notwithstanding the opposition which they have already experienced from some of the professors of Christianity, they receive almost a weekly addition to their number; and they have found it necessary to procure a larger and more respectable room to meet in, than that which they at first occupied."

From the Rev. Edward Maley, Derby, March 4, 1820=64.

"I have the pleasure to say, that our Society is greatly increased since our last Con-

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ference. At our last quarterly meeting we admitted ten members. Several more have very cordially received the doctrines, among whom is a respectable gentleman, who was a close attendant at the Particular Baptist Chapel. This has caused a considerable commotion in Derby. There are at this time two publications in the press against the doctrines of the New Jerusalem, one by a Minister\* of the General Baptist Society, and the other by a Minister of the Church of England.† I am aware whence this arises. Our happy Society is much more united, than it has heretofore been; and as its number is greatly increased, our attendants in the afternoon and evening fill the place, so that we frequently have to bring out forms for the people to sit in the aisle. Our enemies in the spiritual world are uniting their power against us; but our Divine Lord is our support, and in him will we trust."‡

## CHAP. XVI.

THE *Thirteenth General Conference* was held at the New Jerusalem Temple, King Street, Derby, on Tuesday, the 8th of August, 1820=64, and continued its meetings, by daily adjournments, until Friday, the 11th of the same month. Seven Ministers, four Leaders, and twenty Representatives from different Societies, were present; besides a number of the friends of Derby, and other places. The Rev. ROBERT HINDMARSH was unanimously chosen President, and the Rev. SAMUEL NOBLE, Secretary.

Business was then commenced by an appropriate address by the President, in which he called the attention of the members assembled to the subjects likely to come before them, particularly those introduced for discussion at the last Conference, and then directed to stand over for the consideration of the present.

The Minutes of the last Conference were then read; also twenty-nine letters from various Societies and individuals, containing much useful information concerning the general state of of the Church; and a Committee was appointed to prepare a digested report of the letters proper for publication in an Appendix to the Minutes.

The appointment of a Minister Superintendant was further postponed.

The Rev. R. Hindmarsh and the Rev. R. Jones were requested to prepare a draft of a Liturgy, to be laid before the next General Conference, and to submit the same, before the

\* J. G. Pike,—see below.—Ed.

† This was for the most part a reprint of Wesley's scurrilous paper, previously noticed. It was generally understood that with the minister of the Church of England two dissenting ministers were associated.—Ed

‡ A controversy of considerable importance arose in Manchester at this time between the Rev. W. Roby, and the Rev. John Clowes; which resulted in the publication of two admirable *Letters* of Mr. Clowes's, and *Remarks by a Layman*, which completely demolished Mr. Roby's blundering arguments and unfounded censures.—Ed.

meeting of such Conference, to the other ministers, for their suggestions thereon.

The Missionary Committee for the ensuing year was then appointed; and at the same time an Auxiliary Missionary Committee was formed for London, with power to send forth local Missionaries, as means may offer for that purpose.

Instructions having been given to the Secretary of the last Conference to procure, if practicable, the Minutes of Conference for the years 1792 and 1793; and he reporting, that he had not been able to obtain them; Mr. Hindmarsh stated, that he had brought them with him; and he accordingly presented them, to complete the set.

The Conference then proceeded to take into consideration the Deeds proposed to be executed, in order to give stability to the New Church; and a Committee, to be attended by a legal friend then present, was appointed to examine them, and report what amendments might be necessary to be introduced therein. The Committee having returned with their report, and a letter having been received from Mr. Henry Hindmarsh, Solicitor, of London, (son of the Rev. Robert Hindmarsh,) offering, in a very liberal manner, his services in preparing the Conference and Trust Deeds, it was Resolved unanimously, That this offer be gratefully accepted, and that the Deeds, as corrected by the Committee, be referred to Mr. Henry Hindmarsh, with a request that he will have the goodness to prepare proper drafts of them, and transmit them to the care of the Rev. E. Madeley, of Derby.

The Rev. R. Jones having been requested by the last Conference to examine the four Catechisms then extant in the New Church, and to draw up one from the whole, for general use, reported, that he had made the examination desired, and had found, that they all inculcated similar doctrines, and were capable of imparting a knowledge of the principles of the New Church; but that, in his opinion brevity was a most important requisite in a composition designed for the tender capacities of children, and on this account he gave the preference to a short Catechism drawn up by Mr. Hindmarsh, being an abridgment of a larger Catechism by the same pen. Mr. Jones further stated, that he did not see how the doctrines of the New Church could be more clearly explained in a short compass, than is done in that composition, which is therefore recommended for general adoption, with such alterations as might be agreed on. The Catechism was accordingly read, and with some verbal alterations was approved; when it was Resolved unanimously, That this Catechism, as amended, be adopted, and recommended to general use among the members of the New Church.

It having been stated to the Conference, that an attack upon the New Church had lately been made by the Rev. J. G. Pike,

of Derby, in a work, entitled, *Swedenborgianism Depicted in its true Colours\**, which contained misrepresentations calculated to raise pernicious prejudices against the heavenly doctrines; an ardent wish was expressed, that an appropriate Answer might be drawn up; and it was Resolved unanimously, That the Rev. R. Hindmarsh be requested to take up his pen on the occasion, and draw up an Answer to the above-named pamphlet.

Mr. Hindmarsh, on this request being agreed on, expressed considerable disinclination to go forth again into the field of controversy; but was at length understood to accede to the wishes of the Conference.†

It was suggested, that great injury was liable to arise from the circumstance of persons, falsely pretending to be ministers of the New Church, intruding themselves on Societies where they were not known, and afterwards bringing disgrace on the Church by the impropriety of their conduct. To render the occurrence of this inconvenience less practicable, it was Resolved unanimously, That every Minister, on his ordination, be furnished with a Certificate of the same by the Minister or Ministers performing the ceremony.

The form for the Ordination of Ministers in the New Church, as hitherto used, was ordered to be taken into consideration at the next General Conference.

Several other Resolutions and Regulations respecting the affairs of the Church having been adopted, the next General Conference was appointed to be held at Derby, on the second Tuesday in August, 1821=65.‡

Since the discontinuance of the American *New Jerusalem Church Repository*, the 8th Number of which completed the first volume, at the close of the year 1818, but little information has been received in this country respecting the progress of the Church in that quarter of the globe. In the absence of certain intelligence, many had been led to form gloomy apprehensions, which however were immediately dissipated on receiving the first number of a work, published at Philadelphia on the first of

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\* Mentioned above, in p. 325.—ED.

† Mr. Hindmarsh's Answer to this pamphlet, is entitled, *A Vindication of the Character and Writings of the Honourable Emanuel Swedenborg, against the Slanders and Misrepresentations of the Rev. J. G. Pike, of Derby. Including a Refutation of the False Reports propagated by the late Rev. John Wesley, respecting the same Pious and Illustrious Author. With brief Remarks on the Rash Censure pronounced on Baron Swedenborg and his Writings by the Editors of the Evangelical Magazine.* The title-page has two mottoes from Scripture,—“I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,” (*Apoc. xvi. 13.*) and the other from *Apoc. xii. 10.* It was published in August 1821; and a second edition in a cheaper form bears the date 1822. The same pamphlet also led the Rev. E. Madeley to publish his *Pastoral Instruction*, in 1821.—ED.

‡ To the Minutes of this Conference was appended a list of forty-four societies of the New Church in England, being the most complete list that had appeared.—ED.

July, 1820, under the title of *The New Jerusalem Record*. This Periodical, which "is not intended to be a Theological Magazine, but a mere record of religious intelligence," to be published quarterly, abundantly proves, that, if the New Church is not there advancing with all the rapidity her friends had been inclined to hope, it is at least very far from suffering anything like a retrograde movement.

The present Number contains a Journal of the proceedings of the *Third General Convention* of the receivers of the doctrines of the New Jerusalem Church, from different parts of the United States, held on Thursday, the 11th of May, 1820=64, being Ascension Day, and continued until Saturday, the 13th of the same month, at the New Jerusalem Temple in the city of Philadelphia. The subjects, which engaged the attention of the Convention, were chiefly the framing of regulations respecting the Ministry, the providing a Liturgy and Hymn-Book, and a Catechism: and their deliberations appear to have been conducted with much wisdom and judgment. The following passages are extracted from the publication, as highly interesting and gratifying to the reader.

"Some detailed information has been derived from various communications, as to the progress of the New Church. In the neighbourhood of Philadelphia, a Minister of a settled congregation has, with sixty or more of his flock, embraced the leading doctrines of the New Jerusalem; and there is every reason to believe, that, ere long, those who are not already such, will become full recipients of the heavenly dispensation. In the city of Philadelphia, the number of communicants, as well as of new professors, increases; and the number of individuals of other persuasions is not inconsiderable, who favour the doctrines, but who are too much influenced by habit, and an attachment to the societies in which they were educated, to make open profession of their belief in the new revelation. A small but highly respectable Society exists in the town of Bath, in the State of Maine; and one also in the town of Gardiner, in the same State. A letter from the Society in Cincinnati, where a Temple for worship (the first in the western country, dedicated to the worship of the Lord Jesus Christ, as the Only God of heaven and earth,) has been lately erected, says, 'Our Society in this place is rapidly increasing in its numbers, and, all things considered, is in a very prosperous state. A letter from a friend in Montreal, Canada, mentions the names of three gentlemen there, who are receivers of the doctrines.

"It will no doubt be highly gratifying to our friends to learn, that in one of the Universities of our country, there are five resident graduates studying theology, who openly profess the doctrines of the New Jerusalem. There are in the same institution two under-graduates, who are studying theology, with private clergymen, and a third in an academy.

"In Massachusetts, a Minister of the Old Church, who is represented as a man of excellent talents and good character, has heartily embraced the doctrines, and zealously preaches them to his congregation. Heretofore the harvest has been great, but the labourers few. Should it please the Lord of the harvest to send forth numerous labourers into his vineyard, the receivers of the new dispensation may anticipate the most happy and extensive results."

The Report of the Convention concludes with the following excellent and animating remarks:

"In perusing the above Report, our brethren will feel with us that there is much ground for thankfulness, and hope, and zeal. Notwithstanding the depression of external circumstances, which, by surrounding the receivers of the new dispensation, in common with others, with the thorns of worldly anxiety and care, threatens to choke up the soil, and prevent the good seed from springing up; yet it is evident, that the

Lord watches over its growth, and turns the wilderness into a fruitful field. Four years ago the Church in America was, to appearance, but a weakly plant, which emitted its sweets in secret, unnoticed, or despised; but now, under the cherishing hand of Divine Providence, it has acquired a strength and solidity, which bid defiance to the storm, while the fragrance of its bloom is diffused on all the winds of heaven. Although the apparent means of propagating the doctrines have been straitened by the difficulties of the times, yet truth, as if in mockery of human calculation, has prosecuted a silent and triumphant march, and her brilliancy has been reflected from many points, which, without our knowledge, and beyond our expectations, have met her cheering light, and have been gladdened with the splendour of her beams. 'This is the Lord's doing, and marvellous in our eyes.'

"While a consciousness that the Lord is on our side calls forth our gratitude, and inspires us with the most animating hopes of the future progress of divine truth, we must not stand idle spectators, and act as if we believed the Lord would work without using the appointed means. We may, indeed, indolently fold our hands, and rest in the confidence that the Lord will carry on and finish his own work; but at the same time we may be assured, that he will use *some* as instruments for that purpose; and if by our indifference and inactivity we render ourselves unfit for this honourable service, we shall have the mortification to perceive, that our crown of glorying, and the light of our joy, are removed; for 'to him that hath shall be given, but from him that hath not shall be taken even that which he hath.' There is much to be done, and our zeal and exertions ought to be proportionably great. And whether we consider the infinite importance of truth, or reflect on the inestimable value of the souls we see ready to 'perish for lack of knowledge,'—whether we contemplate the amelioration of society, or extend our views to the glory and felicity of an eternal state, surely there is enough to awaken in our heart a sentiment superior to all earthly affections or worldly cares. The Lord's vineyard wants cultivation, and every faithful servant will, in one way or other, be a labourer. United by the purest affections, and employed together in the best of causes, let us, as brethren, join hands and animate one another to our labours of love, bearing in mind the words of our gracious Master, 'Let your loins be girded, and your lights burning, and ye yourselves like unto men that wait for their Lord. Blessed are those servants, whom the Lord, when he cometh, shall find watching.'

Among the letters, which are added to the Report, is one from the Rev. M. M. Carll, to the Secretary of the Convention, well worthy of being transcribed.

"It has long been, no doubt, a desirable object with the members of the Lord's New Church generally, in this extensive country, to see some mode of disseminating the blessed truths of the new dispensation, more efficient than any which has hitherto been adopted. When we view the extent of our country, its rapidly increasing population, the scattered and insulated condition of our New Church Societies, and, above all, the abounding influence of those principles which either rob the blessed Saviour of *all* Divinity, or offer to him a *divided* worship; what heart but is roused, warmed, and animated with an unconquerable desire to go forth, and proclaim, as with the voice of a trumpet, the truths of the *everlasting gospel*? When we consider, that in less than a century our country will, in all probability, contain a population of one hundred millions, all speaking the same language; and that we are appointed the honoured instruments of laying the corner-stone, in the new world, of that magnificent Temple, towards which *all* shall ultimately worship,—that glorious Temple, whose *light is the Lamb*! what heart, not dead to every noble and generous sentiment, but must feel a holy rapture at the thought of being in any way instrumental in promoting a cause so glorious!

"Every society of men, however small, throughout our country, no doubt contains individuals, whose minds, now distracted with the ever-jarring and discordant views which prevail upon the very fundamental principles of our holy religion, even as to the *Object of worship*, would gladly embrace the harmonious and scriptural views of the New Jerusalem Church, not only as to the doctrine of the exclusive Divinity of our blessed Lord, but all other doctrines, which she so lucidly unfolds, were they explained by the enlightened intelligence, and enforced by the ardent zeal, of a Preacher.

"It is with sentiments of unfeigned gratitude to our blessed Lord and Saviour, that I am enabled to inform you, and through you our distant brethren, that there is a favourable prospect of attaining, at least in a degree, the objects to which I have referred.

"A number of our brethren, after the close of the Convention, conversing on this subject, and deeply impressed with the vast importance of adding Missionary exertions to the means already adopted for the dissemination of the truths of the new dispensation, generously determined to lay the foundation of a *fund*, to be appropriated to this use. The sacred deposit was placed in my hands, accompanied with the sincere prayer, that it might become an important instrument in promoting the cause of truth.

"From the ardent zeal, and affectionate disposition to act in concert, in advancing this glorious cause, which exists among our brethren, as plainly manifested in the numerous interesting communications received from distant Churches, there is not the smallest doubt of their hearty concurrence and co-operation in this undertaking; and, it may be presumed, that the respective Societies will adopt the measures they may deem most proper, for collecting such free-will offerings as may be presented, and forward them to J. K. Graham, treasurer of the Church in Philadelphia, who has been appointed to receive them. Brethren, 'let us not despise the day of small things.'"

"May the Lord, of his infinite mercy, bless this small beginning, and make it the means of causing many hearts to sing for joy."

By accounts subsequently received from America, it appears, that the *New Jerusalem Record* has been discontinued, beginning and concluding with the first number.

The Fifth Missionary Report, published in 1821=65, furnishes matter of great interest to the Church, and affords a striking testimony of the progress which the heavenly doctrines are making, both in the northern and southern districts of the kingdom. And it is evident, that nothing is wanting to spread them most extensively, but a sufficient supply of experienced, able, and active Missionaries. The superiority of information, on all subjects relating to the Lord, his Word, the regenerate life, and a future state of immortality, which these must almost of necessity possess, from the writings of the New Church, beyond everything that can be imagined or conceived by the most finished adepts in the *Old School*, will ever secure to them the attention of the candid and the unprejudiced of all denominations. It is not merely "the march of *intellect*," naturally, and by its own power emerging from the darkness of past ages, among the people, who have heretofore been kept in a state of spiritual thralldom, and are now beginning to break the chains which bound them in subjection to an irrational and preposterous faith, that the great change now taking place in the condition of human society is to be ascribed; but it is to the march of *divine truth itself*, in the new dispensation of grace and mercy, originating from above, and actually descending upon the earth, which has at length broken the spell of priestcraft, and placed man in a new capacity for discerning and justly appreciating the invaluable blessings of spiritual liberty and sound rationality. It is, in short, to the appearance of the Son of Man in the clouds of heaven, dispelling the thick mists of ignorance, superstition, and falsehood, and opening to the view of the astonished beholder the radiant glories of the Sun of Righteousness, that the Church, and all within the wide circle of its influence, are indebted for the extraordinary blessings

which they now enjoy. The "age of reason" and revelation united, has already commenced; and every year brings to light new wonders of the Divine Providence, not only in changing the general aspect of civil affairs among the nations of the earth, but, what is of still greater importance, in removing those trammels of spiritual bondage, which had so long fettered the human mind, and incapacitated it for the reception of heavenly and divine things. We look forward, therefore, with pleasure and confident hope, that the efforts of the New Jerusalem Missionary Institution will in the end be crowned with the desired success.

The Report states, that the gentlemen engaged in visiting the different Societies in Lancashire, Yorkshire, and Cheshire, have in general been fully employed every Sabbath-day; and that the attendance at each of the places visited is found to be respectable, and in some cases numerous. In consequence of some misunderstanding, however, among the members of the small Society at Warrington, it appears that their number is diminished, and the means of supporting their place of worship considerably reduced. Yet hopes are entertained, that their present difficulties will shortly be overcome, and that they will yet enjoy days of prosperity.

A new Society has been formed at West-Houghton, in Lancashire, of persons, who heretofore have been for the most part connected with the Independent Methodists, but who, hearing of the new doctrines, invited our Missionaries to come among them. The consequence is, that many, who were before not quite satisfied with the doctrines formerly taught them, eagerly and affectionately imbibe the truths of the New Church. In short, the Methodists are sensibly losing ground in that neighbourhood, and the *new religion*, as it is called by some, bids fair to gain the ascendancy.

A new place of worship was opened at Stockport, on the 22nd of October last; and the Society in that town, under the care of their able and experienced Leader, Mr. Richard Gill\*, is in a prosperous condition. At Leigh, also, the New Church is evidently gaining ground, as is plain from the numbers that constantly attend, whenever a Missionary can make it convenient to pay them a visit.

At the last meeting of the General Conference, it was re-

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\* Mr. Gill died at Stockport, on the 14th of February, 1835, in the 78th year of his age. He joined the Wesleyan Methodists, and afterwards began to read the works of Behmen, Law, and other mystical writers, and for this the Rev. John Wesley gave express orders that he should be expelled. He was a bookseller and stationer; and was the means of raising a small society at Stockport, which as its leader he kept together for more than forty years. He was a contributor to the *Magazine of Knowledge*, the *New Jerusalem Journal*, the *Aurora*, and the *Intellectual Repository*, and the author of several tracts.—ED.



solved unanimously, "That an Auxiliary Missionary Committee be formed in London, with power to send forth local Missionaries, as means may offer for that purpose, and that they be authorized to call upon the Receiver for the southern district for money to defray the expenses."\* This Committee was appointed at the same time; and from the Report since made of its proceedings, it appears that both the Rev. T. Goyder and the Rev. S. Noble have been employed in Missionary visits; the former to Reading, in Berkshire, and the latter to Dover. Mr. Goyder states, that he preached in a Chapel belonging to the Baptists, and that he was apparently well received, but was not permitted the use of their pulpit a second time. Mr. Noble, in like manner preached in a Chapel belonging to a society of General Baptists in Dover, where he was twice heard with the greatest attention, and even astonishment, by all who were present. His letter, which is calculated to excite unusual interest, and which follows in its order, will be read with great satisfaction and delight.

Generally speaking, the Church appears to be increasing in numbers, as well as improving in the knowledge and love of heavenly things. And though, in one or two particular places, something like a falling from their "first love," Rev. ii. 4, an abatement in their former zeal, is observable among some of the members, there is yet reason to believe, that the Divine Providence is watchful over every state of the rising Church, and that in due time the evening will be succeeded by a brilliant morning.

From the various letters, which have been received by the Committee since the last Report, the following extracts will enable the reader to form his own judgment on the present state of the New Church, and the benefits which have been derived from the adoption of Missionary proceedings.

*From Mr. John Pownall, Hulme (near Manchester,) Sept. 1, 1820—64.*

"It is a duty incumbent upon me to communicate to you a request from the people of Leigh, which is, that you will have the goodness to send them a Missionary or Visiting Minister as early as possible. Many individuals have a strong desire to hear Mr. Hindmarsh. The reasons why they are particularly desirous of being visited early are, because they have at present the use of Pennington Hall, which may not be the case at a future time; because the days are shortening, so that it will be extremely inconvenient to travel to Leigh from Manchester, the road being a cross one; because, the Hall being untenanted, the public may conceive, that it will be too damp to assemble in during the winter; and because the Hall itself is at some distance from Leigh, so that in unseasonable weather much company could not be expected. Another reason is, that the minds of many are in this quarter open to receive information on the New Jerusalem doctrines. I was there on Sunday last. There were two services, both of which were very numerous attended. I have not time at present to write you the particulars. But one

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\* Acting upon this resolution, a public meeting was held at the Church in Hanover Street, Long Acre, London, on the 8th of October, 1821; at which the formation of the London Missionary and Tract Society took place; and its first Report was presented to the following Conference.—*Ed.*

thing is certain, that the Committee will do well to attend not only to this particular request, but to the town of Leigh at all times. I am pretty confident, that a Society will be raised here."

*From Mr. Robert Hindmarsh, Salford, Oct. 1, 1820=64.*

"On the 24th of September I visited Leigh, where it had been previously announced by posting bills, that I would deliver two lectures in Pennington Hall, situated nearly a mile from the village. The service in the morning was attended by about three hundred, who paid the greatest attention, while I endeavoured to shew, from John xvi. 15, that all things appertaining to the Father, or Divine Essence, are at the same time the property of the Son, or the Human Essence; that from both proceeds the Holy Spirit of truth, not as a Person, but as a Divine Influence and Operation on the minds of the regenerate; consequently that there is only One God in One Divine Person, and that our Lord and Saviour Jesus Christ is that God, who, in reference to the union subsisting between his Divinity and Humanity, saith, '*All things that the Father hath, are mine*;' and again, to assure his disciples that the Holy Spirit is not a distinct Person by himself, but a Holy Influence or Operation proceeding from him, he adds, '*Therefore said I, that he shall take of mine, and shall shew it unto you.*' In the afternoon, when I arrived at the Hall, I found it completely filled, and a great crowd standing at the door unable to obtain entrance. It was computed, that a thousand persons were assembled, one half of whom were within the building, and the other half without, all most anxious to hear the Holy Scriptures read and explained, and many of them as yet total strangers to the heavenly doctrines of the New Jerusalem. The question was, How were so many sheep to be watered from the same well at one and the same time, while they were in two separate flocks? How could the people be all addressed at once? It was suggested, as the only remedy for the difficulty in which we were placed, the weather being favourable, that they should all be invited to assemble in the farm yard, and that I should mount a flight of steps, from which I could command a view of the whole company. This proposal was immediately adopted; and after reading and briefly explaining the 24th chapter of Matthew, from verse 1 to 28, I addressed them more particularly from the 29th and 30th verses, shewing what is truly signified by the sun being darkened, the moon refusing to give her light, the stars falling from heaven, and the Son of Man coming in the clouds of heaven with power and great glory. I have reason to believe, that all present were highly gratified with the Scriptural and rational views that were taken of these sublime subjects; and I trust, that the labours of that day will not have been in vain. After the service I was waited upon by a few persons from West Houghton, at that time members of a Society of Independent Methodists, who expressed a strong desire that the doctrines of the New Church might be preached in their village, and that either I or some other Minister would pay them a visit as early as possible. I told them I would lay the case before the Missionary Committee in Manchester, who I was confident would do all in their power to meet their wishes, and supply their wants."

*From Mr. John Birchwood, Manchester, Nov. 3, 1820=64.*

"Having been repeatedly requested to visit the Society at Ringley, I embraced the opportunity on Sunday, the 17th of September. Their morning service was conducted in their usual manner, which is probably peculiar to them. After singing and prayer, a chapter from the Word was read by one of the Society, and the members at large were invited to deliver their sentiments upon it. Several important doctrines were deduced from the chapter, and illustrated and confirmed in the most clear and simple manner. Though this was to me a scene to which I had not been accustomed, I was edified and delighted. The simplicity of their language, the sublimity of their thoughts, and the cogency of their arguments, were to me a convincing proof of that *superiority of mind*, which the doctrines of the New Church are calculated to give. I saw a practical illustration of that remark in the writings of our Church,—'*Now it is allowable to enter intellectually into the mysteries of faith.*' This Society, consisting solely of persons *confined to the humble walks of life*, discussed with clearness the important doctrine concerning the Divine Trinity. What has hitherto been deemed incomprehensible by the *learned*, was shewn by them, from very many parts of Sacred Scripture, to be within the comprehension of the meanest capacity. One general wish seemed to animate every breast, that *all* might know the Lord, and live according to his holy laws. Their meeting was thronged, and many of them had come a considerable distance. They have preaching in the afternoon only. I delivered a discourse to them, and I was afterwards very kindly invited to visit them again. A strong general wish was expressed, that our

friends, who are engaged by the Missionary Committee, would visit them as often as they could."

*From Mr. William Cordin, Manchester, March 1, 1821=65.*

"Agreeably to the wishes of our friends, and the appointment of the Missionary Committee, Mr. John Barge, Mr. R. P. Livingston and myself, as members of the same, attended Mr. Birchwood to West Houghton, on the 25th of February. When we arrived within about half a mile of the town, we found the road lined with individuals waiting our approach; and when we reached the town, we observed a general welcome expressed in every countenance. We proceeded to the inn, and were there met by a number of the friends; but as it was meeting time, we went on to the place of worship, (being the same that Mr. John Wesley used formerly to preach in,) and found it comfortably filled. Mr. Birchwood spoke from the first chapter of John's Gospel, 11th, 12th, and 13th verses: 'He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' The explanation of this passage appeared to astonish and delight all present. After service we returned to the inn to dine, and were again joined by a number of the friends, who expressed a strong desire to form themselves into a Society, and to build a Chapel. One said he would give them a piece of ground to build upon, and another that he would lend money to build with. But we advised them to defer building for the present, and to exert themselves as much as possible in their present place, to form themselves into a regular Society, to appoint a committee and a corresponding member, and particularly to establish a library; all which they readily agreed to. We then gave them some copies of the works, which the London Printing Society had kindly sent to us, with which, together with some other books previously sent them, they purposed forming a small library.

"It appears, that, with one or two exceptions, the doctrines of the New Church were entirely unknown to them. One friend observed, that about twelve years ago he heard them preached at Bolton: but such was the disinclination of his mind towards them, that he stood up in the place of worship, and said he would not stay to hear such abominable doctrines preached. (He was then a leader in the Methodist connexion.) He said he had been much perplexed of late with regard to the doctrines of the Old Church, particularly that on the atonement: but when he heard Mr. R. Hindmarsh preach at Leigh, he said he found himself fully released from the trammels of the Old Church, and esteemed that day the happiest of his existence.

"In the afternoon we again proceeded to the place of worship; but to our delight and astonishment, we found the place crowded to excess, there being upwards of fifty persons that could not gain admittance, although every bench and seat had been removed for the purpose of making more room. It was with great difficulty that Mr. Birchwood, who was to preach, could get to his place: the rest of our company remained out of doors. When the service was over, and the congregation moving towards their respective homes, it appeared as if the whole town was in motion; which brought to my mind those words of the Lord to his disciples, 'Lift up your eyes, and look on the fields; for they are white already to the harvest,' John iv. 35. 'The harvest truly is plenteous, but the labourers are few,' Matt. ix. 37. We returned to the inn, and, after taking some refreshment, began to prepare for our departure, when we were earnestly requested to use all the means in our power to supply them with Ministers, which we promised to do. We then left the town, and proceeded homewards, accompanied (as was evident from the appearance of every countenance,) by the warm affections of a great portion of the inhabitants."

*From Mr. John Birchwood, Manchester, April 6, 1821=65.*

"I visited Leigh on the 25th of March, and performed service morning and afternoon. The attendance was numerous and respectable. The cheerful manner with which they joined in singing, and the close attention shewn during the whole service, seemed a manifest proof of that interest in the doctrines of the Lord's New Church, which pervades a great portion of this district. Every fresh visit to this place seems to give new life and spirit to the old recipients; and a strong disposition is manifest to have public worship regularly. The chief obstacle to so desirable a state of things, is the want of a resident leader.

"On the 1st instant I visited West Houghton. The interest excited in favour of the New Jerusalem Church appears not only undiminished, but to be on the increase. Methodism has lost its popularity in that neighbourhood; and nothing appears to be

wanting to establish the New Church permanently among them, but regular support from an active and vigilant Missionary Committee. This support they anxiously look for, and trust the time will come when they shall be able to return with interest the pecuniary assistance they have received."

*From Mr. Robert Hindmarsh, Salford, June 1, 1821=65.*

"Since the publication of your last Report, I have made seven visits to different Societies in the neighbourhood of Manchester, viz., two to Bolton, two to Stockport, and one each to Leigh, Middleton, and Warrington. The Stockport Society having come to the resolution of making themselves more publicly known in the town, and having in consequence thereof taken and fitted up a more commodious room, than that which they had heretofore occupied, invited me to open their new place of worship, which I accordingly did on the 22nd of October last. The meeting was well attended; and the Society is likely to increase, under the care of Mr. Richard Gill, their Leader, who is one of the earliest readers of E. S. in this part of the country, and universally esteemed by all who have the happiness of being acquainted with him. I again visited this Society on the 13th of last month, when I found them still zealous in the cause of truth, and anxious to promote its success, not merely by extending the knowledge of divine things among their neighbours, but, what is of much greater importance, by the regularity of their lives, and the spirit of love and Christian charity."

*From Mr. John Pownall, Hulme, July 7, 1821=65.*

"West Houghton I have visited once, and found a numerous and attentive company of hearers. The people here appear to be in a state of great simplicity, and very desirous of growing in a knowledge of the genuine sense of the Sacred Scriptures. Most of them have been members of the Methodist Independent Church, the leaders of which, in a lately published Report, complain, "that the mysterious doctrines of Baron Swedenborg have been introduced into their neighbourhood, and have drawn many of their members from the simplicity of the gospel." They then proceed to "thank God, that all are not gone, and that a few are left, who desire to know nothing but Christ, and him crucified;" having no idea whatever of Christ glorified. It is expected, that a commodious place of worship will shortly be taken in West Houghton, so that the friends will be enabled to assemble under their own vine, and under their own fig-tree, none daring to make them afraid. The Committee will do well to attend to them, by supplying them with visiting Ministers at regular and stated periods."

*From Mr. David Howarth\*, Middleton, July 25, 1821=65.*

"The following is a brief account of my Missionary journey to Birmingham. I set out from this town on the 5th instant, and arrived at Birmingham the next evening about eight o'clock. A porter conducted me to the house of Mr. Benton, (the place appointed for my residence,) where I was received in the most friendly and hospitable manner by Mr. and Mrs. B. who are both cordial recipients of our doctrine. On Sunday the 8th I delivered two discourses in the Temple in New Hall Street. The audiences were respectable, paid great attention, and were (as I was afterwards told) highly gratified.

"By desire of the friends, I announced for Sunday evening the 15th, a discourse on the true nature of the *Holy Word*, and the Lord's *Second Advent*. On this occasion, as also in the morning, our attendance was more numerous than on the preceding Sunday. Some strangers were present, several of whom expressed much surprise and delight to hear the Word spoken of with reference to its internal sense. We had service again on Tuesday evening the 17th; and it was intended that I should deliver a discourse also on the 19th, but on account of the coronation, this was thought to be inexpedient.

"On the 22nd I preached morning and evening: the hearers were pretty numerous remarkably attentive, and apparently well satisfied. In the afternoon I visited the Sunday School belonging to the Temple, when I was desired to give a short address to the teachers and the children; which I did; endeavouring to shew the relative duties

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\* Mr. D. Howarth was at this time leader of the Society at Middleton. He was ordained on the 12th August, 1824, at the Conference at Birmingham, as the successor to Mr. Hindmarsh, as Minister of the Bolton Street Society, Salford, where he remained, highly respected by all who knew him, till his decease, on the 25th Dec. 1856, in the 67th year of his age. He was consecrated an ordaining Minister at Birmingham, during the Conference, on 17th August, 1832.—Ed.

of parents, teachers, and children, and the necessity of continuing those duties, to give full effect to such charitable institutions.—I returned home on the 24th."

That part of the Report, which relates to the Southern District of the kingdom, states, that one of the first steps taken after the formation of the London Committee, was the circulation of the following Address.

*Committee Room, 5, King Street, Portman Square, London, Oct. 19, 1820.*

"An earnest desire having long prevailed in the hearts of many of the recipients of the heavenly doctrines of the Lord's New Church, that efforts should be made to disseminate the divine truths of the new dispensation more extensively than has hitherto been done; it is with much satisfaction we inform you, that agreeably to the Resolutions of the General Conference, held at Derby in the month of August last, a Missionary Committee has been established in London, to concert, and pursue, the most effectual measures for promoting this important and glorious design, in that part of Great Britain, south of the Trent.

"That this truly Christian duty of love and charity may be accomplished, it is hoped, that all who hold the truth in affection will favour us with their kind and zealous co-operation; that they will endeavour to kindle the sacred fire in the bosom of others; assist with their advice and pecuniary aid; and also by humble and fervent prayer, that the great Disposer of all will hasten the completion of his spiritual and glorious, Church, against which 'the gates of hell shall not prevail.'

"The Committee are conscious that many and great difficulties are to be encountered, ere much fruit can be gathered into the garner. The powers of darkness will not easily relinquish their hold; nor is it to be doubted, but that those who altogether deny the Lord who redeemed them, on the one hand, and those who have perverted the truths of his most Holy Word on the other, will vigorously strive to maintain their empire; but, armed with 'the sword of the Lord and of Gideon,' we may fearlessly confide the events of the struggle to our Heavenly Captain. Let none therefore say, 'The time is not come, the time that the Lord's house should be built;' but rather, endeavouring to fulfil the prophetic command, let each member of his true Church 'go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord of Hosts.' 'Ye that make mention of the Lord, keep not silence; give him no rest till he establish, and till he make Jerusalem a praise in the earth.'

"Signed in behalf of the Committee,

"WILLIAM CROOK, Secretary."

The Committee notice a pleasing instance of liberality, as an effect of the preceding Circular, on the part of a lady previously unknown to the Church. Some time ago she called upon the Secretary, and inquiring into the views of the Committee, gave a donation of £5 in furtherance of its objects, and again, some months afterwards, the same lady forwarded a further sum of £20, to be appropriated, at the discretion of the Secretary, either to the Missionary Institution, or to the dissemination of tracts, as suggested in No. 38 of the *Intellectual Repository*.

Soon after the organization of the Committee it was suggested, that Reading would be a fit place to commence their operations; and some measures were taken, which terminated in procuring, through the instrumentality of the late Mr. John Mansfield, a Chapel in that town for the delivery of some Missionary lectures. It was accordingly arranged, that the Rev. T. Goyder should preach there on Sunday, Sept. 10, 1820. The Society, who were Baptists, occupying the Chapel in the morning, Mr. Goyder conceived, that he could not employ the time more profitably, than in performing divine worship in Mr.

Mansfield's house. In the evening he preached in the Chapel, from Ps. xxiv. 9, 10; and in explaining what is spiritually signified by doors and gates, he pointed out the great necessity of lifting them up, "*that the King of glory may come in.*" After the service Mr. Goyder shook hands with the Minister and several of the people, who at that time appeared to entertain no objection to what had been delivered. It was therefore agreed that a second lecture should take place on the Tuesday evening following; and, as much exertion was used to make the inhabitants of the town acquainted with it, there was every reason to expect a crowded audience. But to the great surprise and disappointment of the friends of the Church, on Tuesday morning Mr. Goyder received a note, stating, that as his opinions were opposite to those of the Minister of the place, he could not be permitted to preach in the Chapel any more. Thus shut out from further attempts in the town of Reading, Mr. Goyder proceeded to Henley-upon-Thames, in the hopes of procuring the use of a Chapel there; but being unable to do so, he returned to London.

After this unsuccessful effort the late Mr. Mansfield, of Reading, finding his health rapidly decline, expressed his desire to perfect an arrangement, which he had long contemplated, of leaving a considerable sum of money for the benefit of the New Church. This he accordingly accomplished; and in a short time afterwards he quitted his earthly tabernacle, in full assurance that the reception and practice of the heavenly doctrines of the New Jerusalem in this life, are introductory to a never-ending state of felicity in the next.\*

The use of a large and commodious Chapel in Dover, belonging to a society of General Baptists, having been obtained for any day of the week, except Sunday and Wednesday, the Rev. S. Noble† was requested to undertake a Missionary journey to that place. The following particulars of this expedition are given by Mr. Noble, in a letter to the Secretary, dated June 28, 1821.

"Accompanied by a friend, who was kind enough to accommodate me with a seat in his gig, I set out, on Monday the 11th instant, to deliver two lectures at Dover, on the

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\* Mr. Mansfield, wine merchant, Market Place, Reading, departed this life on the 3rd of April, 1821, in the 39th year of his age. He had been acquainted with the doctrines about ten years, and was a very worthy man, and zealous for the cause. He left by his will a sum of £3,000 to be divided among the Societies established for public worship in London and Manchester, according to their wants and necessities, which were to be determined by persons named in his will. A further sum of £1000 was left, in the hope of establishing a Society and building a Church at Reading, the plans for which were drawn by Mr. Mansfield himself; and also of opening a School there. But although many visits were paid to the place by the Rev. T. Goyder, and great exertions made, they were not successful. It was from the same source that the sum of £300 placed in the hands of the Conference by the late Joseph Clover, Esq., to be applied to Missions North of Trent, and called the "Mansfield Gift," was derived.—ED.

† Who was ordained May 21, 1820.—ED.

doctrines of the New Church. Bills had previously been sent down to be posted and circulated in the town, announcing the time and subjects of the lectures. As we approached Dover on the Tuesday, on the evening of which day the first lecture was to be delivered, we found that the time was rather inauspiciously chosen. A fair was held at a village in the neighbourhood; and whilst the gay part of the population was attracted thither, the religious part was going to attend divine service at various Chapels in the vicinity. The crowds that we met, drawn by these attractions, pouring out of the town, were so considerable, that we anticipated a thin attendance at our lecture. And so it proved: the Chapel, which is a neat structure, capable of accommodating from five to six hundred persons, was not more than a third full. The subject of the lecture was the true nature of the Word of God; and we heard of several who expressed a good deal of approbation, and of none who took offence at any thing advanced.

"Previous to the delivery of the second lecture, we took every means in our power to secure a more numerous auditory. We had printed, and distributed at most of the houses in the town, a bill, announcing the lecture, and the subject of it. We also had printed for distribution in the Chapel two hymns, selected for the occasion, with a notice subjoined respecting the works, and the place where they might be purchased. (For it is to be observed, that the London Printing Society, desirous to second the effort, had sent down a selection of books, which were deposited for sale at the principal booksellers. Our good friend Mrs. W.\* also sent a parcel of tracts for gratuitous distribution.) Divine Providence seconded these efforts; and on entering the pulpit on Thursday evening, I had the pleasure of seeing the Chapel well filled. Not only were all the seats occupied, but by the time the first hymn was sung, the greater part of the aisles was filled with standers. The lecture was upon the true doctrine of the Scriptures, respecting the Divine Trinity, regeneration, and good works: and it was listened to with the greatest attention, and received, as far as we were able to learn, with approbation. Except the instance of dissent, which I shall mention presently, we heard of no sentiments expressed by any present but those of entire satisfaction; and these were expressed in numerous instances, and in superlative terms. The greatest astonishment appears to have been felt on hearing such rational sentiments from the lips of a disciple of E. S. and avowed to be drawn from his writings: for after the conclusion of the lecture I made a short address to the congregation on the character and writings of Swedenborg, observing on the unfounded nature of the misconceptions usually attached to his name, and directing attention to the notice respecting the works deposited at the booksellers for sale. One person said to one of our friends, "Am I really to believe, that the doctrines I have just heard are those of Swedenborg?" and on receiving an affirmative answer, he said, "Then I must have been greatly mistaken in the notion I had formed of them." Indeed there seems reason to believe, that the prejudice against the name of Swedenborg was destroyed with all who were present. It really seemed as if the hearers were spell-bound (for the moment at least) by the power of truth, and compelled to do it homage: how far the will concurred herein, must be decided by time. A gentleman walked from the Chapel with me, and stated his entire conviction, not only that all I had advanced was unanswerable, but also that it was felt to be so by all present. Another gentleman, highly respected in the town for his superior talents and acquirements, and who was observed endeavouring to take down the lecture in short-hand, expressed his satisfaction, and his determination to obtain a perusal of some of the writings. As a proof that the auditory were not at all tired, though the lecture lasted about an hour and a half, a lady said to one of our friends, that she could gladly have sat to hear two hours longer. Two or three gentlemen came into the vestry to me, and expressed a great desire to see the lecture in print; others expressed the same wish to our friends.†

"The conductors of the Chapel, though they retain the name of Baptists, are Unitarians; and I in consequence anticipated, that I should not be allowed to come away without having to defend the sentiments I had offered respecting the sole Divinity of Jesus Christ. Accordingly as soon as the service was over, a stout young man came to me in the vestry, and was followed by three others; so that I began to fear, that I should be oppressed by numbers, as well as by the superior natural powers of the leader.

\* Watson.—Ed.

† This Lecture was published in 1821, under the title—*The Divine Trinity, Regeneration, and Good Works*; and has been extensively useful. Two Tracts in the London List—*The True Object of Worship*, and on *Regeneration and Good Works*, were formed out of it.—Ed.

He began with paying me some compliments respecting what he called the moral parts of the lecture; but immediately proceeded, with much fluency and confidence, to reason against the Divinity of the Lord. Having no confidence in my talents for oral discussion, I would gladly have avoided the contest: but as several others gathered round us, who might have lost what good impression the lecture might have made on them, had I appeared afraid of the result, I felt it my duty to endeavour to make a stand. I accordingly did so, in the hope that He, whose name I wished to defend, would not suffer me to be confounded; and I could not but think of the case of David and Goliath, when, after three or four observations had been offered and replied to on both sides, my opponent signified a wish to withdraw from the discussion, acknowledging himself to be unprepared with an answer to the argument drawn from the Lord's being called (Jer. xxiii. 8.) **JEHOVAH OUR RIGHTEOUSNESS**. Upon this I shook hands with him, and summed up the debate with observing, that in our interpretations of Scripture we were not to place any passages in irreconcilable opposition to others, but to reduce them to agreement: that to this end, we were not to explain clear declarations by obscure ones, but obscure by clear; and that nothing could be so clear as the language, in which the supreme Divinity of Jesus Christ was affirmed throughout the Scriptures. I then retired, followed by most of the bystanders, who appeared pleased with the manner in which the debate had ended. Afterwards another of the Unitarian leaders came into the vestry, and said respecting me to his friends, in the hearing of one of our's, 'Well, he has shaken us a little;—but he has shaken the Trinitarians more.'

"On the whole, there seems reason to conclude, that the visit has proved as beneficial as could be expected, and that a respectable society might be formed in Dover, if there were means to cultivate the field which lies open.

"I must not omit to add, which I do with feelings of gratitude, that we received every attention and support from our friends."

The London Committee state, that they cannot conclude their part of the General Report without noticing, that—

"Extraordinary indications are appearing, that the time for strenuous exertions is arrived. According to divine prediction '*Wars and rumours of wars*' have gone through the kingdoms of Christendom; and now the vast empire of Mahomet is trembling in all its borders. On the other hand, the Holy Word has been translated, and distributed, in almost every language, dialect, and nation of the world; and the interior truths and heavenly doctrines of the New Jerusalem are exciting increasing interest both in the Old and New Continents. In Sweden they have lately resounded from the halls of the metropolitan university to the throne itself. O let not our beloved country be without its full share of praise! As we have been blessed with so early a knowledge of the divine truths of love and wisdom, may we never cease to implore, that as of old '*the Lord stirred up the spirit of Zerubbabel, and the spirit of Joshua, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of Hosts, their God; so that now he will again pour forth his spirit, that 'ye may be strong, and work, O all ye people of the land;'*' that it may no more be asked, '*Is the seed yet in the barn? Yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth;*' but that the day may speedily come, '*when living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be ONE LORD, and his name ONE.*'"

Such is the substance of the information contained in the Fifth Missionary Report, relative to the state of the Church, and the exertions of the different Ministers, since the publication of the last Report. The zeal and ability which have been displayed by the several Missionaries, who have gone forth, in the name of their Divine Master, either to sow, plant, or water, in the great field of the Church, demand and have received the grateful acknowledgments of its members, who, it appears, have needed no other stimulus than a sense of duty, and a love of the truth, to excite them to give their support to the best of causes. Much has already been done, considering the scantiness of the



means possessed by the New Church as a body ; but infinitely more remains to be achieved, in comparison with which all that has been effected is only as " a drop of a bucket," or as " the small dust of the balance," Isa. xl. 15. The divine words of our Lord are therefore constantly to be kept in view, where he says, " The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest," Luke x. 2.

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## CHAP. XVII.

**THE** *Fourteenth General Conference* of the New Church, assembled in the New Jerusalem Temple, London Terrace, Derby, on Tuesday, the 14th of August, 1821=65, and continued its meetings, by daily adjournments, until Friday, the 17th of the same month. Seven Ministers, nineteen Representatives from different Societies, and other individuals belonging to Derby and its neighbourhood, were present. The meeting being opened by one of the Ministers repeating the Lord's prayer, the Rev. ROBERT HINDMARSH was unanimously appointed President, and the Rev. SAMUEL NOBLE, Secretary.

The President then addressed the Conference in a short speech, mentioning the principal business which was likely to engage their attention, and exhorting the members to enter upon their deliberations with hearts elevated to the Lord, and to guard, in all their proceedings, against the seductive influence of the love of self, and an undue leaning to the suggestions of their own understandings.

The Minutes of the last Conference being read, thirty-one letters from various Societies and individuals, containing information concerning the state of the Church in general, were presented ; and a Committee was appointed to examine the same, with the view of framing an abstract of their contents, to be published in the Appendix to the Minutes.

On reading the 7th Resolution of the last Conference, by which Messrs. Jones and Hindmarsh were desired to prepare a draft of a Liturgy, to be laid before the present Conference ; Mr. Hindmarsh reported, that Mr. Jones, in consequence of the pressure of his other avocations, had been unable to take an active part in the drawing up of the proposed Liturgy, but had expressed a readiness to join with the other Ministers in revising and deciding on any form of Liturgy which might be proposed. It was then, after some discussion, agreed that, in

consequence of the absence of some Ministers and others, whose advice it was desirable to obtain, the further consideration of this subject be deferred until the next Conference.

The Resolutions in the last Minutes, respecting the Conference and Trustees Appointment Deeds, were then read, when Mr. Madeley reported, that the amendment drafts had been transmitted to Mr. Henry Hindmarsh, Solicitor, of London, as directed by the last Conference, and had been by him submitted to Counsel, who had stated his opinion thereon to be, that they were well adapted to effect the objects designed. Mr. Madeley further reported, that Mr. Henry Hindmarsh had returned the drafts with the Counsel's opinion, having also sent copies of them to the Societies of London and Manchester.

The amended drafts, with the Counsel's opinion, being laid upon the table, the General Conference Deed was then read and carefully considered, clause by clause, with the assistance of a legal friend present, when several alterations were made, chiefly with a design to render the Deed more simple: After which it was Resolved unanimously, That the Deed, as corrected, be agreed to.

The Deed of appointment of Trustees was then read and agreed to, with such alterations as were necessary to make it agree with the Conference Deed.

The Conference then proceeded to consider, whether the Deeds should be immediately executed, or be deferred till a future period: and after mature deliberation it was Resolved *ne-mine contradicente*, That the Deeds, as agreed to, be executed by the present Conference.

The Conference next took into consideration the appointment of the Trustees; when it was Resolved unanimously, That the number of Trustees be twelve.

It being suggested by all the Ministers present, that it would be much more agreeable to them to be excused from serving the Church in any situation which would involve them in the management of pecuniary affairs, it was Resolved unanimously, That the Ministers be considered as not eligible to be appointed Trustees, and that in case any Trustee should afterwards become a Minister, he shall thereby vacate his situation as Trustee.

\* Resolved unanimously, That it is the opinion of this Conference, that in addition to the qualifications of strict integrity and a most devoted attachment to the cause of the New Church, the gentlemen to be appointed Trustees should also be such as are considered in the eyes of the world as substantial persons; since there is a sort of congruity between the circumstance of a person's holding considerable property in trust, and that of possessing some of his own; and it is certain, that friends of the Church disposed to give or bequeath property to the Conference, must be much influenced by the opinion they may entertain of the responsibility of the Trustees.

“ Resolved unanimously, That, on account of the inconvenience that would arise, and the expense which must frequently be incurred, should the Trustees appointed reside in several parts of the kingdom, the whole number be selected from London and Manchester, and that seven of them be residents of London or its vicinity, and five of Manchester or its vicinity.

"Resolved unanimously, That no person be eligible as a Trustee, whose age is below twenty-three years, or beyond fifty-five, at the time of his appointment."

A number of gentlemen, resident in London and Manchester, were then put in nomination by the Representatives of London and Manchester, as proper persons to be appointed Trustees: upon which the Conference proceeded to determine the election by ballot; when the majority of votes was found to be in favour of the following gentlemen:

*For London.*  
Mr. John Presland,  
" Thomas Jones, (Long Acre,)  
" Joseph Clover,  
" Thomas Jones, (Camden Town.)  
" William Malins,  
" John Oliver French,  
" John Grayson.

*For Manchester.*  
Mr. Francis Goadsby,  
" William Lockett,  
" John Barge,  
" Joseph Lockett,  
" Robert Ashworth.

"Resolved unanimously, That the above-named gentlemen are duly elected, and that their names be inserted in the Deed, as the Trustees thereby to be appointed."

The Deeds having been engrossed, and duly examined, the Conference proceeded to execute them. The Conference Deed was signed, on the one part, by Mr. Robert Hindmarsh, as the only person present of the four survivors of those by whom the first Conference was called; and, on the other part, by all the other members of the Conference then assembled. The Trustees-Appointment Deed was also signed at the same time, by all the members of the Conference.

"Resolved unanimously, That the following Declaration of Faith be signed by the Trustees on their accepting the Trust.

#### "TRUSTEES' DECLARATION.

"I do firmly believe, that our Lord and Saviour Jesus Christ is the Only God of heaven and earth, and that in Him is the Divine Trinity of Father, Son, and Holy Spirit: and I believe in the Word of God or Holy Scriptures; and in the Heavenly Doctrines of the New Jerusalem, as contained in the Writings of the Honourable Emanuel Swedenborg, particularly in the Works entitled,

1. "*De Nova Hierosolyma et ejus Doctrina Cælesti, &c. Londini, 1758.*"
2. "*Doctrina Nova Hierosolymas de Domino. Amstelodami, 1763.*"
3. "*Doctrina Nova Hierosolymas de Scriptura Sacra. Amstelodami, 1763.*"
4. "*Doctrina Vita pro Nova Hierosolyma, ex Præceptis Decalogi. Amstelodami, 1763.*"

A majority of the Trustees appointed being present, signed the above-recited declaration accordingly.

"Resolved unanimously, That to the title of the Minutes of the present Conference there be added the words, '*Being the First Conference under the General Conference Deed.*'"

"It was further Resolved unanimously, That the General Conference Deed, and the Deed of Appointment of Trustees, be forwarded to Mr. Henry Hindmarsh, in order that the same be completed and enrolled in the Court of Chancery as early as convenient."

The thanks of the Conference were then voted to Mr. Henry Hindmarsh, for having so effectually executed the task of preparing, and taking the opinion of Counsel on the Conference and Trust Deeds, and for having caused copies to be made for the use of the Conference and of several Societies: and the Secretary was directed to convey the same to him.

"It was also Resolved unanimously, That the form of a Bequest by will be drawn up, for the direction of persons disposed to bequeath money, &c., for the benefit of the New Church; and that the same be submitted to the opinion of Counsel, and afterwards annexed to the Minutes."

A new Missionary Committee for the ensuing year was then appointed: and a proposal having been made for the formation of a distinct Missionary Society in London, as a measure likely to promote the increase of the New Church, particularly in the southern parts of the kingdom,—

"It was Resolved, That it be recommended by this Conference, that a General Meeting of the friends of the New Church in London, be convened as soon as possible, for the purpose of establishing a Missionary Society in that metropolis; and that such Society do appoint their own Committee and Treasurer, and report their proceedings every year to the General Conference."

On reading the Minute and Resolution, No. 21, of the last Minutes, whereby Mr. Robert Hindmarsh was requested to draw up an answer to the calumnious attack upon the New Church, entitled *Swedenborgianism Depicted in its True Colours*, Mr. Hindmarsh reported, that he had, in agreement with the above Resolution, published a work, entitled, *A Vindication of the Character and Writings of the Honourable Emanuel Swedenborg, &c.*\* Mr. Hindmarsh further reported, that such had been the zeal with which the subscription for the above work had been filled up, on its being made known that it could not otherwise be published, that fifty or sixty copies had been subscribed for more than the number printed; so that, although the members of the Church must be pretty generally supplied, and would no doubt be active in handing the work about among their friends, no copies were left for the supply of the general public.

"It was therefore Resolved unanimously, That this Conference is highly gratified by Mr. Hindmarsh's compliance with their wishes, and by the promptitude with which the subscription was filled up, on that mode of publication being resorted to; but that they earnestly wish that means could be found for the publication of a second edition, in a cheap form, to be diligently circulated among the public at large."†

The 22nd Minute and Resolution of the last Conference, concerning the propriety of furnishing newly ordained Ministers with a certificate of their having passed through that ceremony in a regular and orderly manner, Mr. Hindmarsh informed the Conference, that he had turned his attention to the subject, and had drawn up a sketch, not only of the certificate recommended to be given to every Minister on his Ordination, but also certain other forms connected with the same subject. Mr. Hindmarsh accordingly read the forms, the titles of which were as follows:

1. "A Form of Invitation to the office of a Minister in the New Church, to be signed either by the Committee of a Society, or by a Secretary in behalf of a Society, and to be addressed to the person whom they are desirous of recommending for Ordination.

2. "Form of the Recommendation of a Candidate for the Ministry of the New

\* See page 382, above.—ED.

† A second edition in a cheaper form was immediately published.—ED.

Church, to be signed either by the Committee of a Society, or by a Secretary in their behalf, and to be addressed to one or more of the Ordaining Ministers.

3. "Form of the Recommendation of a Candidate for the Ministry of the New Church, to be signed by at least one regularly Ordained Minister, and to be addressed to one or more of the Ordaining Ministers.

4. "Form of a Certificate of Ordination, to be given by the Ordaining Minister to the person ordained."

"Resolved unanimously, That the above Forms are approved by this Conference, and that they be introduced into the Code of Laws, to be formed for the regulation of the proceedings of the Conference."

After passing some other Resolutions of minor importance, and on reading No. 28 of the Minutes of last Conference, concerning the Form of the Ordination of Ministers, the consideration of that subject was postponed till the next General Conference, which was appointed to be held in the New Jerusalem Temple, Salford, Manchester, on the second Tuesday in August, 1822=66.

The Minutes of this Conference, the proceedings of which are of the utmost importance to the New Church, concluded with the following appropriate remarks.

"In looking back upon the transactions of the present Conference, there seems every reason to congratulate the Church at large upon the important measure of the execution of the General Conference Deed and Trustees-Appointment Deed, which has thus happily been brought to a conclusion. Means are now provided, by which the intentions of benevolent individuals, desirous of contributing, by the donation or bequest of property, to the secure and permanent establishment of the Church, may be carried into effect; and all danger of such intentions being defeated, by negligence or want of probity in Executors or Trustees, is entirely precluded. A body of Trustees is appointed, consisting of gentlemen, whose integrity, coupled with the most ardent desire to see and promote the prosperity of our Jerusalem, is well known among their brethren; so that even if the deeds had been so framed as to leave to the Trustees the application of the property which may come into the possession of the Church, not the smallest doubt could be entertained of its faithful and prudent appropriation. This however has not been done. To guard against the remotest possibility, which might at any time arise, of improper persons obtaining a place in the Trust, who might be disposed to misapply the funds in their hands, not the smallest power, as to the disposal of any property, is confided to the Trustees; and to render it impossible for any of them ever to attempt to assume such a power, the right of displacing them at pleasure, and of appointing others in their place, is reserved by the Conference. The Trustees are thus merely a legal hand to take possession of property, which individuals may design for the use of the Church, and which the Church, unless constituted into a regular body, which the law of the land can recognize, and possessed of such hands, would be incapable of touching; and the Conference will always be the presiding mind, by which the actions of the hands must be directed. A double security has thus been provided for the due appropriation of the funds of the Church. In the framing of the Deeds, on the one hand, such caution has been used, that even if, at any future period, improper persons should obtain a place in the Trust, it will not be in their power to do any injury: and on the other hand, in the selection of persons to fill the office, such discretion has been exercised, (and no doubt will be observed in all future instances,) that no harm could be feared, even if the disposal of the property, instead of being retained by the Conference, were relinquished to the Trustees.

"So long as the Church remained not organized into such a body as the law of the land could take cognizance of, persons disposed to give or bequeath property for its use, could have no other security for the fulfilment of their intentions, than such as might be afforded by the integrity of the persons whom they might appoint Trustees or Executors. This might be sufficient in cases where the property was given to be immediately applied to some specific purpose; as the donor might be expected to use due care in the choice of the persons to whom he left the execution of his intention; but in cases where any permanent trust was designed to be created, or where a bequest was to take effect at a future period, no caution on the part of the person bequeathing the property could insure the application of it to the use designed. For admitting that the

Trustees first appointed by him should be faithful to their charge, who could engage that this would be the case with their successors? According to law, the Executors and legal Representatives of any person holding property in trust, stand, on his decease, in his place, and have the same command over the funds deposited in his hands as he himself had while living. Admitting then that the Trustee appointed by the Donor himself, being a man of integrity, and well-disposed to the cause of the New Church, should make a faithful application of the property as long as he lived; how often must it be expected to happen, that his legal representatives, succeeding in his place by no other rule but nearness of kindred, would be men of different character,—perhaps decided enemies to the New Church,—persons who might even think it a meritorious act to divert the funds designed for her support into other channels! And this abuse, so likely to happen, could neither be prevented nor remedied, as there would be no persons or body of persons, recognized by law, to call such delinquents to account. Should such private Trustees even determine to put the money confided to their care into their own pockets, there would be no means of compelling them to refund. But by the Conference and Trustees-Appointment Deeds, these inconveniences are remedied. It is expressly provided, that, on the decease of a Trustee, the trust shall not pass to his legal representatives, but shall revert to the Conference, who shall at their next meeting appoint a successor; and the actual disposal of the property will in all cases remain with the Conference, which will possess an entire controul over the Trustees, and will be so constituted as always to consist of such individuals as are believed by their brethren to be sincerely attached to the cause of the New Jerusalem. It will still remain in the power of persons giving or bequeathing property, to direct, if they think proper, the specific use to which they may wish their donations to be applied; but by ordering the property to be paid to the Trustees appointed by the Conference, instead of any private Trustees, they will leave the execution of their intentions to a body of men, who, in a legal point of view, can never die, and who must always be animated by the sincerest disposition to bring into effect every measure, and faithfully to discharge every trust, which has the welfare of the New Church, in any of its branches, for its object.

“But while the Conference rejoice that, under the guidance, as they confidently trust, of the Divine Providence, they have been enabled to complete a measure so well calculated to lay a firm basis for the establishment of the Church in its ultimate form, they, in the anticipations of the future prosperity of our Zion, are far from placing their chief dependence on this or any other outward ground of hope. They are aware, that the main strength of the Church must ever depend on its internal advancement in the sacred principles of charity and faith. Unless these form the reigning motives in the hearts of those of whom the Church in the aggregate consists, it is in vain to hope, by measures of an external kind, however promising and judicious, to gain any accession of strength to our cause. It is right—and Divine Truth inculcates it upon us as a duty—to employ in our conduct the prudence of the serpent,—to avail ourselves, for securing the Church from injury, of such suggestions as the acuteness and circumspection of even the sensual principle can offer: but this will not be of the least avail, unless connected with its proper internal, the harmlessness of the dove. Be it then the supreme object of concern, with every individual who acknowledges the Lord Jesus Christ as his only God, to grow in the inward graces which that acknowledgment is calculated to generate in the bosom. Thus will our external forms possess an internal essence, and, by the sacred union, the Church will be invested with a power, which shall eventually subdue the nations to her sway.”

To the Minutes are added an Appendix, and a Supplement, containing copies of the Conference and Trustees-Appointment Deeds, with observations on them; a catalogue of letters received by the Conference, with an abstract of their contents; the form of a clause to be inserted in the will or codicil of a person desirous of giving money for the benefit of the New Church; a list of Societies in Great Britain, in connexion with the General Conference, to the 1st of September, 1821; the Treasurer's statement of his accounts; legal information, designed for the direction of persons desirous of giving property for the use of the New Church, either by will or by deed of gift;

and remarks explanatory of the description of property named in the statute of Mortmain.

As the Conference and Trust Deeds, executed at the present Conference, and afterwards enrolled in the high Court of Chancery, may be said to form the *civil basis*, upon which the New Church stands in this country, and the *natural tie*, by which her members are united, in subordination to those higher principles of the true Christian life, which first collected them into one body, and still continue to cement them together in the bonds of spiritual consociation; correct copies of those Deeds are well worthy of being preserved, and are therefore here given.

#### CONFERENCE DEED.

*"Deed declaring what is meant by, and the Persons composing, the General Conference of the New Church, signified by the New Jerusalem in the Revelation."*

"I. TO ALL TO WHOM THESE PRESENTS SHALL COME, We the undersigned send greeting. Whereas in or about the year 1788, certain persons, to wit, Thomas Wright, Robert Hindmarsh, John Augustus Tulk, Thomas Willdon, Richard Thompson, Isaac Hawkins, Manoah Sibly, Samuel Smith, and James Hindmarsh, being persons composing a Committee of members of the first established Society in London of the New Church, signified by the New Jerusalem in the Apocalypse, or Revelation of John, appointed a General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, to be held in London in the following year, among other purposes for disseminating the heavenly doctrines of the New Jerusalem, as contained in the Word of God or Holy Scriptures, and elucidated in the Writings of the Honourable Emanuel Swedenborg; which Conference was held accordingly in the month of April, in the year of our Lord 1789:—

"II. And whereas a like General Conference has been continued from time to time for the purposes for which the said First General Conference was appointed to be held:—

"III. And whereas divers buildings, called Temples, Churches, Chapels, Schools, or Rooms, with various appurtenances to each of the same belonging, have been given, conveyed, or otherwise assured, by the builders, owners, or other persons, to certain persons in the said gifts, conveyances, or assurances named, and their successors, to be chosen in manner therein prescribed, for the support, establishment, and maintenance, of the said New Church:—

"IV. And whereas several persons being desirous, and it being expected that other persons may hereafter become desirous, of giving, conveying, or assuring, lands and hereditaments, or interest arising out of lands or hereditaments; or of giving, bequeathing, assigning, or assuring, monies, chattels, and effects, for the like support and establishment of the said New Church; to be used, employed, and disposed of by, and to be under the controul and direction of, the General Conference, and for the benefit of the said New Church:—

"V. And in order that no doubt or litigation may hereafter arise with respect to the persons who do now, or who shall henceforth, constitute the said General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation; it has been found expedient to explain and describe what is meant by the words, 'General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation,' contained, or to be contained, in all and each of the said Trust Deeds, or in any will, conveyance, or other assurance; and to declare what persons are and shall be members of the said General Conference, and how the succession and identity thereof are to be continued for ever:—

"VI. Now therefore these presents witness, that for accomplishing the purposes aforesaid, the said Robert Hindmarsh, John Augustus Tulk, Richard Thompson, and Manoah Sibly, being the only survivors of the aforesaid Committee who convened the said First General Conference in London, do hereby declare, that the said General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, ever since there hath been any such General Conference, hath hitherto consisted of such persons as have professed and do profess to believe, that

our Lord and Saviour Jesus Christ is the Only God of heaven and earth, and that in him is the Divine Trinity of Father, Son, and Holy Spirit; and to believe in the Word or Holy Scriptures, and in the Heavenly Doctrines of the New Jerusalem, as contained in the Writings of the Honourable Emanuel Swedenborg, particularly in the following works, viz.—

"1. *De Nova Hierosolyma et ejus Doctrina Cælesti, &c.* Londini, 1758.

"2. *Doctrina Nova Hierosolymæ de Domino.* Amstelodami, 1763.

"3. *Doctrina Nova Hierosolymæ de Scriptura Sacra.* Amstelodami, 1763.

"4. *Doctrina Vitæ pro Nova Hierosolyma, ex Præceptis Decalogi.* Amstelodami, 1763.

"VII. And these presents further witness, and the said Robert Hindmarsh, John Augustus Tulk, Richard Thompson, and Manoah Sibly, with the concurrence of the several other parties hereto, do hereby declare, that such of the parties hereto as are assembled in Conference on the day of the date hereof, and who have signed their names to these presents, do constitute the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, according to the intention of the persons who convened the First General Conference as aforesaid:—

"VIII. And further, that the several persons parties hereto, composing the said General Conference and every future General Conference to be chosen and appointed as hereinafter mentioned, are, and shall be, and be construed and taken to be, the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, in regular and orderly succession from the said First General Conference:—

"IX. And in order that the succession and identity of the General Conference may be continued and maintained; it is further declared, that every Minister for the time being, who shall have been regularly ordained and admitted into the Ministry of the said New Church, signified by the New Jerusalem in the Revelation, by some one or more of the Ordaining Ministers thereof for the time being, (such Ordaining Ministers being recognized in that capacity by any General Conference,) shall, by virtue of such his Ordination, be entitled to a seat in, and be considered as a member of, every General Conference that shall hereafter be held during the term of his natural life, unless he shall be declared by any General Conference to be an improper person to be continued such member; in which case, and from the time of such declaration being made, he shall cease to be a member of the said Conference.

"X. And further, that every Society of the said New Church, signified by the New Jerusalem in the Revelation, in Great Britain, Ireland, or elsewhere, consisting of twelve members or upwards; or several Societies in conjunction, whose united numbers shall amount to twelve or upwards; shall (until the circumstances and condition of the said New Church, in the judgment of some future General Conference, otherwise require) be entitled to send to the General Conference, one or more Representative or Representatives, not exceeding the numbers hereinafter limited, to be annually chosen and appointed by each Society from among themselves: and such Representative or Representatives shall, on verifying his or their respective appointment, be admitted as members of the General Conference, and continue such members until the assembling of the next General Conference; and shall, equally with the Ministers present, have the right of voting on all questions whatsoever that shall come before such General Conference: that, previous to every General Conference, each Society shall choose its Representative or Representatives for the next General Conference, but so that no Society send more Representatives than hereinafter limited: and such several Representatives, when assembled, or such of them as shall attend at the time appointed for holding the General Conference, shall, together with the regularly Ordained Ministers present, from time to time and at all times, constitute, for the time being, the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation.

"XI. Provided nevertheless, that no Society shall be entitled to send any greater number of Representatives to the General Conference, than the number herein specified for each Society; (that is to say) every Society consisting of twelve members and not exceeding fifty, or several Societies in conjunction, whose united numbers shall amount to twelve or upwards, shall be entitled to send one Representative: every Society, consisting of more than fifty members and not exceeding one hundred, shall be entitled to send two Representatives; and every Society, consisting of more than one hundred members, shall be entitled to send three Representatives.

"XII. And it is hereby especially declared, that the said General Conference shall be subject to the further regulations hereinafter prescribed; (that is to say,)



## *the New Church.*

"1. That the acts of the majority in number of the said General Conference as aforesaid, shall be deemed and taken to be the acts of the whole General Conference to all intents, purposes, and constructions whatsoever.

"2. That all acts of the General Conference, carried by a majority of votes as said, shall be written and entered in the Journals or Minutes of the same, which shall be kept for that purpose, publicly read, and then subscribed by the President and Secretary for the time being, during the time such General Conference shall be assembled; and when so entered and subscribed, shall be deemed and taken to be the acts of the General Conference; and such entry and subscription as aforesaid, shall be received and taken as evidence of all and every such acts of the General Conference; and whatsoever shall not be so entered and subscribed as aforesaid, shall not be deemed or taken to be the act of the General Conference.

"3. That the said General Conference shall at all times hereafter have the right and power of making such alterations or additions to the Rules and Regulations herein prescribed, and of adopting such measures, and making such Rules and Regulations, as may be deemed necessary: and also the right and power of appointing select Committees, and doing all other things for the more orderly and effectual establishing of the said General Conference, and the welfare of the said New Church, signified by the New Jerusalem in the Revelation.

"And, lastly, it is hereby agreed, that the said General Conference, from time to time, as and when occasion shall require, shall nominate and appoint fit and proper persons to be Trustees, in whom may be vested any Lands, Tenements, or Hereditaments, Goods, Chattels, and Effects, for the benefit of the said New Church, and when necessary may remove any such Trustee or Trustees, and may nominate and appoint other fit and proper persons to fill up any vacancies in the said Trust arising from any such removal, or by death, neglect, or refusal, or by becoming incapable to act in such Trust, residing beyond the seas, and on every other occasion where the said General Conference, or any future General Conference, shall think the same expedient. Subject, nevertheless, to all such Clauses, Provisions, Stipulations, and Agreements, Rules, Orders, and Declarations, as the said General Conference shall think proper, and shall from time to time adopt, or carry by a majority of votes as aforesaid. In witness whereof, &c.

*Dated "August 17, 1821."*

[*Signed, on the one part, by "ROBERT HINDMARSH," as the only person present of the four Survivors of those by whom the First Conference was called\**; and, on the other part, by the remainder of the persons composing the Fourteenth General Conference of the New Church, whose names are as follow :]

JOSEPH PROUD,  
RICHARD JONES,  
THOMAS GOYDER,  
EDWARD MADELEY,  
SAMUEL NOBLE,  
JAMES ROBINSON,  
WILLIAM SMITH,  
JOHN BENTON,  
EDWARD TURNER,  
WILLIAM JOLLIFFE,  
JEREMIAH TATLOW,  
JONATHAN GILBERT,  
EDWARD TUTING,

THOMAS BEAUMONT,  
JEREMIAH LAMBE,  
JOHN PRESLAND,  
WILLIAM MALINS,  
WILLIAM STURGEON,  
JOSEPH CLOVER,  
JERVOISE BUGBY,  
WILLIAM DEAN,  
WILLIAM LOCKETT,  
JOHN BARGE,  
JOSEPH LOCKETT,  
ROBERT ASHWORTH.

### TRUSTEES-APPOINTMENT DEED.

"*Deed of Appointment, by the General Conference of the New Church, signified by the New Jerusalem in the Revelation, of Trustees, to receive Lands, &c., for the Benefit of the said New Church.*

"TO ALL TO WHOM THESE PRESENTS SHALL COME, We the undersigned send greeting. Whereas by a General Conference Deed or Instrument and Deed of Rules and Regulations, under our hands and seals, being the members, or the majority of the members, of the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, held this day, and bearing even date

\* The Deed was afterwards signed by RICHARD THOMPSON and MANOAH SIBLY. JOHN AUGUSTUS TULK, the other of the four Survivors, was then abroad, and did not sign the Deed.

herewith, after reciting that in or about the year 1788 certain persons therein particularly named, being persons composing a Committee of members of the first established Society in London of the New Church, signified by the New Jerusalem in the Apocalypse or Revelation of John, appointed a General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, to be held in London in the following year, among other purposes for disseminating the heavenly doctrines of the New Jerusalem, as contained in the Word of God or Holy Scriptures, and elucidated in the Writings of the Honourable Emanuel Swedenborg; and which said General Conference is therein stated to have been accordingly held in the month of April, 1789, and that a like General Conference had been continued from time to time for the purposes for which the said First General Conference was appointed to be held; and that divers buildings, called Temples, Churches, Chapels, Schools, or Rooms, with various appurtenances to each of the same belonging, had been given, conveyed, or otherwise assured, by the builders, owners, or other persons, to certain persons in the said gifts, conveyances, or assurances named, and their successors, to be chosen in manner therein prescribed, for the support, establishment, and maintenance of the said New Church; also that several persons being desirous, and it being expected that other persons might become desirous, of giving, bequeathing, conveying, or assuring, divers lands, tenements and hereditaments, chattels and effects, for the like support and establishment of the said New Church, to be used, employed, and disposed of by, and to be under the controul and direction of, the General Conference of the said New Church; and that in order that no doubt or litigation might thereafter arise with respect to the persons who did then, or should thenceforth, constitute the said General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation; it had been found expedient to explain and describe what was meant by the words, 'General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation,' then contained, or to be contained, in such Trust Deeds, or in any will, conveyance, or other assurance, and to declare what persons were and should be members of the said General Conference, and how the succession and identity thereof were to be continued for ever: It was witnessed, that for accomplishing the purposes aforesaid, the several persons, parties thereto, being the only survivors of the aforesaid Committee who convened the said First General Conference in London, did thereby, with the concurrence of the said other parties thereto and hereto, declare, that the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, ever since there had been any such General Conference, had theretofore consisted of such persons as professed to believe, that our Lord and Saviour Jesus Christ was the only God of heaven and earth, and that in him was the Divine Trinity of Father, Son, and Holy Spirit; and to believe in the Word of God or Holy Scriptures, and in the heavenly doctrines of the New Jerusalem, as contained in the Writings of the Honourable Emanuel Swedenborg, particularly in the works therein-after mentioned: And it was by the now reciting Deed further declared, that such of the parties thereto as were assembled in Conference on the day of the date thereof and hereof, did constitute the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, according to the intention of the persons who convened the First General Conference as aforesaid; and it was thereby further declared, that the several persons, parties thereto, composing the said present General Conference, and every future General Conference to be chosen and appointed as therein-after mentioned, were, and should be, and be construed and taken to be, the General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, in regular and orderly succession from the said First General Conference, and in order that the succession and identity of the General Conference might be continued and maintained, such Declarations, Rules, and Regulations, were entered into and agreed upon as therein mentioned and fully stated; and amongst others it was thereby declared and agreed, that the said General Conference, from time to time, as and when occasion should require, should nominate and appoint fit and proper persons to be Trustees, in whom might be vested any Lands, Tenements, or Hereditaments, Goods, Chattels, and Effects, for the benefit of the said New Church, and, when necessary, might remove such Trustees, and appoint others, and might also nominate and appoint fit and proper persons to fill up any vacancies in the said Trust, arising from such removal, or by death, neglect, refusal, or becoming incapable to act in such Trust, or residing beyond the seas, and on every other occasion where the said General Conference or any future General Conference should think the same expedient: subject nevertheless to all such Clauses, Provisions, Stipulations, and Agreements, Rules, Orders, and

Declarations, as the said General Conference should think proper; as by the said in part recited Deed, reference being had thereto, will appear:—

“Now know ye, that we the undersigned, being the persons composing the said present General Conference, do by these presents, and in pursuance of the said recited power or declaration for this purpose contained in the said in part recited Deed, nominate and appoint Thomas Jones, of Long Acre, London, Lace Manufacturer; Thomas Jones, of Camden Town, near London, Merchant; Joseph Clover, of Newman Street, London, gentleman; John Oliver French, of Cotton Garden, Whitehall, gentleman; John Presland, of King Street, St. James's, Hatter; John Grayson, of Featherstone Buildings, Holborn, Tailor; William Malins, of Kennington, near London, Maltster; John Barge, of Broughton, near Manchester, Calico Printer; Francis Goadsby, of Salford, Manchester, Druggist; Robert Ashworth, of Manchester, Linen Manufacturer; William Locket, of Manchester, Linen Draper; and Joseph Lockett, of Salford, Manchester, Engraver, to be Trustees for the time being of all Lands, Tenements or Hereditaments, Goods, Chattels, and Effects, which now belong to, or which may hereafter, during so long as they shall continue Trustees, be given, granted, or bequeathed, or settled, to or for the benefit of the said New Church: subject nevertheless to all such clauses, provisoes, stipulations and agreements, rules, orders, and declarations, including the power of removal, and of appointing new Trustees upon such removal, and upon all such other occasions as are comprised in the said in part recited Deed, or as the present or any future General Conference shall from time to time think proper, for the regulation and government of the said Trustees and of the Trust estates and effects.”

Dated “August 17, 1821.”

[Signed by all the Members of the Conference, whose Names are as follows:]

“ROBERT HINDMARSH, President,  
JOSEPH PROUD,  
RICHARD JONES,  
THOMAS GOYDER,  
EDWARD MADELEY,  
SAMUEL NOBLE,  
JAMES ROBINSON,  
WILLIAM SMITH,  
JOHN BENTON,  
EDWARD TURNER,  
WILLIAM JOLLIFFE,  
JEREMIAH TATLOW,  
JONATHAN GILBERT,

EDWARD TUTING,  
THOMAS BEAUMONT,  
JEREMIAH LAMBE,  
JOHN PRESLAND,  
WILLIAM MALINS,  
WILLIAM STURGEON,  
JOSEPH CLOVER,  
JERVOISE BUGBY,  
WILLIAM DEAN,  
WILLIAM LOCKETT,  
JOHN BARGE,  
JOSEPH LOCKETT,  
ROBERT ASHWORTH.”

In order to remove any misunderstanding that might arise from the preceding Deeds, the Conference judged it expedient to make a few observations on their *nature* and *effect*.

First, they observe, that “the *nature* of the Conference Deed is principally to declare what persons have heretofore constituted, the General Conference of the New Church:”—And secondly, that the *legal effect* of the Deed is to form Members of the New Church into a distinct Body, under the title of “The General Conference of the Ministers and other Members of the New Church, signified by the New Jerusalem in the Apocalypse or Revelation of John;” whereby alone they will be able to conduct such of the affairs of the New Church as may come under their superintendence.

“Future Conferences will be composed of Ministers ordained and admitted into the Ministry of the New Church by any Minister recognized as an Ordaining Minister by the present Conference, and of the Representatives of the New Church Societies.

“The Conference do not claim authority over any Society, neither will any act of Conference be binding upon the Societies that do not acknowledge its authority. And even with Societies acknowledging the authority of Conference, some acts may only be recommended for adoption; as has been proposed, for instance, in the case of a Liturgy. The object of the Conference is the welfare of the New Church, and this object can only

be accomplished by Societies co-operating with Conference. Of course the Conference will be disposed to assist the Societies connected with it, previous to extending its aid to Societies not acknowledging its authority.

"With respect to the Trust Deed, the object of appointing Trustees is, that persons may vest property in them, whereby the same will be protected by law, and also be under the controul and direction of Conference.

"Thus it is expected, that the Conference will hereafter possess pecuniary means of benefiting the Church. But of course the Conference cannot have controul over any property, except that voluntarily vested by the owners in the Trustees, for the express purpose of being subject to the controul and direction of Conference."

On the day after the execution of the Trust Deed, the Rev. Joseph Proud and Mr. Joseph Clover, with the concurrence of the latter gentleman's brother, Mr. John Wright Clover, presented to the Conference £300 Three per Cent Consols, being a sum vested in them, as Trustees, for the benefit of the New Church, by the late Mrs. Berry, of Aylesham, in Norfolk. And Mr. Joseph Clover generously engaged to defray all the expenses attending the Transfer and Conveyance of the said Stock.

Of the letters addressed to this Conference, several suggested useful hints respecting the Deeds, which were properly attended to; while others, under the present circumstances of the Church, were deemed impracticable. The opinion of the friends at large, on the measures proposed for adoption, and the necessity of coming to a speedy decision upon them, were very manifest.

A letter from the Society at Edinburgh, signed by George Dichmont, their Secretary, states, that while the New Church in Scotland approve the object contemplated by their brethren in England, of giving the Church a legal establishment by the execution of a Conference Deed, they doubt whether the Church in Scotland, as living under a different code of laws from those of England, can participate in the advantages of the proposed measure. They therefore submit, "whether it would not be better for the Church in England to go on as a body by herself, and bring into active use the Deeds in question; and that the Church in Scotland do give herself a like establishment by the registration of a similar Deed in the Register House, at Edinburgh: And that each Society in both kingdoms, where the law admits, do get themselves enrolled or registered in their respective local Courts, where they are situated." This suggestion had weight with the Conference, but it was not thought necessary to make any alteration in the form adopted.

Another letter, from Mr. Samuel Walter, states, that in May, 1813, Mr. Thomas Gill, of Liverpool, since deceased, by Deed of Gift, made over to twelve gentlemen, a certain warehouse, houses, and land, situate in Tythebarn Street, Liverpool, for the use of the New Church, but which property had never come into the hands of the persons appointed as Trustees. Mr.

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\* The several societies in Scotland are, however, in connection with the Conference.  
—ED.

Walter adds, that he had lately searched the Enrolment office in Chancery Lane, London, where he had found the Deed duly enrolled, and had read it over. A legal friend present at the Conference observed, on this letter being read, that a gift of this kind was void in law, unless the giver yield up possession of the property to the Trustees immediately upon the execution of the Deed. This not having been done, the property was therefore lost to the Church, and the good intentions of the donor were frustrated.

A letter from Reading communicates the gratifying intelligence, that the late Mr. John Mansfield, of that place, has, by his last will and testament, bequeathed the sum of £3000 for the benefit of the Societies established for public worship in London and Manchester.\*

In looking over the letters, thirty-one in number, the Conference was much struck by observing the agreement which prevailed through them on the subject of the Conference and Trust Deeds. Out of the whole number only one stated any objection to the measure: all the rest recommended their execution either more or less strongly. On the whole, then, it may be affirmed, that the unanimity with which the important step has been taken, was truly extraordinary, and affords the happiest reason to conclude, that it will tend, as was hoped, to cement the Church more closely together in the bond of union; and by such union, as well as by its external influence in securing property, to communicate a degree of strength to the united whole, which will powerfully advance its progress in the world.†

It may be further remarked, on the gifts or bequests intended for the benefit of the New Church, that, for want of *legal delivery*, on the part of our respected and worthy friend, Mr. Thomas Gill, late of Liverpool, (to whose zeal in the cause of divine truth I can bear personal testimony,) and of a *legal hand* to receive the proffered gift, which he so generously intended to bestow, the New Church has actually lost, in this instance, property to the amount of at least £1000. In another instance, that of Mr. James Arbouin, late of London, a sum of perhaps equal magnitude, according to the intention of the donor, has been also lost, though providentially the remainder of his bequest was legally secured, and has, after a long and precarious suit in Chancery, been awarded to the New Church. A third instance of similar loss arising from a legal defect in the form

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\* See page 342, above.—Ed.

† These observations on the nature, object, and effect of the Conference Deed, are of the greatest importance, and should, with the Deed itself, be strongly impressed upon the mind of every member who takes an interest in the external order of the Church, and its stability. Members attending Conference, and especially the ministers, who, although not elective, are entitled under the Deed, to be members of every Conference which they may please to attend.—Ed.

of the legacy, has been experienced in the case of Mr. Samuel Mottram, late of Manchester. But in the two cases of Mr. John Mansfield, late of Reading, in Berkshire, and Mr. Thomas Chester, late of Dover, in the county of Kent, their legacies, to the amount of £3000 each, in consequence of the regularity and legality of their respective bequests, have been received by the proper persons, and are now producing the very effects to which they were consecrated; the former in promoting the public worship of the New Church, and the latter in educating the children of the poor in the most useful branches of knowledge, and especially in the heavenly doctrines of the New Jerusalem.

After much deliberation, and the best legal advice that could be procured, to keep clear of the prohibitions contained in the 9th George II. c. 36, commonly called the *statute of Mortmain*, the following was adopted as the most correct FORM OF A CLAUSE, to be inserted in the Will or Codicil of a person desirous of giving money for the benefit of the New Church.

"I give and bequeath unto the Trustees appointed by 'The General Conference of the Ministers and other Members of the New Church, signified by the New Jerusalem in the Revelation,' the sum of \_\_\_\_\_ to be raised and paid out of such parts of my personal Estate and Effects, as by law I am enabled to charge therewith, and as shall not consist of Estates, or Interests in, or arising out of, or from, any Messuages, Lands, or Hereditaments; UPON TRUST, and to the intent, that they, the said Trustees, may stand possessed thereof, and pay, apply, and dispose of the same, and all Interests, Dividends, and Proceeds thereof, as the General Conference for the time being of the said New Church shall at any time, and from time to time, direct or appoint, for or towards the support thereof, and carrying on the charitable designs of the said New Church; and I do desire, that the said sum of \_\_\_\_\_ may be paid to the said Trustees as soon after my decease as may be, and may take precedence of any other Legacy payable out of my personal Estate."

The preceding Form of Bequest is recommended to be used in cases where the property, out of which the Legacy is to be paid, is in *ENGLAND*, and not when the property is in *Scotland*, *Ireland*, or *elsewhere*. And although such Form of Bequest is given in the shape of a *Money* Legacy, it must not be supposed, that persons are prohibited by the above Act from giving other *personal* Estate to the Trustees, to be sold or otherwise, as the persons making the disposition may think proper; for such may be given, provided that the Executors or Trustees are not *obliged* to lay it out *in the purchase of land, &c.*, in *ENGLAND*, by virtue of any direction of the Testator for that purpose. But where other personal Estate is to be given, the Form of the Bequest must of course be *varied*, to correspond with the description of the property, as well as to the Trusts upon which it is to be settled.

The Act of Parliament being merely of local operation, and not extending to any other part of the dominions of the Crown than *ENGLAND*, persons, whose property is in *Scotland*, *Ireland*, or *elsewhere*, may, if there is not any law of the country where the property is situate, to the contrary, dispose of it by will or

otherwise, for charitable uses, and consequently for the benefit of the New Church.

In general, it may be observed, that a person desirous of disposing of property by will, for the benefit of the New Church, must see, *First*, the necessity of having the will made, in all respects, agreeable to the law of the country where the property intended to be disposed of is *situated*: *Secondly*, of directing the *distribution* of such property, in agreement with the law of the country wherein the same is to be *applied*: *Thirdly*, of expressing in *writing* the *Trusts* upon which the disposition is made: *Fourthly*, of pointing out the charitable *object* or *purpose*, to which the donation is to be applied: *Fifthly*, of ascertaining how far changes in the *description* of the property, subsequent to the making of the will, may tend to frustrate the intention: And, *Sixthly*, how far any change in the *situation* of the persons intrusted with the execution of such will, either by death, lunacy, or otherwise, will render an alteration necessary.

The Conference close these and other important observations with remarking, that, as on many occasions legal assistance is absolutely necessary, they hope the members of the Church will obtain the best advice, and use every means to have their intentions legally effected, and thereby prevent loss to the Church, which must otherwise be inevitably sustained.

The legal friend, Mr. James Knight, of Burton-upon-Trent\*, who supplied the valuable information contained in the Appendix and Supplement to the Minutes of the Fourteenth General Conference, from which the above are extracted, makes the following remarks in his accompanying letter to the Secretary:—

“ I think there is great reason to believe, that considerable benefit will result from thus circulating [with the printed Minutes] this branch of the law, so materially affecting the New Church, inasmuch as every member will thereby be able (if necessary) to instruct his professional adviser. This is an anomaly, but experience proves the necessity of taking sure means to prevent similar losses to those already sustained by the Church. I have bestowed great labour upon this production, as is apparent from the many points noticed; and though convinced it might have been performed much better, I nevertheless feel confident, that it will in a great measure answer the end proposed. The language is of necessity familiar. I have therefore been compelled to mark under many words, &c., to inform lawyers, that the rules laid down in some places are to be confined to this subject, &c. &c.; and the sentences are constructed in a peculiar way to exclude the conclusions that Lawyers would otherwise draw, when applying General Rules of Law to a subject to which they are not applicable, and yet so as not to exclude the proper legal inferences. In other words, the sentences are constructed in a manner not to mislead professional men, and at the same time to give sufficient information to persons who have not received a professional education. In thus framing sentences, there was great difficulty, having to clothe the legal ideas, as it were, in an unprofessional dress; and repetition became necessary. There is not, however, any thing so difficult, but that by diligence it may be overcome; and I hope in this instance the attempt is successful.

“ You will observe, an advantage is gained by printing the Act, [which is done in the Supplement to the Minutes,] as it not only introduces the prohibitory law respecting

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\* Mr. Knight was removed to the spiritual world, on the 2nd of October, 1858, aged 68.—ED.

dispositions by will, but at the same time discloses the mode by which Lands, Tenements, or Hereditaments, may be given to the Trustees, to be under the controul of the Conference;—in short, how Lands, &c., may be given on all occasions for the benefit of the Church. Some valuable observations are added by way of note, so as to shew the law upon the subject of Gifts of Land by Deed. The whole forms, in my opinion, the necessary information to professional men, and enough to acquaint the members of the New Church, that if their intentions, in respect to these matters, are henceforth disappointed, the fault will principally rest with themselves.”

The Appendix contains a list of fifty-two Societies belonging to the New Church in Great Britain, which were supposed to be the whole number existing at the time when the Fourteenth General Conference was held at Derby, in the year 1821. But it is now known, that there were several others not included in the list, and that the number has since increased; not to mention those which have been formed in Ireland.

In Sweden, the avowed receivers of the new doctrines cannot as yet escape persecution. The Rev. Mr. Tybeck, literally a martyr in the cause of the New Church, has been repeatedly prosecuted for his attachment to its doctrines; and though acquitted before a *civil* tribunal, his ecclesiastical superiors, less liberal than those of this country, have stripped him of the preferment which he held in the Church, and have thrown him, at the age of seventy, and with a large family, destitute into the world.

Mr. Geyer, also, a Professor in the University of Upsal, a man enjoying a high degree of celebrity for his attainments in literature and science, and who has embraced with great cordiality the doctrines of the New Church, and advocated them in some of his public discourses, has been equally exposed to the same harsh treatment. He has sustained a persecution from some of the Clergy of the diocese, similar to that of which Drs. Beyer and Rosen were made the objects during the lifetime of Swedenborg. A suit was instituted against him, with the view of depriving him of his preferments; and he was opposed by one of the most powerful upholders of the old system: but on the day of trial the cause of truth triumphed, and sentence was given in his favour. The consequences have been the direct countenance and friendship of the Crown Prince Oscar, and the patronage of the King.\* The whole transaction, it is said, caused a great sensation throughout Sweden.

A Calvinistic Minister, in the neighbourhood of Boston, North America, Mr. Holland Weeks, has been tried and dismissed, for his adherence to the doctrines of the New Church. This has caused many persons to inquire after the books, who might otherwise have been content to remain ignorant of them.

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\* This king was Charles John XIV., the famous Bernadotte, who was removed into the spiritual world in 1844, and was succeeded by the Crown Prince Oscar, mentioned above, who also departed to the spiritual world in 1859.—ED.



Mr. Weeks has since been ordained in the New Church; and being a man of good talent and education, is deservedly considered as a most valuable acquisition to the cause of divine truth. He has lately travelled about 500 miles through the State of Virginia, and, availing himself of every opportunity to proclaim the truths of the new dispensation, has excited an interest in their favour that cannot fail to be productive of much good.\*

A Baptist Minister, also, who having, with the greater part of his flock, embraced the principles of the New Church, is stated to be diligent in visiting and forming Societies in different places, and to have gained the favourable attention of at least a thousand hearers. And at Cincinnati, in the State of Ohio, the New Church is said to be rapidly increasing.

The Society at New York have purchased a house for public worship, that will contain from eight hundred to a thousand persons. It was consecrated on the 1st of July, 1821, the day previous to the meeting of the General Convention at New York.

A very satisfactory account has likewise been received of the progress, which the heavenly doctrines are making in the Settlement of Demarara, in South America, several new affectionate readers having been lately added to the number of those who were already members of the New Church.

An application has been made by some gentlemen at Potsdam, in Prussia, to the London Printing Society, to print in England, for the benefit of Continental readers a new edition of the *True Christian Religion* in the German language; and they promise "to do all in their power to contribute as much as their means allow, to the accomplishment of so salutary and beneficial a work." The letter is dated April 28, 1821, and signed "VON-PAHL, *Pastor Primarius*; FRANK, *Apothecary of his Majesty*; and REYMANN, *Capitaine*." But, it appears, the funds of the Society would not enable them to comply with this request; though it is certain, their good wishes to promote the circulation of the Writings, in this and every other possible way, would lead them to exert all their strength in efforts to make known to the world at large the saving truths of the new dispensation.

In the early part of 1822, a place of worship for the New Church was opened in the island of Jersey. Although the readers in that island are not numerous, consisting of five in the capital, St. Heliers, and six or seven in the country, they have engaged a room for public worship, which is neatly fitted up, and capable of containing 120 or 130 persons. They had previously begun to assemble together for the devotions of the Sabbath, a Mr. Le Cras\*, who had some time since espoused the

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\* Mr. Le Cras is still living in Jersey. He is the author of *The Theological Contrast*, and *The Philosophy of a Divine Revelation*.—ED.

cause with much ardour, performing the Ministerial duties. This gentleman, however, being indisposed at the time appointed for the opening of their little Chapel, Captain Gomm, of the Royal Navy, the first promoter of the New Church in the island, consented to officiate in his stead.\* The place was most respectably attended, and the impression produced on the audience by the discourse, was strikingly visible. A newspaper, printed in the island, contains the following very candid account and remarks :—

*“ New Jerusalem Church in New Street, March 5th, 1822.”*

“ Last Sunday afternoon, the Members of this Church, and several respectable visitants, were highly edified from a most excellent discourse delivered by Captain Gomm, R. N. The subjects were, the Essence of the Divine Maker, and the Orthodox Principles of Faith; which were ably expounded, and impressed on the auditors with a reverence truly devout. It has been maintained, and will not be disputed by any sound or experienced politician, that they who really deserve the appellation of True Christians, are always most important members of the community. Zeal is required in the cause of religion,—they only can feel it. The charge of singularity must be incurred—they only will dare to encounter it. Uniformity of conduct, and perseverance in exertion, will be requisite—among no others can we look for those qualities. Christians should cultivate a catholic spirit of universal good-will and amicable friendship towards all those, of whatever sect or denomination, who, differing from them in non-essentials, agree with them in the fundamentals of religion. Let them countenance men of real piety wherever they are to be found, and encourage in others every attempt to repress the progress of vice, and to revive and diffuse the influence of religion and virtue.”

A new Society is said to have been formed in France. The information on this subject is brief; but as far as it goes, it is very agreeable. It is, that a Society of the New Church, of from fourteen to sixteen members, at present exists at Coutanches, in Normandy.

Other proofs of the progress of divine truth in foreign countries, beyond those which are here noticed, are not wanting to fill up our astonishment and gratitude, for the divine mercies now blessing all lands with the dawning light of the New Jerusalem; and to convince us, that the darkness and superstition of former times are gradually yielding to the bright glories of the Sun of Righteousness. This is a consummation much to be desired; and we rejoice in the prospect that is opening before us. But we pass on to the detail of those occurrences, which have taken place in our own country since the publication of the Fifth Missionary Report.

In the Sixth Report of the Manchester Missionary Society, the Committee, after taking a review of the proceedings of the last year, congratulate the members of the New Church generally

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\* Captain Gomm was removed to the spiritual world, on the 22 Nov., 1838, aged 77, and appears to have been a receiver above 50 years. He was personally known to several of the gentlemen who held their first meetings in the Temple, London, to whom he was introduced by his father, brother-in-law to the then late Lord Malmesbury. This Society has had some difficulties to contend with, but is now progressing, and consists of twenty-four members.

on the progress, which the heavenly doctrines are making in this kingdom. Nearly three hundred visits have been made to different places at short distances from Manchester, by the persons engaged in teaching and preaching; new Societies are forming in various directions; and there is reason to believe, that were there an increase of labourers duly qualified to work in the vineyard, and were the funds of the institution sufficient to defray the necessary charges, the harvest and in-gathering would be still more abundant. But the Committee regret to state, that it has not been in their power to send Missionaries to remote Societies, as well because it is inconvenient for those who officiate in that capacity, to be absent from their homes more than one day at a time, as because the present funds are scarcely adequate to the expense of visiting the different Societies situate within a day's ride from Manchester. They trust, however, that these impediments to the more extensive dissemination of divine truth will in due time be overcome, and that every member of the New Jerusalem will feel it his privilege, as well as his duty, to exert himself, according to his ability, in providing means for the accomplishment of so desirable an end.

The reader is already apprized of the opposition to the New Church, (see p. 330—332), which has lately been made by a Mr. Pike, of Derby, a Baptist Minister, who thought it his duty not only to misrepresent and condemn the heavenly doctrines of the New Jerusalem, but also to abuse and vilify the character of that great man, whom the Divine Providence had honoured by making him the instrument of publishing them. In consequence of this attack, it was thought expedient, that a public answer should be given to it; which has accordingly been done by Mr. Robert Hindmarsh, much to the satisfaction of the Church, and discomfiture of an opponent more remarkable for his illiberality and want of candour, than for a Christian spirit and the love of truth. He was not, however, long without a colleague to second his attempts. A Calvinist Minister in the neighbourhood of Ramsbottom, probably under the influence of envy at the success of the New Church in that quarter, with Mr. Pike's pamphlet in his hand, announced from the pulpit, that he was now in possession of proof, that the character of that Church had been infamous from the beginning, that its doctrines were all grounded in falsehood, and that they furnished incentives to every species of vice and immorality. He therefore cautioned his hearers against reading the Writings of Baron Swedenborg, and took great pains in spreading the above iniquitous charges. In consequence of these proceedings, and the unusual inquiries which they occasioned concerning the New Church, it was thought expedient by the friends at Ramsbottom to invite Mr. Hindmarsh to visit them, and to explain to the people at large the

true nature of those doctrines, of which they had heard so many false and groundless reports. The use of a large room, capable of containing a thousand persons, was promised them for the 9th of December, 1821, notice of which was very extensively circulated. But it so happened, that on the day before the time appointed for the meeting, the permission, which had been given to preach in the said room, was suddenly withdrawn, and there was not sufficient time to procure another suitable place. Under these circumstances it was found necessary, on the day of meeting, to direct the people, who were arriving in great numbers from all quarters, to a large yard in the neighbourhood, where Mr. Hindmarsh twice addressed a congregation of at least two thousand persons, in the open air. The Manchester Printing Society had kindly sent a number of useful tracts, to be distributed gratis among the people, at the conclusion of the afternoon service. These were received with an avidity, which plainly shewed the interest which was excited: and from the numerous observations and reports, which have reached the Missionary Committee since the above meeting was held, there is every reason to conclude, that the cause of the New Church triumphed on that day over the hostile but impotent efforts of its avowed enemies. Several of the members of the Calvinistic and other Societies, after a full investigation of the whole case between those who have assaulted, and those who have defended the New Church, have expressed their entire conviction, that the truth is on her side. They have accordingly withdrawn themselves from their former religious associations, and desire henceforth to be ranked as citizens of the New Jerusalem.

A new place of worship was opened at Tildesley Banks\*, in Lancashire, on the 14th of February, 1822, by the Rev. Richard Jones. The attendance was numerous, and the people were highly gratified by the clear and able manner, in which the doctrines of the New Church were laid down. Mr. Birchwood and others had frequently visited this place before, in consequence of the desire expressed by many to hear the truth; and there now appears to be a good prospect of success in that quarter.

On the 28th of April the place of worship belonging to the Society at Hull was, after the termination of a long suit in Chancery, re-opened by the Rev. J. Proud, who, though far advanced in years, preached twice on that day, (morning and evening,) with great spirit and animation. The afternoon service was performed by Mr. Hindmarsh, who on the Monday evening following, delivered a lecture on the principal doctrines of the New Church. These discourses were well received on the

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\* The name of this Society has not been in the Conference List since 1852.—ED.

part of the people, many of whom acknowledged, that they had imbibed strong prejudices against the very name of the New Church, conceiving it to be altogether opposed to the Gospel of Jesus Christ, and of dangerous tendency: but when they understood what were the real doctrines which were intended to be advanced and maintained in that place, they declared themselves to be well pleased and highly gratified with what they had heard. Mr. Proud continued in Hull till the following Sunday, when he again addressed an attentive and respectable congregation both morning and afternoon. At six in the evening he met the Society in the vestry, and gave them his advice and directions how to proceed in their present circumstances, until by the Divine Providence they should be supplied with a regular and permanent Minister. Much good, it appears, has been effected by these visits, and the prospect of the New Church in Hull encourages the expectation of still further success.

At Newcastle, in Northumberland, the first stone of an edifice, for the use of the New Church, was laid by the Rev. James Bradley, on the 7th of May, 1822, in Percy Street. After suitable introductory remarks, stating the object for which the building about to be erected was designed, he gave a brief view of the essential doctrines intended to be preached in it when finished. The stone being then laid, he stood upon it, and offered up a prayer for the Lord's blessing on the undertaking, in which he introduced the chief topics that the occasion was calculated to suggest. Simple as this process was, Mr. B. states, that it had a general good effect, the strangers present paying great attention to all that passed.

A room having been engaged for public worship by the Society in West Houghton, the same was opened by Mr. Hindmarsh on the 12th of May. The service in the morning was attended by about two hundred persons: but as the room was found incapable of holding more, and as a greater number was expected in the afternoon, a large barn in the neighbourhood was procured, in and around which from eight hundred to a thousand had an opportunity of hearing some of the great truths of the Word laid down in the clearest and most satisfactory manner. Professors of various denominations were present, several of whom, particularly of the Unitarian persuasion, were desirous of entering into conversation with Mr. Hindmarsh after the service of the afternoon. One was an attorney, another a surgeon; and the subject of their inquiries was the nature of the human soul, whether it was a substance distinct from the body, or merely the result of the organization of matter. This latter opinion was insisted upon by the attorney, who appealed to his friend the surgeon, asking him whether in all his anatomical dissections he could ever detect or discover such a thing as a soul. The surgeon acknowledged, that he could not; and though both the surgeon

and the attorney must have been aware, that the *subjects* on which the anatomical operations were performed, were mere *carcasses*, or *dead bodies*, already deserted by their respective souls or spirits, they still insisted that, as the soul was not discoverable by the dissecting knife, it could not possibly have any existence. The absurdity of this conclusion is self-evident; and yet this is the kind of reasoning, which appears to be satisfactory to men, who in many other respects are by no means defective in good sense and intelligence. If they wish in future to prove the existence of a soul, let them attempt the dissection of a *living body*, or one in which the soul is actually present, and we much mistake if they will not rouse it to a state of indignant activity, that will immediately convince them of their error and folly.

By advice from Scotland the Committee learn, that a new Society has been formed at Dundee\*; which, after undergoing great persecution from the Clergy of the town, has come to the resolution of building a place of worship for themselves; for which purpose they are desirous of receiving the assistance of their brethren in other parts of the united kingdom.

In general it may be observed, that in many parts of Lancashire, Cheshire, and Yorkshire, the new doctrines are received with avidity, because it is perceived, that in their nature they are more liberal, more rational, and more scriptural, than any other doctrines heretofore made known to the world.

The cause of the New Church may therefore be regarded as flourishing; and there cannot be a doubt but it will gradually spread, and be a blessing in the land.

The following are extracts from the letters contained in this Report:—

*From Mr. George Haworth, Accrington, Nov. 22, 1821=65.*

"The agitation caused in the religious part of the community in this district by Mr. Partington's blasphemous attack upon Swedenborg, is far beyond what the Committee can conceive. He had gone on for several weeks, when I went over to Ramsbottom, and answered his objections. This answer, together with the loss of five members of his Church, has roused him up to make a last effort to redeem himself. In this effort he has outraged all decency: he took Pike's pamphlet with him into the pulpit, and made the worst possible use he could of it. Among many other observations, he said, 'The New Church has been infamous from the beginning, and remains so to this day.' I need say no more. The particulars you will find in a summary drawn up by our friend Mr. Pilkington, who heard the discourse of Mr. Partington.

"It is the universal wish of the friends in this neighbourhood, that Mr. Hindmarsh would come over. I feel sorry to urge him, seeing I know from experience the inconvenience of such journeys, especially in this season of the year. But if ever there was a time when his services were likely to be eminently useful, I think this one; it is universally believed, that his presence in Ramsbottom would restore the good opinion of people concerning the tendency of the Baron's Writings.

"I have this day received a letter from Ramsbottom, informing me that they have applied to Messrs. G. for a place for Mr. Hindmarsh to speak in. Messrs. G. having no command over the Chapel in which Mr. Partington preached, they very obligingly

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\* The name of this Society first appears on the Conference List in 1822. In 1824 Mr Bruce became the Leader; but was obliged to relinquish it in 1827, on account of failure of health.—Ed.

offered a large room in their works, which will hold more than a thousand people, at the same time wishing to know when Mr. Hindmarsh would be there, that the room might be got ready for him. If Mr. H. comes, I will meet him there. There is a good inn at Ramsbottom, so that he may come either on Saturday night or Sunday morning. He will be expected to lecture both forenoon and afternoon.

"We have gained a few in Accrington since the affray began; one of them a school-master, a very intelligent young man, and a man of considerable learning. This, I hope, will be the case generally.

"An Independent Minister, of Blackburn, has been preaching against the Baron's doctrine a fortnight since. I have not yet heard the particulars of his discourse; but I have sent word, that he shall not go on long before I am there.

"I have now only to beg, that the Committee will second our request with Mr. Hindmarsh, and let me have as early an answer as possible."

*From Mr. Charles Whitefield, and seventeen others, members of the Society at Dundee, Jan. 23, 1822=66; addressed to Mr. Hindmarsh.*

"We the undersigned have, by the divine mercy of the Lord, been favoured with the doctrine of the New Jerusalem Church for nearly three years, through the medium of Mr. Charles Whitefield. But, as might have been expected, his tenets were no sooner known by the town's Clergy, and their adherents, than we were assailed by persecution from that quarter under various forms; which has at length, in their view, terminated in our destruction, they having made a purchase of our place of worship as the most effectual means of our dispersion. Our Chapel belonged to Mr. Haldon, and was one of those built by him as a missionary place of worship on a very extensive scale, capable of containing between three and four thousand people; and to convince you what progress these truths were making in the minds of men in this place, notwithstanding the many aspersions thrown out against them by our enemies, the house was generally almost filled twice every Sabbath day, and frequently crowded: but being now deprived of that accommodation, we are content for the present to assemble in a large room, which is far from commodious, till by the Divine Providence of the Lord, we may be provided with a place more adapted for our purpose.

"We have just now commenced a subscription, in order to build a Chapel, which we think might be done at a sum not exceeding five hundred pounds: but as our Society is almost wholly composed of the labouring class of people, it is not in our power to raise so large a sum among ourselves: we must therefore appeal to a generous public, and more especially to our fellow-Christians. We trust, therefore, that you will have the goodness to become our medium to those over whom you preside, who we hope by this time are well grounded in the faith, and inclined to succour us in our present embarrassments, and willing to manifest that charity so much recommended in the heavenly doctrine which you teach; and we in our turn, by the divine mercy of the Lord, may have it in our power, and shall be willing, to contribute to the advancement of the Lord's Church.

"It being our earnest desire to open a correspondence with the Lord's Church already established, we understand, in various places, we humbly trust that you will condescend to communicate every necessary information, which your wisdom may dictate we stand in need of, as means of confirming us more and more in the 'faith once delivered to the saints.' For this purpose, we beg of you, Sir, to take the earliest opportunity of sending us a few tracts of the most approved kind, by way of initiating us more into the truth and the love of goodness; and as we have now commenced a reading society, you will also have the goodness to recommend such of the Writings of Emanuel Swedenborg, as will be most useful to us in this our infant state. Mr. Whitefield has favoured us with such of them as he has already; and our plan is to devote an evening once a-week in reading them, at which time we collect a penny each, which will enable us to purchase more books, by which means we hope to make progress in every Christian knowledge and virtue."

*From Mr. George Haworth, Accrington, March 14, 1822=66.*

"I have been requested by the friends at Ramsbottom to thank the Manchester Printing Society for the pamphlets which were sent them; they are also exceedingly thankful for the exertions both of Mr. Hindmarsh and the Missionary Committee. As to myself, I feel and always shall feel, myself under the highest obligation for the favour, inasmuch as I know nothing of the kind that I think has ever done so much good. All that I had heard I summarily expressed to the Printing Society, and have only to add, that the application for the Writings continues unabated. Nevertheless I do not look

for any immediate visible effects: but I am decidedly of opinion, that every congregation in this neighbourhood is most seriously shaken; those who are sincere, cannot dabble in the doctrines as they do, without receiving something which will, I hope, at some future time break out. The preachers, deacons, class-leaders, local-preachers, &c., possess such influence, that it is hard work for a mind to thrive in any thing true. Those characters are as hard at work as ever, but more clandestinely. I know one preacher, who has just got a dozen of Pike's pamphlets, and busy distributing them. If they go on in this manner, it appears to me they will by their opposition work themselves into Unitarianism or Deism."

*From the same, Accrington, June 4, 1822=66.*

"I went to Lough-clough on the day I mentioned to you, after I had concluded service here in the forenoon; and on my arrival there found the parcel of pamphlets which you sent. I preached in the room provided by my friend, to about eight hundred people, mostly Calvinists, from the latter part of the 7th chapter of Luke, verse 47 to 50, on the forgiveness of sins. I did not meddle directly with the Calvinistic tenets; but it was easily seen by the adepts, that if our notion of forgiveness of sins were adopted, their's must perish, together with their whole system. The discourse has consequently been assailed in every possible manner by some, and as strenuously defended by others. It has been my practice, on visits of this kind, to select something of a pointed nature, which can easily be confirmed, and by sticking steadily to it, draw all the arguments and confirmations I can, to prove one single thing; because I think when a man says much on a variety of things, one thing drives out another, and at last all is dissipated. On this occasion I endeavoured to shew, that the forgiveness of sins is effected by love, and not by faith, as demonstrated by the passage before me, and by way of contrast challenged them to produce a single passage which ascribes the forgiveness of sins to faith separate from charity; and yet they heard this asserted almost every Sunday, but never proved. I have since heard, there has been much seeking for a passage of this kind, but none has been found, nor ever will be. I place little reliance, however, upon any effect being produced by what I advanced; but I place a great deal on the pamphlets you sent, and I never can sufficiently express my acknowledgments. I was the more affected, because I have for many years been of opinion, that this is the most effectual method of propagating the doctrines of the New Church, and that no man ought to preach in a strange place unless this be done, for this plain reason, on all occasions that I have witnessed, (and these have not been a few,) a number of local preachers and class-leaders, deacons and heads of congregations, attend; and as their heads are filled with falsehoods, the best and the truest discourse will be by them misrepresented and belied; and further, those who think and speak favourably, are assailed with all kinds of abuse and misrepresentation, in order to intimidate them from making a further inquiry, and having nothing firmly fixed in the mind, the poor creatures are terrified, and all is dissipated. But when a few pamphlets are distributed, there is something left to appeal to, something that can be examined in private, and considered in solitude; and if there be any affection, what is thus examined and considered, strikes deep, sticks firmly, and a barrier is raised against the opposing party, which cannot be beaten down. This is the case on the present occasion; the pamphlets have been read (some of them) with diligence, care, and affection, and by a few cordially received. Thus you will see the labour and expence have not been in vain, and those who have ability will be encouraged to prosecute so glorious an undertaking. We want only a few active and intelligent preachers, and some money to buy books with, to put this whole kingdom into a state of religious fermentation. You will perhaps tell me, this is an enthusiastic assertion. It may be; but I believe it from the bottom of my heart, and all my experience tends to confirm me in this belief.

"There has just taken place a division in a society of Methodists at Maughton-tower, about nine miles from here. I do not learn any particular cause, more than that many of them are tired of Methodism, and want something with more substance in it. They have applied to one of our members for the loan of some of Swedenborg's Writings, and he is sending off a parcel to them this day, I believe. He has had a good deal of conversation with some of them, and is of opinion, that the books will be well received."

*From Mr. John Birchwood, Manchester, June 18, 1822=66.*

"On Sunday, the 16th instant, I visited the societies of Haslingden and Ramabottom. Mr. Pilkington, the much-esteemed leader of the Haslingden Society, visited the Heywood Society on the same day. You are doubtless aware, that the Society at Haslingden is not very numerous. The members of whom it consists, live chiefly at a



considerable distance from each other. The attendance in the morning was, however, very fair; and in the afternoon the place was crowded, in consequence of the arrival of Mr. George Haworth, of Accrington, accompanied by many members of his society.

"At Ramsbottom, I preached to an assembly as numerous as the room could possibly contain. The doctrines of the New Jerusalem Church have evidently gained the ascendancy here. Opposition to them never fails to add to the number of recipients. To our opponents we are much indebted for many valuable members of society. He who attempts to prove, that the Lord our God is *not* one Lord, has the common sense of mankind, and the whole of the Sacred Scriptures, against him. Those who imagine, that the doctrines of the New Church are hard to be understood, would doubtless be surprised to find this Society, consisting of those only who are confined to close and active labours, well acquainted with the truths of the New Jerusalem. They despise the tenet, which teaches to *believe* what they are '*forbidden to say*.' Freed from that confusion of thought, and obscurity of mind, which the doctrine of a Trinity of Persons in the Deity never fails to generate, they worship and adore Him, in whom 'dwells all the fulness of the Godhead bodily;' Him, who 'bath all power in heaven and on earth.' Conscious of the great blessings they enjoy, they are very desirous that the heavenly doctrines of the New Jerusalem should be circulated throughout the earth."

The whole Report gives satisfactory information concerning the progress of the New Church; besides which many oral accounts have been received to the same effect, from Missionaries and others who did not transmit any written documents to the Committee. Lectures have been delivered at Bolton, Radcliffe, Stockport, and Hindley, as well as in other places, which, from all appearances, have been productive of much good. Considerable opposition, however, and in some places even persecution, has been experienced by those who have been actively engaged in spreading the truth. But there is abundant reason to be assured, from the testimony of the Sacred Scriptures, that "no weapon, that is formed against the true Church of the Lord, shall prosper; and that every tongue, that shall rise against her in judgment, shall be condemned," Isa. liv. 17. It is only requisite, that all who have embraced, and make a profession of, the heavenly doctrines of the New Jerusalem, be sincere, conscientious, upright, zealous, and discreet in all their conduct. Let them demonstrate the truth and superiority of their religion more by their actions, than by their words; they will then compel their adversaries to pay homage and respect to the very name, by which they are distinguished in the world; though now "a little one," they shall become "a thousand;" though now "a small one," they shall become "a strong nation;" and in due time "Jerusalem shall be established, and be made a praise in the earth," Isa. lxii. 7.

The Missionary and Tract Society of London published its First Report this year, the contents of which are replete with interest. It gives an account of "a Vindication of the Hon. E. Swedenborg from the attacks of the Quarterly Review, Antijacobin Review, Gospel Magazine, and other publications," in a series of Lectures delivered by the Rev. S. Noble at the Chapel in Lisle Street; of a Missionary visit by the Rev. T. Goyder to Bright-

lingsea and St. Osyth; of another by the same gentleman to Bristol; of a Missionary visit by the Rev. R. Hindmarsh to Dover; of another by the Rev. S. Noble to the same place; of another by Mr. Crook to Ramsgate; of a series of Lectures by the Rev. S. Noble, followed by some meetings for reading and discussion, at Kennington; of a Missionary visit by the Rev. T. Goyder to Northampton, with a notice of the commencement of his labours at Edinburgh; and of another by the Rev. M. Sibly to Brightlingsea. The Committee have also circulated a considerable number of Tracts; between six and seven hundred were distributed at the Lectures at Kennington alone. Of the proceedings at Kennington Mr. Noble gives the following account:—

“It having been determined by the Missionary Committee, that some Lectures should be delivered in the Assembly Room at Kennington, near London, in the months of February and March last, the intention was made known to the inhabitants of that part of the suburbs of the metropolis, by the distribution of hand-bills at every house, and by large posting-bills affixed in the most conspicuous situations in the vicinity. In these it was announced, that four Lectures would be delivered on the following subjects:—viz. The true Nature of the Divine Being:—The Unity of the Godhead, and the Divine Trinity:—The Word of God, and what constitutes it a Divine Revelation:—The Nature of Heaven, and the Conditions of Admission into it.

“It not appearing eligible to introduce the Lectures by any regular divine service, both because the parties, who might attend, could not be expected to be prepared to unite with us in worshipping the Lord as the only God, and because the place in which we were assembled was not, as we then thought, (though we have since been informed otherwise,) licensed as a place of worship;—and as it, nevertheless, was necessary to induce something like a proper state of mind for attending to what was to be offered, by giving a religious character to the meeting;—I began with reading a chapter of the Holy Word. I then made a prefatory address to the persons assembled, in which I expressly avowed that I stood there to advocate the doctrines of the New Jerusalem Church; but I accompanied this avowal with such remarks as, I hoped, might obtain for what I had to offer, a favourable hearing,—particularly soliciting those, whose minds might have previously imbibed unfavourable prepossessions, to suspend their judgment till they had candidly considered all that I should offer. I then read the Lord's prayer, and proceeded with the Lecture; which was listened to with the most fixed attention by all present, who were about 400 persons. After it was over, some of the auditors shook hands with me, and expressed much satisfaction with what they had heard. Several of our friends, also, who were dispersed through the meeting, heard remarks from different persons, which were generally of a favourable kind, though some, as was to be expected, were otherwise. The numbers at the succeeding Lectures were generally greater. I pursued at each Lecture nearly the same course as at the first, and we always had testimonies of approbation. At the conclusion of the Lecture on the Word, a gentleman who sat near one of our friends, who had been observed to listen throughout the whole (though it lasted an hour and a half) with the most eager attention, gave vent to his satisfaction by exclaiming, ‘Bravo, bravo, bravo!’ Our friend then asked him if he had ever heard any thing of these views before: his answer was, ‘Never:—I wish I had:’ to which he added, ‘If the Scriptures were explained in this manner in the churches, we should not see people take up a Bible, as they do, and throw it down again with indifference or contempt.’ After the Lecture on the nature of heaven and the life after death, as I was descending from the desk, an elderly and infirm man took me by the hand, and said to me, ‘I came to this part of the country to consult a physician for the body, and I have found one for the soul: and convinced I am, that if ever I go to heaven, it must be to such a heaven, and on such conditions as you have described.’ Several other anecdotes of a similar kind might be related.

“As the Lectures obtained so many hearers, and seemed in general to give so much satisfaction, it was thought that an attempt should be made to render the result more decisive, by announcing expressly our views of the nature of the Lord's Second Advent,

and of the character of E. S. as the enlightened Herald of that event. Accordingly I stated, after the fourth Lecture, that I should deliver a supplementary Lecture on those subjects: and fresh posting-bills were issued, to give it additional publicity. We succeeded, by these means, in obtaining a greater audience than had yet attended us, consisting of between 500 and 600 persons. When I endeavoured to shew the fatality of supposing, that the Lord's second coming was to be accompanied by the end of the world, and to prove that it was to consist in a new development of the glories of the Holy Word, and in raising up a New Church in lieu of the former perverted one; and I concluded by defending, at considerable length, the character of E. S. as a most credible and unexceptionable witness of these things. We were aware, that this open avowal might have its inconveniences; but these, we were satisfied, would be overbalanced by its advantages. It might repel some, who were disposed to favour part of what they had previously heard; but it must prevent any from mixing the truths of the New Church with the fables of the Old, and from applying the former to confirm the latter; of which there is always some danger, where the distinction between the one and the other is not made too broad to admit of their being confounded together. Many also, who had never before heard the name of Swedenborg unaccompanied by terms of reproach, must be led to doubt the justice of the prejudices against him, on finding how much may be offered in his favour, and on hearing doctrines, which they must allow to be at least rational and consistent, connected with his name, as the first person enlightened to discover them in the Word.

"To give an opportunity for those who might be favourably impressed, to judge for themselves of the nature of the writings, from which the doctrines defended in the Lectures were avowed to be taken, it was determined to hold a few meetings for reading and conversation, in a small room adjoining the large one in which the Lectures were given. This I stated after the last Lecture, and invited the attendance of those who might feel desirous to know more exactly what the nature of the writings of E. S. really is. Three such reading meetings were held accordingly, and were attended by from 60 to 90 persons. At the first meeting I read the chief part of the chapter in the *Universal Theology* on the Lord the Redeemer; at the second, that on the Divine Trinity; and at the last, that on Imputation; purposely selecting such subjects as, if received at all, must give the mind a strong sense of the falsehood of doctrines which usually prevail. I accompanied the reading with observations, in which I was assisted by some intelligent friends. On the first evening, several persons proposed questions, and some made objections; but we were enabled to answer them in a manner which all present seemed to regard as satisfactory. The principal of the objectors was a man of remarkable appearance, having in his countenance an expression of something that was quite unearthly, without being in any degree heavenly. He seemed to be well acquainted with the letter of the Word, which he quoted with amazing fluency; and there was in all his manner the air of one who regards himself as being the subject of extraordinary illumination. The tendency of his remarks seemed to be, to deny that a full redemption, by the subjugation of the infernal powers, was wrought by the Lord Jesus Christ. He was not, however, on this evening very obtrusive. Another person, of better appearance, but whom we afterwards found to be connected with the former, expressed, after the meeting was over, so much satisfaction at what he had heard, that we began to hope he would be fully convinced. But at the second meeting, the first objector, with another person who spoke with great vehemence, occasioned so much interruption, that the great majority of the persons present became quite weary of it, and a wish was strongly expressed that such interruptions should not be allowed;—a satisfactory proof that the objections were not thought to carry any weight, and that the meeting generally approved of what had been read. Indeed we none of us could see distinctly what the objectors were aiming at. They dwelt much upon the plural form used in reference to the creation of man, when 'God said, Let us make man in our image, after our likeness;' and it is added, 'So God made man in his own image, in the image of God created he him, male and female, created he them:' and they seemed to wish it to be understood, that man's likeness to God consists in his being made male and female; but how this rendered him an image of God, they seemed unwilling to state. But after the meeting was over, on entering into conversation with them, we learned what the mystery was, and found that they were disciples of Joanna Southcott: of which discovery I determined to make use. Accordingly at the next and last meeting, after the reading was over, I made an address to the audience, informing them that the meetings had been held for the purpose of giving the inhabitants of Kennington an opportunity of judging for themselves of the nature and tendency of the doctrines of the New Church, and of the character and writings of the much calumniated

Emanuel Swedenborg. After expatiating a little upon the excellence of those writings, and putting it to the common sense of those present, whether writings so consistent with themselves and with the Word of God, composed with the most orderly arrangement, and everywhere exhibiting views in the highest degree rational and edifying, could possibly have proceeded from any but a most orderly, rational, highly cultivated, and enlightened mind; I observed, that it nevertheless was well known, that the common impressions respecting E. S. and his writings, were of a directly opposite description, inasmuch that in some late publications his name had been coupled with that of Joanna Southcott. Now, I added, of the degree of communion between his sentiments and character and those of Mrs. Southcott, that meeting had had an opportunity of judging. They had all witnessed the interruption that was experienced at the preceding meeting, from persons who were very desirous to obtrude their sentiments in opposition to what we were reading; and I had since learned, that those objectors were the disciples of Joanna Southcott. What was the object to which their remarks tended, I then was unable to discover. The whole meeting had perceived, that they were futile and unworthy of attention: but what was their real drift remained unperceived. I had, however, learned what it was, by conversation with the parties afterwards. They had insisted much on man's likeness to God, consisting in his being created male and female. What they meant was, that God was male and female also; and the female part of the divine nature they conceived was manifested in the person of Joanna Southcott! This they had acknowledged in conversation after the meeting. Now I put it to the sense of the persons there assembled to determine, whether there was any affinity between such blasphemous absurdity as this, and the clear, coherent, and truly edifying views of divine truth, which fill the pages of the works of Swedenborg. This was received with very great applause; encouraged by which, I proceeded to exhort those from whom it proceeded, not to suffer the interest which had been excited in their minds by those Lectures and Readings, to pass unimproved away, but that they would continue their attention to the same subjects, till they arrived at the conviction which must follow, that the doctrines of the New Church are the doctrines of heaven, and that they open the road to heaven more clearly than any others which the world has ever seen. All this appeared to meet universal approbation, which was very unequivocally expressed; as did also an address which Mr. Crook afterwards made to the meeting, carrying on the same subjects. And after all was over, many persons pressed forward to take me by the hand, with strong expressions of gratitude for the superior views of divine truth which I had been made the instrument of bringing to their knowledge. Others expressed similar feelings to Mr. Crook.

"On the whole, this effort confirmed the conclusion which former experience, of myself and others, had led me to draw;—that there are every where receptive minds, which are daily becoming more numerous, who would embrace the doctrines of the New Church, if presented to their acceptance in a form which they can comprehend; and that there are few places, in which a Society of the New Church might not be raised, if there were labourers on the spot to gather the sheep into the fold. And even if no other beneficial effect should result from the operations at Kennington, I am at least certain, that the prejudices against the name of Swedenborg have in many minds been destroyed, and that thus preparation has been made for the full reception, at a future period, of the heavenly doctrines of the New Jerusalem."

Some discourses having been delivered, by Messrs. Madeley and Robinaon, of Derby, in a school-room obtained for that purpose in Northampton, the friends of the Church residing in that town expressed a wish, that the Missionary Society would send a Minister to improve the impression that had thus been made. The Rev. T. Goyder, being about to proceed on a journey to Scotland, was therefore requested to take Northampton in his way. To this he assented; and he gives the following account of his journey:—

"Three or four days previous to my leaving London, I received information that the friends of the Church at Northampton had obtained the loan of the old Methodist Chapel in that town, in which I was to preach two Lectures. Upon receiving this information, I immediately printed bills, and sent them down to Northampton, announcing my intention of preaching on Thursday and Friday evenings, the 4th and 5th of

July; stating also the subjects upon which I intended to lecture. The bills were posted about the town, and placed in shop windows. I accordingly left London on Thursday, July the 4th, and arrived at Northampton about 4 o'clock in the afternoon. I was kindly received by the friends there, and in the evening, according to appointment, preached in the Methodist Chapel to a congregation of nearly 300 persons. The utmost attention was paid to the Lecture, which was on the Unity of God and the Divine Trinity. Several ministers and leading men of different denominations were present; and I believe, that, generally speaking, the congregation were much pleased and delighted with the heavenly doctrines. Just before the sermon commenced, one of the Ministers present asked one of the congregation (as I was afterwards informed) who I was, and what were my religious principles; and on being informed that I was a Minister of the New Jerusalem, he exclaimed 'Oh! then we shall have a sermon of mysteries to-night.' But I believe, from the explanation that was given of the Divine Unity and Trinity, it would appear to that gentleman, that mysteries belong to Trinitarians of all denominations, and not to the New Jerusalem Church.

"The next evening (Friday) I again preached in the same Chapel, when the congregation was much larger than the preceding evening. I suppose there were present upwards of 400 persons. The subject was the Second Coming of the Lord in the clouds of heaven. The opening of this according to the doctrines of the New Jerusalem, seemed to strike the attention of all present; and from the marked and extreme silence which prevailed, I concluded that the subject made a deep impression upon the minds of the congregation. After the Lecture was over, I stated my intention of remaining in the Chapel for some time, for the purpose of giving any person an opportunity of asking me any question relative to the doctrines of the New Jerusalem; but no one came forward to make any inquiry; and I afterwards returned to my friend's house, where the remainder of the evening was spent in conversing on the doctrines."

Mr. Goyder then proceeded to Derby, and from thence to Edinburgh, where he preached on the 14th of July three times, to most attentive and crowded congregations. After the evening service, about 100 persons stopped, and several questions were asked by strangers relative to the doctrines; when a most spirited discussion took place, which ended in a complete triumph of the New Church over the dark views of the Old. Mr. Goyder states, that it was observed by an aged pilgrim of the Old Church, that he "thought the preacher was a good man, but all wrong in doctrine: what he has brought forward is very wonderful: youth should not go to hear him, for he almost staggers an old man like me."

With respect to Tracts, the publication and distribution of which form one of the leading objects of the London Missionary Society, the Committee appointed several gentlemen of their number to select and arrange some of the most approved, to be adopted for the Society's use. A selection of a few, for immediate purposes, was accordingly made, among which were, Mr. Noble's Lecture, delivered at Dover in June, 1821, on the Divine Trinity, Regeneration, and Salvation; and Dr. Beyer's Letter to the King of Sweden, which contains an excellent vindication of the character and writings of the illustrious Swedenborg. It may not be uninteresting to remark, as a proof of the success of these measures, that several highly respectable and intelligent gentlemen, one of them of great learning, have become full receivers of the new doctrines, in consequence of having perused Mr. Noble's Lecture. Nor can it be otherwise than satisfactory to learn, that whilst the

bigotted part of the public press endeavoured to cry down the doctrines contained in this pamphlet, one highly respectable publication had sufficient candour to speak of it with strong commendation. The *New Monthly Magazine*, for October, 1821, gives the following account of it:—

“ This discourse is written in that conciliating tone of benevolence and modesty, which distinguish the doctrines of Swedenborg, which it professes to illustrate. That love and wisdom, goodness and truth, life and doctrine, ought ever to be found together in inseparable union, are truths which no rational Christian will deny, and which are ably set forth in this sermon, in order to controvert alike the errors of those *soi-disant* Evangelical Ministers who preach the doctrines of faith alone, and the torpid moralists who inculcate the scarcely less palatable doctrine of works alone.”\*

The Report concludes with the following remarks:—

“ The transmission of the literal truth of the Divine Word is a work, in which thousands are at the present day engaged. By this means the Lord is establishing in the earth, a boundless knowledge of the letter of his Word, by the possession of which, a basis is formed in the mind of every human being who seriously attends to it, for the gradual reception of its *spirit and life*. To shew this spirit and life of the Lord's Holy Word, by unfolding the genuine doctrines it contains,—this is the honourable and distinguished task which is confided to us as members of his New Jerusalem Church—a task not indeed of worldly glory, but of a glory which cannot fade,—a glory of love to the Lord—to the good and truth of his kingdom;—and tending to the eternal happiness and salvation of our fellow-creatures. While, therefore, others are busied in scattering the Bible over the face of the globe, let us not deem our first exertions contemptible, because of their comparative diminutiveness: let us rather rejoice, that the Lord has already established, in the commencement of his New Church, a center, which, like a morning star, is destined to usher in the spiritual light and glory of his Word in a more resplendent and more universal day. And let us individually remember, that the Lord will shine forth in us as mediums for the propagation of these heavenly truths, in the same proportion as we ourselves become practical believers of them. In the same proportion as they are manifested in our lives and conduct, our influence will be extended, and our powers of ministering to the spiritual wants of others increased; until, in the end, the light which is in us will ‘so shine before men,’ that they will see in our doctrines ‘the glory of the Father which is in heaven;’ our exertions for the spiritual good of others will be elevated from the condition of cold and obligatory duty, and will become actuated by the pure and heavenly fire of that new and spiritual love which the Lord himself alludes to, when he says,—‘A new commandment give I unto you, that ye love one another;—by this shall men know that ye are my disciples, if ye love one to another.’”

A North British Missionary and Tract Society has recently been commenced at Edinburgh, which forms a gratifying proof of the determination of the members of the New Church in that part of the kingdom, not to be behind their brethren in the South in their exertions to promote *the good cause*. They consider “the prudent promulgation of the sublime truths of the New Church as at once their privilege and their duty.” They feel “a strong desire to become instruments in the hands of the Divine Sower, and under his guidance, to scatter the seed abroad, trusting its springing up to his paternal care, who knoweth the hearts of all men; and, as Lord of all, will preside over, and gather in, the celestial harvest.” The first of the Tracts printed by this Society is a Lecture “on the Unity of

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\* This notice was written by Mrs. Elizabeth Strutt, author of *The Feminine Soul*, who at the time was one of the writers in the Magazine.—ED.

the Godhead and the Divine Trinity," delivered at Edinburgh, on the 14th of July, 1822, by the Rev. T. Goyder; with abstracts of two other Lectures, on the Atonement, and on the Coming of the Lord in the clouds of heaven.

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## CHAP. XVIII.

THE *Fifteenth General Conference* assembled in the New Jerusalem Temple, Bolton Street, Salford, Manchester, on Tuesday the 14th day of August, 1822=66, and continued its sittings, by daily adjournments, until Saturday the 17th of the same month. Eight Ministers were present, and thirty-seven Representatives, besides a number of individuals belonging to the Societies of Manchester, Salford, and adjacent places. The Rev. ROBERT HINDMARSH was unanimously elected President, and the Rev. SAMUEL NOBLE, Secretary.

The meeting being opened with the Lord's prayer, the Conference Deed, in conformity with which the Conference is now established, and which prescribes the mode in which it should be held, was then read by the Secretary. The letters from the several Societies were also read, and were found to contain a large body of important information; upon which it was resolved unanimously—

"That a Committee be appointed to examine the letters, and to bring forward, for the consideration of Conference, such parts as may require attention; and also to make such extracts from them as might be thought proper to be introduced into the Appendix to the Minutes."

The Minutes of the last Conference being read, a correct List was ordered to be made out of all the Societies of the New Church in connection with the Conference; also a List of the other Societies, that an invitation might be made to them to join the general body.

The Conference proceeded to the consideration of the subject of a General Liturgy for the use of the New Church; when a Sketch having been drawn up by Mr. Hindmarsh, in pursuance of a Resolution of the last Conference, and sundry improvements suggested by those present, it was resolved unanimously—

"That the Ministers of London, Manchester, and Derby, and as many others as can attend, do meet three days previously to the opening of the next Conference, to confer upon the subject; and that they afterwards submit the result of their deliberations to the next Conference."

Some conversation took place concerning the propriety of vesting places of worship in the Trustees appointed by the Conference Deed, and in what cases it would be right for the Conference to accept such Trusts; when it was the opinion of the

Conference, that they ought not to accept of any places relative to which the balance of the debt, which may have been incurred in the building and the purchase of ground, exceeds *one fourth* of the whole value of the property.

It having been suggested, that it is highly important that it should be generally known who are the recognized Ministers of the New Church; it was resolved unanimously—

“That two Lists of all Ministers, with the dates of their Ordination, be made out, and appended to the printed Minutes; the first List containing the names of those who are Ordaining Ministers, and the second of those who are not; and that the same be revised and republished every year.”

Lists were made out accordingly, of which the following is a correct copy:—

*ORDAINING MINISTERS, with the Dates of their Ordination.*

Rev. Robert Hindmarsh . . . . .	June 1, 1788.
— Manoah Sibby . . . . .	April 7, 1790.
— Joseph Proud . . . . .	May 3, 1791.
— Richard Jones . . . . .	June, 1808.
— Thomas Furlong Churchill . . . .	June, 1812.

*OTHER OFFICIATING MINISTERS, with the Dates of their Ordination.*

Rev. Robert Brant . . . . .	May 3, 1791.
— Thomas Goyder . . . . .	July 13, 1817.
— Edward Madeley . . . . .	Aug. 13, 1818.
— James Bradley . . . . .	Aug. 16, 1818.
— Samuel Noble . . . . .	May 21, 1820.
— James Robinson . . . . .	Aug. 10, 1820.

It was then resolved unanimously—

“That none but those whose names are given in the said Lists, are recognized Ministers of the New Church in this country.”

It was also resolved—

“That the mode of appointing Ordaining Ministers in the Church, be taken into consideration at the next Conference.”

It having been stated to the Conference, that £300 Three per Cent. stock, given by the late Mrs. Berry, of Aylsham, Norfolk, for the use of the New Church, and vested by her in Joseph Clover, John Wright Clover, and Joseph Proud, as Trustees, had been by them transferred to the Trustees appointed by the General Conference;—the Deed of Transfer was produced and read;—when it appearing that the Interest only of the said Stock is applicable to the use of the Church; it was resolved unanimously—

“That the Trustees do receive the dividends on the same, and pay the amount to the Treasurer of the General Conference Fund.”

It appearing that all acts of Conferences, held prior to the execution of the General Conference Deed, are not considered by legal gentlemen as binding upon the Conferences held after the said Deed, it was, to remove all doubt upon this point, resolved unanimously, and declared—

“That all laws and regulations agreed on prior to the execution of the General Conference Deed, are null and void; but that all regulations, which since have been, or may be hereafter, agreed on, do continue binding until they are expressly revoked.”



A new Missionary Committee for Manchester was appointed for the ensuing year.

An earnest wish having been expressed by the last Conference, that the work, entitled, "*A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg*," &c., should be printed a second time in a cheap form\*; Mr. Hindmarsh reported, that a gentleman of Manchester had done so at his own expense: whereupon it was resolved unanimously—

"That the Conference learn with much satisfaction, that this second edition has appeared, and do earnestly recommend to every member of the New Church to promote the circulation of the work as extensively as possible, in order that an undertaking, calculated to be so eminently useful to the cause of the New Church, may not be attended with loss to the friend, who has generously taken on himself the risk attending it."

It having been suggested, that it would be much for the advantage of the Church, if an enlarged Hymn Book could be formed for its use, consisting of a corrected selection of the best Hymns hitherto published, with other additional original Hymns composed for the purpose; it was resolved unanimously—

"That, in the opinion of this Conference, uniformity in the use of a Hymn Book, in the several Societies of the New Church, is highly desirable; that it should be compiled under the direction of Conference, and be the property of the Conference; that it should contain a greater variety of Hymns, than any Hymn Book for the use of the New Church now existing; but that the whole number of Hymns introduced into the collection should not exceed six hundred."

Materials for this purpose having been prepared chiefly by the industry of Mr. (now the Rev.) William Mason, and submitted to the inspection of the Conference, it was further resolved unanimously—

"That a Committee be appointed to revise the work, and superintend its publication; that such Committee consist of the three Ministers in London, (viz. the Rev. M. Sibly, the Rev. S. Noble, and the Rev. T. Goyder,) with Mr. Crook, Mr. Presland, Mr. Mason, Mr. Golding, and Mr. Wood; and that it be put to press as soon as the revision of the manuscript is completed."

After passing some other Resolutions of minor importance, the meeting closed, and the next General Conference was appointed to be held in the New Jerusalem Temple, Waterloo Road, London, on the second Tuesday in August, 1823=67.

In the Appendix to the Minutes of this last Conference are contained Rules for the Guidance of Conference and Conference Trustees; Directions for the application of the Dividends arising from Mrs. Berry's Gift of £300 Three per Cent. Stock; Standing Recommendations relative to Sunday Schools, Ministers, and Collectors for different Funds; and Conditions of Admission into the Ministry. Then follow six blank Forms, to be filled up, signed, and properly addressed, viz. 1.—Form of Invitation to take the Office of Minister. 2. Form of a Society's Recommendation. 3. Form of Ordained Minister's Recommendation. 4. Form of Certificate of Baptism. 5. Form of Certificate of

\* This was, in fact, a *third* edition of the work.—ED.

having received the Sacrament. 6. Form of Certificate of Ordination.

The Appendix also contains Lists of Ordaining and Ordained Ministers, at present recognized by the General Conference; the Report of Committee appointed by the Conference to examine the Letters from various Societies; a Catalogue of the Letters received, with an abstract of their contents; the Form of a Clause for a Legacy; and a List of Societies in Connection with the General Conference.

A Supplement is added, containing legal Points proper to be attended to in taking Land, &c., either by way of Purchase or Lease, for erecting places of worship; and in preparing Declaration of Trust for places of worship; with other recommendations of considerable importance.

The Journal of the Proceedings of the *Fifth General Convention* in America, which was held at Philadelphia in June, 1822, is a most interesting document. The attention of the members present appears to have been chiefly occupied in considering the best means of disseminating the doctrines of the New Jerusalem, and in making regulations to guard against the admission of improper persons into the Ministry; in which respect they appear to have acted with the greatest discretion. Beside those fully admitted into the Ministry by Ordination, others, to act as Teachers, must be furnished with a License; to obtain which they must be recommended, as sufficiently qualified persons, by at least seven male members of the Church. But what is most interesting to the reader, is the intelligence communicated respecting the progress of the Church; a very important article of which is the application made to the Convention by the Rev. T. Boyle, a Baptist Minister, and his congregation, represented by their delegates, to know whether they could be received into fellowship in the New Church, retaining their mode of baptism by immersion. The Convention took the most proper method of deciding on this application. They presented the articles of faith of the New Jerusalem, as adopted in Philadelphia, to Mr. Boyle and his friends; who, after reading them attentively, declared their full and entire belief in the same. It was also reported, that their Society was actively and zealously engaged in disseminating those heavenly truths. Whereupon it was unanimously resolved, "That the Rev. T. Boyle, and the Society under his pastoral charge, be received into fellowship with the New Jerusalem Church."\* Indeed, to the practice of baptism by immersion, there cannot be the slightest objection,

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\* At the Sixth Convention held June 5, 1823, the recent removal into the spiritual world of Mr. Boyle was announced by the Rev. M. M. Carll, who preached his funeral sermon, from the text selected by himself—"He *that* overcometh shall inherit ALL things, and I will be his God, and he shall be My son." Rev. xxi. 7.—Ed.

except on the score of inconvenience; on the contrary, the spiritual thing represented by the rite is by many conceived to be more fully set forth in this mode, than by any other: but doubts may be justly entertained respecting the still more distinguishing feature of the Baptists' creed,—their denial of the lawfulness of administering the ordinance to children; which is expressly maintained in the writings of E. S. This question seems not to have been agitated on the present occasion. It could not, however, long divide persons, who agree in reverencing the writings of E. S.; for the true nature of the rite is therein so satisfactorily explained, as to remove the very ground of the scruples, which many conscientious men have entertained on this point.

But to proceed with the subject of intelligence. A Committee was appointed by the Convention, to prepare for publication such parts of the communications read in the Convention, as might be considered of most general interest; who commenced the discharge of their duty by the following Report:—

“The Committee appointed to select, from the communications on the subject of the Church, such parts as it may be useful to publish, congratulate their brethren on the cheering prospects which are opening in various directions, and promise a spread of the doctrines of the New Jerusalem to an extent, which a few years ago we could not have ventured to anticipate. The communications received in Philadelphia in the past year are very numerous. Many of them, though not presented in the following extracts, contain particulars which fully authorize our congratulations, and afford ample grounds for high expectations. In the country surrounding Philadelphia, to the distance of twenty miles and upwards, a constant exertion is making, and daily producing its effects. Measures are taken for disseminating the truth, by preaching and distributing the Writings throughout the villages and places in the country within that circle, and for some distance beyond. In the town of Abingdon, in the south-westernmost part of Virginia, between fifty and sixty persons were baptized into the New Church last year; and lately in the same place, Mr. Nathaniel Holly has been called, settled, and licensed, as a public Teacher of the doctrine, with authority to administer the rite of baptism, and attend upon funerals. From the spirit and temper which are manifested in Mr. Holly's correspondence, and the strength and respectability of the Society, great hopes are entertained, that the New Church will be established in Abingdon upon an extensive foundation. The importance of this place, as connected with the south-western States of the Union, which are rapidly increasing in population and wealth, and where there are but few prejudices arising from other systems, to oppose the progress of the New Church, must be evident to all who are acquainted with the relative position of the different parts of our country. In the State of Tennessee, particularly at Knoxville, and the vicinity of that place, the number of recipients is increasing; and it is hoped, that ere long the increase will be such as to render it expedient to organize Societies.

“At Louisville, in Kentucky, the establishment of a zealous and very intelligent friend, possessing both talents and education, has been justly stated to us as a fact of great importance. In the vicinity of St. Charles, above St. Louis, on the Missouri, a small Society is established, and has already begun a course of considerable usefulness. By their means a Minister of the Old Church has received the doctrines. At Jeffersonville, in the State of Indiana, a pretty large Society has been formed, and is acting very powerfully upon the neighbouring country. In the State of Ohio throughout, the great work is going on still more extensively. Besides the Society established at Steubenville and Lebanon, under the pastoral care of the Rev. David Powell, and the Rev. Thomas Newport, and the very numerous Church of Cincinnati, under the charge of the Rev. A. Hurdus\*, which is daily increasing, (seven baptisms were lately celebrated

\* The Rev. Adam Hurdus was born in a village near Manchester, England. Circumstances led him to remove from Manchester to America, where he was admitted

here in one day,) one very extraordinary Missionary continues to exert, for the spread of divine truth, his modest and humble efforts, which would put the most zealous members to the blush. We now allude to Mr. John Chapman, from whom we are in the habit of hearing frequently. His temporal employment consists in preceding the settlements, and sowing nurseries of fruit-trees, which he avows to be pursued for the chief purpose of giving him an opportunity of spreading the doctrines throughout the western country. In his progress, which neither heat nor cold, swamps nor mountains, are permitted to arrest, he carries on his back all the New Church publications he can procure, and distributes them wherever opportunity is afforded. So great is his zeal, that he does not hesitate to divide his volumes into parts, and by repeated calls enables the readers to peruse the whole in succession. Having no family, and inured to hardships of every kind, his operations are unceasing. He is now employed in traversing the district between Detroit and the closer settlements of Ohio. What shall be the reward of such an individual, where, as we are told in Holy Writ, "*they that turn many to righteousness, shall shine as the stars for ever!*"

"We cannot conclude with a more delightful subject than the Missionary labours of our highly respectable brother, the Rev. Holland Weeks. This gentleman, but two years since, was the settled pastor of a Church of Congregationalists in the town of Abington, Massachusetts. Having received a regular college education, and for ten years travelled as a Missionary in the new settlements of the eastern States, he was, at the invitation of the Church above-mentioned, established as their Minister for life. Not being, however, one of those who are permitted to be *at ease in Zion*, the divine truth met him in the full exercise of his Ministry in one of the strictest sects of Calvinists. But such was his rapid reception of the heavenly verities of the New Jerusalem, that two years had not elapsed before he became an open advocate of the truth, without fear of men. The matter ended in his separation from the Old Church. Coming on through New York to Philadelphia, in the year 1821, at the request of the Church, he travelled nine hundred miles from his home, as a Missionary, to Abington, in Virginia, where the numerous baptisms were celebrated which are already mentioned. Being deprived of his livelihood by the separation from his former Church, he was under the necessity of removing to a tract of new land, which he owned in the vicinity of Henderson, on Lake Ontario, seven or eight miles from Sacket's Harbour. But in this necessity the wisdom of Divine Providence has been most strongly manifested for the propagation of the truth. From an *obscure town*, with very limited opportunities for exertion, he has been transplanted to a wide field, where his usefulness is increased a hundred fold. He now preaches with acceptance to twelve or fifteen hundred people, and to the distance of twenty miles in different directions from his home. He has been invited to extend his visits to the distance of a hundred miles on the Lake, and his passage by water offered free of expense. '*Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and thou shalt be a blessing.*'"

This is followed and supported by several letters and extracts of letters from different parts of the United States; from which is selected one from the Rev. H. Weeks.

"*Henderson, April 27, 1822*—66.

"There are several towns in which I preach the heavenly doctrines of the new dispensation. As it happens, or has been directed in the Divine Providence, I have never yet preached where I had not been previously invited; nor have I ever preached at a place, except on a special occasion, without being requested to preach there again. Of course the invitations are now as numerous as the places where I have held meetings, and more so, because many of the invitations have been often repeated.

"On Lord's day, March 24, 1822—66, I preached at Nicholls's school-house, from Rev. xxii. 14. The house was full, several were present from a distance, and some from the town. There were said to have been more people present than ever attended there before. Their attention was quite inquisitive and impressive. The people in this part of Henderson, called the Lake-shore and the Scotch settlement, are principally Scotch Presbyterians, Methodists, and Universalists. In the evening I preached at

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into the ministry in 1816. He departed this life on 30th August, 1843, at Cincinnati, in the eighty-fourth year of his age, highly respected by all who knew him. He was the first individual who preached the heavenly doctrines west of the Alleghany mountains; this was in 1808.—Ed.

Henderson Harbour, in the school-house, from 1 Cor. xiii. 2. There was quite an unusual number present, many more than have attended to hear the Preachers of other denominations. On the whole, the meeting had a promising aspect, and the hearers appeared to be well satisfied with what they had heard.

"On the 26th March I saw a gentleman who informed me, that the people of Lyme, on the peninsula, are now much more anxious to hear me, than they were before I preached in that place. A conveyance has been offered, which I shall embrace; and there is reason to expect, that a respectable number of persons will accompany me.

"On the Lord's day, March 31, 1822, I preached at Forbes's school-house, from Rev. i. 13—16; endeavouring to support the general idea, that the Supreme Being possesses the form and figure of a Man. The house was well filled; and I never saw the people look more deeply and universally impressed with the apprehension, that what they heard was the true doctrine. I was told by a gentleman, that he was now, for the first time, convinced of its being a reality. After the meeting was closed, I had invitations to preach in the same place again, also at the Bishop settlement, and at Ellisburg.

"On the 2nd April I was requested to preach again at Nicholls's school-house. It was said, that the prejudices of the people were in a great measure removed by my discourse there on the Lord's day before the last, and that they were desirous of hearing me again. It is also said, that, notwithstanding the influence which had been exerted to prejudice their minds against hearing me, they were now determined to see with their own eyes, and hear for themselves.

"On Lord's day, April 7, I preached at the Point, so called, to more people than have usually assembled at that place. All were not able to find seats. Their favourable countenances were a pleasing spectacle. I have been told, there are but two persons in that quarter, who are not desirous that I should preach at the Point. I had a particular reason for taking Ephesians iv. 32, for my text: it contains the phrase, "Even as God, for Christ's sake, hath forgiven you;" and was quoted after I preached there before in favour of praying immediately to the Divine Humanity, and represented by some of the Old Church as justifying an immediate address to the Father for Christ's sake. One method, which I took to obviate this objection, was, to give the true translation. Turn to the Greek Testament, and you will see, that, instead of *God for Christ's sake*, it is *God in Christ*. It is no where else rendered *God for Christ's sake*, and would never have been so translated, if the doctrine of the Tri-personality had not been first invented, and the only proper Object of religious worship lost sight of. So far as I have been able to learn, the objection was put entirely to silence."

In addition to the information given above, it can be stated, that the New Church in America has lately made conquests not inferior in importance to any that are contained in the Journal. A letter from a Doctor of Divinity, who is one of the most highly distinguished characters of his profession in America, to a gentleman in London, describes the progress of his mind in arriving at his present unreserved conviction of the truth of the doctrines of the New Church, and of the divine commission of E. S. He had some years ago been much struck with the clearness and beauty of the views exhibited in those doctrines, but was long held back from a full reception by his deeply confirmed attachment to the common notion of the atonement. Gradually, however, he became convinced of the great superiority of the heavenly doctrines on all points but this: but here, as he states, he continued to stick till lately; when, continuing his researches, and assisted by the conversation of a very intelligent member of the New Church, he found himself compelled to give way on this point also, and became fully satisfied of the views of the New Church on this subject, as on every other. And what greatly adds to the interest of

his statement is, that he is leading a friend, an eminent Baptist Minister, in the same path with himself. This gentleman has become a strong admirer of the doctrines of the New Church in general, but hesitates at present at the same stumbling-stone that embarrassed his guide, who however expresses a conviction, that he will soon get over it, as *he* has done. What he has received already has greatly altered his style of preaching: but as in the case of Mr. Boyle, before mentioned, there is good reason to hope, that his congregation will follow him in his change of sentiments: for, although the alteration in his preaching has been observed by them, it is stated that they like it better than before.

Another valuable member lately gained by the New Church in the United States, is Mrs. Caroline Matilda Thayer, lately superintendant of the Female Department of the Wesleyan Seminary at New York: from which situation she has been dismissed for having embraced the doctrines of genuine truth. She is evidently a woman of a highly cultivated and amiably disposed mind, being the author of a moral and religious work much esteemed in America, entitled, *Letters addressed to a Young Lady*: and since her reception of the doctrines of the New Church, she has published a most interesting *Letter to the Members of the Methodist Episcopal Church of the City of New York, stating the Reasons of the Writer for withdrawing from that Church, and the Circumstances of her subsequent Dismission from the Wesleyan Seminary.\**

The Twenty-first Report of the Manchester Printing Society affords the usual proofs of the great utility of that institution, in printing a variety of works from the pen of that venerable and indefatigable labourer in the Lord's vineyard, Mr. Clowes. It contains also some interesting foreign intelligence, in letters received from America, which corroborate former accounts of the progress of the New Church in that quarter of the globe. Several respectable clergymen of different denominations are receivers of the new doctrines, although they are withheld by local and personal reasons from an open profession of them. A Methodist Preacher, who left Philadelphia about two years since, was then very partially acquainted with the doctrines, but has since become a full receiver, and is now preaching at Massachusetts and Rhode Island, itinerating on the apostolic plan. He has been instrumental in establishing a respectable Swedenborgian library at Providence, R. I.; and, as his last letters state, had more invitations to preach than he can possibly comply with. A small Society has been formed at

\* She also wrote a beautiful Poetical Tribute to the Memory of the Rev. Mr. Boyle, mentioned above. It appeared in the *New Jerusalem Missionary*, published in 1823-24, and was inserted in the *Intellectual Repository* for 1824.—ED.

New Hartford, near Utica, and another at Rochester, on the Genessee river.

A letter from the Rev. Holland Weeks\* contains a very touching description of his feelings, on comparing his present views of divine truth with those which he formerly entertained. Speaking of the New Church idea of man's freedom in spiritual things, he says,—

"I am charmed, charmed, charmed, and delighted with it more and more, the more I meditate upon it; and feel a grateful astonishment, that I should ever have been delivered from the cruel and poisonous bite of the fiery flying serpent. O! it was once to me a sweet poison, which I had received under the name of special, sovereign, irresistible grace; but I knew not that the dead were there, and I found mercy because I did it ignorantly in unbelief. I was sincere in advocating the arbitrary system of Calvinism, which I now most heartily discard, root and branch. I know it is not the truth; but still I can believe, that others are sincere in embracing it, and therefore honest in their endeavours to support it. How happy will be the time, which we have in certain prospect, when the delusion shall cease, and before the rising sun the gross darkness which covers the earth shall be dispersed."

The following information is particularly gratifying, as it shews the legitimate effect of the doctrines of the New Church on the mind and actions of one, who has conscientiously embraced them, and thinks it his duty to retire from his former religious connections. The Rev. M. B. Roche, Minister of the Episcopal Church in Philadelphia, (the same as the Established Church of England,) a young man of erudition and fine talents, having become convinced of the truth of the doctrines of the New Church, and being desirous to be at liberty to avow them without restraint, has made the noblest sacrifice of his interest to his principles. The facts are stated to be as follows:—On Saturday, the 15th day of December, 1822, he handed his resignation to the Bishop; and on the Sunday following, after prayers had been read by another clergyman, he rose in the desk, and made an affectionate farewell address to the people assembled. There was a general consternation. The whole congregation, by whom he is greatly beloved, melted into tears. The greater part of them desire to retain him, and to alter the charter (or settlement of the Church): many wish, were it possible, to build him another Church. Numbers say, that the doctrines he preaches are good enough for them, and that they can rest their salvation upon them. He has since preached in many public places, to crowded audiences. Altogether, the sensation excited has been great; and there is the most pleasing prospect of the increase, in consequence, of the New Church. The address he delivered, on resigning his charge, has been printed and extensively circulated; and it is well adapted to make a strong impression. It is as follows:—

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\* Rev. Holland Weeks departed this life, July 24, 1843. He was formerly a settled minister of the Orthodox denomination in Abingdon, Mass. He became a receiver of the doctrines in 1818, and was ordained into the New Church ministry in 1821; he afterwards removed to Henderson, N. Y., where he resided till the time of his departure.—Ed.

"To the Vestry, Communicants, and Members, of Trinity Church, Philadelphia.

"Dear Brethren and Friends,

"A most trying duty this day devolves upon me; one which I had fondly hoped I never should have been called upon to perform. But a regard for Eternal Truth, and a full conviction that I am acting according to the will and Word of God, impel me, in this solemn manner, to declare, that I am now no longer a Minister of the Protestant Episcopal Church.

"Permit me to place before you my reasons for so doing.—

"From the time when the Lord was first pleased to awaken my mind to a sense of religion, and to the necessity of devoting my heart to his holy service, it has ever been my desire to know the *Truth*. With a firm persuasion that it was better to please God than man, I have always firmly and decidedly declared my sentiments; and I trust that I can appeal to this congregation for the openness and sincerity with which I have done this, while I have been their Rector. Ever desirous of being correct in my opinions, I examined the Scriptures, and the creeds of different Churches, and by prayer to the Lord sought for divine direction. Sometimes truth seemed to shine with brilliancy before me, and then again darkness surrounded me. Human opinions appeared all contradictory, and I fled to the Word of God for refuge. Here, and here alone, it was, that I first discovered the true doctrine of the *sole and supreme Divinity of Jesus Christ*. This doctrine I have preached and maintained ever since I have been settled in the Rectorship of this Church.\*

"From the reception of this truth, I was led to look farther into the prevailing notions of the present Christian Church, so called; and after deep and painful study, I am now convinced that the glory of Christendom has departed from her; that she has perverted the Word of God by her errors; and, according to the prophet Daniel, I believe, that she is that fourth kingdom, part of iron and part of clay, which is divided and doomed to perish. I am confirmed in this sentiment, when I behold how the different Churches are divided; when I see that *bigotry and want of charity*, which everywhere prevail, and that *love of self and of the world*, which sways the conduct of those who call themselves Ministers of Christ. But I behold a brighter and more glorious Church arising upon the ruins of the Old. I see the God of heaven setting up a kingdom, and laying the corner stone thereof, in the acknowledgment of Jesus Christ as the Only Wise God, our Saviour; and this Truth, this little stone, shall crush prevailing error, and become a great mountain filling the whole earth.

"And now let me state to you briefly my present sentiments:—

"1. I believe that Jesus Christ is the One Jehovah in Divine Humanity; in whom there is a sacred Trinity of Father, Son, and Holy Ghost.

"2. That the Scriptures are divinely inspired, and written in correspondences, having a celestial, a spiritual, and a natural meaning.

"3. That we are not justified and saved by faith *alone*, but by the conjunction of charity, faith, and good works; and that the doctrine of justification by faith *alone* is a most unwholesome doctrine, leading on one hand to presumption, and on the other to despair.

"4. That the natural body, which we now have, will never be resumed after death; but that, immediately after we die, we shall arise in a spiritual body, which will be, in every respect, in appearance like that we now have.

"5. That, after death, man goes to a state suitable to his condition, and either enjoys eternal pleasure or eternal pain, as his life has been good or evil.

"6. That the Lord is willing to save all, and never of himself condemns any one to hell; but that they, who are lost, perish by their own rejection of the Lord.

"7. That no forms or ceremonies are prescribed in the Gospel, and that men may worship God acceptably with or without a set form; though a liturgy appears most consistent with order, and that used by the Episcopal Church would be highly proper, if some slight alterations were made.

"8. That this world shall not be destroyed by fire, but shall continue to exist for

(\*) "Perhaps it may seem inconsistent, that I should have continued in the Episcopal Church, while departing from her in so important an article of her creed: but, for a long time, I thought that I might conscientiously so do, since but few of her Clergy agree in sentiment; and almost all declare, that her articles are capable of various explanations. But I bless the Lord, that his Holy Spirit opened my understanding, and imperiously called upon me to separate myself from a body in which there was no unity."



ever; and that what is intended by those passages, which seem to declare such destruction, is a universal spread of the Divine Love, whereby error shall be consumed.

"These, brethren and friends, are some of those leading truths, which I believe to be contained in the Word of God. You can easily perceive, that they are not in conformity to the articles of the Protestant Episcopal Church. To those articles I adhered, so long as I thought they were consistent with the Word of God. Having been convinced that they are false, I must in conscience withdraw from the Church which teaches them. And being no longer a Minister of the Episcopal Church, I cannot be your Pastor under your *present circumstances*. Painful indeed it is for me thus to speak. Painful, not to leave a corrupt Church, but to leave you, to whom I have been, and still am, united in the most sincere affection. Never may I say, did I feel a deeper sorrow, than I feel this day. Never did I come to make a greater sacrifice. All my former labours of body or of mind were nothing to this. But it is unavoidable. I cannot preach contrary to my conscience. I go then, and I know not where! I go to endure the frowns of men, and perhaps poverty and distress. I go, but I trust, yea I know, Jesus will go with me, and will open to me some door of useful labour: for though I am no longer a Minister of the Episcopal Church, I still feel myself an ambassador of the Cross. Jesus bids me to preach *his* gospel; and *his* sweet, consolatory promise thrills through my breast, and bears up my spirit. He commands me to go forth in his name to call sinners to repentance; and he says, Lo! I am with thee always, be not afraid. May I hope, therefore, to bear your prayers with me! for, I say it without presumption, that, though you may find many who will preach to you more consistent with the *systems* of your Church, than I *now* can do, you will not find one who desires more your present and your eternal welfare.

"May the blessing, then, of Jesus, the God I worship, be with you; and may he bring you into the acknowledgment of Eternal Truth."

"*Philadelphia, December 15, 1822.*"

"M. B. ROCHE."

The resignation of Mr. Roche has produced an extensive alarm among his former brethren of the Episcopal Church, both clergy and laity: and to confirm their agitated spirits, the Rev. Jackson Kemper, an Episcopal Clergyman of Philadelphia, has made several virulent attacks, from various pulpits, and from the press, upon the doctrines whose truth and consistency had withdrawn from his Church the above-named able and respected Minister. These attacks have been repelled, in the most powerful and convincing manner, by Jonathan W. Condy, Esq., Counsellor at law, and a learned and highly respectable member of the New Church in Philadelphia, who has published a pamphlet upon the subject, in the form of a letter, addressed to the reverend assailant, which has gone through two editions at Philadelphia, and has been reprinted in several periodical publications.

It must be gratifying to every sincere member of the Church, to witness the progress which divine truth is thus making in the western hemisphere, and the able support which it receives from men of learning and ability in that quarter of the globe. But other countries, as well as our own and America, are not without their respective champions. The following extract of a letter from Sweden gives an account of a zealous advocate of the heavenly doctrines, who has lately been raised up in Wirtemberg.

"I have much information to give you about a young man, a Mr. Emanuel Tafel, Doctor of Philosophy in the University of Tubingen, in Wirtemberg, who has lately risen up in defence of the Lord's New Church, and to promulgate its truths, in a manner so manly and disinterested, as hath scarcely been witnessed in any country. He has

already begun his great plan, and means to translate the whole of Swedenborg's works, and even to reprint the Latin, agreeably to his Prospectus of subscription, which I have likewise the honour to send you. Among other small pamphlets he has written one addressed to the Duke and learned in Germany, in defence of the new doctrines; and indeed he sent one to the King of Wirtemberg, and justified himself for taking such a step. But the King gave him his choice, either to renounce his benefice, and the support of the Established Church, or else to leave off publishing the Writings of Swedenborg, and all conversation with the members of the New Church. He chose the former. The Lord bless him!"

A Dutch Clergyman, resident at Dort, who appears to be a man of very considerable attainments, was first made acquainted with the doctrines of the New Church in 1813, and has ever since been endeavouring to enlighten his countrymen with the beams of divine truth. In a letter to a friend he states, that

"Though liberty of thinking, speaking, and writing about religion and spiritual things, is allowed in this land, according to the prediction on the subject in the Treatise on the *Last Judgment*, n. 73; and though the distinction of name and party is so far diminished, that Ministers of different persuasions, such as Lutherans, Calvinists, Arminians, and Mennonists, converse like friends and brethren together, inasmuch that some truths of the New Church are believed in and taught by different Ministers, without knowing it themselves; yet, notwithstanding this concealed good, the New Jerusalem is not yet let down, or rather not yet acknowledged, admired, and loved in its descent from heaven, in this country. One cause of this refusal to acknowledge the heavenly mission, and to accept of the heavenly truths revealed in the writings of E. S., is unbelief in the fundamental doctrines of the New Church, thus unbelief in the true Divinity of JESUS CHRIST, unbelief in the spiritual sense of the Sacred Scriptures, and hence misinterpretation of their true divine nature; unbelief also in the existence and operation of wicked spirits, called the devil, &c. But since the Old Church in the mean time renounces entirely a belief in its intolerable doctrines, it may generally be said of this country, that the Old Church approaches to its fall; and we hope and pray, that the New Church may, sooner or later, both here and elsewhere, appear and rise up in its place."

Nothing connected with the recent progress of the New Church abroad, has given more satisfaction, than a fact related in the *New Evangelical Magazine* for March, 1823, concerning some zealous and exemplary members of the New Church in the French Army, now at Bayonne, in their way to Spain. It is contained in a letter to the Editor of that work, from one of the Preachers employed by "the Continental Society;" an institution, whose object is, to diffuse on the Continent of Europe the light of British Evangelism. The name of the writer of the letter is not given, but only his initials, H. P. As is observed by an intelligent member of the New Church, the letter of this zealous Missionary "is a gun of distress, fired from the Pyrenees, for aid from London, against the superior strength of the Baron's writings! The poor man who fires it," adds the same observer, "has no doubt done all that he can do in the distressing case; but alas! matters seem to wax worse and worse, as he proceeds. The letter is truly amusing. The writer plainly states, that this *corrupt* tree is producing the *very best of fruits*! What a pleasing testimony this, in favour of the principles which he so ardently wishes to overthrow! Now there is every reason to believe, that Pike and Roby's works will be sent over to him: is there not a possibility of sending

the antidotes to them also?" This will not be easy, as no clue is given to the names of the officers, and it is not probable that they will remain long at Bayonne. But to give the extract that has occasioned these remarks: "There are among the military of this garrison." (Bayonne), says Mr. H. P., to the Editor of the *New Evangelical Magazine*, "some young officers, who occupy themselves about serious things. I know two in particular, *who are separated from the world, and who manifest a conduct worthy in many respects of the children of God: BUT, ALAS! THEY ARE DISCIPLES OF SWEDENBORG! I do not know how to describe to you their zeal for propagating what they think to be truth; the courage with which they brave the reproaches with which they are covered; the benevolence which they shew towards the wretched, and the love they witness for the Word! MY HEART IS GRIEVED, when I see SUCH FRUITS, connected with principles most opposed to the truth! These two young officers entertain a great affection for me. One of them attends regularly to the explanations, which I make, of the Word of God; but they seem every day to get deeper and deeper into their errors! I have tried, and yet try daily, to shew them the repugnance which exists between their principles and those of the Scriptures; BUT TO NO PURPOSE. If you know of any able refutation of the errors of Swedenborg, please to send it me by the bearer of this letter.* One of these young officers has read, with some profit, the work of Mr. Wilberforce, entitled, '*The Christianity of the World,*' &c.; and, as a proof of his esteem for that distinguished author, he has sent him a work which he himself has published, on some points of his belief. Mr. B., who delivers you this letter, will also give you the work of this officer: if you know where Mr. Wilberforce lives, be pleased to send it to him. *I entreat you, my dear brother, if you can, to give me some details of Swedenborgianism in England: DOES IT MAKE ANY PROGRESS?*"—Aye, there is the rub! Mr. H. P., however, appears to be a well-meaning man: but it is rather unkind in him to lament, that men, who "entertain a great affection for him," should be distinguished for their virtues; and to shew a disposition to forbid them to cast out, in the name of the Lord, the devils of their inherent corruptions, because they follow not him!

The New Jerusalem Temple in Newcastle-upon-Tyne was opened for public worship, on Sunday, the 16th of February, 1823, by the Rev. S. Noble, from London. The Consecration service was read by the Rev. J. Bradley, the Minister of the place; and in the course of the day three discourses were delivered by Mr. Noble, which were listened to with great attention by numerous and respectable audiences. The building is an extremely neat and even elegant structure. It is situated in one of the principal streets, having a piece of ground, with

an iron railing in the line of the street, before it. The front is of stone, and is of handsome architecture: and the appearance of the inside corresponds with that of the out. The area and sides are entirely filled with pews of a substantial and commodious construction. The height is sufficient to admit of a gallery; and the building has been so contrived as to allow one to be easily added, should the congregation so increase as to require it.\* The external dimensions of the place are 48 feet by 42. In the evening it is lighted with gas, issuing from elegant candelabras. Altogether, it is an edifice that is a real addition to the outward respectability of the New Church. May it, as we trust, by the divine blessing, it will, be the means of adding extensively to the true members of the Church, and thus prove a blessing to the part of the kingdom in which it stands.†

In London, the Society that had so long occupied an obscure place of worship in Lisle Street, Leicester Fields, having purchased the lease of a well-known Presbyterian Chapel in Hanover Street, Long-Acre, and expended a considerable sum in repairs, removed to it on Sunday, the 16th of March, 1823. The requisite announcements having been made, a numerous congregation attended on that day, both in the morning and the evening; when Mr. Noble, the stated Minister, gave a luminous and interesting description of the real nature of the New Jerusalem, as prefigured in the Revelation, first under the emblem of a holy city descending from God out of heaven, and secondly as the bride and wife of the Lamb. The able manner in which Mr. Noble acquitted himself on that day, is still remembered with satisfaction and delight: and indeed it is impossible to contemplate the services, which that distinguished

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\* A gallery has been since erected.—Ed.

† The doctrines were introduced into Newcastle in 1807, under by no means the most favourable circumstances. A Mr. Wm. Ellis, of Hexham, the son of a respectable shoemaker there, was the cause of making them known, by his preaching. This occasioned much excitement, and when the Societies in London heard of it, they requested Dr. Hodson, the then Minister of Dudley Court Chapel, Soho, to visit Newcastle and ascertain the true state of things. He proceeded there in 1808; he preached in the Cordwainers' Hall on Palm Sunday, to a crowded audience; and from the 10th to the 17th of April he baptised 73 persons; and before leaving he ordained Mr. Ellis; who, however, was only recognized by the congregation, as minister, for about six months. The public assemblies were then discontinued for near three years, except occasional services by a Mr. Wallis, and a Mr. Wear. Meetings for worship were at length resumed, and two Readers were appointed who officiated alternately; till a Mr. W. Roberts, formerly of Birmingham, under the name of Linfitt, became the leader in 1816, and continued so for about fifteen months, when he died at the age of forty. Rev. J. Bradley was ordained in 1818, and was minister up to 1825. Mr. Rendell then became leader, and in 1830 he was ordained. Rev D. G. Goyder then became the minister, and was succeeded by Mr. Chalklen, as leader, in 1834, and in 1836, Rev. E. D. Rendell resumed the ministerial duties, and continued till 1843, when he removed to Preston. Mr. Lyne, the Rev. J. Cull, and Mr. O'Gorman, successively, presided over the Society until 1855. The Society was reported to the Conference of 1859, as consisting of 69 members. Mrs. Birch (formerly Norman), of Stepney, near Hull, gave so liberally to the erection of this Temple, that she was regarded as the Foundress.—Ed.

Minister has now for some years been enabled to perform to the Church, without feeling a deep sense of gratitude to the Divine Providence, for having raised up so efficient an instrument in promoting the cause of the New Church.

About this time a Minister in one of the denominations of Dissenters, residing in a part of the kingdom where there are no known members of the New Church, became a cordial receiver of the heavenly doctrines. What is remarkable in this case, he had attained a conviction of the chief of those doctrines, that of the sole Divinity of the Lord Jesus Christ, by his own studies, unassisted by any other aid than the light which flows from above, into the minds of those who study the Holy Word with due reverence and humility. He had for years suffered the severest mental conflicts, from the anxieties which arose as he began to suspect, that the doctrines which he had become engaged to deliver, were destitute of a Scriptural foundation. In this state he withdrew from the *regular* exercise of his Ministry: and after having, in search of the truth, examined the writings of controversialists till he was worn out with disgust, he betook himself to the study of the Scriptures alone; where having found the pearl of great price, by discovering the great truth above mentioned, he made himself happy in the possession of it, and in the practice of the duties which flow from it, and little thought of obtaining, in this world, any very great additional acquisition of divine knowledge. But an intimate friend having embraced with ardour, the doctrines of the New Church, desired his opinion of Mr. Noble's Missionary Lecture on the Trinity; when, struck and delighted at finding therein additional proof of the sentiment that had already become, in his estimation, the polar star of Divinity, he was desirous of knowing more of the doctrines of a Church that held so great a truth. After some introductory works had been sent him, he became impatient to examine Swedenborg for himself, although he previously had entertained some of the common prejudices against him, supposing him to be a mere visionary. His friend supplied him with the *Universal Theology*, and some other works. He read with delight, and with such an increase of appetite, that at last he could not rest without possessing the whole. "I am now (he writes) about set up, and only want forty-eight hours to the day." After making some remarks on the late Missionary Reports of the New Church, in which he evinces deep interest in the subject, he adds in a letter to one of our ministers, "Accept, my dear brother, of my unfeigned and warmest wishes for your welfare, and for unbounded success in your efforts to propagate the truly celestial doctrines of the New Church; doctrines which afford me inexpressible and increasing delight, and which I should rejoice to publish to the ends of the earth."

The education of children in the principles of the New Jerusalem having been long considered as a most desirable measure, one of the London Societies found it a duty incumbent upon them to commence an institution of that nature, which, however humble in its first origin, might hereafter proceed to a state of maturity, and become the means, under the divine blessing, of introducing thousands of the poorer classes of society to the true knowledge of their God, and to the practice of every Christian virtue. With a view to this end, as well as for the purpose of administering relief to those who were in indigent circumstances, a Society, known by the name of the "Chain of Christian Friendship," associated together in the metropolis, and carried their benevolent intentions into practice as far as their limited means would allow. By the exertions of this Society, a Sunday School was established for the instruction of poor children in the principles of the New Church, as well as in the most useful branches of education. But it was soon found, that the defects of this weekly mode of education were such, as in a great measure to preclude the furtherance of their main object, religious instruction. For the children being left, during six days of the week, to attend other schools, wherein principles hostile to the New Church are commonly insinuated into their infant minds, the effect of their Sunday's instruction is for the most part counteracted in such a way, as to leave slender hopes of their proficiency in the new doctrines; or rather, by this double and contradictory system of education, their perceptions of spiritual things are neutralized, their minds poisoned by false principles of theology, and in the end they themselves rendered incapable of discerning truth from error.

Under these circumstances, attempts were made to establish a School of a more regular and permanent nature, by Resolutions passed at their general meetings to that effect. These Resolutions, however, could not for some time be carried into execution, by reason of the various difficulties attendant upon the plan. But in the year 1821, the Sunday School Committee, (still impressed with the importance of a permanent or daily school,) with the assistance of other friends, drew up and printed a plan for the formation of such a school as appeared to them desirable; in which plan, after pointing out the disadvantages of the then existing Sunday School, it was stated, that the best remedy was to be found in "the establishment of a permanent or daily school, so as to keep the juvenile mind in a constant course of exercise, under the influence of the Holy Scriptures, and of the heavenly principles and doctrines of the New Jerusalem Church, until the gentle dew of divine truth and good should have so long descended upon the tender herb of faith and charity, springing up in their minds, as to strengthen it sufficiently against the stormy attacks of the evil and the false."

Nothing, however, was effected under this plan, until the subsequent Annual General Meeting, on the 3rd of July, 1822, when the same was fully brought under the consideration of those present, together with the defects of the Sunday School education, and it was Resolved unanimously,

“ That the Sunday School be suspended, should the daily School be established; and that the funds and subscriptions of the same be appropriated to the use of this latter. Also, That a permanent or daily School be established, in the place of the Sunday School, and be called ‘ The New Jerusalem Church Free School,’ for the education of thirty boys, according to the true principles of the Christian religion, as contained in the doctrines of the New Jerusalem Church; and that they likewise be taught reading, writing, the common rules of arithmetic, and English grammar.”

Another General Meeting of the subscribers to this institution was held on the 7th of August, 1822; when rules for the management of the school, which had been previously drawn up by a committee of gentlemen, were duly confirmed, and Mr. George Granger was chosen schoolmaster.\*

The Seventh Manchester Missionary Report, after giving a brief sketch of the progress of the New Church, from its commencement to the present time, proceeds to detail the successful operations of the different Missionaries employed in spreading the heavenly doctrines through the northern part of the kingdom. The following is an abridged view of the contents of this interesting document.

“ As the growth of a child from day to day, is imperceptible to those who are constantly feeding, cherishing, and instructing it, and is only to be observed by a comparison of its infantile state with an advanced stage of its improvement both in mental and in bodily powers; so in like manner the progress of the Church, from its commencement to its more advanced state of ripening maturity, can only be discerned by bearing in mind what was its appearance a few years ago, and by considering to what a degree of relative perfection and order it has since arrived. From the year 1757, when the Old Church was consummated, and the New Church in reality commenced, the latter may be said to have been in a kind of embryo state for thirty years, existing indeed in the womb of writings, which were scarcely known, or if known, very generally rejected, until the year 1787, when it first made its visible or external appearance in this country. But from that time to the year 1817, another period of thirty years, when the First Missionary Report was published, it gradually and imperceptibly spread itself over Great Britain, and gained a footing in several of the kingdoms of Europe, as well as on the Continent of America. But from and after the last-mentioned year, it appears to have advanced with accelerated steps in almost every place where it had been previously known, as well as in others, to which the Missionary Ministry had been the means of extending it. Not to dwell on the extraordinary success, which has lately attended the promulgation of the new doctrines in America and other foreign parts, the particulars of which do not properly come within the professed design of the present Report, it will be sufficient to direct the reader's attention to the annexed letters, containing interesting accounts of the journeys undertaken by several gentlemen under the sanction, or with the approbation, of the Manchester Missionary Committee.

“ Mr. Goyder's account of his visit to Edinburgh, Glasgow, and Paisley, in Scotland, as well as to various towns in England, will be read with delight, because it plainly shews, that, notwithstanding the opposition raised against the New Church by some prejudiced or mistaken minds, a general desire prevails among the people whom he addressed, to hear and understand more of those heavenly doctrines, which are alone

\* This School continued to exist till Christmas, 1853.—ED.

competent to harmonize the whole of the Sacred Scriptures, to remove the doubts and difficulties, which frequently oppress the mind of a pious reader, and to give the most rational, just, and satisfactory views of the divine person and character of the Lord.

"Mr. David Howarth's visit to Dublin is also worthy of particular attention, because it appears to be the first occasion that has yet offered, for the delivery of public lectures in Ireland, in favour of the New Church. The friends there, who are as yet but few in number, but equally zealous with their brethren in England, are extremely desirous of having the services of Missionary Ministers in their country; and there is good reason to believe, from the manner in which Mr. Howarth was received, and the strong expressions of admiration which hailed the approach of light to an afflicted and most meritorious class of British subjects, that, as soon as ever the finances of the Missionary Institution will permit, and Ministers of ability shall be sent among them, to proclaim the glad tidings of the everlasting gospel of the Word Incarnate, or God Himself manifested in Human Form, together with the innumerable blessings attendant on the reception of the heavenly doctrines of the New Jerusalem, multitudes will flock to the standard of the Lion and the Lamb, emblems of the power and virtue of divine truth in the person of the Lord. And though at present the sons and daughters of our sister kingdom are seen to be tossed about or flying as in a cloud, in all the darkness and obscurity belonging to errors of doctrine, and ignorance of the truth, yet we may rest assured, that, as doves at their windows, as sincere lovers of the light of heaven, and desirous of understanding the sacred contents of the Word, they will in due time 'come up with acceptance to the altar of the Lord, when he will glorify the house of his glory.' Isa. lx. 7. A pressing invitation has been given to Mr. Goyder to visit that country in the character of a Missionary; and it is hoped, that means will shortly be provided for meeting the wishes of our friends in Ireland.

"We have also to notice the powerful exertions of Mr. Crook, of London, who, with a zeal and ability, that can never be forgot, came to Manchester in the month of December last, and after convening a public meeting in Peter Street, delivered a luminous report of the general state of the New Church in Great Britain and America, which was received by the members of the two Societies in this town, as well as by many individuals from neighbouring Societies, and by the public at large, as the most gratifying and welcome testimony of the growing spirit of free inquiry on the various subjects connected with the new doctrines. Never did the New Church appear to greater advantage in this town, than while he was, with an eloquence and a power surpassing all expectation, pointing out to the admiring audience the distinguishing characteristics of that superior dispensation upon which we are now entering. Never were the hearts of the people assembled, more alive to the prospects of happiness and glory that await our Zion, than while he was demonstrating, by a comparison of prophecy with present facts, that the kingdoms of this world were actually becoming the kingdoms of our Lord and of his Christ; that on numerous occasions, when the Old Church and the New were brought into a state of conflict, the darkness, superstition, and gross errors of the former gave way to the perspicuous and luminous delineations of divine truth by the latter. From Manchester Mr. Crook proceeded to Bolton, and delivered a similar lecture in that populous town, which in like manner, raised the expectations, and gratified the feelings of a numerous and enlightened auditory.

"It will doubtless give great pleasure and satisfaction to the New Church at large, to be informed, that an elegant Temple for divine worship has been erected in the course of the last year at Newcastle-upon-Tyne, and this chiefly by the exertions of Mr. Bradley, and the unexampled liberality of Mrs. Elizabeth Norman, a lady residing at Stepney, near Hull, whose zeal in promoting the cause of truth is worthy of universal admiration. The many difficulties and discouraging circumstances, which had attended this undertaking, have been completely removed; and it is understood, that the place of worship will be legally secured to the General Conference.\*

"Other pleasing and interesting intelligence will also be found in the letters accompanying this Report, particularly in those addressed to the Committee by Mr. John Pownall, who in December last visited the Society at Leeds; by Mr. Birchwood, who has been indefatigably engaged in delivering lectures at Bolton, Radcliffe, and other places; by Mr. George Haworth, of Accrington; Mr. Pilkington, of Haslingden; Mr. Ogden, of Middleton; Mr. Parry, of Addingham; and some others; all of whom have been most actively employed, during the last year, either in strengthening and establishing the Societies already formed, or in disseminating the doctrines of the New Jerusalem in places, where they were heretofore but little known. Few perhaps are

\* This was not done; but the Temple was invested in local Trustees.—ED.



aware of the full amount of the exertions made by the different Missionaries. For example; Mr. Birchwood has travelled, in the winter half-year, upwards of *seven hundred miles*, and in the course of the year, on Sundays alone, *twelve hundred and sixty-eight miles*: during which time he has on many occasions preached *three times a day*, and has delivered on the whole no less than a *hundred and twenty discourses*. The other gentlemen engaged in the same service, have also exerted themselves in a most exemplary manner: and it is gratifying to reflect, that their unwearied efforts have in general been attended with complete success."

The following are extracts from some of the letters contained in this Report:—

*From the Rev. T. Goyder, London, Aug. 28, 1822=66.*

"On Thursday, July 4, I left London, and arrived at Northampton the same day, where I delivered two lectures in the Methodist Chapel on that and the following evening. On Saturday I reached Derby, and the next day preached twice in the New Jerusalem Temple, Queen Street, it being the anniversary of the opening of the said Temple. On Monday I went to Liverpool, and there took the steam-boat for Glasgow, and after reaching that place, immediately proceeded by the coach to Edinburgh, where I arrived on Wednesday, July 10. The members of the Church immediately made arrangements for my preaching on the two following Sundays. Bills were printed, announcing the subjects, and times of preaching. I delivered three discourses on Sunday the 14th, to crowded and very attentive congregations. The subject in the morning was the Divine Unity and Divine Trinity; that in the afternoon, the doctrine of Atonement; and that in the evening, the Second Coming of the Lord in the clouds of heaven. These lectures were afterwards printed at the request of the Edinburgh Society. In the evening the place, calculated to hold about five hundred persons, was completely filled; and great numbers went away, being unable to get in. Notice having been given in the hand-bills, that after the evening lecture, any person would be at liberty to propose questions of doubt or difficulty, for the purpose of obtaining further information concerning the doctrines, several persons availed themselves of the opportunity, and put a variety of questions, which were answered in general to the satisfaction of those present, though some very plainly expressed their disapprobation of the New Church views. Among the remarks made on this occasion, one man said, "I have been looking for something for many years, and now I have found it." Another said, "To deny the truth of the New Church doctrines, would be to deny the Bible." Many other observations were made by strangers, which bespoke a lively interest excited respecting the doctrines. It was therefore proposed, that another meeting should be held in the same place on the Tuesday evening following, for reading, general conversation, and further inquiry into the doctrines.

"At the time appointed a considerable number of persons attended. I commenced the meeting by reading that part of the *True Christian Religion*, which treats of the Divine Sanctity of the Sacred Scriptures. In the course of reading, I occasionally made some observations tending to shew, that there is a spiritual sense in the Word throughout, and endeavoured to impress the hearers with an idea of the superiority of the New Church doctrines. When the meeting was nearly over, a gentleman, a total stranger to the doctrines, asked permission to make a few observations, and upon its being granted, he said, that he had attended the preaching on last Sabbath, and that it had excited a great deal of inquiry, not only in his own mind, but in the minds of many more; that he spoke not only for himself, but for them also. He said, that he could not receive the doctrines of the New Church, until he had received some further light upon the doctrine of atonement. In fact, he objected (though in a truly Christian spirit) to the doctrines, because he was not satisfied with the view offered by the New Church on the atonement, though for himself he could not say that it was erroneous. It was then agreed, that the said doctrine should be the subject of investigation on the Tuesday evening following, when the gentleman and his friends were to be present.

"On Sunday the 21st of July, I preached to a large congregation on the nature, effects, and uses of baptism; after which I baptized eight adults. In the afternoon I again preached, and baptized ten adults, and one infant: and in the evening I delivered a lecture on the true nature of that faith, which removes mountains. The people were exceedingly attentive, and, from what I could afterwards learn, much delighted with the New Church doctrines upon that subject.

"On Tuesday evening, July 23rd, I met a considerable number at the Chapel. The

doctrine of atonement was the subject of inquiry, and a long discussion was kept up by those who opposed our doctrines. But upon answering all objections, and shewing the impossibility of the doctrine of atonement (as generally taught) to be true, because it required three Gods to support it, a solemn silence spread itself for a time over the assembly, and the New Church views decidedly gained the advantage. After the conversation was over, I baptized nine adults, the ceremony of which made a visible impression upon the meeting.

"On Thursday, July 25th, I left Edinburgh, and visited Mr. Owen's establishment at Lanark. Having been introduced to that gentleman by letter, as a Minister of the New Jerusalem, he kindly offered me the use of a very large and elegant room to preach in, if I would stay over Sunday. But my engagement at Glasgow prevented my accepting the invitation. I therefore, after two days spent at Lanark, proceeded to Glasgow, where I arrived on Saturday the 27th of July at night, and was affectionately received by Mr. Attwell and family.

"I preached on Sunday three times in the Society's place of worship, which will hold about three hundred persons; and each time the place was filled. The next day, at seven in the evening, a public meeting for reading and conversation was held, which was attended by people of various denominations, with several Ministers and leaders. I opened the meeting by reading and prayer; after which I introduced the subject of the sole, supreme, and exclusive Divinity of Jesus Christ, when a very spirited discussion on the doctrine of the Divine Unity and Trinity took place. At the close of the meeting, the persons present expressed a wish to have a similar meeting on the following evening, which was agreed upon. Accordingly on Tuesday the 30th of July, I went to the Chapel at the appointed time, and found it quite full. I read the 21st chapter of Revelation, and endeavoured to shew, that by the holy city, New Jerusalem, was meant a more pure dispensation of divine truth than has been heretofore revealed to mankind; that by such new revelation the Lord had shewn us plainly of the Father, had demonstrated his eternal power and Godhead, made us acquainted with the true nature of the soul, and the certain existence of that spiritual world, into which every man passes after bodily death. In the course of my remarks, I stated that the *soul* was not a breath or puff of wind, of which no form could be conceived; but that it was the *real man*, in a perfect human form, and thus capable of enjoying angelic delights, or of experiencing the miseries of the dark and evil world. On making these remarks, a Minister of the Methodist connection rose, and made several objections to the doctrines, and particularly to the assertion of the *soul* being in a *human form*. He said, "I am truly astonished, Sir, at what I have heard asserted. The soul in a human form! give me Scripture for that, Sir. I say that the soul is a spirit, Sir; and will any man tell me, that a *spirit* is in any form?" He also made several other objections to the doctrines; but they were so exceedingly futile and poor, that I do not think it worth while to trouble you with an account of them. The meeting adjourned until the Friday following.

"On Friday, August 2nd, the adjourned meeting took place at the Chapel in Glasgow, at seven in the evening. The subject of inquiry was the Resurrection of Man. After opening the meeting by reading and prayer, I stated, that man was an immortal being; that the death of the material body was nothing more than a throwing off of what was merely earthly; that the soul or *real man* then entered into the spiritual world: and that consequently what is generally termed *death* was in reality a continuation of life, though in another and eternal world. To this doctrine great objection was made by several Ministers and others, who would believe nothing but the resurrection of earthly bodies. The inquiry excited great interest; much was said on both sides of the question; and I have no doubt but that the enlightened views of the New Jerusalem upon this subject were well received by many of the more deliberate and thinking part of the hearers. At the close of the meeting, I was requested to meet them again on Monday, and to renew the subject of man's resurrection. Three hundred persons were present.

"On Sunday, August 4th, according to public advertisement, I preached morning and evening in the Andersonian Hall, belonging to the Universalists. The place will hold about one thousand persons, and was quite full before service began each time; the congregation exceedingly attentive. The subject in the morning was the Divine Unity and Trinity; and in the evening the doctrine of Atonement. In the afternoon I preached in our own place of worship on the Second Coming of the Lord. From what I could learn in the course of the day, it appeared that the doctrine advanced in the first lecture was pretty generally admitted to be true; but our views respecting the atonement were not so favourably received, though it was remarked by many, that the new

views upon that subject offered by the preacher were worthy of further consideration. I had the pleasure of spending the evening with the Minister of the Universalists, who expressed his satisfaction at the doctrine of the Divine Unity and Trinity, and stated that the same was congenial with the views of the greater part of his congregation.

"On Monday, Aug. 5th, the adjourned meeting was held at seven o'clock in the evening. When I entered the Chapel about a quarter before seven, I found it nearly full, and the people coming in very fast. It is supposed, that a thousand came: but as the place would not hold many more than three hundred, of course the greater number went away disappointed. After opening the meeting by repeating the Lord's prayer, I announced to the persons present, that the subject we were about to consider was the resurrection of man, and his entrance into immortality: after which I began the inquiry by stating what I had before observed, on the Friday preceding, respecting the soul being the real man, and immediately the subject of an eternal world at bodily death. When I had finished my remarks, the same Methodist Preacher, who had before attended, immediately rose, and began most warmly to oppose the doctrine, saying, 'Sir, I am truly astonished at what you have said: my blood boils within me to hear such things! You deny, Sir, the resurrection! and who, Sir, ever heard of the soul being in a human form? I say that the soul is a spirit, Sir; and will any man tell me, that a *spirit* is in any form?' To this I replied, that the soul was in a form, and that nothing could exist without a form. In order to prove this, I instanced the circumstance of the rich man and Lazarus, that after bodily death they were both seen as men, the former in hell, the latter in heaven; also that Moses and Elias were seen as men at the Lord's transfiguration, although no resurrection of earthly bodies had taken place; and that the angel seen by John declared himself to be one of his brethren. These few instances, I said, were sufficient to shew, that the soul was the *real man*, and that after bodily death man existed in a perfect human form. I also observed, that flesh and blood could not inherit the kingdom of God. Upon this the Methodist Preacher again rose, and said, 'Sir, the Scriptures are for plain, simple men: you tell us, that there is a celestial and spiritual sense within the letter: but, Sir, I deny this.' I observed to him, 'If there be no such celestial and spiritual sense, I will thank you to inform the present company what is to be understood by the Lord saying to a young man, *Follow me, and let the dead bury the dead*: also what is to be understood, by eating the Lord's flesh, and drinking his blood: and what is meant in Ezekiel by the assembly of the fowls of heaven to eat the flesh of kings, captains, free-men, and bond-men; and what by their eating flesh till they were full, and drinking blood till they were drunken; with many other things of a like nature.' To this he replied, 'that doubtless *some* passages were to be taken spiritually; but to say all were, is saying too much. I perceive, Sir, (continued he,) by your doctrine, that you are quite opposite to the general sense of Scripture. If you take away the obvious meaning of this passage, and spiritualize that, why, Sir, I shall not have a leg to stand upon. I shall be at sea, Sir, without chart or compass. Really, Sir, you astonish me; we have never heard of such things before.' Another person objected altogether to the doctrine of man's immortality, and contended, that bodily death was the final end of man. A third person insisted on the resurrection of *earthly bodies*, and quoted several passages, which seem to bear that construction. I answered him by explaining some of these, and quoted a passage from Job, where it is written, 'As the cloud is consumed, and vanisheth away; so he that goeth down to the grave, *shall come up no more*,' chap. vii. 9. Upon this I observed, that as it is the *body*, that goeth down to the grave, so the doctrines of the New Jerusalem teach, that what goeth down into the grave shall come up no more; which is in agreement with the testimony of Paul, where he says, 'Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*.' These observations were followed by some valuable remarks made by Mr. Attwell, who lucidly explained these words of our Lord to Thomas, 'Handle me, and see; for a spirit hath not *flesh and bones*, as ye see me have.' He shewed, by the spiritual signification of *flesh and bones*, that the Lord's body was divinely-substantial, and that no angel or spirit could have flesh and bones *as* (or of such a quality *as*) the Lord's. Many other observations were made by different persons, both in favour of, and against, our doctrines. The time being then expired, I was about to close the meeting by prayer, when a gentleman rose, and proposed that a show of hands should be taken, to determine whether the doctrines of the New Jerusalem were true or false, and that such decision should be put into the public papers. Upon this I observed, that I thought we might save ourselves the trouble of taking a show of hands upon this subject. Every rational person must be aware, that *truth* depended not upon numbers; for when Jesus Christ, the *Divine Truth Himself*, was personally present with man, the cry of the majority was

'Away with him! crucify him! crucify him!' This, I observed, was something like taking a show of hands on the present occasion. When I had made this remark, one person cried out, 'The doctrines of the New Church have completely failed in convincing us of their truth:' while another person (no way connected with the Society) declared, 'that the doctrines of the New Jerusalem were *unanswered* and *unanswerable*.' Thus you see, *there was a division among the people*. I then took occasion to make some suitable reflections on the nature and tendency of the heavenly doctrines, endeavoured to impress the meeting with their value and importance, recommended them to take the subjects into their serious consideration, and then closed the meeting by prayer.

"Thus ended my visit in Scotland, and during the time of my stay there I preached thirteen times, held nine meetings for inquiry into the doctrines, and baptized ninety-eight persons."

*From Mr. David Howarth, Middleton, Sept. 1, 1822=66.*

"Having been requested to visit the Society at Dublin, I went in company with a few friends to that place, where I arrived on Friday, the 23rd of August. I had two letters of recommendation, (the one from the Rev. R. Jones, of Manchester, the other from Mr. O'Connor,) to Mr. Radley, an English gentleman residing in that city, and an old reader of the writings of E. S. Mr. Radley gave me a most welcome reception. We immediately consulted about obtaining a suitable place for giving publicity to the truths of the new dispensation, by means of lectures on some of the more prominent doctrines. The high tone of sectarian opposition, and the generally-prevailing fear of not pleasing the constituted authorities, appeared to be almost insurmountable obstacles in our way. Several places were applied for without success; but one of our friends, having some influence with the master of Tailors' Hall, succeeded in obtaining leave for the use of that place on Sunday and Monday evenings, the 25th and 26th. This Hall is a pretty good room, capable of accommodating near two hundred persons, but is not in so eligible a situation as our friends wished for. But there was no alternative: therefore we acted upon the old adage, 'If we cannot do as well as we *would*, let us do as well as we *can*.' Saturday was occupied in getting posting and hand-bills printed, announcing two lectures, the first on the *Unity of God* and the *Divine Trinity*; the second on *Redemption*. Persons were appointed (according to the custom in Dublin) to distribute the hand-bills at the various places of worship. The notice being very short, we did not expect a numerous auditory. About eighty persons attended the first lecture, and about twice that number the second. On both occasions the hearers were very attentive to the subjects; and there is reason to think, that some favourable impressions were made, particularly on the subject of the Godhead. I regretted the want of some tracts, which might be usefully given on these occasions, they having a tendency to give stability and permanency to every good impression made by preaching. The Printing Society had indeed kindly sent me a number of Reports; but not conceiving them quite proper to put into the hands of strangers, I gave them to Mr. Radley, to be disposed of as he thought best. I suppose this is the first time that the truths of the New Church have been publicly proclaimed in the Irish capital. What the result will be, is known only to the Great Dispenser of those truths, the Lord Jesus Christ. I met several persons, who profess an attachment to the writings of E. S., and who are, I believe, affectionate readers. They expressed themselves highly gratified with our visit, and hoped it would be repeated. I left Ireland on the 28th, and reached home on the 30th of August."

*From Mr. John Parry, Addingham, June 17, 1823=67.*

"Knowing that you feel an interest in whatever relates to the advancement of the Lord's kingdom amongst men, I am induced to communicate a few circumstances, which have lately fallen under my notice in this part of the country. A few weeks ago I received an invitation to preach in a village called Embsay, in the neighbourhood of Skipton. There have been two or three lovers of genuine truth in that place for some years, of whom I had no knowledge till very recently. They have obtained several of the writings of E. S., by means of weekly contributions, and continue gradually to increase their small library. In this village a neat Chapel has been lately erected by subscription; and as persons of various religious views contributed to its erection, it is called *Union Chapel*. Hence the Old Methodists, Ranters, or Primitive Methodists, and Calvinists, occupy the pulpit in succession. The friend, who invited me, obtained permission of the trustees for me to preach in the forenoon of that sabbath, which the Old Methodists claimed as their day of occupancy. Some little opposition was made to this

arrangement by an individual or two belonging to that body, on the ground that we taught doctrines of such a nature, as rendered us unworthy to ascend any pulpit; that we denied the Lord Jesus, the atonement, &c. However, as the Methodists did not need the Chapel for their worship until the afternoon, the arrangement stood, and I addressed a numerous and attentive audience from Deut. vi. 4: 'Hear, O Israel, The Lord our God is One Lord.' I enlarged upon this passage with great freedom, proved the Unity of the Divine Being, and exhibiting to them the scriptural view of the Divine Trinity, as existing in the Lord Jesus; demonstrating at the same time that reason and revelation harmonize in the confirmation of this fundamental truth, and that its cordial reception is necessary in order to their fully becoming the subjects of the consolations and felicities of the gospel. I never saw a people more attentive. I perceived their minds were accessible; and as I did not know that I might have another opportunity of occupying that pulpit, I spoke to them about an hour and a half, during all which time they certainly appeared deeply interested in the subject.

"In the afternoon of the same day I preached at another village called Eastby, distant about a mile. The house, which was large, would not contain the people. I spoke to them from Rev. i. 5, 6: 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever: Amen.' The same attention and feeling appeared here also. Many, who attended in the morning, attended in the afternoon; and there is ground to hope, that some good was done in the name of the Lord Jesus."

*From the Society at Dundee, July 6, 1823=67.*

"It is with the deepest feelings of gratitude that we now return you our most unfeigned thanks for the honour done us, in aiding Mr. George Haworth in his late visit to us, and likewise for the sacrifice you have so disinterestedly made in procuring for us that inestimable favour, the result of which will be fully manifested in due time, and is already apparent to a considerable degree. We have now had the pleasure and benefit of his public discourses, and highly interesting private conversation, for these six weeks past; and in both cases we have been highly benefitted, and more and more confirmed, that the message he brings is from the God of heaven and earth. We trust it will, by the operation of his divine spirit, imprint an indelible impression on our souls, which will be lasting as eternity itself.

"It is not easy for us to determine what effect has been produced on the minds of the inhabitants of this town: but thus far we can say, we have been well attended during his stay, and we could observe a considerable number who were regular at our place of worship every Lord's day; yet, in consequence of our not being able to satisfy them whether a permanent preacher could be obtained, and owing to the disadvantages resulting from our former unsettled state, they at present decline making any applications for admission as members.

"We are sorry that it is not in our power to make any adequate return for the trouble and expense, which both you and Mr. Haworth have been at on our account. At present our number is small; and having rented a large Hall, at ten shillings per week, for six months, it will require considerable exertion on our part to meet the expenses, especially without a regular preacher. We could have fondly wished, that Mr. Haworth had remained amongst us; and nothing could have induced us to part with him, had it been in our power to have rendered him comfortable: but in our present state that cannot be done. We are persuaded, that in a short time (were he to settle here) a respectable Society would be raised, while at the same time his valuable talents would have full scope in this extensive town and neighbourhood, and consequently he would become eminently useful in this corner of his Divine Master's vineyard, by enforcing love to God and charity to our neighbour in this, our cold and frozen region, where little else but faith remains; so that a harvest of good works might by their union be produced, to the praise and glory of the adorable Husbandman, our Redeemer."\*

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\* At the end of the Report a note is appended, giving a short account of the death of Mr. George Haworth, in less than three weeks after his return from Scotland. He complained of being unwell from a cold he had taken in his journey home, where he arrived on the 10th of July. On the 15th he forwarded a letter to the Committee, and on the 20th of the same month, a fever terminated his natural existence. He was fully resigned to the change about to take place, and his departure was serene and peaceful. He was an indefatigable labourer in the vineyard of the Lord's New Church, and

The Committee state, in conclusion, their conviction that the cause of the New Church continues to flourish in the district to which their attention is directed; that many new readers and cordial recipients of the truth have been added to the number of those who make an open profession of it; that prejudices, which some time ago appeared to be deeply rooted in the minds of some, are gradually and sensibly diminishing; and consequently that the effects of those engaged in the promoting the interests of the Church, whether it be by preaching, printing, or pecuniary assistance, have hitherto been attended with greater success, than could have been reasonably expected. While the Divine Word, and even its Divine Author, are in the present day most presumptuously assailed and reprobated by the tongue and the pen of avowed infidels, and while the professors of Nominal Christianity appear to have no rational or satisfactory means of defence left in their hands, in reply to those attacks, it is matter of consolation to reflect, that all the arguments, sneers, and reproaches, which have been directed against revelation as received and understood in the Old Church, are totally inapplicable and void of effect, in reference to the same revelation as received and understood in the New Church. The true doctrine concerning the person of the Lord, the science of correspondences, and the knowledge of the internal or spiritual sense of the Word, which are now brought to light, and possessed exclusively by the members of the New and True Christian Church, enable them to walk fearless and harmless through the midst of these contending parties; and while they survey, in perfect security, the conflicts between subtle infidelity under the name of Deism on the one side, and gross error in the character of Nominal Christianity on the other, they lament indeed the violence which both inflict on the letter of the Word, but at the same time are sensible that the contest is rather to be considered as between those who openly deny it, and those who acknowledging are yet incapable of defending it, than against the Word itself, when rightly understood. It is the peculiar privilege of the members of the New Church, to see truth *in its own light*; and as it is impossible for the human mind to acquire such light by any other means than by those which are furnished in the doctrines of the New Jerusalem, it is therefore of the utmost importance, that those doctrines should be more generally known in the world than they have hitherto been. This is the great end and design of the Missionary Institution; and it is only in proportion to the successful issue of this undertaking, combined with others of a similar tendency, that

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doubtless has been hailed by his Divine Master, with the blessed reception of "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" Matt. xxv. 21.

any reasonable hope can be entertained of rescuing the Divine Word from the foul slanders, which have been industriously heaped upon it, of reviving among men, the lost knowledge of their God, and thus of securing to them the blessings of regeneration, and final salvation. May He, therefore, who is the Author of every good and beneficial work, and in whose name the heralds of the everlasting gospel are now sent forth "as sheep in the midst of wolves," Matt. x. 16, accompanying these, our imperfect exertions, with his favour and protection, until "his glory shall cover the heavens, and the earth be full of his praise." Hab. iii. 3.

In the early part of 1823, a report passed through many of the public papers of the day, concerning the *skull* of Swedenborg, which was stated to have been abstracted from the vault of the Swedish Church in Prince's Square, Ratcliffe Highway, where he was buried, and to have been preserved as a *relic* by one of his disciples till his death, when it was again restored to its original situation in a solemn and formal manner. The substance of this report, which first appeared in the *Times* newspaper of March 31, is as follows. Some time after the interment of Emanuel Swedenborg, "one of his disciples," it is alleged, came over to England, and by bribing the sexton of the Swedish Chapel, near Ratcliffe Highway, obtained possession of the head of "*the departed saint*," with which he decamped to his own country, where he preserved it as a precious "*relic*" to the day of his death: when it coming into the possession of his relatives, with some papers explaining to whom it had belonged, they, "alarmed at the consequences which might follow such an unhallowed violation of the tomb," transmitted it to this country, to be restored to its original situation; which, the story relates, was accordingly done "with due solemnity, in the presence of the elders of the Church."

The tale is certainly sufficiently ridiculous, and calculated, with all who might believe it, to throw unmerited obliquy on the whole body of the admirers of Swedenborg's writings. Letters correcting the misrepresentations were therefore immediately sent to several of the papers in which the story had appeared, by Mr. Noble, Mr. Hawkins, and a friend who takes the signature of Philaethes; and it is but justice to the editors of the papers to say, that they were inserted by most of them with the greatest readiness. As, however, it is still probable, that many may have seen the misrepresentation, who have not seen the correction, it is proper to mention it here.

The facts, which gave rise to the fabrication, are briefly these: About the year 1790, a foreign gentleman, who held the absurd tenets of the old sect of the Rosicrucians, and who of course, though he believed Swedenborg to have been a great philo-

sopher, by no means embraced his theological sentiments, became acquainted with some of the admirers of Swedenborg's writings, in London. Having been invited one day to dine with a warm friend of those writings, the foreigner after dinner affirmed, that such a philosopher as Swedenborg must have discovered the secret which the Rosicrucian adepts pretended to possess, by virtue of which he could protract his existence as long as he pleased. He therefore contended, that Swedenborg had not died, but being desirous to put off the infirmities of age, had renewed his existence by means of a precious elixir, and had withdrawn to some other part of the world, causing a sham funeral to be performed to avoid discovery. It was in vain that the friends of the New Church present opposed this wild suggestion, as not only contrary to reason in general, but to every principle of truth developed in Swedenborg's writings: the pseudo-philosopher, repeated his asseverations, and declared his conviction, that if access could be had to the coffin, it would not be found to contain the body of the supposed deceased. In the warmth of the dispute, the others agreed to adopt this mode of satisfying the unreasonable stranger: they all set off immediately to the church; where having arrived, they, with the sexton's assistance, soon found means to accomplish their purpose. The first thing they did was to descend into the vault under the church, where the body was deposited in two coffins, one within the other, the company being provided with torches. The outer coffin, which was of wood, was then opened: afterwards the top of the inner coffin of lead was sawed across the breast, and the upper part taken off, so as to leave the head and face open to inspection. The gentlemen present were satisfied with the sight, and the visible proof that the mortal remains of that great man were actually in the precincts of the grave, and not, as the Rosicrucian vainly imagined, translated to some unknown part of the world, still animated with the breath of life, while the appearance of death was only assumed by a sham funeral, and the interment of a certain quantity of ponderous matter, instead of a real human body of flesh, blood, and bones. Thus the incredulity, or rather the credulity, of the Rosicrucian was made evident, while he himself stood confounded by a direct view of Swedenborg's mortal remains. No violation, however, was offered to them by any of the visitors: they closed the coffin as well as they could, and departed.

It may be proper to remark here, that two visits to the tomb of Swedenborg were made on this occasion. The first was by two or three persons, accompanied by the foreign gentleman, who professed the Rosicrucian tenets, as above described: the second was made a few days afterwards, by five or six persons, members of the New Church, who were desirous of seeing the body, and of witnessing the state of preservation which it main-



tained after an interval of seventeen or eighteen years since it was first deposited in the vault. Of the persons who attended on this second occasion, I was one; having a curiosity to be gratified, and a desire to see whether any decomposition of the elements of the body had begun to take place, and if it had, how far it had proceeded, while the external air had been excluded for so many years, by means of a well-soldered leaden coffin. The first thing I did, after descending into the vault with a lighted taper in my hand, was to examine the outer coffin, and to satisfy myself that it did in reality contain the body of the greatest man living or dead. The inscription upon the lid of the coffin, with his name, the day of his decease, and the age he had attained, afforded sufficient evidence, that the contents were indeed the remains of Emanuel Swedenborg. On removing the lid, and the upper part of the leaden coffin within, which had been sawed through at the time of the first visit, to enable the beholder to see the face of the deceased, we all stood for a few minutes in silent astonishment to observe the physiognomy of that material frame, now prostrate in the hands of death, which had once been the organ of so much intellect, so much virtue, and such extraordinary powers of mind, as, together with the peculiar privilege he enjoyed of holding undoubted and long-continued consort with angels and happy spirits, distinguished him from all other men, and placed him high above the rest of his kind. The features were still perfect, the flesh firm, and the whole countenance, as the only remaining criterion whereby to judge of the fidelity of the painter who had taken his portrait while living, yielded the most satisfactory proof, that the artist had been particularly successful in handing down to posterity the true likeness of a man, whose celebrity in philosophy, but above all, in theological pursuits, though already great beyond that of his cotemporaries, is only now beginning to excite the admiration of mankind, and must inevitably increase in every succeeding age of the world.\* After surveying him a while, I placed my hand on his forehead; and I then observed, that the lower part of the nose gave indication of approaching decomposition: but whether this was the effect of air admitted to the body since the first visit, when the leaden coffin was opened, or whether the slow ravages of time, independent of such adventitious cause, had previously begun the work of pulverization, to which all material bodies are subject, I was not able to determine. This, however, is certain, because it was afterwards found to be true, that the whole frame was speedily reduced to ashes, leaving only the bones to testify to future inspectors of the coffin, that a Man had once lived and died.

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\* See Note, p. 19, of this History.

In the same vault were interred the remains of several other eminent and distinguished characters of the Swedish nation; among which I noticed the name of the celebrated Dr. Solander, who accompanied Captain Cook in his first circumnavigation of the globe, began in 1768. But the greater part of the collection, together with the coffins in which they rested, were little else but dust and ashes. So true is the divine language of the Sacred Scripture taken in its natural sense, and in reference to every organized form of matter, "Dust thou art, and unto dust shalt thou return." Gen. iii. 19.

To return to the story of the *abstracted skull*. After the two visits above described, things continued in the same state till the year 1817, when the vault was opened to receive the remains of the Baroness Nolken, the lady of the Swedish Ambassador; on which occasion Lieutenant or Captain Ludvig Granholm, of the Swedish navy, being present, and amusing himself either before or after the funeral, with reading the names on the coffins deposited around, came to that of Swedenborg; when, observing the coffin lid to be loose, it occurred to his thoughts, that if he could possess himself of the skull, he might perhaps dispose of it profitably to some of the admirers of his principles, whom he had heard to be numerous in this country, but of whom and their sentiments, he had so little knowledge, as not to be aware that they are the last people on earth to form an attachment to relics, or to fall into any of the mummery of saintcraft. He accordingly contrived to withdraw the skull from its coffin, and, wrapping it in his handkerchief, he carried it off unperceived. He afterwards applied to Mr. Hawkins, and to other members of the New Church, in hopes of finding a purchaser; but was disappointed: and at his death, which happened in London not very long afterwards, the skull came into the possession of the Minister of the Swedish Church.\*

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\* In a work called "*Notices respecting the Swedish Church in London*," by G. W. Carlson," published in Stockholm, in 1852; the following extract, which we have had translated, refers to this subject:—

"The protocol of a meeting of the church, of the 4th July, 1819, contains the following important communication, viz.: The pastor asked permission to present to the meeting the skull of the late Assessor Swedenborg which (concealing the criminal's name) had been stolen from a box in the vault of the church about a year and a half ago, and accidentally discovered by the pastor, when it was just going to be taken to Sweden, to enrich some private or public collection of curiosities. As it had been taken from the box once, the pastor thought, that it ought rather to be kept as a curiosity in the church, than taken therefrom, and as it was well known that resident Swedenborgians had long wished to obtain the same, and offered considerable sums to acquire it privately, the pastor desired it to be kept carefully, that it might not again fall into improper hands. The following marginal note has afterwards been appended. It was subsequently replaced in the box, after a cast had been taken thereof. J. P. W." [Johan Petter Wäblin.]

"Dr. Wäblin in his *Dagslångor*, page 221, declares the thief to "have been a Captain, named Ludwig Granholm, who, at a burial in 1817, approached the vault and abstracted the skull. But not succeeding in selling it, the same was, after his decease, found in his domicile. However, upon inquiries made several years later, it became,

Its re-interment was occasioned by the interference of a lady of high rank in Sweden, who, hearing that it had been removed from the coffin, wrote to a gentleman in London, to request that he would procure its restoration to its original situation; which was accordingly done in the most private manner. Thus all the circumstances in the fabricated narration, which tend to throw ridicule on the admirers of Swedenborg's writings, are utterly untrue. It is not true, that the person who purloined the skull was one of Swedenborg's "disciples:" it is not true, that it was ever taken to Sweden, or preserved, either there or here, by any of his followers, as a relic: and it is not true, that its re-interment was attended with any "solemnity," or that, as the story affirmed, the circumstance "excited unbounded (or even any) interest among his numerous followers." Some of them, indeed, had heard, that the skull had been taken away; but none of them, except the gentleman who was the agent in the affair, knew when it was restored; and certainly none of them discovered any solicitude or concern about the matter.

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## CHAP. XIX.

THE *Sixteenth General Conference* was held at the New Jerusalem Temple, Waterloo Road, London, on Tuesday the 12th of August, 1823=67, and continued its sittings, by daily adjournments, till Saturday the 16th of the same month. The formalities required by the Rules of Conference, previously to the opening of the meeting, were duly observed, and it was found, that eight Ministers and nineteen representatives, besides other individuals, were present. The Rev. RICHARD JONES was appointed President, and the Rev. SAMUEL NOBLE, Secretary.

The deliberations of the Conference were chiefly occupied with the proposed General Liturgy; with the proposal made to them to take into their trust the newly-erected Temple at Newcastle-upon-Tyne; and with the framing of additional regulations for the ordering of the Conference, and for facilitating the dispatch of business.

On reading the Minutes of the last Conference, Nos. 12, 13, 16, and 17, relating to the Liturgy, the Secretary reported, that, in agreement with the Resolution, No. 17, the following Ministers did assemble in the vestry of Hanover-Street Chapel, London, on Friday morning, August 8, 1823, and continued

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from various scientific reasons, doubtful whether the skull deposited in the box, was the right one."—ED.

their sittings till Monday evening, August 11, (Sunday excepted,) viz., the Revs. Richard Jones, Robert Hindmarsh, James Robinson, James Bradley, Thomas Goyder, and Samuel Noble. It was further reported, that the above Committee had deemed it advisable to direct their first attention to the version of the Decalogue and Lord's Prayer, in order that, whether a uniform Liturgy be agreed on or not, there might at least be uniformity in so important a part of the service as these: that the Committee had laid it down as a maxim, that the sense of the original should be expressed in the versions as closely as the difference between the idiom of the English language, and those of the Hebrew and Greek, will permit, but so as not to violate the idiom of the English: that they had afterwards gone through the Decalogue and Lord's Prayer, making corrections in the spirit of the above maxim, in some of which corrections they were unanimous, but in others not, to the latter of which it would be particularly necessary to call the attention of the Conference.

The sense of the Conference was then taken upon various points in the translation of the Decalogue; after which it was Resolved,

"That the translation be not considered as definitively settled, but that it be referred to a Committee to revise it, having due regard to what is felt to be the wish of the Conference."

It was also Resolved unanimously,

"That the Ministers now present in Conference be a Committee, to whom shall be confided the revising of the translation of the Decalogue, and the work of proceeding with the preparation of a Liturgy for the general use of the New Church: that they do meet for some days after the conclusion of the Conference, and arrange or draw up the Liturgy as they deem expedient; that the draft be then submitted to the Ministers and Representatives of the London Societies, who shall make their remarks thereon, and forward it to Manchester, to be revised by the Ministers and Representatives of that place: and that, finally, the draft shall be returned to London, be re-examined by the London Ministers and Representatives, and shall then be printed and circulated as the General Conference Liturgy."

A letter from Mrs. Birch (late Norman) to the Conference having been read, stating, that she had contributed, as a gift, the sum of £420, towards the erection of a Temple for the worship of the Lord Jesus Christ in the town of Newcastle-upon-Tyne, and that her design and wish in so doing was, that the building should be vested in the Trustees of the General Conference, as the best means of securing it to the benefit of the New Church; and in which letter Mrs. Birch earnestly requests the Conference now assembled to allow the same to be transferred accordingly:—A letter to the same effect, and containing the same request, having also been read from Mr. Coulson, who has advanced the sum of £200 towards the erection of the said Temple, in the way of loan, beside a free donation of £12:—And a letter having likewise been read from the Rev. James Bradley, Minister of the said place of worship,

and in whom the legal possession of the property is at present vested, in which he makes the same request, and offers to execute a Deed transferring the building to the Conference Trustees:—it was Resolved,

“That this Conference, with a deep sense of the generosity of the above parties, and admiration of their solicitude to promote the permanent advantage of the New Church, do accede to their wishes thus expressed, and receive the Temple in Newcastle-upon-Tyne into the Conference Trust: and that the Secretary do write to Mrs. Birch, (late Norman) and to Mr. Coulson informing them of this Resolution.”

On reading the Minute, No. 20, of the last Conference, relative to the circumstances under which it may be prudent to allow places of worship to be vested in the Trustees of Conference, it was Resolved,

“That, in the opinion of this Conference, it may in general be proper to receive places of worship into their Trust, when the debt remaining upon the estate does not exceed *one third* of the whole value of the property.”

The Conference then proceeded to the consideration of the best mode of ordering the Ministry; when it was Resolved,

“That the Conference considers it to be agreeable to divine order, that the persons officiating in holy things be arranged in three degrees, such being the order that obtains in the heavens, which consist of three, a third, a middle, and a first; and in man, who consists of three constituent parts, the head, the body, and the feet; in each of which also there are three degrees of life: but that nevertheless the Conference does not regard it practicable to establish this order at present: it is therefore recommended to the consideration of future Conferences.”

The Manchester Missionary Committee was appointed for the ensuing year; and it was recommended, that in future the Subscribers to that institution appoint their own Committee and other officers, and that annual Reports of their proceedings be continued to be made to Conference, as before.

On reading the Resolutions of the last Conference respecting a General Hymn Book, a Report from the Committee appointed to execute that work, was presented and read; when it appeared, that from the state the materials are now in, and from the arrangements the Committee have made for the future, they entertained no doubt but it would be completed at some period before the next Conference.

In conformity with the Resolution, No. 40, of the last Minutes, the Conference then proceeded to take into consideration the dress proper to be worn by the Ministers of the New Church; whereupon it was Resolved unanimously,

“That, in the opinion of this Conference, WHITE is the proper colour for the dress, which Ministers of the New Church should wear in their sacred ministrations.”

The consideration of the subject of establishing a permanent Missionary Ministry, having been strongly urged upon the attention of the Conference, in a letter from the Society of London Terrace, Derby, it was now entered into; and after due deliberation it was concluded, that, under the present circumstances of the Church, the only means of accomplishing so desirable an object would be to strengthen the hands of the

Missionary Institutions of London and Manchester; a Resolution and recommendation to which effect were accordingly made.

It appearing from the Report of the London Trustees of the Conference, and from the extract of the will of the late Thomas Chester, Esq., of Dover, therein furnished, that the said gentleman has bequeathed the sum of £3000 to the Trustees of this Conference, to be by them vested in the Public Funds, and the proceeds arising therefrom to be applied in the education of as many poor children as they will admit, and in instructing them in the heavenly doctrines of the New Church; it was Resolved unanimously,

“That, while this Conference feels regret at the removal of so valuable a friend to the New Church, it receives high gratification in finding that he has shewn his attachment to her sacred cause in so efficient a manner; and is grateful to Divine Providence for having thus provided additional means for the future extension of her heavenly doctrines.”

Some conversation took place upon the applications which have been made, by the Dissenters, to the Legislature of this country, for the privilege of celebrating the solemnization of Matrimony by their own Ministers; and it was felt to be extremely desirable, that the New Church should obtain this privilege; whereupon a Committee was appointed to watch the proceedings respecting the solemnization of Marriage, which may be instituted in the Houses of Legislature, and to prepare and present, if they see necessary, a Petition in behalf of the New Church, signed by all the members of the New Church, whose signatures can be procured.

After passing various other Resolutions, the Conference appointed the next Annual Meeting to be held at Birmingham, on the second Tuesday in August, 1824=68.

To the Minutes is attached an Appendix, containing the Rules and standing Recommendations of the Conference, and the Reports of its Trustees and Committees; also an abstract of the contents of the letters received, a list of Societies in connection with the Conference, and instructions for registering places of worship.

The Second Report of the London Missionary and Tract Society was issued in September, 1823, and is replete with interest to the friends of the New Jerusalem. A summary view of the operations of the Society, during the year, is given by the Committee as follows. After stating the object of the institution, they observe, that—

“Some new places have, through the instrumentality of this Society, heard the good tidings of the New Jerusalem published in their streets; and that others, in which, though they had once been efficiently promulgated, yet they had for some time ceased to attract public attention, have again had the Divinity of the Author of all true religion, and the sanctity and beauty of his Holy Word, presented to them in so new and luminous a manner, that even avowed infidels have confessed, that the evidences

adduced by the Missionaries were unassailable by any of the usual weapons of the scoffer and the unbeliever.

"It cannot, however, be expected, that the powers of darkness will allow us to invade their long-established reign, without bringing forth many of their artifices to prevent it. Though, on some occasions, your Committee freely acknowledge, that they have met with a full share of liberal feelings, even from that body to whose religious tenets the doctrines of the New Jerusalem Church are most decidedly opposed; yet, in more than one instance, have their exertions been impeded by prejudice, misrepresentation, and calumny."

The Committee, after stating the number of Tracts which they have circulated, to the amount of about 4000, proceed to give an account of the several journeys taken by the Missionaries, from which the following is extracted.

*The Rev. S. Noble's visit to Brightlingsea and Colchester, Dover and Norwich.*

"A letter having been received from Brightlingsea in Essex, announcing the decease of the Minister of that Society, the Rev. Robert Brant, and requesting that I would go down and assist at his funeral, on Wednesday the 28th of August, and would continue over the following Sunday to preach the funeral discourse; I accordingly did so. On Sunday, Sept. 1, I preached three times to good congregations: in the afternoon, when the funeral discourse was delivered, the Chapel was filled to excess. The discourses seemed to be extremely useful, in tending to encourage the society not to slacken their hands in consequence of their loss, but to continue bound together as a body of New Church Christians, desirous to promote the building up of the Church in themselves individually, in their society collectively, and in the world at large.

"On the next day, Sept. 2, I went over to St. Osyth, and delivered a discourse in the room occupied as a place of worship, by this small, but affectionate Society; when a congregation was collected of upwards of 100 persons.

"Through the activity of our friend, Mr. Fletcher, leave was obtained, during my stay at Brightlingsea, for the delivery of a lecture, in my way home, in the Unitarian Chapel at Colchester, on Tuesday evening, Sept. 3rd. The subject was, an answer to the inquiry, Who is the proper Object of Christian worship? Near 300 persons were present, and the effect was encouraging in a high degree. Mr. Presland and Mr. Fletcher stood at the door, distributing tracts, as the congregation departed; and the expressions of satisfaction, which they heard, were very numerous. One gentleman, addressing Mr. Fletcher, said, 'I, sir, am a member of the Church of England, but I never was convinced of the Supreme Divinity of Jesus Christ till this day.' When I came down from the pulpit, several persons came round me, expressing a great wish that I should preach there again: and the principal conductors of the Chapel, in the most handsome manner, assured me that the Chapel should be at all times at my service."

"I again," says Mr. Noble, "went to Colchester on the 5th of May; it having been previously announced, that on that and the following evening I should deliver two lectures. Our good friend, Mr. Fletcher, being going to Brightlingsea, was so kind as to stop at Colchester while I remained there, and assisted me very effectually in the discussions in which I had to engage.

"The first lecture was attended by a very thin congregation. The Unitarian Minister, [when I was there before, the Society was without a Minister,] and two other gentlemen, afterwards accompanied us to the inn where we lodged, when we had a discussion for near two hours upon the subject of the lecture, which was, the Personal Form of the Divine Being as consistent with the doctrine of the Divine Omnipresence: and though the Minister, at first, contended with great warmth against the idea of the Divine Being having any form at all, and also against the belief of there being any spiritual state of existence; he at last all but acknowledged the superiority of our views. The other two gentlemen also seemed, upon the whole, to favour us, rather than him. The second lecture was much better attended, owing to our having used additional means to make it known. About half a dozen of the Unitarians, with the Minister, accompanied us again to our lodging; but the conversation was now entirely carried on by Mr. Fletcher, with some of our friends from Brightlingsea, with myself; the Unitarians offering no opposition whatever, but frequently acknowledging the beauty, at least, if not the truth, of the sentiments advanced. I have since learned from Mr. Fletcher, that the Minister, and one of the other gentlemen, walked with him, the next

morning, a few miles on his way to Brightlingsea, asking many questions respecting our views of the Word, and other important points, and receiving with apparent satisfaction the explanations which he offered. They also promised to read the *Universal Theology*, which he therefore sent them from Brightlingsea. On the whole, we augured much good from this visit.

Mr. Noble, for whose gratuitous exertions the Society must feel highly grateful, has also visited Dover during the past year. Thomas Chester, Esq., who first invited, and so materially assisted, the efforts made in that town, departed this life towards the end of the month of May, having bequeathed by his will a large sum of money for an object connected with the progress of the New Church; and Mr. Noble was requested to deliver a Funeral Sermon on this occasion: of which mission he has furnished the following account.

"I went to Dover on Monday, June 9th, and on the evening of the next day I delivered the discourse in the General Baptists' Chapel, to as crowded an auditory as ever was assembled. The place will accommodate with seats about 500 persons; but it was thought that not fewer than a thousand were squeezed into it. Two rooms behind the Chapel, but having doors opening into it, were also filled. The pulpit stairs were so occupied, that it was with difficulty our friend Mr. F. Hiller could force his way up to snuff the candles; and having got up, regress was impracticable, and he was compelled to stand behind me the whole evening. The yard before the Chapel was likewise nearly filled, and great numbers went away, who could not get sufficiently near to catch the sound of my voice. It had been announced, that in the discourse would be given 'a view of the nature of the Resurrection, and of the Life after Death, as taught in the doctrines of the New Jerusalem Church.' It was listened to with the greatest attention; and there was every appearance that the congregation, in general, was most favourably and impressively affected, by the beautiful, rational, and truly scriptural nature of our views on those subjects. Indeed I was assured the next day by a lady, who, though she has not embraced our doctrines, is not unfavourable to them, that more good had now been effected, than at any former visit; for she knew several persons, who were impressed by the discourse in an extraordinary manner. Mr. Hiller heard similar testimonies."

After this, Mr. Noble was invited to Norwich, where he arrived on Saturday, the 19th of July. A thousand bills had been printed and circulated, announcing that he would deliver a course of nine lectures, explanatory of the doctrines of the New Jerusalem, in the Lancastrian School-room, a building capable of holding from 800 to 1000 persons. Three of those were delivered the next day, being Sunday; three more in the course of the week; and three again on the Sunday following; all of which were well attended.

"On Monday evening (says Mr. Noble) I delivered a lecture to an auditory nearly as numerous as on the Sunday evening. My object in this lecture was, to remove the objection against the Lord's sole Divinity, drawn from his appearance, and the language he sometimes used, during his state of humiliation: and I had the satisfaction of hearing afterwards, that several persons had declared, that their doubts respecting the Lord's sole Divinity were entirely removed."

"On Wednesday evening I treated on the nature and necessity of Mediation, with a design to remove the objection against the Lord's sole Divinity, contained in the common notions on that subject: and our success seemed to become still more decided. After this lecture, I ventured upon the experiment of inviting conversation on the subject of it;—not having had any reason to repent of having taken that step at Colchester, where it was almost forced upon me. At first all went on very well. Several, who proposed questions, seemed to be satisfied with the answers they received; but at length a Methodist Local Preacher, backed by some intemperate and ill-mannered associates, who crowded about him, and pressed to the upper end of the room, in a



tumultuous manner, occasioned some confusion. As to his remarks, they chiefly consisted in continually repeating, 'I can't understand,' which drew from one of our friends the reproof, that he could not expect us to furnish him with explanations and understanding too. However, the impression on the generality was certainly in our favour. One person went away before the conclusion, saying, as he went out, that, for his part, he was quite satisfied with what we had advanced, and was convinced that no question could be proposed to us which we could not answer. But another, when going out, made this sagacious objection: 'This doctrine (said he) can't be true, because it contradicts St. Paul: for St. Paul says, 'Great is the *mystery* of godliness—God was manifest in the flesh.' This is a *mystery*, then; it *can't* be understood: but this gentleman explains it so clearly, that any body may understand it; so he certainly contradicts St. Paul.'

"On Friday evening I delivered my sixth lecture. The subject was Redemption; and although the idea presented of the nature of that divine work, as consisting in the subjugation of the infernal powers, was nearly new to most; and although some of the points necessary to be established were quite contrary to the popular prejudices, yet, I believe, the weight of evidence adduced from the Word was generally felt to be irresistible. This was evident from the manner in which the discussion, which I afterwards invited, was carried on. No sooner had I stated, that any of the company were at liberty to make what observations they might think proper, than a gentleman, unknown to our friends, exclaimed with ardour, 'All you have advanced, sir, is truth itself; it is incontrovertible.' And although several spoke afterwards, yet all that they offered, was in the way of inquiry, not of opposition. Nothing like interruption was attempted when I and others of our friends were speaking, which we did very copiously: and although the Local Preacher and his turbulent friends, who made the confusion on the former evening, were present, and he had evidently come prepared to renew his opposition, having a paper of notes in his hand, he seemed to be tongue-tied, and constrained to silence. Indeed I could not but feel, that the power of the Lord, in his Divine Humanity, which vanquished the infernal hosts in the work of man's redemption, and which had been the subject of the lecture, was present here, and stopped the mouths of gainsayers. I also succeeded in completely preserving external order, which was no doubt one cause why internal order prevailed also. Certainly, on this evening, every person present felt, whether willingly or unwillingly, that the triumph of the New Church was complete.

"The Sabbath being returned, I again delivered three lectures, and had the satisfaction of beholding an attendance greater than ever, and increasing at each service. A gentleman in the morning, who had not been there before, was so affected with the explanation given of the true nature of the atonement, that he could not refrain from tears; he declared to a friend of ours, that he had never felt such delight before, and that he should bring his family to hear the remaining lectures. When I arrived at the place in the evening, about ten minutes from the time of commencing, it was with difficulty that I could make my way to the pulpit; and I was informed, that all the seats had been occupied above half an hour. It was thought, that not fewer than a thousand persons were within the walls of the place. The yard in front was likewise filled with people, and so was a yard behind, the access to which is from another part of the town, and with which the school-room only communicates by two windows. Heads, also, were seen poking in at every accessible window all round. The attention paid to the lecture, which was on the nature of the life hereafter, was commensurate with the exertions made to get within hearing of it: and, according to every appearance, the majority of the auditors were strongly affected by it. At the conclusion of some of the sentences, many unconsciously gave tokens of assent by some involuntary gesture: and I believe many felt the spiritual world to be nearer to them, than ever they had considered it to be before.

"As some persons had now become desirous of being baptized, who were not sufficiently confirmed in the truth to embrace a former opportunity; and as several others were desirous of receiving the Lord's supper before my departure, I consented to stay over Monday, July 28, for these objects. As I learned, that some of the new converts had been attacked by misrepresentations drawn from the often refuted calumnies of the *Arminian Magazine*, and had been rather alarmed by false statements respecting the nature of the Memorable Relations; I proposed, on our assembling together at seven o'clock, that we should commence with reading some of the Memorable Relations, and making such remarks as they might seem to require. This suggestion gave general satisfaction. Previously to doing so, I presented a view of the general grounds, upon which I conceived the Author's testimony respecting his intercourse with the spiritual

world to be worthy of acceptance. I observed, first, that it is a certain fact, according to the prophecies of Scripture, that a great event, called the Second Coming of the Lord, must, at some period or other, take place: and that let this mean what it may, and take place when it will, some instrument or other must be raised up, and receive a divine commission, to communicate the knowledge of it to mankind. I observed, secondly, that the explanation of the meaning of the coming of the Lord in the clouds of heaven, as given by Emanuel Swedenborg, who shews that it denotes the discovery of the divine truth of the spiritual sense of the Word, by the opening of the literal sense, is supported by the clearest proof. But I added, that as the Holy Word is written according to the laws of the correspondence between the objects of the spiritual world and those of the natural; and as, likewise, many things mentioned in its literal sense are taken from the appearances that exist in the spiritual world; it was impossible for the Word to be opened by any other means, than by so disposing the faculties of some man, as that he might be in the spiritual and natural worlds at the same time; since by this only could any man learn the nature of the correspondence between things spiritual and things natural; and learn also what things in the latter are taken from things that appear in the spiritual world. After dwelling upon these and similar topics at some length, I read two Relations from the *Theology*, commenting upon such parts as might seem extraordinary. The result, I believe, was, that all present were fully assured that the Author's pretensions to a divine commission were, in the highest degree, well founded, and agreeable both to Scripture and reason; and also, that his communications respecting the spiritual world, and his intercourse therewith, when rightly understood, are in the highest degree credible, being altogether worthy of a Messenger invested with a divine commission.

"The ordinance of baptism was then administered to four adults and five children; and that of the Lord's supper to about twelve persons. Thus the whole number of persons baptized by me (on this visit) was thirty-six; namely, twenty adults, and sixteen children. And after a meeting, altogether of a most delightful nature, at a late hour we finally parted, with much mutual regret and affection."

On Sunday, the 16th of November, 1823, a place of worship was opened at Chelaston, near Derby. The unwearied exertions of our Derby friends have accomplished this object. During the last twelve months, this village has been visited every fortnight by the Ministers and friends of the Derby Societies; and the earnestness of some respectable persons at Chelaston, in the cause, has induced them to assist in opening this place of worship. One of the friends at Chelaston having offered part of a large barn to be formed into, and fitted up as, a Chapel, this was done accordingly, and the place opened for divine worship as above stated. The sermon in the morning was preached by the Rev. E. Madeley; the subject being the Divine Trinity: that in the afternoon was by the Rev. James Robinson, giving a contrast between Idolatrous and True Worship: and that in the evening by the Rev. Mr. Madeley, who treated on Redemption and Salvation. The congregation in the morning was rather thin, but those in the afternoon and evening were greater than could obtain admittance into the Chapel. About 500 Tracts, the gift of a friend of the Church, were distributed among the people. A school has since been formed in the Chapel, consisting of 30 scholars; and arrangements have been made for the regular performance of divine worship on Sundays.

The Journal of the *Sixth General Convention* of the Receivers

of the doctrines of the New Jerusalem, held at Baltimore in June, 1823, has been lately published. This document evinces the solicitude that occupies the bosoms of our friends in America, to place the affairs of the Church on the most orderly and stable footing; for which end their measures appear to be very judicious. Among other things their attention has been engaged with the importance of forming the minds of the rising generation by catechetical instruction; and a Committee, appointed for the purpose, has drawn up the outline of a Catechism on a very comprehensive plan. The communications in general are very interesting, but none more so than those from the Rev. Holland Weeks, an intelligent and affectionate labourer in the Lord's vineyard. This gentleman, while officiating as a very acceptable Minister of a Society of Congregationalists at Abingdon, was visited by the light of truth; for avowing and maintaining which, he was dismissed from his charge. This occasioned him to settle on some property of his own at Henderson, in a remote part of the State of New York, where, and at various places around, he has since been engaged in proclaiming the truths of the New Church with considerable success. And indeed it would be extraordinary, if the truth did not meet with considerable success, when announced under circumstances so well calculated to excite attention, as those detailed in the following extract.

"I have missionated, more or less, (says Mr. Weeks,) every week during the past year. The Lord has also blessed my feeble exertions, by bringing a number to a full reception of the heavenly doctrines, and others to an acknowledgment of the Divine Humanity in our Lord and Saviour Jesus Christ. In my tour to Vermont, last fall, I had frequent opportunities to preach to large assemblies, and also to converse with many who appeared desirous to know the truth. By letters frequently received from that quarter, it appears that, in several instances, lasting good will be the result. I had many old acquaintances in Vermont, who had never seen me since my change of sentiments took place. During my Ministry there in the Old Church, I had had several, what they called, wonderful religious revivals under my preaching, which brought between two and three hundred to acknowledge Calvinism in the most rigid sense, and to make a public profession of religion. I had instructed about twenty young men as students in divinity; I had missionated a part of every year for about nine years, by appointment of the General Convention of Presbyterian and Congregational Ministers in Vermont, annually made; I had been Editor of a Monthly Magazine five or six years, and one of the Trustees of the Missionary Society; I had often attended councils, and preached ordination sermons; my Calvinism was supposed to be as fixed as the basis of the Andes, as unalterable as absolute predestination. An inconceivable variety of representations and misrepresentations had been circulated, concerning the new sentiments I had embraced. Owing probably to these circumstances, people flocked from every quarter to hear what the babbler would say. Their curiosity was amazing. Some, who had formerly been my best friends, were almost afraid to hear me. Very few of them refused, because they apprehended it would be setting a bad example. Hence they could take a seat, in the evening, where they supposed they should not be noticed. But it was gratifying to find, that numbers, who would not formerly hear me preach Calvinism, would now hear me preach the New Church doctrines, and approve of what they had heard. It was also gratifying to find, that not a few even of the Calvinists, and professors too, and also respectable gentlemen, acknowledged that the doctrine of the Tripersonality was false, and the doctrine of the Divine Humanity true. This led others to say, that the Church could not be put again where it had been, in seven years, if ever."

The following extracts from the reports of the delegates to the Convention, present a cheering view of the state of the New Church in the most considerable cities of the Union.

"In *Baltimore*, the Church has received but a small accession of members for the last year: it is, however, consoling to reflect, that the greatest degree of harmony and Christian affection still prevails among them all; and they are not without hopes, that their orderly and peaceable conduct has had a pleasing and happy effect on all their fellow-citizens, and that the good seed sown here, from time to time, will, ere long, burst through the cold clods of sectarian prejudice, and appear in all the beauty of celestial verdure.

"In *Philadelphia*, more than ordinary attention has been excited in the public mind towards the doctrines of the New Dispensation, in consequence of their cordial reception by the Rev. Manning B. Roche, an Episcopal Clergyman, who made a public avowal of his faith, and, at the same time, resigned his pastoral charge over a numerous congregation. He has ever since preached in two different places, in the northern and southern section of the city, to large and attentive auditors. As these things have increased the number of inquirers, it has had the effect, naturally, to increase the number of hearers in the Temple, some of whom, under the divine blessing, will be brought to perceive the internal truths of the Divine Word, and the absolute necessity of a correspondent life. Several applications to join the Church have been lately made.

"In *Frankfort*, the Church is in a promising state. The late Rev. Mr. Boyle, with the assistance of two of his members, had been in the habit, for the last two or three years, of steadily attending *eight or ten different stations*, in a circuit of ten miles, and preaching the heavenly doctrines of the New Jerusalem. Since the decease of our Rev. brother, the two members above alluded to still continue their visits, at stated times, with acceptance and increasing success.

"In *Greensburg, (Pa.)* the blessings of the *Second Advent* have been realized by several devout and pious Christians, who are alike diligent in 'working out their own salvation,' and assisting others in the same important duty. They do not hide their light under a bushel, but let it so shine before men as to enable many to see their good works, and glorify God.

"In *New Jersey*, the prospect is very encouraging. A Society of Free-will Baptists have lately published a hymn-book, to which are attached the articles of faith as held in the New Jerusalem Church; and during the absence of their preachers, some of the New Church writings are read in public, by one of the members, as a substitute for a sermon. At *Morristown*, in this State, *Port Elizabeth*, and several other places, the readers are increasing, and much inquiry is excited.

"In *Trenton*, the Rev. Mr. Boswell, who had been sixteen years Pastor of a Calvinist Baptist Society in that place, has cordially and fully received the doctrines of the New Jerusalem, and announced that fact to his congregation, in a pamphlet of twenty-four pages. Here was another painful separation of a beloved Pastor from a flock, who looked up to him as to a parent and a friend. Many of them will still adhere to him from personal affection, and several others from a love of the new doctrines.

"In the *City of New York*, the Society is considered to be in a flourishing state; and though the additions to their numbers during the last year has been inconsiderable, yet it is believed that the state has been progressive. More zeal (or interest in the cause) has begun to manifest itself, flowing from an increased love of the truth, and a desire that its influence should be brought down into the life. The Society consists, at present, of fifty or sixty adult members, of whom about thirty are communicants. The chapel, where the Society meets for worship, is respectably attended, and sometimes well filled with attentive hearers. There are a few new readers, some of whom are much interested.

"From the Society at *River-Head*, on Long Island, no intelligence has been received. It is believed, however, that their interest in the cause is unabated, and that they avail themselves of every opportunity to advance the Church in their vicinity.

"At *New Hartford*, near Utica, in the State of New York, is a very zealous receiver of the new doctrines, Mr. William B. Coply, who is in possession of all the writings, and whose endeavours to obtain readers have been attended with some considerable success.

"At *Ithaca*, in the county of Tompkins, in this State, Mr. Howland Greenhill, a cordial receiver of the new doctrines, is actively engaged in propagating them among the lovers of truth in his vicinity.

"In *Boston*, the Society has been increased by several additional recipients; it has been recently incorporated, and the number of its members is now about forty. They have a social and circulating library, which contains several sets of the principal theological works of Swedenborg. There are many attentive and interesting readers in different parts of the State.

"In *Bath*, in the State of Maine, there is a flourishing little Society, from which no delegate or communication was received by the present Convention. From private intelligence, however, we learn, that their prospects are brightening, and their zeal increasing."

Here we have several fresh instances of those valuable and extensive accessions to the New Church, by which its progress in America has latterly been so much distinguished. We find that it is there no uncommon thing for Ministers in various sections of the Old Church,—men educated for the office, and of experience in it, to embrace, and avow their adhesion to, the sentiments of the New Church; and even, sometimes, for whole Societies to come over with them. These things seem to indicate, that in America there are fewer obstacles to oppose the reception of genuine truth, than in the old Continent. Perhaps it may be regarded as the Galilee of the Christian Palestine,—a region more remote from the centre of religious corruption; and where therefore it is easier for the Lord in his second coming to find disciples, than in the "wilderness of Judea," and its capital, "that great city, whose name is," not Jerusalem, but "Sodom and Egypt." May the vine of the New Church flourish there indeed, till from the Atlantic to the Pacific Ocean, and from the upper Lakes to the Terra del Fuego, all its inhabitants rejoice in its shade! Indeed the New Church cannot fail to prosper and flourish, while its members continue to be guided by that excellent spirit of love, wisdom, and zeal, which has hitherto manifested itself in all their public proceedings.

Of a late visit to England by the Rev. Maskell Mills Carll, of Philadelphia, the Editors of the *Intellectual Repository* give the following just and interesting account.

"The most pleasing information that we have to lay before our readers, or rather, of which we have to preserve a record, the fact being already known to our readers in general, is, that the Societies in England have, during the last three months, been refreshed and edified by the presence and discourses of the Rev. M. M. Carll, Minister of the New Jerusalem Temple at Philadelphia, in the United States of America. Our brethren in America have often afforded us high gratification, by the accounts we have obtained from them, of the efforts they have made for the propagation, in that vast Continent, of the sacred principles of the New Church, and of the success with which their efforts have been attended. We have often felt cheered in our labours by knowing that we had such affectionate coadjutors in the New World; and without any personal acquaintance, we had insensibly contracted for them a high degree of respect and affection. Thus prepared, to be favoured with the presence of one of those, 'whom unseen we loved,' was a high enjoyment indeed; especially when the individual visiting us proved to be one, who, had we even never heard of him or his brethren in America, would soon have gained our highest esteem by the worth of his own character. The cause of Mr. Carll's visit was, the hope that it might be the means of restoring his health. He had been held suspended, for months, between life and death, by the attack of a typhus fever; and as he continued to languish without any certain prospect of recovery, his physicians prescribed a sea-voyage, as the most likely means of giving a decided turn to the disorder. Happily the event was successful. Long before his arrival in England, Mr. Carll had begun to be a convalescent. Though still having the air of a

man weakened by sickness, he has also continued to gain strength during his stay in this country; and we may hope, by the divine blessing, that, by the time he has completed his voyage homeward, he will be himself again. He arrived at Liverpool about Christmas last; and after spending one Sabbath there, and two at Manchester, and preaching on each, highly to the edification of his auditors, he came on to Derby, where, likewise, he preached on two Sabbaths, and also visited the rising Society at Chelaston: by which exertions, we understand, that the cause of the New Church in those parts was much strengthened. From Derby he came to Birmingham, where he preached on one Lord's day with the same happy result: and then, after spending a day or two with the venerable Mr. Clowes, at Leamington, he arrived in London. Here he preached on one Sabbath, morning and evening, at each of the three places of worship, and also once at each of them on an intermediate evening; and all were much delighted with the luminous views and pathetic appeals which composed his discourses. He also paid a visit of some days to Brighton, and preached there five times. He was received among that affectionate people with transport; and, from all that we have since learned, the Church there seems to have made an advance in consequence of his visit, greater than had ever before resulted from any single effort. He finally quitted London on the 12th of March, intending to return by Birmingham and Derby, to Manchester, making a short stay in each; and we understand our friends in Lancashire intended to engage him, as far as his time would permit, to visit the Societies in that neighbourhood. Altogether, we regard his visit to this country as being productive of much good. We have not only been edified by his preaching, but we naturally looked at him as a specimen of our brethren in America; and finding him as a most excellent specimen,—one who, in any country, and in any Society of any country, would do credit to the character of the New Church *Minister* and the New Church *Man*,—we feel the bond of union between the Church in the two nations drawn much closer than before. All who heard him preach, and still more, all who enjoyed the pleasure of his Society, were much impressed by the unaffected simplicity, and with the deep feelings of piety and rectitude, which in him are so happily combined with highly respectable talents. Altogether, he entirely won our hearts: and he will carry back with him to America the sincere prayers of all his English brethren, that he may there long flourish, in the enjoyment of every blessing, to promote the advancement of that Church, of which he is so decided an ornament.\*

The New Church, like its predecessor, the Primitive Christian Church, is destined, or rather permitted, by a wise and merciful Providence, to suffer persecution, not only by assaults levelled against its doctrines, but even against the persons and external worship of its professors, though (thanks to the liberal spirit of the age in which we live) this latter is a case of rare occurrence. A letter from a member of the Society formed at St. Helier's, in the island of Jersey, details the following particulars.

"In respect to the progress of the New Church in this place,—we have not lost a single member, and are occasionally increased by one or two at a time. We have undergone some persecutions lately, in attempts to annoy our devotions by most outrageous behaviour, and even attempted violence, such as throwing stones, detonating balls, &c. We have been obliged to demand the protection of the police; and from this and other prudential measures, we are now again left to quietness and peace.—A branch of this Society has arisen at Weymouth, where, a few Sundays ago, fourteen members assembled for the purpose of reading the writings of our illuminated scribe, and prayer. I have reason to believe, from what I have heard, that there are one or two, who, after further

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\* At River Head, Long Island, New York, the Rev. Mr. Carll was removed to the spiritual world, on the 25th of September, 1856. He was born on the 20th of December, 1783, and was consequently 73 years of age. His ancestors were Swedes, and settled in Philadelphia. He was ordained on the 31st of December, 1816, by the Rev. Mr. Hargrove, of Baltimore; and immediately became the minister of a recently-formed Society in Philadelphia, where a Temple had been built by one of the members, Mr. William Schlatter. In consequence of failing health, he, under professional advice, visited England in 1824, in the hope of receiving benefit from the voyage. This hope was realized, and his services preserved to the Church for more than thirty additional years.—ED.

study, may become useful labourers; and this may extend to further ramifications; so that, by the blessing of the Lord, our labours, we trust, have not been altogether useless. Our members increase in zeal and firmness, and if our worldly means increased in proportion, a place of worship would soon be erected. Our whole Society, including children, consists of about thirty, every one of whom would be baptized, if they had it in their power. At some future period, some ordained Minister may visit Weymouth and this island: it would certainly tend much to consolidate the Church."

It appears, that the little society at Weymouth is also undergoing some trying persecutions. A letter has been received from Mr. Nobbs, who acts as their leader, stating an obstinately continued effort, on the part of some violent characters, to compel them to discontinue their meetings: their windows and benches have been broken, and even personal violence attempted. When this commenced, they had given the notice required to the Bishop's Court, but had not received their certificate; so, on complaining to the mayor, no redress was obtainable; but he advised them to leave preaching to "college-men," and intimated, that they might think themselves well off, that he did not make them pay any penalty. When they had obtained the certificate, the violent interruptions being continued, they complained again; when they were told, that nothing could be done for them, unless the leader had a personal licence.\* Mr. Nobbs, both now and on the former occasion, professed his readiness to comply with whatever the law required; but was told, that he could not be permitted to do so till the Quarter Sessions. The populace, considering that they have the mayor on their side, continue their outrages. Perhaps the letter of the law may be against our friends, but certainly the whole proceeding is very disgraceful to their enemies. As, however, persecution always produces sympathy, and occasions inquiry, good, no doubt, will result from it in the end; and we think it must be in some measure owing to the notoriety thus occasioned, that our friends' meetings are at present attended by from two to three hundred persons.

But the spirit of persecution is to be found in other places also. In consequence of the missionary visit of Mr. Noble to Norwich last July, and its effects, a publication was sometime after issued by the Rev. G. Beaumont, of that city, entitled, *The Anti-Swedenborg*; being a production of the same character as that of Mr. Pike of Derby, but glossed over with some affectation of moderation. The friends of the church at Norwich were very desirous that Mr. Noble should give it an answer; but as his engagement in preparing for publication his Lectures at Albion Hall, in London, rendered him unable to do this immediately, the following advertisement, to account for the delay, was inserted in the Norwich papers of the 6th and 13th of March:—

"The public are respectfully informed, that a late calumnious publication by the

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\* Not now necessary.—Etr.

Rev. G. Beaumont, entitled, *The Anti-Swedenborg*, will receive an *Answer* by the Rev. S. Noble, as soon as he has completed a work, which he has now in the press, on the *Plenary Inspiration of the Scriptures, and in Refutation of Infidel Objections against them.*"

To this advertisement Mr. Beaumont, in the next week's paper, printed the following elegant and modest reply :—

"Notice to the Public, That if any CALUMNIOUS SWEDENBORGIAN will produce a Rational Answer to my Book, entitled, *The Anti-Swedenborg*, I hereby promise to give such answer all the attention it may merit; but if an answer makes its appearance, being written by an *Ignoramus* or a *Madman*, (a very possible case,) I shall then deem it my duty to treat the author of it with neglect, and his publication with contempt.

"Ebenezer Chapel, Ber Street,  
Norwich, March 18, 1824."

G. BEAUMONT."

So much for *Anti-Swedenborgian* liberality!

The following information from America is important :—

"I gave you some account of the Abingdon Society, and Mr. H.; he has since been ordained to the Ministry, and they are going on well. The Rev. Mr. Weeks continues his labours of love and use, and the Lord blesses them abundantly. We hear from him very frequently, and he always cheers us with something consoling.

"We have had an application from a Society in and near Wooster, State of Ohio, consisting of forty persons, desiring that Mr. S. might be ordained their Minister, to administer the ordinances of baptism, the holy communion, and marriage. We have authorized the Rev. David Powell, of Stubenville, Ohio, to perform that duty. This Society was unknown to us twelve months ago.

"I have one more remarkable proof, that the Lord works by means in his New Church, and that truth is dealt out according to the state of the recipients.

"Above five years ago a person called on me for some of the writings of E. S. He informed me, he understood we held ideas similar to his own, on the Divinity of the Lord, and he wished to investigate them. I entered into conversation with him, and endeavoured to explain our views fully and generally on the subject of our doctrines. He appeared well pleased, and I gave him a good stock of our books, among which was Mr. Hindmarsh's *Seal on the Lips*. I saw him again in the course of some months, and he said the books were liked, and his people were reading them: he was a *Free-will Baptist Preacher*. I saw him once after that in the same year, and gave him some more books. From that time, until about two months ago, I never saw him; I met him by accident; he informed me they had two considerable congregations in the State of New Jersey, one about six miles from Philadelphia, the other about twenty miles off; that when he was absent, and they had no preacher, they frequently had one of their congregation to read from the *Seal on the Lips* for them; that their creed was taken principally from that valuable book, and their hymns from our collection of hymns; that they had published a large edition of fifteen hundred hymn-books, in which the doctrines of the New Church were set forth, and they had nearly disposed of them all, and that it was their intention to re-publish the *Seal on the Lips* very soon. These people are now performing a great use; they are an intermediate link in the great chain between the New and the Old Church; they can approach people that we cannot get at, and who in time will seek the Lord in his true Church without fear.

"The Society of Free-will Baptists at Frankfort, about seven miles from the city, increase in numbers, and love and zeal in the New Church. I think you have been informed of their having embraced our doctrines; they still retain their name of Free-will Baptists, and baptize by immersion, but they are full believers in the Divine Humanity of our Lord, and the resurrection of the spiritual body, the internal sense of the Word, &c.; and we make no doubt, ere long, they will assume the name of New Jerusalem Baptists. But why should we dispute with them about names, or form in baptism? For my part, I expect to see whole congregations of New Church men, worshipping the Lord Jesus under the form in which they had been educated and accustomed; and let that be Methodist, Quaker, Presbyterian, or Baptist, it will make no difference in the sight of our Lord, for he looks at the heart, and not at the form. We look forward with great confidence to an increase in the New Church from the Ministers of the Old Church: we know of many at present, who are reading the writings, and are favourable, particularly to the *Doctrine of the Lord*, and which, once received, is as a leaven to leaven the whole lump."



A letter from Dr. Emanuel Tafel, of Tübingen, in the kingdom of Wurtemberg, states the following particulars, which will be found highly interesting:—

"I return you many thanks for the ready kindness you shewed me in answering all my questions in yours of the 6th of May last. Your advice and remarks are most interesting, as I had been a long time alone, and entirely ignorant of the state of the New Church; and as the reports which I found, in books, were old, I was desirous of entering into correspondence with a member of the New Jerusalem Church, and to connect myself with it, but I had no direction. A feeling, which I could not account for, prevented me from avowing my attachment to its doctrines, not having the power to defend them, any more than to defend myself, especially against mortifying accusations: not that I was deterred by the fear of man, but I was afraid of profaning the holy cause, and of being wanting in argument to defend it effectually: it is too sublime a cause to trifle with, and not to be able to say aill in its support. When I began to study the *Theology*, there fell from my eyes, as it were, scales! I was soon convinced that the doctrine is true; and this conviction was increased as I was reading the 1st chapter of the *Arcana Cœlestia* (for we have here in the library of the University, the 1st vol.). From that time I found myself at liberty to speak of Swedenborg, but only to those who asked for information about him, as it was a rule with me to be silent on the subject, defending the doctrine by reason or the Word. Dr. Steinkopff, of London, was at Stutgard; I went to see him on purpose to get information; he appeared so liberal, that I thought I could ask all questions I so much wished to be answered respecting the friends of Swedenborg (as it was the purport of my journey): but I got no information whatever from him. At last I wrote to the Exegetic Society\*, for it was the only direction I had: no answer came. To Mr. Steinkopff, and some others who had asked me, I had acknowledged my belief in the truth of Swedenborg's writings; it became more and more public. My Ecclesiastic superiors questioned me on the subject; and I answered in the affirmative. They then asked, Did I believe all the Memorable Relations, and all he said he had seen and heard in heaven? I said, Yea. Some of them told me, that I could not in conscience continue in the Ministry of the Church of my country. They gave notice of this to the Consistory or Ecclesiastic Court. I was resolved not to withdraw from Ecclesiastic functions, but to do nothing against my belief and the Lord's commandments. I felt that the Lord would enable me to defend the holy cause. The time was fast approaching to take upon me Ecclesiastic duties; I asked leave of absence for a year, in order to visit Sweden, and collect all that I could to strengthen the cause; to examine with care all the circumstances of the life of Swedenborg, all that spoke for or against him, as I was persuaded that truth ought not to fear the light of a liberal inquiry. Before that time I had got acquainted with a few people more or less attached to the doctrines of Swedenborg; Mr. A., at Schorndorf, Notary, and Mr. P., Counsellor of Finances to the King, and his brother, with their families; likewise Mr. B., a Merchant at Redenburg. Dr. M., my friend, and some common people had got acquainted with the new light by me: all met at Stutgard; they were most of them against a journey to Sweden, wishing to try first at home a translation of some of the works. But we had no means, these people having nothing to spare from the expenses of their families; besides, a fit of illness prevented my setting off. So I was obliged to remain in my country, and nothing remained to be done, but to try to print by subscription a few of the books of Swedenborg, the most useful of which had never been printed here: 1st, *The Doctrine of the Lord*; 2nd, *Respecting the Holy Scriptures*; 3rd, *Doctrine of Life*; 4th, *On Faith*; 5th, *Apocalypse Revealed*; 6th, *Last Judgment*; 7th, *Continuation*; 8th, *Divine Love and Divine Wisdom*. After having asked the Lord's help, I published the prospectus, (this prospectus I had translated into English, in order to send to your Societies, before I knew you, but I had no opportunity, neither any direction,) on the 17th December, 1821. It contains 24 pages 8vo., and Mr. G. has sent it to England, perhaps to you; it contains favourable testimony to Swedenborg, furnished by friends and others, and some enemies; the sentiments of Dr. Beyer, Hartley, Count Hopken, and General Tuxen, upon the merits of the writings, some account of their effects on the mind, and some remarks how to judge of them. The consequence was, that many people were more or less gained over in favour of Swedenborg; it made great noise. Dr. S. and some others wrote something in opposition, and had it printed: 'Herod caused children of two years old and under to be killed.' I thought it

\* A Society which formerly existed at Stockholm.

necessary to defend the holy cause, which Dr. S. had depreciated with the public; so I caused to be printed, (and I do believe *sine ira et studio*), on the 19th March, 1822, an answer that appeared in the *Suabia Mercury*. My end was in great part accomplished, notwithstanding there remained many enemies amongst those of exterior worship; they don't know its doctrine, and are for the most part engaged in other pursuits, and nothing but the doctrine can dispel the darkness that encompasses those who are to be regenerated. I have only 110 subscribers, but I trust in the Lord that he will provide the means wanting. My aunt lent me as much as will enable me to print the books, No. 1, 4, and 6, and they will be printed this autumn, in two vols. The first vol. I sent you by Leipsic, before I had your answer, because I could send it to you free of expense. If I had foreseen, before I began printing, that I should be obliged by the oppositions, &c., to make such a long preface, I should not have printed 3000 copies: however, the opinions were divers on the necessity for such a number; Mr. L., of Giessen, was vexed when I said I should only print 1000 copies of the former works, likewise of the 2nd vol., only 1000 copies, that were begun last year only with the 1st vol.

"In England were sold, (according to a notice joined to the English translation,) in the first year, 16,000 copies, and we understand that the former impressions were smaller. I don't know if my expectations were sanguine, but I am satisfied with the little success the publication of the last vol. has had. If only one soul sees the true light, and finds heaven, it is dearer than a vast deal of money: what is money? The overplus of the impression will not be lost in any case, and may be given to the poor: but I trust that the Lord will forward his work,—I have no fear. We must think to continue the defence begun in the 1st vol., and for that purpose I must have all the works of Swedenborg that I don't possess, and likewise for the instruction of those who are more or less inclined to favour the doctrine. I avail myself of your obliging offer to get me what I want. I am obliged to stop without having said all I wished. Be so kind as to give my salutations to all, especially to the Rev. Mr. C."

In another letter, Dr. Tafel continues the subject as follows:—

"After having published my Prospectus, I sent it to the King, and to some of the members of the Consistory; to whom also I briefly stated the reasons for my undertaking, and declared that I had no intention to originate a party that should separate themselves from the Established Church of the kingdom. To the President, M. de Suskind, first Ecclesiastic of the kingdom, who had always been my patron, I wrote a detailed account of my belief in regard to the doctrines of the Trinity and of Redemption: and sometime afterwards, in the month of January, 1822, I paid him a visit. He received me with great cordiality: he told me that I was only a Sabellian, and that there were several Sabellians among the Clergy: wherefore I might be admitted to an ecclesiastical function. On his asking me whether I was willing to accept a vicarage, (which two Ministers had asked me before,) I told him, that I could not answer the question at that moment, but would afterwards make him acquainted with my determination. He then told me, that I must make my apology to the Consistory, for not having availed myself of the permission to travel, which had been granted me in compliance with my request. I accordingly sent in my apology to the Consistory on the 13th of February following. In this I said, among other things, that I was a Protestant, and, as such, could not acknowledge any other Rule of Faith but the Word of God; that, consequently, I could not subscribe, *without reservation*, to the symbolic books, the *Formula Concordiæ*, &c., as I had some time before been required to do: wherefore, having lost the hope of becoming or remaining a Minister, I had undertaken the before-mentioned publication, as a means of reviving among men, their lost faith in the Holy Word, and the unity and purity of the Church, which had been torn in pieces among so many sects; and I requested them to excuse me from undertaking any office till I should have finished this work. On the 18th of February, also, the King issued a cabinet-order, directing, that a year's time should be allowed me to correct my sentiments, and that I should be assured, that I should forfeit my rights to office, and to all ecclesiastical emoluments, first, If I did not put a stop to my publication of the works of Swedenborg; and secondly, If I did not promise, after my return from my journey, that I would not teach, either publicly or privately, the doctrines of Swedenborg, but, on the contrary, that I would teach the pure doctrine of the Established Church, and would withdraw from all communication with the adherents of Swedenborg. Upon this I declared in writing, to the Prelate, Dr. de Bengel, who was charged with the affair, that to make such promises was contrary to my conscience; that I held it my duty to be useful to mankind as far as my abilities would permit, and

that I was persuaded that I could not discharge this duty better than by publishing the writings of Swedenborg; that I therefore held it to be my duty to go on with their publication, and not to allow any motives connected with my temporal means of subsistence, to have any weight whatever in influencing my determination in such a case as this. After this, I devoted all my labours solely to the holy cause, without entering into any office, till the Librarian of the University resigned his situation, which I then undertook, in conjunction with various other duties. These functions were provisionally conferred upon me for a year, the 1st of October, 1824: should I be definitively appointed to them, they will afford me extensive means for the defence of our cause, without taking up the whole of my time.

"In Wurtemberg, our numbers increase, though slowly. In Switzerland, four Societies have been formed since January, 1824. I am aware that it is believed in England, that they are mixed with Mystics; but I can aver, from the frequent correspondence which I carry on with them, that they do not reckon the Mystics as belonging to them, and that the Societies consist of those only who have entirely adopted the doctrines of the New Church. All of them, probably, may not have a perfect knowledge of these doctrines, especially of the spiritual sense of the Word; but this is only because they have been without German translations of the works in which it is delivered. They only possess, on this subject, the first volume of my translation of the *Apocalypse Revealed*. They have followed the most essential part of the advice given them by your Societies, namely, to raise a permanent fund for defraying the expenses of printing. They have already contributed for this object more than 700 florins [between £50 and £60]; a small sum, indeed, in reference to the magnitude of the object for which it is subscribed, but a great deal for these poor people to raise, who had pinched it out of their stomachs.—The Lord be with us!"

Towards the close of the year 1823, Mr. Robert Hindmarsh having signified to the Society in Salford, Manchester, of which he had been the Pastor for about thirteen years, that he was desirous of resigning his charge, and retiring from the usual labours of the Ministry, a numerous and respectable meeting of the Trustees and Members of the New Jerusalem Temple in that place, was held on the 2nd of April, 1824, when a very elegant and chased SILVER CUP was presented to him, as a testimony of affection and gratitude for the services which he had been enabled to perform to that Society in particular, and to the Church at large. On the cup was engraved the following inscription:—

"Presented by the  
Members of the New Jerusalem Temple,  
Salford, Manchester,  
to the  
REV. ROBERT HINDMARSH,  
the undaunted Champion of the  
New Church,

As a grateful and affectionate Tribute of their Esteem, for his valuable Services during his Ministry; and for his disinterested and unwearied Zeal in the Promulgation of the Heavenly Doctrines of the New Jerusalem, for upwards of *Forty Years*. April 2nd, 1824=68.

JOHN BARGE,                      JOSEPH LOCKETT, }  
FRANCIS GOADSBY,              THOMAS AGNEW,    } The Committee."

The Committee on this occasion stated to the public,

"That this trifling memorial was the unanimous and affectionate gift of the whole of the Trustees without exception, and the Congregation in general; and that it was with the deepest regret on their part, that Mr. H. was withdrawing his valuable services from them."

A very interesting circumstance, connected with the subscription for the Cup, ought not to pass unnoticed. The

Children of the Sunday school petitioned to contribute their mites ; and they were allowed to give one penny each.

The successor to Mr. Hindmarsh is Mr. David Howarth, a gentleman of unimpeachable character and great ability. He now performs the Ministerial duties in the Temple at Salford ; and there is every reason to hope, that the permanence and union of the Society will not be endangered.\*

It certainly does not become me, as the person referred to in the above testimonial of affection and respect, from a Society, which I shall ever remember with feelings of the deepest gratitude, to say one word of the services performed to the New Church by so humble and weak an instrument as myself. Yet I cannot allow the present opportunity to escape, without expressing my obligations to those gentlemen who first proposed, and to the other members of the Society and Congregation who so readily concurred in, that Tribute of affection to me their late Pastor, the memory of which, combined with many other proofs of their kindness, no length of time, no change of circumstances in this eventful life, can ever eradicate from my mind. I have abundant reason to believe, that I was both loved and esteemed not only by every individual of the Society to which I particularly ministered, but by a wide circle of friends in the country surrounding the town of Manchester, to whom I paid occasional visits in the discharge of the duties of my official situation : and I am sure, that the affection manifested by all of them to me was on my part reciprocal, and equally sincere. The friendship on both sides rested on the acknowledged reception of those heavenly doctrines of Divine truth, which will ever consociate men together in one common bond of spiritual and indissoluble union.

The Eighth Report of the Manchester Missionary Society is, as usual, replete with gratifying information. Though the Committee have, for some time past, been obliged to limit their attention to those societies which are situated in the more immediate neighbourhood of Manchester ; and have also been deprived, from various causes, of the services of several valuable Missionary labourers, they are yet happy to state, that all the societies included within their limited circle, continue to meet together in a state of harmony and order. They have not, indeed, accomplished all they could wish ; yet they have reason to believe, that, under Divine Providence, and aided as they have been by the zealous co-operation of the several Missionaries and Auxiliaries employed in the work, they have been instrumental in stimulating some societies to greater exertion, in

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\* Mr. Howarth was ordained on the 12th of August, 1824. He died at Manchester on the 25th of December, 1856, aged 67.—Ed.

adding strength to others, and in enabling all of them to look forward, with a degree of confidence, to their future establishment on a permanent basis.

From the Second Report of the New Church Free School Society it appears, that the school has been conducted with regularity and diligence; and that the progress, which the scholars have made, in the branches of education provided by the institution, particularly in that for which the school was more particularly established, namely, the acquirement of a knowledge of the doctrines of the New Church, promises to realize the expectations of its friends and supporters. Since the publication of the Report, measures have been taken greatly to extend the operations of the institution; and the Society have determined to employ all the resources in their power to erect a school-room capable of accommodating 200 scholars; for which purpose a suitable piece of ground has already been taken, and there is reason to hope, that, before the next anniversary, that number of children will be in the establishment.

A communication from Sweden of a highly important character has been received from Dr. Knoos, Professor of Oriental Languages at Upsala, who is a member of the Royal Commission for a new translation of the Holy Bible into Swedish. He has been for thirty years studiously applying his mind to the internal sense of the Word as revealed in the writings of Swedenborg, and at the same time, and in connexion with it, to the Hebrew and other congeneric languages of the east. The result of his labours may prove to be of great value to the receivers of the heavenly doctrines. It consists, first, of the original Hebrew of those books, which together constitute the Word of God; by the side of this, verse by verse, is placed a translation into Latin; and below, on the same page, the internal sense, collected from all parts of the Theological Works of our Author, with critical, historical, and philological remarks by the Professor himself. In his extracts from our Author, on which he appears to have bestowed great labour and research, he confines himself strictly to the internal sense, without introducing *the confirmations* or *the explications of doctrinals*; by which the internal series is preserved unbroken, or presented to the mind as *a whole*, and the attention is not weakened by reference to other subjects. Of this work he has sent over to England as specimens, a chapter of Genesis, and another from Isaiah. To accompany and complete the work, it is his intention to publish two others; one, *the Representatives and Significatives of the Word*, in alphabetical order; and another, entitled, *Spiritual and Celestial Ideas*, likewise alphabetically arranged. It is supposed, that the Holy Word will consist of seven or eight volumes, and the others of four or five.

The undertaking, as stated above, is certainly a task of Herculean labour, and will require uncommon abilities as well

as very liberal support, to execute it in the manner proposed. From the Prospectus and Specimens, which have appeared in the *Intellectual Repository* for January and for April, 1825, confident hopes are entertained by some distinguished members of the Church, that the learned and worthy Professor will, sooner or later, be enabled to complete his design. But, on the other hand, considerable doubts, as to the accuracy of the proposed new translation of the Word, have arisen in the minds of several intelligent and learned individuals. One of these, under the signature of H. T.\*, in the *Intellectual Repository* for October, 1828, p. 308, &c., makes some critical and judicious remarks on the Professor's Prospectus and Specimens, chiefly with a view to vindicate Swedenborg from the charge brought against him, by the Professor, of having made erroneous translations from the Hebrew, in consequence of his not being thoroughly skilled in that language. The charge is successfully rebutted, and the writer is entitled to the thanks of the Church for the able manner in which he has supported the character of Swedenborg both as a sound Hebraist and an inspired theologian.

In addition to what the writer, above alluded to, has so conclusively advanced, he might justly have availed himself of the testimony of those who were well acquainted with Swedenborg, and speak in the highest terms of his proficiency in the learned and other languages, as well as of his unrivalled attainments in the various sciences. Count Hopken, many years Prime Minister to the King of Sweden, who was particularly intimate with Swedenborg, in a letter addressed to General Tuxen, distinctly asserts, that "he was without contradiction probably *the most learned man* in his country, and in his youth a great poet; *well acquainted with the Hebrew and Greek*; an able and profound mathematician." See *Appendix to the New Jerusalem Magazine* for 1790, p. 268. Mr. Sandel also, a member of the Academy of Sciences at Stockholm, in his *Eulogium*, delivered in the Great Hall of the House of Nobles, on the lately-deceased Emanuel Swedenborg, openly declares, that "he was *very well versed* in the *Eastern and European languages*." And in the account of Swedenborg's Life, given in the *New Jerusalem Magazine* for 1790, p. 48 and 49, it is stated, that "he was a man of *most profound learning*;" and that, "besides the *learned languages*, in which he was *well versed*, he understood the French, English, Dutch, German, and Italian."

It is, however, pleasing to observe, that a gentleman in the Professor's situation of life, should have found his mind so powerfully affected by the writings of Swedenborg, as to devote so much of his time and attention to their interesting contents. His parents having both been receivers of the new doctrines, he was, as might be expected, in his earliest youth introduced to a

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\* The late Henry Tulk, Esq.

knowledge of them ; and from his own account it appears, that, "when his understanding was a little matured, he was struck with the extraordinary light and evidence of the Divine truth, with the simplicity of the style, and above all with the celestial innocence and love that breathed through the whole." He soon perceived how much depended on the internal sense of the Word, which he would study for the purpose of being enlightened and purified by it. "But," says he, "there were great difficulties to be overcome before I could understand it. I made extracts from the writings of Swedenborg, but they were without order, and I could make no whole of them. I then directed my studies to the Oriental languages, that I might understand the original : and though I heard objections raised against Swedenborg on account of his imperfect knowledge of the Hebrew, I was convinced in my soul, that his revelation was true and from the Lord himself ; but I dared not speak of it, because I could not prove it. Now that age has given me more experience, and now that I am acquainted with the sentiments of the learned, and know the value of several philosophical systems, I am convinced of, and confirmed in, the truth. The time seems to be arrived for communicating my thoughts more openly to the world. My friends know how much I esteem the doctrine of the New Church ; I speak of it freely with the young men who come hither to study, and I find the most part of them very susceptible of the truth. But nothing seems to me of more importance than the work, the publication of which is the chief object of the present letter." He then describes the manner, in which he proceeded with his work, and expresses his conviction, that, were it printed, it would be found extremely useful to the whole Church of the Lord.

*Tribute of Affection and Respect to the Rev. Manoah Sibly.*—The Society of the New Jerusalem Church, in Friars' Street, London, at a public and friendly Anniversary Meeting, held in the month of June, 1824, under a strong impression of grateful and affectionate regard, presented their worthy Minister, the Rev. Manoah Sibly, with a very elegant and superb SILVER CUP and COVER, richly chased, and emblazoned, on the one side, with a Bible surmounted with glory, and the words, "Behold, I make all things new ;" and having, on the other side, the following inscription :—

" Presented to  
THE REV. MANOAH SIBLY,  
by the

Members of the Society worshipping at Friars' Street,  
London, under his Pastoral Care,

As a small Tribute of their Affection and Esteem, for his unwearied and gratuitous  
Exertions in the Cause of the New Jerusalem Church, for more than  
Thirty-Six Years. 31st May, 1824=68."

At the foot of the Cup are engraved the Family Arms of Mr. Sibly; and under the bottom of the same, the following names:

E. CHAMBERS,	RICH. PIMLETT,	} Committee.*
J. GOLDING,	W. MOLINEAUX,	
J. MALINS,		

The *Seventeenth General Conference* assembled in the New Jerusalem Temple, New Hall Street, Birmingham, on Tuesday, the 10th day of August, 1824=68, and continued its sittings, by daily adjournments, till Saturday the 14th day of the same month. Nine Ministers and twenty Representatives of different societies, were present, besides a number of other individuals. The Rev. SAMUEL NOBLE was unanimously chosen President, and Mr. J. S. HODSON, Secretary.

The various Reports and communications that had been received, having been read, a Committee was appointed to select such parts of them as might be deemed proper to be inserted in the Appendix to the Minutes.

The Committee appointed by the last Conference to prepare a General Liturgy, presented their Report, when it was Resolved,

"That the materials prepared by the Liturgy Committee be referred to the Ministers of the New Church in London, (including Mr. Hindmarsh,) to arrange the draft of the Liturgy with all convenient speed; that the draft be then submitted to the Ministers at Manchester for their remarks thereon, and that it be finally returned to London, be re-examined by the London Ministers, and be then printed and circulated as the General Conference Liturgy."

The Report of the Hymn-Book Committee having been received, it was Resolved unanimously,

"That this Conference experience high gratification in beholding the completion of a work, which, they have every reason to believe, will, by the divine blessing, be found eminently useful in adding to the delight attending the public service of the Church; as well as in conducting to the edification of individual members; and that they feel grateful to the Lord for having raised up instruments to perform such a work, and for having supported and strengthened them to bring it to a conclusion."

It was also Resolved unanimously,

"That the said work be adopted as the General Conference Hymn-Book; and be recommended for use in all the Societies of the New Church in the United Kingdom."

A Committee having been appointed to procure information respecting the best mode of keeping Registers of Baptisms, and their Report having been read, it was Resolved unanimously,

"That it is absolutely necessary that uniformity in the mode of keeping such Registers should be established in all the Societies of the New Church in England."

The Conference then proceeded to consider the best Form of registering Baptisms, and unanimously adopted one similar to that used by the Established Church of England, but adapted to the case of Dissenters, and recommended the same for universal adoption by all the Societies in England.

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\* This Cup now forms part of the Communion Service, used in Argyle Square Church.—ED.



### It was further Resolved unanimously,

"That, as regularity, as well as uniformity, is of indispensable necessity in the keeping of Baptismal Registers; as also the exercise of due care in regard to the certain and safe custody of the Register Books; all Ministers and Leaders of Societies be strongly urged to attend thereto; and that the remarks upon this subject in the Report of the Baptismal Register Committee (as printed in the Appendix to the Minutes) be recommended to their particular attention."\*

\* There is in the estimation of the courts of law, a difference between the Registers of the Baptism and Burials, kept by the Church of England and those kept by Dissenters. Regularity in keeping the former is secured by laws enacted for the purpose, and therefore are considered in law as authentic records; but the Registers of Dissenters obtain credit in proportion to the regularity with which they appear to be kept.

"Two distinct things, both of great importance, respecting the keeping of Baptismal Registers, here come to be considered, namely, UNIFORMITY, and REGULARITY.

"I. Though the law only considers the Registers of Dissenters as private documents; yet the Courts receive them with less doubt and scrutiny, according as UNIFORMITY exists in the mode of keeping the Registers in the congregations of the same denomination of Christians. Dissenters who are united in a regular form of church-government, and hence are uniform in their documents, here possess, in the eyes of the law, a great superiority. In this respect, then, as in many others, the advantage becomes evident which results to the New Church from the regular holding of its Conferences, and the execution of the Conference Deed: but that these propitious circumstances may, in regard to the present subject, be productive of all their utility, it becomes necessary that the Conference should adopt a uniform method of keeping the Registers, and that this should be adhered to in all the Societies of the New Church, without exception. Certain it is, that when such uniformity is agreed upon, the Register of a Society which should deviate from it, would lose a great portion of its credit. The following remarks, from a pamphlet on this subject, appear to be important.

"The books of dissenters derive no credit from the public acknowledgment of them; nor has it been possible, from the diversity of sects, for the Courts to lay down any general rules respecting them. Each book must stand upon its own merits.—Each sect has its peculiarities, which prevent its uniting with other separatists. There is a still further sub-division among the Presbyterians, so called, the Independents, and Baptists; for among them every separate congregation is independent in the administration of its affairs, and does not consider itself amenable to any extraneous authority. Thus every little congregation may have its own regulations with regard to Registers, and no weight is derived from any general custom adopted by the whole body.—*There are sects, however, which entertain a system of internal discipline and government; and their writings derive all the advantage, which is not small, that uniformity of practice naturally gives.*' After mentioning, as examples of such sects, the Quakers, Wesleyan Methodists, and Moravians, our author proceeds thus: 'Now it is obvious, that those sects which act thus consentaneously, have, as far as regards internal regulations, greatly the advantage over those who adopt the independent scheme; and their records must obtain higher credit. Customs and established practices, will have their weight among mankind, in spite of scrupulous consciences. The courts will necessarily give more weight to a large confederation of men, adopting a systematic government, than to small and independent sub-divisions, one of whose first principles is a jealousy of any extrinsic authority. The sects who adopt the independent scheme, or who are only loosely united on the congregational plan, cannot expect to reap all the advantage which a federal system would give to their records. Whatever may be their respectability, it is too much to expect that an established principle can be subverted to let them in to partake of its advantage, merely because they see differently from others.' On the additional credit which uniformity of appearance gives to such documents, the following remarks are obviously true, and very striking: 'Uniformity is a strong recommendation of all documents. It saves the time of the Court, and does not oblige it to look into questionable principles. It brings with it an unsuspecting face, and is trusted as an old acquaintance. But, on the other hand, the want of semblance sets inquiry at work: suspicions are raised: flaws are frequently discovered: and the rejection of the document is the consequence.'

"Such then being the great advantage, not to say the absolute necessity, of uni-

On the subject of Burial Registers, it was also Resolved unanimously,

"That, as authentic Registers of Burials are often equally important to the temporal interests of individuals with authentic Registers of Baptisms; it is recommended to those Societies of the New Church which have, or which may hereafter have, Burial Grounds of their own, carefully to keep such Registers, in a separate book.

The Second Annual Report of the London Trustees of the Conference, announced the transfer of Mr. Chester's bequest, (which had purchased £3,200. 3 per Cent. Annuities) into the names of four of the said Trustees.

A Committee having been appointed by the last Conference to watch the progress of the Dissenters' Marriage Bill, Mr. W. Malins, their Secretary, now reported what had been done by the Committee; and, in conclusion, that they had come to a Resolution, That it did not appear expedient to take any further steps in reference to the Bill then pending in the House of Peers. The same Committee was re-appointed, and recommended to attend to that and any other proceedings in Parliament, that may affect the interests of the Church.

The Conference, considering that registering Places of Worship, and obtaining Licences for Ministers, according to the laws in force concerning Protestant Dissenters, will save from severe penalties the owner of the place where worship is performed, the person officiating as a Preacher or Teacher, and the congregation resorting thereto, came to the resolution of inserting, in the Appendix to the Minutes, the necessary instructions for each of these cases; which are as follow:—

"INSTRUCTIONS FOR REGISTERING PLACES OF WORSHIP, AND OBTAINING  
LICENCES FOR MINISTERS.

"Firstly.—*As to Registering Places of Worship.*

"The Act of Parliament now in force (52 Geo. III. ch. 154, sect. 2.) for regulating the Registering, requires, 'that the place where worship is intended to be performed, shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at the General or Quarter Sessions of the Peace for the County, Riding, Division, City, Town, or Place, in which such meeting shall be held.' Application may therefore be made to either of these Tribunals for 'a Certificate' of Registry, addressed to the Tribunal, from which the Certificate is intended to be obtained, as follows:

"To the Right Reverend the Lord Bishop of (*here fill up the name of the Diocese*) and to his Registrar: or,

"To the Archdeacon of the Archdeaconry of (*here fill up the name of the Archdeaconry*) in the Diocese of (*here fill up the name of the Diocese*): or,

"To His Majesty's Justices of the Peace for the (*here fill up the blank with the County, Riding, Division, &c.*) at the General or Quarter Sessions of the Peace assembled.

"I, (*fill up the name*) of (*fill up the place of residence*) in the County of  
do hereby Certify, that (*here fill up the description of Building, such as a Dwelling House*) and Premises situate at \_\_\_\_\_ in the Parish of \_\_\_\_\_  
in the County of \_\_\_\_\_ and now in the holding and occupation of (*here fill up*

formity in the mode of keeping Baptismal Registers; the next subject of inquiry is, what is the best FORM for such general adoption?"

These forms of both Baptism and Burial, have been settled by the Conference, and will be found in the Appendix.—Ed.

*the person's name*) are intended to be used as a place of religious worship, by an assembly or congregation of Protestants; and I hereby request you to register and record the same, according to the provisions of an Act passed in the 52nd year of the reign of his Majesty King George the Third, intituled, 'An Act to repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching and preaching therein; and I hereby request a Certificate thereof, for which I am willing to pay Two Shillings and Sixpence, in pursuance of the said Act of Parliament. Witness my hand this                      day of                      in the year of our Lord One Thousand, Eight Hundred and

"The blanks in the above Form must be filled up to meet the circumstances of the case, copied on the second side of a sheet of paper, and signed by the person applying for the Licence. A like copy to be made on the 3rd side of the sheet, and underneath the following Form:

"I, (*here leave three lines for the name and description of the person signing the Certificate*) do hereby certify, that a Certificate, of which the above is a true copy, was this day delivered to me to be registered and recorded, pursuant to the Act of Parliament therein mentioned. Dated this                      day of                      18——."

"Upon the above Document being delivered, or forwarded, free of expense, to the person who is required to sign the Certificate, with Two Shillings and Sixpence, he will fill up and sign the Certificate, tear off and return the second half-sheet, and then the place intended for worship will be duly certified."

"Attention to this subject will save from severe penalties the occupier of the place where worship is performed—the person teaching or preaching therein—and the persons forming the congregation. The persons assembling in such places will then be protected by law, as by the said Act 52nd George 3rd, ch. 155, sect. 12, it is enacted, 'That if any person or persons, at any time after the passing of this Act, [29th July, 1812,] do and shall wilfully and maliciously, or contemptuously, disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, *permitted or authorised by this Act*, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons *so* offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties to be bound by recognizances, in the penal sum of fifty pounds, to answer for such offence, and in default of such sureties, shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of FORTY POUNDS.'†

After passing some other Resolutions relative to the Temple at Newcastle-upon-Tyne, the ordering of the Ministry, the New Church Free School, and sundry other matters, the next Conference was appointed to be held at Derby, on the second Tuesday in August, 1825=69.

The following Address, drawn up by the President, the Rev. S. Noble, concluded the business of this Conference.

"The Conference, in concluding their labours, feel desirous affectionately to address a few words to their brethren of the New Church throughout the kingdom. The design of holding an Annual Conference, is to unite all the recipients of the heavenly doctrines of the New Jerusalem in Great Britain and Ireland together; in order that the internal union, which must always exist among minds, however separated by distance of place, which agree in the first essentials of all real union,—similarity of sentiment on the great subjects of religion, and the reception from the Lord of goodness and truth of a similar kind,—should be confirmed by the bonds of external union also; that the scattered members should thus be brought into one body; and that the Church in this nation may thus obtain that strength which is best calculated to promote both its

\* Should any Rules be laid down by the persons authorized to grant such Certificates, of course they must be followed: the instructions above given are in conformity to the practice of several Dioceses.

† As it is not now necessary that the Minister or Preacher should be licensed, the instructions under this head are omitted.—Ed.

security and its advancement. Government of some kind is indispensably necessary both in heaven and in earth, and in every kind of society whether greater or less: but no government can exist where no society exists: hence the necessity that the New Church, including all the particular societies which compose it, should take measures for firmly uniting itself together as one great society. The order, in which this is done, exactly resembles that by which man, considered merely as a natural being, when advancing from the state of solitary and uncivilized nature, wherein every individual, or at most every family, is independent of each other, and is a ready prey to every plunderer and invader, passes to that in which all the inhabitants of a country are connected as one body, forming a powerful State, and enjoying the comforts of civilization, and the security arising from mutual help. At the commencement of the New Church, when individual members and small Societies at first sprang up in different parts of the kingdom, its state necessarily resembled the former of those here alluded to: but it has long been a source of great satisfaction to every member of the New Church, who has its prosperity on a large scale at heart, to behold the efforts which it is making to advance to the latter state, and the growing desire, which has so greatly spread among its members, to realize the advantages of union. A great proof of this is afforded, first, by the establishment of the Annual Conference, and, secondly, by the increasing disposition to support the Conference thus established; which is evinced by the willingness with which Societies, which can support the expense, have sent Representatives to great distances from their own homes, and by the increasing number of communications by letter, which the Conferences, when assembled, have had the satisfaction of receiving. Go on, then, dear brethren, with the work so happily begun. Order should be a distinguishing mark of the New and True Church; for to her are made known, in a manner superior to what has been experienced under former dispensations, the true laws of order, and the necessity that everything that is good in itself, and intended to be permanent, should be arranged in order: for order reigns in heaven, and has its origin in the Lord, who is Order Itself. Let then order, the best that circumstances will admit, be introduced in all the Societies of the New Church, and especially in the great Society which is the aggregate of all the particular ones, and of which the Conference is established to be the organ. Continue then to support the Conferences, and to add to their rapidly increasing respectability, by sending your Representatives and written communications; and no doubt can be entertained, that the time cannot be far distant, when the New Church thus constituted must command the respect of all who behold her, and add to her other inducements to enter her happy gates, the charm that is inherent in visible comeliness and order.

"But while the great utility of establishing the New Church upon the principles of external order is thus affectionately pressed upon the attention of her members, let it never be forgotten, that these present an appearance outwardly, which requires also a living principle within. Internal order must govern the mind, to render external order truly beneficial to the individuals who unite themselves in it: and the laws of internal order are the commandments of the Holy Word. All this is well known, doctrinally at least, to all who have embraced the principles of the New Jerusalem; may it be loved as well as known, and practised as well as loved; and then Jerusalem will indeed be builded as a city which is compact together, whose strength and bulwark is the Lord."

The Third Report of the London Missionary and Tract Society contains detailed narratives of visits by the Rev. S. Noble to Chelaston and Melbourne, by the Rev. T. Goyder to Brightlingsea and St. Osyth, and by Rev. M. M. Carll to London and Brightlingsea; with a notice of some of the beneficial results of Rev. S. Noble's visit, last year, to Norwich; and a particular account of his lectures at Albion Hall, London; which he has since enlarged into an extensive work in vindication of the *Plenary Inspiration of the Word of God*, and in explanation of the true nature of the Holy Volume.\*

\* A second edition of this work was published in 1859. The title is, *The Plenary Inspiration of the Scriptures Asserted, and the Principles of their Composition Investigated*. With an Appendix, Illustrative and Critical.—Ed.

The notice respecting Tracts is very satisfactory. The Society is possessed of a series of valuable Tracts, which may be advantageously distributed to strangers after Missionary lectures, and thus be a means of perpetuating any good effect that may have resulted from the labours of those engaged in them.

The *Seventh General Convention* in America was held at Philadelphia, on Thursday the 3rd of June, 1824=68, and continued until Saturday the 5th of the same month. The Rev. JOHN HARGROVE was appointed President, the Rev. LEWIS BEERS, Vice President, and the Rev. M. B. ROCHE, Secretary. Various Resolutions were entered into, all tending to promote the spread of the new doctrines in the United States, and to keep up a friendly intercourse with their brethren in Great Britain.

For some time past a few readers of the writings were known to be living at Aylesbury, in Buckinghamshire; but now, it appears, they have considerably increased. Some months ago, two friends of the New Church from Bristol having settled for a short time at Aylesbury, the former receivers of the doctrines, encouraged by the accession, formed themselves with them into a committee of seven, and determined to make the subjects more known by holding reading and conversational meetings. They engaged a convenient room, and, to avoid confusion, issued tickets for admission. At their first meeting they were agreeably surprised to find a congregation of fifty persons assembled, many of whom went away pleased, and some seriously impressed. In about a week a second meeting took place, when full fifty hearers again assembled, and many went away for want of room: most who were present appeared to be gratified. These meetings have been so far blessed, that four persons have in consequence become receivers and zealous advocates of the sublime truths thus introduced to their notice, and some others have been rendered favourably disposed to them. Some tracts, conveyed by a friend from London, have also been very useful, and have proved the means, by the divine blessing, of bringing conviction to several minds. Their number is now seventeen full receivers, and five who are favourably inclined. Mr. Edward Dowling, an old and zealous friend of the New Church, presides at their meetings.\*

By the Fourth Report of the Missionary and Tract Society of London, it appears, that the efforts made by this Society in the way of Missionary preaching, have consisted in the supplying, for three months, of a small chapel in the eastern part of London, and in some visits to Rochester, Brightlingsea, and St. Osyth. The account of a mission to defend the cause of the New Church from a violent attack made

\* Mr. Dowling was removed to the spiritual world on the 16th Nov., 1829, aged 69. The meetings have been long discontinued.—Ed.

against it at Brightlingsea, is very interesting and satisfactory. The Rev. Mr. P., the Methodist Itinerant Preacher at that place, who had frequently employed his Sabbath exercises in declaiming violently against the doctrines of the New Church, announced at the beginning of November last, that he would, on the 1st of December, hold a meeting at the room formerly belonging to the National School Society, when he would read part of a book (Mr. Beaumont's *Anti-Swedenborg*), "in order (as he said) to expose what the New Church is ashamed of." As this threatened exposure had excited a great deal of expectation in the place, the friends of the Church there applied to the Missionary Committee for assistance to meet the approaching storm. Mr. W. Mason was prevailed upon to go down accordingly; and having attended the meeting, of which notice had been given, and convened another at the New Jerusalem Chapel, for the purpose of answering questions, and explaining apparent difficulties, he defended the cause of the New Church so successfully as to meet the entire approbation of the Society, and to impress many strangers with a favourable opinion of the new doctrines.

In regard to the useful method of promoting the knowledge of truth by the sale and gratuitous distribution of Tracts, the exertions of the Society have been considerable. They have added to their stock of these efficacious though silent preachers, by printing 3000 copies of a tract "*On the Nature of the Life after Death*," and by the purchase of 700 copies of the abridged edition of "*A few Plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg?*"

The Rev. J. Bradley, of Newcastle, having been invited to deliver some lectures at Sunderland, a number of tracts were forwarded to him. This became the more desirable, on account of another attack upon the New Church, of a most violent nature, having been just published at Sunderland, under the title of *The Trial of the Spirits*, &c. The author has not thought proper to affix his name to the work, but has drawn up his title page in so artful a manner, as to make the purchaser believe, that it is from the pen of the Rev. Robert Hindmarsh. It is, however, known to be the production of the Rev. William Ettrick, of High Barns, near Sunderland, a clergyman of the Established Church, and is aimed directly against Mr. Hindmarsh's *Vindication of the Character and Writings of the Honourable Emanuel Swedenborg*, the sections of which it comments upon in their order. Like every similar work, it will most probably serve the cause it vainly endeavours to overthrow, by exciting a desire to see more on the opposite side of the argument. The writer differs from his predecessors in this remarkable particular, that he most positively asserts the absurdity of imagining, that Swedenborg was in any degree insane; thus at once abandoning,

as altogether untenable, one of the boldest yet silliest positions of our adversaries. The whole of his artillery, therefore, is levelled against the doctrines of the New Church: but these being wholly founded on the Word of God itself, so far partake of its nature as to be absolutely invulnerable.

In giving such a title to his work, as that which has been adopted, which, as before observed, is so constructed and printed as to have the *prima facie* appearance of being written by me, when yet I knew nothing of such a production till after its publication; and in leading his readers to expect a demonstration of principles very different from what he really intended; the author has resorted to the guile of the serpent, and has practiced an attempt at deception, which he himself, on reflection, cannot approve of. Surely Mr. Ettrick could not, at the time, have been fully aware of the impropriety of such conduct, and the certainty of its speedy detection; or he would not so hastily have committed himself to the censure of every candid reader, who may take the trouble of examining the contents of his book. The work has been ably reviewed by the Editors of the *Intellectual Repository*, in No. 7, New Series, for July, 1825, p. 590, &c.; and in No. 8, for October, p. 668, &c. See also No. 9, for January, 1826, p. 59, &c.; No. 10, for April, p. 156, &c.; and No. 12, for October, p. 335, &c.

The Ninth Manchester and Salford Missionary Report gives a satisfactory view of the growing prosperity of the Church. Some interesting letters are included in the Report, from which the following are extracts.

*From the Rev. Thomas Pilkington, Haslingden, Aug. 7, 1824.*

"Agreeably to the repeated invitations of our friends at Blackburn, and also of your Committee, I went to that town on Sunday the first of August, in order to open a place of worship, which the Society there have lately engaged. It is a very eligible little Chapel, and in a favourable situation; the expence attendant upon which, I am informed, will not be unreasonable, and such as, it is thought, the friends will be able to meet. At the morning service the Chapel was very well filled, at which time a general view of the primary doctrines of the New Jerusalem dispensation was given; and in the afternoon an explication of an appropriate portion of the Holy Word, Isa. lxii. 10, 11. At this latter service the place was almost suffocatingly full: notwithstanding there being from 300 to 400 people in the Chapel, the greatest order and decorum prevailed. The spacious steps at the entrance into the place of worship were filled down into the street; and I am told some hundreds went away, who could not gain admission. And though we were so numerously attended by different denominations, I have not yet heard that any of them went away particularly dissatisfied with the doctrines. When a spirit of love to God, and goodwill towards men, reigns, it disarms people of their acrimony."

*From Mr. William Cordin, Manchester, Oct. 18, 1824.*

"Having been invited to visit a small village, called Crab Lane, near Blakely, for the purpose of making known the heavenly doctrines of the New Jerusalem, I complied with the request on Monday, the 17th instant. The meeting was held at the house of a zealous friend to the cause of the New Church. Before the time of service, the house was so crowded that several persons could not gain admittance.

"I was informed that the assembly would most likely be comprised, on the one hand, of persons entirely unacquainted with theology, and, on the other, of rigid sectarists, who would not scruple to pronounce all doctrines false, that did not agree with theirs.

The latter were busily employed in circulating erroneous opinions respecting our doctrines; to aid them in which they had procured a pamphlet, called *The Anti-Swedenborg*, published by the Rev. G. Beaumont, of Norwich, which they were circulating with zeal and confidence. Under these circumstances, I thought the best mode of procedure would be to lay before them a plain statement of our doctrines, which I endeavoured to do, confirming, as I went on, each doctrine from the Word of God. After service we distributed some tracts on the *Atonement*, and Mr. Clowes's *Plain Answers*, &c., which were thankfully received, and, upon the whole, the reception was much better than we expected."

*From Mr. John Wild, Crab Lane, Oct. 27, 1824.\**

"We embrace the opportunity to acquaint you with the general effects of Mr. Cordin's visit to this place. As the meeting was composed of old, middle aged and young persons, you need not be surprised that opinions are various. But we feel happy to inform you, that several old persons have expressed their satisfaction, and also some of the middle aged, excepting those of the Wesleyan New Connexion, who said that they had nothing to say against the discourse, only that we were destitute of the Holy Spirit, and wanted rousing. The non-professors said, that, if we lived as the preacher told us to do, we should go to heaven. Thus you will see, that it has caused an alarm in our neighbourhood, which, we trust, will remove the calumnies that have been urged against us; for our neighbours are in great darkness respecting the Divine Being and a future state. A few, with whom we are acquainted, appear to receive our ideas concerning the Divine Trinity, and acknowledge they never saw it in so clear a light, before they read the excellent pamphlets which you sent. A female, who has been in America, says, she has never heard any doctrines so plain as those which we preach; so that we have every reason to believe, the visit will not be useless. The discourse pleased the old, and the pamphlets the young; and there cannot be a doubt, that those, who are desirous of receiving the truth for truth's sake, will be benefitted."

The following extracts are from a letter written by *Sergeant H.*, to his father in Wigan, dated *Trichinopoly, Hindoostan, East Indies, Feb. 19th, 1824.*

"I wish to inform you, there has been a division here, with regard to religious opinions. Several of the best members of the Society have separated from the Methodists, and embraced the doctrines of Baron Swedenborg, or what they call the doctrines of the New Jerusalem Church. I have read some of these doctrines, the leading one in which relates to the person and character of Jesus Christ, holding him forth as the Only God, and that he is Divine Love, immutable, universal, and unchangeable; that in Him dwells the whole of the Divinity of Father, Son, and Holy Spirit, agreeably to what the Lord says in Mark xii. 29. They say he put off all the frailties and infirmities of Mary, which he had assumed for the sake of fallen man, and that he has set us an example that we should follow his steps. The whole tenor of this doctrine is different from any I have ever seen or heard before. I suppose the New Church is on the increase in England. I have read a book belonging to it, and must confess it contains great and mighty truths, and many forcible and convincing arguments. If you know anything about the New Church, or have heard anything about its doctrines, you will do me a great favour, by giving me all the information you can obtain."

*From the Rev. D. Howarth, Manchester, June 24, 1825.*

"According to your appointment, on Sunday the 19th of the present month I visited the Accrington Society. From the circumstance of this Society having been deprived, by death, of its indefatigable Pastor, Mr. G. Haworth, and without the prospect of any other to supply his place, we might naturally have expected that it would experience a real, or at least an apparent diminution of power; but experience testifies that the reverse of this is the fact: for by the watchful providence of him, whose "tender mercies are over all his works," the Church has been enabled not only to maintain her ground, but also to increase in numbers and strength. The Divine Being, we are assured, accomplishes many of his purposes, in various ways, by human mediums; and it is pleasing to reflect, that in this instance, as in others, the Missionary Institution has been highly instrumental. Thus additional proof is afforded of its great utility, and of the active exertions of the Committee, in meeting, as far as *means* will allow,

\* Mr. John Wild died at Heywood, March 31, 1859, aged 62.—ED.



the exigencies of those Societies which are within the sphere of its operations. The Society at Accrington, although situated at the distance of twenty miles from Manchester, has received considerable aid from your institution; for which the members are truly grateful. I am happy in stating that they are now, in a great measure, provided with a Pastor, in the person of the Rev. T. Pilkington, of Haslingden, who has recently entered into an engagement to visit them regularly every other Sunday. They are also occasionally visited by Mr. T. Ogden, of Middleton: the remaining Sundays, they hope, will be supplied, as far as possible, by your arrangements. The steady perseverance of this Society has surmounted many obstacles: it has evidently increased under circumstances of a depressing kind, and now presents a cheering aspect.

"The numbers which attended the Chapel on the 19th, were truly surprising. In the morning it was so well filled, that I believe there was not a vacant seat. In the afternoon it was crowded to excess; the aisles were completely filled, and many of the pews contained twice the number they are adapted for; and there were numbers who could not gain admittance, some of whom placed themselves under the windows in the yard, and others, unable to get sufficiently near, went away. The number assembled was supposed to be upwards of six hundred, many of whom were strangers from various places, and of different religious persuasions."

## CHAP. XX.

ACCORDING to appointment the *Eighteenth General Conference* assembled in the New Jerusalem Temple, London Terrace, Derby, on Tuesday, the 9th day of August, 1825=69, and continued their sittings, by daily adjournments, till Friday, the 12th of the same month. Eight Ministers, and sixteen Representatives from different Societies, besides a number of other individuals, were present. The Rev. RICHARD JONES was unanimously elected President, and Mr. J. S. HODSON, Secretary.

From the Minutes of this Conference it appears, that that body is proceeding, with its usual regularity and prudence, in taking measures for the orderly and respectable establishment of the New Church in its external form. Committees were appointed for completing the New Liturgy; for considering the best mode of ordering the Ministry; for carrying into execution the directions given by the General Conference for the distribution of Mr. Chester's legacy for educating poor children; for preparing a New Church Spelling Book, and a New Church Class Book, for the use of schools; and for other purposes. Mr. William Mason was appointed to prepare the draft of a new Catechism, to be finally decided on by the Liturgy Committee. Orders were also given for printing a second edition of the Hymn Book, which, it appears, has been extensively adopted, and is still in great demand.

Several additions were made to the code of Rules for Conference; one of the most important of which provides,—

"That no person hereafter to be ordained shall be recognised as a Minister entitled to a seat in Conference, unless the documents required to be delivered to the Ordaining

Minister previously to ordination, be transmitted to the Secretary of the Conference one month before the meeting of Conference, to be by him laid before the Conference; and unless their approval of such ordination be obtained."

The design of this regulation is, both to render the entrance of improper persons into the Ministry less practicable, and also to relieve the Ordaining Ministers of the unpleasant duty of rejecting, upon their own responsibility, an ineligible candidate.

The Appendix contains the various reports officially made to Conference; with a large body of information respecting the state of the Church in this country; and an affectionate address from Mr. Hargrove, the President of the General Convention of the New Church in America, to the Ministers and Lay Members of the New Church in Great Britain.

The Conference, having finished the business before them, appointed their next Annual Meeting to be held at Manchester, on the second Tuesday in August, 1826=70.

On Sunday, the 21st of August, 1825, a new Chapel was opened at Dalton, near Huddersfield, by the Rev. Richard Jones, of Manchester, who preached in the morning from Matt. xiii. 45, 46. In the afternoon Mr. John Parry, late of Leeds, addressed the people from Matt. xviii. 20. And in the evening Mr. George Senior preached from Acts xvii. 20. The congregations were large and respectable; indeed such was the interest excited, that only one half of the multitude could gain admission in the afternoon, not less than a thousand persons being present. This edifice has been erected by Mr. George Senior, of Dalton, and is one of the neatest and most commodious Chapels in the kingdom. It is finished in the best style, and is calculated to hold from 400 to 500 persons. But, what is best of all, it is furnished every Sabbath-day with a large, respectable, and attentive congregation. No sooner was the day announced for the letting of the seats, than every seat was disposed of; and were there more to let, they would be eagerly engaged. In the annals of the New Church, it is said, no such circumstance has been heretofore known. It is perhaps impossible for any sincere friend of the New Jerusalem to witness the scene which is presented within these walls every Sunday, and not feel himself disposed to exclaim, on retiring, "What hath God wrought!" or to adopt the language of the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I remember not thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." The prospect is encouraging in a high degree. The people appear to drink in the genial showers of divine truth, as the thirsty land the rain of heaven. The worthy proprietor has already begun to feel, in this striking instance of his liberal zeal for the

welfare of Zion, that sublime satisfaction which ever arises from doing good, and which is the highest and only reward or advantage that he expects or hopes for.

Mr. Senior and Mr. Parry officiate jointly in the Ministry, which is the plan designed to be persevered in, by the permission of Divine Providence. The mode of worship adopted in this Chapel is as follows:—The service is commenced by singing a Hymn; then extempore Prayer; reading of the Word succeeds; another Hymn is sung; the Sermon follows; then another Hymn, and concluding Prayer.

A very gratifying letter has lately been received from a pious and respectable gentleman, who, five or six years ago, having then recently become a receiver of the doctrines of the New Church, left this country for the Cape of Good Hope, and who now occupies a large estate at Port Frances, near Albany, in that colony. He says to his correspondent,—

“I am happy to inform you, that I have always retained my decided attachment to the New Church doctrines, and feel more rooted and grounded in them than ever; so much so, that I have commenced preaching them at the Kowie, in the same house as is used by the Methodists. Their preachers only attend once on the Sabbath, sometimes in the morning, at others in the evening; and in their absence I do the duty, and always give them a lecture, principally extracted from the sermons of that holy man of God, Mr. Clowes. I have delivered about twenty lectures. The Government is building a large Church at Graham's Town; but I am of opinion, by the time it is finished, there will be but a small congregation, as there are so many different sects, that there will be but few left for the Established Church.”

Our friend then proceeds to mention how he is connected with the religious characters there, some of whom, he states, are jealous of him, but the respectable rank he holds in that part of the colony prevents them from opposing him openly; and of some leading persons he has good hopes. He is anxious to receive information respecting the New Church in England; and concludes with saying,—

“I count it a happy day to me when I became acquainted with the writings of E. S. I have enjoyed more solid peace to my soul ever since, and feel an increase of love to the Lord and my fellow-creatures. I am not ashamed to profess the doctrines of the New Church, and am now pretty well known to be in them.”

The new School-room of the New Church Free School, which had been some time erecting in Charles Street, Westminster Road, London, was solemnly opened, and dedicated to the great use intended, on the 11th of October, 1825. The proceedings on the occasion were pleasing and impressive; and one general feeling of satisfaction appeared to animate the large body of friends to the sacred cause of the New Church, and to the rising generation, which was assembled on the occasion. A Special General Meeting of the Subscribers to the Institution was held at the time, to which was presented, by the Committee, a Report, with an interesting and appropriate Address to the Members and Friends of the Church generally. The whole is

concluded by an Address to the parents and guardians of the children admitted, or to be admitted, into the School, and Rules to be observed by them, which are well adapted to promote the objects of the establishment. The School promises, through the divine blessing, to be beneficial, in a high degree, to the interests of the New Church, and is therefore entitled to universal support.

*Tribute of Affection and Esteem to the Rev. Richard Jones.*—

On Wednesday, Nov. 2, 1825, a general meeting of the members of the New Jerusalem Church, in Peter Street, Manchester, took place in the Lecture Room adjoining the said Church, for the purpose of presenting to the Rev. Richard Jones, his PORTRAIT, and a SILVER CUP with a STAND, as testimonials of the affection and esteem of his congregation. These testimonials had been previously voted at a public meeting, during the absence of Mr. Jones, and without his privity. The expenses were defrayed by subscription. The Portrait, which is an excellent likeness, is a half-length, finely painted by Mr. R. B. Faulkner, lately of Manchester, but now of London; the cost of which was £47 10s.\* The Cup is of a large size, elegantly ornamented, of the value of £41, and bears the following inscription:—

“To  
THE REV. RICHARD JONES,  
Minister of the New Jerusalem Church,  
Peter Street, Manchester,  
THIS CUP, with its STAND,  
was presented  
by his Congregation,  
in Testimony of their Attachment and Esteem for his Character as a Man and a  
Christian; of Gratitude for his disinterested services as Minister of this  
Congregation for more than twenty years; and for his unwearied  
exertions for the Establishment and Welfare of the New  
Church at large during a much longer Period.”  
October, 1825.”

Mr. William Lockett, the Chairman of the meeting, on presenting to Mr. Jones the above testimonies of the Society's gratitude and esteem, delivered a very appropriate and affectionate Address. He began with expressing the feelings of the

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\* An anecdote highly illustrative of the character of Mr. Jones, is inserted in the *Intellectual Repository* for January, 1833:—“Nothing could be more uncongenial to the disposition of Mr. Jones than to sit formally for his portrait: he accordingly sat with so unmeaning and dissatisfied a look, that the artist, after the first sitting, expressed a doubt to a friend, as to the success of the performance. His friend replied to this effect: ‘If you want to see *character* in Mr. Jones' countenance, and *that* his genuine one, engage him in conversation about the doctrines of the New Church.’ The artist, who then neither knew nor cared anything about those doctrines, followed the advice: Mr. Jones' face soon began to beam with intelligence and expression: and while the artist most faithfully transferred his now illumined features to the canvas, the words of truth and wisdom fell from his lips and gave that animation to his countenance, were transferred, with equal fidelity, into the painter's heart.” The artist, Mr. B. R. Faulkner, was for several years honorary organist of the Cross Street Society.—Ed.

Society on reviewing Mr. Jones's labours in the service of the Church; on the manner in which, by his instrumentality and firmness, the external affairs of the place of worship have been brought from the discouraging aspect which they wore at his becoming the Minister, to their flourishing state; and on the excellent example which he has given of disinterestedness and perseverance. He then touched upon the eminent qualifications for the Ministerial office, by which all who are acquainted with Mr. Jones know that he is distinguished,—upon the want of all proportion between the offerings presented and the services performed,—and upon the seeming tardiness of the Society in thinking upon this mode of giving vent to their feelings. And he concluded with the strongest expressions of affection, on the part of the Society, for the Minister, and the most ardent wishes for the long continuance of the connexion between them.

Mr. Jones, in his Reply to the above Address, gave an interesting narrative of the manner in which he first became acquainted with the heavenly doctrines of the New Jerusalem; and of various circumstances relating to the formation of a New Church Society in Manchester, and subsequently the building and government of the Church in Peter Street. He then gave expression to the following beautiful sentiment:

"My dear Friends,—It has, you are all aware, been a long-established maxim, that the connexion between labour and its reward is so intimate, that it cannot be broken. The truth of this maxim I willingly admit, and therefore I have been supported by an assurance of ultimate *reward*. But, my Christian brethren, the *reward* which I have been so solicitous to obtain, which I have long had, and still have in view, is that described by our blessed Lord, where he says, 'Do good and lend, hoping for nothing again, and your *reward* shall be great.' The *reward*, which I look for, is the delight and blessedness which always accompany the exercises of charity, and which the Lord out of pure mercy gives to those that believe on him, and who love and obey him. This explanation will enable you to see, that your kindness has brought upon me no small degree of embarrassment; for I scarcely know how to act; and yet I experienced, I must confess, much satisfaction on finding that my labours had received your approbation, and that you thought me worthy of such distinguished honour. However, I trust, through the Divine Mercy, that, instead of being elated, I shall be humbled in my own estimation; instead of being exalted, I shall feel myself abased with a deep sense of my own unworthiness; and that, through divine assistance, I shall be able to renounce, in my own spirit, every tendency to claim any degree of merit to myself, on account of any good I may have done, and to ascribe it solely to him, to whom all merit belongs."

He proceeded to state, that, when informed by a deputation from the Committee of what it was intended to do, he assented to the proposal made, chiefly because he feared that, by withholding his consent, he might occasion some degree of pain and disappointment to their kind and generous feelings;—

"But," said he, "I do assure you, that, had I known in sufficient time what was intended to be done, I would have done all in my power to have prevented it. Instead of supposing that you were indebted to me for what has been done, I have experienced in my own mind a feeling of obligation to you, for having thought me worthy of becoming your instructor and guide."

After other appropriate and highly becoming remarks, Mr. Jones concluded by expressing his fervent hope, that both he

and his friends might continue firm in their attachment to the truth, and in their joint endeavours to reduce it to practice.

The whole of this transaction was highly creditable, both to Mr. Jones and to his flock. Indeed, of Mr. Jones, it is impossible to speak without the greatest respect. His knowledge of the doctrines of the New Church can scarcely be surpassed. He has evidently studied them with an ardour of affection, and a degree of success, that few men have been blessed with. But what is still more in favour of his character, there is every reason to believe, that the divine truths, which he so ably and so earnestly recommended to others, both from the pulpit and in his private conversation, gained a permanent residence in his heart. His uniform sedateness of behaviour, and his conscientious regard to the divine laws, added to his soundness of judgment, and perception of the interior truths of the Holy Word, ranked high in the estimation of all who had the happiness of knowing him. I long had that happiness; and whenever the thought of Mr. Jones has occurred to my mind, I have felt grateful to the Divine Providence that I was permitted to call such a man my friend.\*

The Editors of the *Quarterly Theological Review*, a work conducted and supported chiefly by Clergymen of the Established Church of England, having in their Fourth Number thought proper to make a direct attack on the New Church in general, and on the character of Swedenborg in particular, their calumnious charges and imputations were successfully replied to by the Committee of the London Printing Society, in an Address to the public, which well deserves to be preserved.† It is as follows:—

“*To the Readers of the Quarterly Theological Review, and the Public in General.*”

“Whoever possesses any acquaintance with the periodical and other literature of the day, will have had many opportunities of observing the dissingenuous manner, in which attempts are constantly being made, to deter the public from fairly estimating the writings and sentiments of that eminent philosopher and divine, the Hon. Eman. Swedenborg. The means resorted to for this purpose are, calumnious imputations against the author, the most gross mis-statements respecting the contents of his works, and the unmeasured use of inapplicable ridicule. Yet, for every quality and attainment that make human nature respectable, the character of the man who is thus abused, is established by the testimony of persons of the first rank in his own country, and of men of learning and piety in this; whilst the superior views of divine truth displayed in his writings, and their never-failing consistency and rationality, have procured them numerous admirers in every country of Europe, and in America; among whom are many in the upper orders of society, and many who are distinguished for scientific attainments. Such is the real state of the case: yet who, that forms his opinion from the injurious statements which are continually repeated in the publications of the day, will believe it? Swedenborg certainly demonstrates, with the clearest light both of

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\* Mr. Jones died at Manchester, on the 22nd November, 1832, in his sixty-second year. He was the Author of a pamphlet, entitled, *A Friendly Address to the Receivers of the Doctrines of the New Jerusalem Church*; and a Sermon, published in 1805. He was also the writer of several articles in the *Intellectual Repository* under the signature *Discipulus*.—ED.

† This was from the pen of the Rev. S. Noble.—ED.

Scripture and reason, that all the received systems of religious doctrine, whether Tripersonalism on the one hand, or of Anti-trinitarianism on the other, are replete with most serious mistakes. It was therefore to be expected, that the advocates of those systems would oppose him: but was it to be expected, that any who wished to be esteemed a fair opponent, instead of refuting his views by candid investigation, would attempt to mislead by extravagant misrepresentation? Who would suppose, that any publication of general respectability, such, for instance, as the *Quarterly Theological Review*, would lend itself to the propagation of statements totally false and unfounded? Yet in No. IV. of that work is an article respecting the illustrious Swedenborg, nearly all the original part of which has no tendency but to mislead. The limits of this advertisement will not permit all the instances to be produced: one or two, however, shall be given by way of sample.

“ ‘Like many of the early impostors and fanatics of the Church,’ says the Reviewer, (p. 358) ‘Swedenborg personated the character of the Holy Ghost.’ Here is an imputation, the very atrocity of which must gain it credit: for who would imagine, that any reviewer of character could put forth so monstrous a charge, if it were false? Utterly false, however, it is, in every possible sense: it is pure, gratuitous invention. Even the worthless libel, which gives occasion to the Reviewer’s remarks, and from which source, foul and deceptive as it is, he seems to have derived all his knowledge of the subject, stops far short of such recklessness of aspersion.

“ After drawing from his fiction consequences worthy of the premises, the Reviewer proceeds: ‘Several of the books of the Old Testament are unceremoniously divested of their authority, and every part of the New, except the Gospels, and the *Apocrypha*, is treated with the same lack of ceremony, and in like manner degraded. Of the little that is left, the facts evaporize into figures, and the literal language is presumed always to have a mystic sense, alone of any worth and authority,’ &c. These two sentences contain gross perversions. To all the books of the Old and New Testament, as much authority is allowed by Swedenborg as by Christians in general: but certain of them, being nearly all those of the Old Testament, and the Gospels and *Apocalypse* (not *Apocrypha*, as the Reviewer states) in the New, are affirmed by him, beyond what is generally admitted, to be divinely inspired as to every syllable, and thence to contain a spiritual sense regularly included within the letter. So far, however, is he from affirming that the spiritual sense is ‘alone of any worth and authority,’ that, when treating expressly on this subject, he lays down and illustrates these two propositions: ‘That, in the literal sense of the Word, Divine Truth is in its fullness, in its sanctity, and in its power:’ — ‘That the doctrine of the Church is to be drawn from the literal sense of the Word, and to be confirmed thereby.’ (*Doctrine of Scripture*, n. 37 to 61.)

“ After several other sentences, almost every one of which contains a misrepresentation, the Reviewer introduces these remarks into his account of Swedenborg’s sentiments of the resurrection: ‘Enter into Swedenborg’s service and jurisdiction, and forthwith you find yourself, really and bodily, in a state of resurrection; before you know where you are, you are in possession of eternal bliss; earth is heaven, and heaven is earth. Reject the splendid privilege, and as suddenly you find yourself precipitated into the opposite career; you are involved in an eternity of misery; earth is hell, and hell is earth, to you.’ For this jumble of nonsense, the Reviewer alone is accountable. Both in thought and expression, the whole is as remote from the statements of Swedenborg, as is Britain from its antipodes; and the barbarity of the sentiment conveyed in the latter clause, in particular, is most abhorrent from such a system as his, which has no equal for the universality and charity which it everywhere breathes.

“ Having witnessed with concern the frequency with which, in regard to the illustrious Swedenborg, truth and decency are thus outraged, the Society for Printing and Publishing his Writings, instituted in London in the year 1810, have deemed it their duty, on this occasion, to offer this Address in his Vindication. Will the public for ever submit to be imposed upon by such misrepresentations? Whilst, in almost every other respect, mankind, in our age, seem determined to see with their own eyes, will the bulk of them continue to be satisfied with taking their notions of Swedenborg and his doctrines at second-hand,—from adversaries and calumniators? However his writings may be maligned, be assured that they contain information which is essential, in the extraordinary era in which we live, to the best interests of the human race. Their only tendency is, to lead to the true knowledge of God and of ourselves,—to virtue here and to happiness hereafter; and they appeal for their truth to such solid documents of Scripture and reason, as, after due examination, scarcely anything but confirmed Sadducism can resist. Cease then to join in the senseless outcry, which passion and prejudice have raised. Suffer yourselves, on this subject, to be led blindfold

no longer. Read, think, and judge, for yourselves. And if, in the views which may thus be presented to your minds, you find the precious pearl of truth, fear not to accept it because by those who assume to be the arbiters of theological sentiment, it is rejected as worthless."

"Committee Room, 9, Featherstone Buildings, Holborn, Dec. 1, 1825."

This Address was inserted in many of the Newspapers of the day, and also appended to several of the periodical publications\*; the consequence of which has been, as in almost all similar cases of unjust slander that have hitherto been hazarded against the character and writings of the illustrious Swedenborg, that the New Church has actually gained strength on the occasion, and an increase of numbers, in spite of all these *Armageddonites*† have said and done.

On Sunday, the 25th of December, 1825, a Chapel, lately occupied by a Society of Independent Methodists, and situated in High Street, Salisbury, was opened for public worship according to the doctrines of the New Church. Mr. Harbin, who was for some time a Preacher amongst the Methodists, lately became a reader of the writings of E. S., and has now openly avowed his cordial reception of the new doctrines. Report speaks of him as a truly pious character, and a most powerful and zealous Preacher. Having a small independency, he gives his services to the Church gratuitously; and it is really astonishing to witness the eagerness with which he is attended by a crowded congregation on Sunday evenings.

Of the progress of the New Church at St. Helier's, Jersey, very satisfactory information has been received from Captain Gomm, of the Royal Navy, who, in a letter dated Dec. 30, 1825, writes as follows:—

"I am happy to inform you, that the Church is altogether upon the increase. Mr. Sandford‡ (late a Preacher in the Methodist Connexion) and myself alternately perform divine service. His first discourse was numerously attended by the Methodists, as he was esteemed by them a zealous member. He gave a most manly and affectionate explanation of his reasons for quitting their Society, which proceeded from their errors, defiled and contradictory doctrines. We have since established a meeting every Tuesday evening for reading the Baron's works; which I have long wished to do, on account of its being a great means of advancing the knowledge of the above sublime truths. But I wanted a co-adjutor; the task would have been too much for me alone; and we are most ably assisted by Mr. Nobbs. We undertake to answer all questions, and combat all objections; which we in humility think, by the Lord's blessing, has been successful. Our opponents are so sensible of their defeat, that they have been lately endeavouring to create some tumult by personally insulting us; but that is wearing off, as they perceive we do not yield to them. The little Church, though strongly opposed, is creating great general interest, and I trust, by the protection of the Lord, will be annually increasing. Much has been done during the forty years that I have embraced the holy doctrines of the New Church: therefore, what may we not expect in the next forty!"

\* The Address was sent to Messrs. Rivington, the Publishers of the *Quarterly Theological Review*, to be attached to the next No. published, but was refused.—ED.

† See Rev. xvi. 16; and the explanation of the term *Armageddon*, in the *Apocalypse Revealed*, n. 707, 716.

‡ Mr. Sandford was the writer of a pamphlet, entitled *A Casket of Jewels; or, a Reply in Questions and Answers by a Layman or Trinitarian, to Andronicus or a Unitarian; being a clear Refutation of both their Doctrines on the Trinity*. By a Lover of Divine Truth. 1825.—ED.



The Fifth Annual Meeting of the London Missionary and Tract Society, belonging to the New Church, was held on the 22nd of May, 1826, at the Chapel in Friars' Street, Doctors' Commons, the Rev. M. Sibby in the chair. The Report of the Committee, which was read at the meeting, and has been since printed, was highly interesting and satisfactory. An account is given of Rev. S. Noble's visit to Norwich the preceding summer, when he delivered a course of lectures intended to include Answers to all the objections brought forward by the Rev. G. Beaumont, of that city, in a work called *The Anti-Swedenborg*. After relating the transactions of Sunday, June 12th, Mr. Noble states, that a violent uproar was raised on the Wednesday evening, when he proceeded to treat of the appearances in heaven, hell, and the world of spirits, as described in the *Memorable Relations* of Swedenborg. He addressed them again on the Friday evening with so much good effect, that, contrary to all expectation, the auditory became most anxious to hear his discourse. The change was truly extraordinary, considering the prejudiced state of mind in which they had assembled before. "More rivetted attention was never exhibited" than was manifested now. "People were reaching over each other in all directions, with mouths as well as ears open, as if fearful of losing a word." When it was over, not a sound or syllable was heard from any quarter expressive of disapprobation; nothing but remarks to this effect:—"That it was very extraordinary, to be sure, and they had no idea that things could be so explained." Even known opponents were constrained to be silent.

"The blessing, (continues Mr. Noble,) which accompanied our efforts on this evening, was quite decisive of our success. How far permanent conviction may have been carried to any, it is yet impossible to say; but certainly, from this hour, opposition was completely vanquished; and I am satisfied, that the great majority of those who witnessed the transactions, whether convinced of the absolute truth of our sentiments or not, regarded us as having obtained a decided victory over the arguments and misrepresentations of the *Anti-Swedenborg*. Hitherto we had been combating for life; but now all regarded us as having made good our standing, and established our claims to be considered as a body of rational men and serious Christians, whose sentiments are entitled to respect. On the ensuing Lord's day, June 19th, which concluded our exertions, I was to treat of the great subjects of doctrine and life; and though those which were to be defended were the cardinal points, in which we most widely differ from the sentiments generally prevailing, we heard of no remarks but such as included approbation. The discourse in the morning was intended to shew, 'that the Trinity in the Godhead is not a Trinity of Persons; and that the Person of Jesus Christ is the Person of the Father, in which alone the Deity can be approached;' and really, so far as could be judged from the behaviour of the congregation, and their remarks at the conclusion, the hearts of all seemed to go with us. As a specimen of the observations that were heard, I will mention one made by a Methodist to others of that communion. As soon as I had ended he exclaimed: 'Well, I never did hear anything so truly glorious in all my life!'—In the afternoon, when I had to treat a still more delicate subject, 'the true nature of the atonement and mediatorship of Jesus Christ,' the same acceptance accompanied what I delivered: again great satisfaction was exhibited and expressed; people avowed, that they certainly had never had such ideas before, but must acknowledge them to be truly grand and beautiful. On this occasion I had the honour of having among my auditors, Mr. Beaumont himself.—The subject for the evening was, 'that a life of righteousness, but not of

Pharisaic righteousness, is the true way to heaven ;' and that the assertion, ' that it is not so difficult a thing to live for heaven as some suppose,' is a scriptural truth, which does *not* teach men to ' break one of the least of God's commandments ;' for this Mr. B. had falsely affirmed. We again heard various expressions of approbation, and none of opposition. The congregations in the morning and afternoon had been great—I suppose more than 700 persons must have been present on each occasion ; but in the evening the Chapel was filled to excess, and not fewer than 800 persons must have been in it.—When I looked round towards the end of the discourse this evening, and saw such a multitude, all, to appearance, eagerly devouring my words, my heart rose in adoration to Him in whose name I was speaking, to whom alone it belongs to turn the hearts of the children of men ; and I could not but hope, that we might take it as an earnest that the-time is approaching, when the hearing ear and the understanding heart will everywhere wait on the preaching of the truth."

The Report of the Committee also contains a very pleasing account of a Missionary visit to Brightlingsea and St. Osyth, by Rev. T. Goyder ; and a notice of the formation of a small Society of receivers of the doctrines of the New Church at Reed, near Bury St. Edmunds.

The *Eighth General Convention* of the New Church in America, was held at the New Jerusalem Chapel, Pearl Street, City of New York, on Thursday, Friday, and Saturday, the 1st, 2nd, and 3rd of June, 1826=70 ; when the Rev. John Hargrove was elected President, the Rev. L. Beers, Vice-President, and Mr. T. B. Hayward, Secretary. Five Ministers, three Licentiates, and fourteen Delegates from different Societies, attended ; besides a number of Ladies and Gentlemen, receivers of the new doctrines, from various parts of the United States.

Though the great distress, which for some years back has visited the United States, in common with other commercial countries, has been sensibly felt by the members of the New Church, as well as by others, and has caused the discontinuance of the publication of the *New Jerusalem Church Repository*, and even the loss of their Temple in Philadelphia, yet it is gratifying to observe, that they are not disheartened by the afflictive dispensation, to which they have been subjected. They are still anxious to promote, to the utmost of their ability, the cause of divine truth, and they appear to be guided by sound discretion and genuine New Church feelings. One important object of the Convention was to regulate the mode of admission of persons into the Ministry ; from which it is reasonable to conclude, that there, as in this country, some injury has either been experienced, or feared, from too great a readiness to admit applicants into that office. So much do the respectability and welfare, yea, the very existence, of every Church depend upon the character of its Ministers, that, while every possible encouragement should be given to persons of real piety, sound theological attainments, and well-decided principles, to engage in the office, as much caution should be used to exclude equivocal morals, shallow pretensions, and the transient determinations of fickleness or rashness. It is, therefore, pleasing to observe, that, by attention to this subject, our brethren in America are labour-

ing, under the blessing of Providence, to secure the advance of the Church in steadiness and respectability. The following interesting intelligence, drawn from the communications made to the two last Conventions, is given in the Appendix to the Journal of this Convention.

"**MAINE, Bath.**—The Society in this place is reported to consist of five families, who hold regular meetings for worship on Sabbath evenings. It has received some additions of late, but the number is not stated.

"There are receivers in several other towns in this State, but it is not known that they have formed themselves into Societies.

"**MASSACHUSETTS, Boston.**—Within the three last years, this Society has experienced an addition of ten members, together with many new receivers. During the latter half of that period, a very considerable extension of interest in the doctrines has been manifested; and the public worship is much more fully attended. The present number of members is 49; but the number of receivers considerably exceeds 100. The meetings are still held in a Hall, but the Corporation are taking measures for erecting a House of public worship. The number of marriages within three years is 6, baptisms 15, and deaths 3.

"Editions of several of Swedenborg's works have been published here within a few years;—the *Heavenly Doctrines*, in 1820; the *Doctrine concerning the Lord*, and the *Doctrine of Life*, in 1821; and the *Treatise on Heaven and Hell* in 1825. Mr. Worcester also published a volume of seven *Sermons* in 1824; and two or three occasional *Sermons* have been published.

"**Bridgewater.**—The Delegates' Report says, 'Early in the year 1822, several gentlemen and ladies in this town, heard of the writings of the heaven-taught Scribe.' In the winter of 1823-4, they formed a Society for establishing a New Church Library.' 'In the spring following, (1824,) the Society of the New Jerusalem was instituted in this town.' This Society was stated to the Convention of 1824, to consist of 15 or 20 persons. The Report goes on: 'At this time we can enumerate 50 warm-hearted receivers of the heavenly doctrines of the New Jerusalem, in this small town; and we presume, 50 more, who seem to be very friendly. Our meetings are always well filled.'

"Mr. Eleazer Smith was ordained over this Society, at the present Convention; but is to devote a portion of his labours among some of the neighbouring towns; since the same Report states, that,—

"In *West Bridgewater, North Bridgewater, Kingston, Freetown, Taunton*, and some other places in the neighbourhood, there are several receivers, about 50 in all.

"**Yarmouth.**—This Society was formed in 1824, and consists of 7 members, who hold private meetings for worship on the Sabbath. Considerable interest in the doctrines is manifested among the people in the neighbourhood.

"There are receivers scattered through all parts of the State.

"**NEW YORK, City of New York.**—The number of additions to the Society in this place has been small. Several instances are, however, mentioned, of persons who have either received the doctrines, or otherwise manifested an interest in them. The number of either has not been furnished; nor that of the baptisms, marriages, and deaths, which have taken place within the Society.

"A periodical work, entitled, *The New Jerusalem Missionary and Intellectual Repository*, was commenced in this city in May, 1823, by Mr. Samuel Woodworth, and published through the year in Monthly Numbers of 32 pages each, making a very handsome volume; but it did not meet with sufficient encouragement, to authorize the commencement of a second volume.

"**Danby.**—The Report made to the Convention in 1824 says,—'This Society consists of 38 adult members, who are *communicants*. There are 50 adult members who belong to the Society, and as many more children. The Church is well attended on Lord's day, and devout attention paid to the preaching of the Word. The Society and Church live in great harmony; and three readers give us hope, that they will soon be added to the Church. There have been 2 deaths the past year; one new adult member has been added, and 3 infants baptized.' The present number of the Society, the number of new members, and other *data*, have not been furnished. Since the last Convention this Society has erected a very neat but plain House of public worship, large enough to accommodate 400 persons. It was dedicated in the autumn of 1825.

"**Spencer.**—This Society has never before been reported to the Convention. It con-

sists of 20 or more members, and is a branch of that at Danby, being but a few miles distant. Dr. Beers preaches to them at stated periods.

"*Henderson.*—The Rev. Holland Weeks, who has resided in this place four or five years, during which time he has been earnestly preaching the doctrines, and for two or three years has held regular meetings,—has experienced a rich blessing on his labours, in the formation, within the last year, of a Society consisting of 12 communicants. Several others are understood to be either receivers, or favourers, of the doctrines; and much interest has been excited in the vicinity, through the instrumentality of this gentleman's preaching.

"*Rochester.*—There is a small Society in this village, and other receivers in the vicinity; but no information has been received from them the present year.

"*Riverhead, Long-Island.*—The Society in this place consists of about a dozen members, who meet regularly for worship on the Sabbath. No further information has been given, relative to the state and prospects of the Society; except that it subsists with very great harmony and happiness.

"There are many receivers scattered throughout the State.

"*PENNSYLVANIA, Philadelphia.*—The Rev. Mr. Carl's Society.—It is not known that this Society has increased in numbers within the last three years. For many months previous to the Convention of 1824, the Temple was closed on account of the absence of the Reverend Pastor, who was under the necessity of taking a voyage to England for his health. In consequence of the pecuniary embarrassments of some of its most efficient members, the Society relinquished the Temple about a year ago; but have since met for worship in a school-room. No statement in respect to numbers has been received.

"*Southwark, Philadelphia.*—The report rendered to the Convention does not state what number has been added to this Society within the last two years. At the Convention of 1824, it was stated to have received an addition of 70 members during the year previous. Earlier than that, it was but in its infancy; and for the last two years it is well known to have been flourishing. Its present number is probably 100 to 200. Their public worship is attended by as many more, who are either receivers, or favourably disposed. The number of baptisms, children and adults, has been 35; of deaths, 2. Much exertion has been made towards the erection of a Temple; and it is probable that the Society will, ere long, find its wishes fully realized. They have a Sunday School in operation with 132 scholars, and 13 male and 11 female teachers.

"Last summer the Society gave leave of absence to their Pastor, to visit the Societies to the westward. He went accordingly in the latter part of August; preaching at *Lancaster, Bedford, Stoytown, Greensburg, and Pittsburg.* Through all his journey, he found much to encourage and delight him.

"The Rev. Mr. Roche published a small volume of eight sermons, early in the present year.

"*Haddington.*—There is a village about six miles from the city of Philadelphia, where there are several affectionate receivers of the doctrines. It is visited by the Rev. Mr. Roche once a month. There is a large academy, with a room fitted for public worship, which is at the use of the New Church; and which, whenever he attends, is crowded with an attentive audience.

"*Frankford.*—A letter from the Rev. Mr. Worrell, Minister of this Society, says,—'The number of persons who acknowledge themselves members of the New Jerusalem Church of Frankford, is between 40 and 50.' The Rev. John Lister also preaches here every two weeks; and at other two places monthly each, among some of the distant branches of the Society. There have been four deaths in this Society; one a Mr. John Bain, who officiated as a Preacher.

"*Wilkesbarre.*—There are receivers in this place, who were represented in Convention in 1824, by Mr. Henry Blackman. Their number was then small, and there had been no additions during the year previous. No information has been received from them at this Convention.

"*Pike.*—This society has been formed but a few months, and at present consists of about a dozen members. The Rev. L. C. Belding, (a practising Physician,) ordained at the present Convention, has been principally instrumental, under Divine Providence, in its institution; as he has been preaching the doctrines here for two or three years.

"*Harrisburg.*—The members of this Society (about half a dozen in number) have mostly been receivers of the doctrines for several years. There have been no new receivers of late, and the prospects are not represented as promising.

"*Lancaster.*—A small Society of seven members was formed here early in 1824; from which no information was received at the present Convention.

"*Bedford*.—A small Society in this place was represented at the Convention of 1824, by Mr. Barclay, since deceased. The present number of members is not known, as no information has been received.

"Several well-known receivers reside in *Greensburg, Pittsburg, Brownsville, New-hope, Stoystown*, and many other places in this state.

*MARYLAND, Baltimore*.—The report made to the last Convention states, that 'the number of occasional hearers has considerably increased: two respectable families have taken pews in the Temple, and one joined the Society. The Pastor has baptized five persons, and married two couple during the last year.' The statement the present year says, that the progress of the Society, for the last two years, 'has been, in a considerable degree, encouraging and consoling. The Temple is better attended by strangers than formerly; and a few young persons, of both sexes, have lately become members. We have, however, during the last few months, been deprived, by death, of two of our old male members and officers of the Church;'—one of whom is mentioned as one of their 'most zealous and enlightened brethren.' The Society is represented as enjoying a high degree of harmony within itself, and good-fellowship with other churches in the city.

"*Cumberland*.—In this State, are several receivers; but no information has been received from them the present year.

"*VIRGINIA, Lynchburg*.—From letters addressed to the last Convention, it appears, that a Society had been formed but a short time previous, from among five interested families. Mr. H. G. Linberg, a Licentiate, had commenced and was then preaching there. He, however, left Lynchburg a few months after, and returned to his former residence in the Island of St. John's, one of the West Indies. No information was received from Lynchburg, at the present Convention.

"*Abingdon*.—There is a very respectable Society in this place, but the number of members is not known, as no direct information has been received at either of the two last Conventions. It was formerly under the care of the Rev. Nathaniel Holley, who removed to Cincinnati, Ohio, as Editor of the *Herald of Truth*. This gentleman ordained the Rev. Samuel H. Wills, Aug. 29, 1824; who was to preach at Abingdon, and other places.

"*Wheeling*.—A small Society was, some years ago, formed in this place, under the care of the Rev. Richard H. Goe; from which, however, no information has been received for the last three years.

"There are several other receivers in various parts of the State.

"*OHIO, Cincinnati*.—This Society was not represented either at the last or the present Convention, probably on account of the distance, as stated in their communication to the former. It before embraced 50 to 100 members, and was then represented as having increased very considerably during the year preceding. Its present condition or number is not known, as no communication or other information has been received at this convention.

"A periodical work, entitled *The Herald of Truth*, was commenced in this place, in the spring of 1825, under the editorial direction of the Rev. Nathaniel Holley, and issued every two weeks in numbers of 16 to 24 pages each. It has now reached the 26th No.; and the editor informs, 'that its continuance is uncertain.'

"*Steubenville*.—A letter from Mr. William Grant, presented at the Convention in 1824, states, that the number of communicants in this Society was 10, and the whole number of members 21;—that, within the year previous, there had been 32 baptisms, 2 new members added, and 4 deaths. Among the latter was the Rev. David Powell, Minister of this Society, and a zealous preacher of the doctrines. No information has been received from this Society the present year.

"*Steiger's Rest*.—An interesting letter from General J. R. Steiger, from whom this place derives its name, was received at the Convention in 1824. He says, 'I have formed here a new settlement of Swiss emigrants, and I shall admit no other than sober, orderly, and well-disposed people. These all I intend to introduce to the New Jerusalem. For this purpose I have concluded to erect a place of worship on my ground. I hope it will be finished in October next.' 'I have made known my wish in Berne, where I am almost certain that the heavenly doctrines have found their way, to send me a man for that office,' viz: Minister. This letter is accompanied by a declaration of belief in the doctrines, signed by 21 persons; all of whom, except two, are Swiss. The letter says of these, that they 'have heartily embraced the New Jerusalem;' and that 'others are in a good way.' No information has since been received from them.

"*Lebanon*.—No information from this Society has been received at either of the two last Conventions. Nothing is, therefore, known in respect to its numbers or prospects.

"*Wooster*.—A letter, in 1824, from the Rev. Thomas Newport, Junr., at Paintville, in this State, mentions a small Society of zealous receivers in Wooster, who 'have a very promising young man that delivers lectures to them, and bids fair to be a useful Minister in the Church.' His name is not given.

"There are several other Societies in this State, but even their location is not known. There are also many scattered receivers.

"In several of the States not mentioned, there are known to be many receivers, either scattered, or in small collections; particularly in *Vermont, Rhode Island, and New Jersey*."

The Journal contains an excellent Address of the Convention to the New Jerusalem Churches in the United States; from which the following is an extract:—

"From the Old Christian Church but little can at present be expected. It may justly be said of it, with respect to the Lord's second advent, what John said of the Jews, at his first: 'He came unto his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God.' Yet we greatly rejoice, that even then, there are 'remnants that may be gathered in;' 'for God hath not cast away his people whom he foreknew.' Yet we look with more pleasing anticipations to the rising generations, and the Gentile World: for 'the stone cut out of the mountain without hands' (the Natural Humanity of the Lord made Divine) will not only remove the falses and evils of the Church, but also of the natural man. Then shall the Church come forth, glorious in ultimates, and fill the world. For, 'behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him: he shall feed his flock like a Shepherd.'

A Committee having been appointed to prepare and transmit to the General Conference in Great Britain, in the name of this Convention, a respectful and affectionate reply to a former communication from the said General Conference, such reply, signed by John Hargrove, President, Maskell M. Carll, and Charles J. Doughty, was accordingly forwarded, and duly received. From this Address the following interesting particulars are extracted:

"We have now the happiness to announce to you the late appearance of three new stars in this western hemisphere of the Lord's Church. Two of these, the first, a Mr. Eleazer Smith, of or near the town of Bridgewater, in the State of Massachusetts; the second, a Doctor Samuel Belding, of the northern parts of the State of Pennsylvania; obtained ordination as Ministers in our Church, at our last Convention in New York. Together with these, we have lately had a pleasing and powerful accession to our Church, in the city of Philadelphia, in the person of Doctor Edwin Atlee, an eminent physician, and for many years past an approved and acceptable Minister in the Quakers' or Friends' Society; who, a few months ago, after having first perused several of our favourite Author's writings, resigned his station and church-membership among his old friends, in favour of the heavenly doctrines of the New Jerusalem, and has since commenced holding public meetings for divine worship in the City Commissioners' Hall, in the northern liberties of the city, where he openly and boldly, but with great humility and judgment, defends the heavenly doctrines he has lately espoused, to the admiration and delight of all our friends who have heard him. Your hearts, then, dear brethren, will, we doubt not, unite with ours in offering up grateful and devout acknowledgements 'to the only wise God our Saviour, to whom alone, in his Divine Humanity, be ascribed all honour, glory, and praise.'"

Dr. Atlee, mentioned in the above Address, who appears to be a truly valuable addition to the effective promoters of the cause of the New Church, has commenced a translation of Dr. Beyer's *Index to the Writings of Swedenborg*, and has issued proposals for its publication, with a specimen of the work. On this design the Editors of the *Intellectual Repository* make the following appropriate and just observations:—

"Applauding, as we do, his (Dr. Atlee's) zeal and desire to be useful, we cannot

think a mere translation of Beyer advisable. The work is, doubtless, a useful as well as most laborious one, and, as the first production of the kind, is entitled to considerable praise; but the plan, we think, might easily be improved; and that publication is also essentially defective, in containing no references to that immense storehouse of spiritual science, the *Apocalypse Explained*, which was not published till after Dr. Beyer's decease. When, in addition to the copious Indexes which we already have to the *Arcona Cælestia* and the *Apocalypse Revealed*, we possess a similar one to the *Apocalypse Explained*, the necessity for a general index is much diminished; but whoever shall have courage to engage in so laborious a work, will also enjoy aids for the undertaking, that will enable him to produce a far more perfect performance than that of Beyer."

The *Tenth Report of the Manchester and Salford Missionary Society* contains much useful and satisfactory information. The Societies in the neighbourhood of Manchester are stated to be numerous and prosperous; and the religious and moral conduct of the members in general exemplary. Happy in the peaceful simplicity of their lives, and in the integrity of their hearts, the Societies in the country present a spectacle truly inviting to all around them. To this cause, no doubt, as well as to the force of the luminous doctrines which they have espoused, are to be attributed the success of their cause, and the gradual increase of their numbers.

The gentlemen who are engaged as Missionaries, have been active and zealous promoters of the cause of the Lord's New Church; and nothing has hitherto been able to turn them aside from the line of their duty. When it is considered, that they have to submit to various privations and inconveniences, and that their conduct before men is still irreprehensible, too much cannot be said in praise of their indefatigable exertions.

Several New Societies have been formed within the space of the last year; and readers of the new doctrines have been found in many places, where it was supposed that none existed. These, it is expected, will ere long begin to form themselves into Societies, and to unite more closely with their brethren of the same spiritual family. The letters annexed to the Report afford a cheering prospect of the growing prosperity of the New Church in Lancashire.

The *Nineteenth General Conference* was held in the New Jerusalem Church, Peter Street, Manchester, on Tuesday, the 8th day of August, 1826=70, and was continued, till Saturday, the 12th day of the same month. At this Conference seven Ministers, and twenty-one Representatives of different Societies, were present, besides many other individuals of the town and neighbourhood. The Rev. RICHARD JONES was unanimously chosen President, and Mr. J. S. HODSON, Secretary.

After reading the Minutes of the last Conference, and taking into consideration the Resolutions, No. 19 and 20, respecting the Newcastle Trust Deed, and the correspondence that had passed between the Society in that place and the Trustees of the Conference South and North of Trent, together with the legal

observations on the subject by Mr. Knight, the Conference were of opinion that the conditions required by the Society at Newcastle, on vesting their place of worship in the Trustees of Conference, were such as could not be acceded to, because they would have involved both the Conference and the Society in many serious difficulties. It was, therefore, Resolved unanimously,

"That a letter to this effect be transmitted from this Conference to the Rev. James Bradley, informing him of their views on the subject, and remonstrating on the expenses which had been so unnecessarily incurred, through the refusal of the Newcastle Society to fulfil the engagement, which Mr. Bradley had made with the Conference, when the measure was originally proposed."

When the list of Ordained Ministers was read, the Rev. S. Noble informed the Conference, that the Rev. Joseph Proud had departed this life, and that on his way to Conference on Sunday the 6th ult., he saw the earthly remains of this aged Minister.

A draft of the New Liturgy having been presented to the Conference, but not in a perfect state, it was Resolved unanimously,

"That it shall consist of two services, one for the morning, and one for the afternoon or evening; and that the Representatives from London and Manchester be associated with the Ministers resident in those places in revising and settling such Draft-Liturgy."

The subject of the ordering of the Ministry, which had engaged the attention of the two last Conferences, being resumed, two Committees were appointed to digest some plan for the purpose, the one consisting of the Ministers in London, and the other of the Ministers in Manchester; the two Committees to communicate with each other, as circumstances may render necessary, and each Committee to have power to add to its number any other Minister of the New Church.

The Appendix contains, as usual, various reports, and a large body of information respecting the state of the New Church in this country; and it is rendered more valuable than ordinarily, by a paper of very important "*Legal Observations*," respecting the nature and power of the General Conference, and respecting both the proper and improper clauses that may be inserted in Deeds for vesting places of worship in trust.

The business before the Meeting being concluded, the next Conference was appointed to be held in London on the second Tuesday in August, 1827=71.

On Sunday, Sept. 9, 1826, a small Chapel, adjoining Renacre Hall, four miles from Ormskirk, in Lancashire, was opened for public worship. Mr. Swift, of Liverpool, preached in the morning, and the Rev. D. G. Goyder in the afternoon. The interest excited on the occasion was uncommonly great, and the good likely to result to the Church will no doubt be proportionate. Too much cannot be said in commendation of the worthy



founder, Thomas Higson, Esq. Though at present retired in the silent recesses of rural life, he has long been a very liberal supporter of many Societies, both in this country and in America, where he first received the doctrines. Through his active benevolence several Sunday Schools have been called into existence, or have flourished by the extension of his bounty.

The establishment of a North British Missionary and Tract Society, which was formed at Edinburgh in January, 1822, has been already noticed in a former part of this work. It appears to owe nearly its whole support to the zeal of the friends in that capital, who have published several Reports of their proceedings. It is satisfactory to see, that they are extremely active, in proportion to their means, in endeavouring to promote the diffusion of the heavenly doctrines in the northern part of the United Kingdom. During the last year, they have been enabled to obtain the services, as an occasional Missionary, of Mr. Bruce, the leader of the Society at Dundee; who appears to be well qualified to be useful in that capacity, and whose letters, containing the account of his visits to Arbroath, St. Andrew's, Broughty Ferry, and Cupar Fife, are very satisfactory. At each place he easily obtained a Hall to preach in, was attended by numerous and orderly congregations, and distributed a great many tracts to persons eager to obtain them. His visit to St. Andrew's, which is the seat of a University, was attended with circumstances of extraordinary interest. The subject of his discourse was the Sole Divinity of Jesus Christ, &c.; and he states, that the company, among whom were a great number of the University students, were extremely attentive; and many expressed themselves very favourably respecting the doctrine which they heard elucidated. After sermon a number of the tracts were distributed; and every one, thought to be a student, was furnished with one of Mr. Stirling's *Address to the Religious Public*, in addition to one on the Trinity. He visited the Divinity College, inspected the catalogue of books in their library, and found Swedenborg's treasures set out at full length. Mr. Bruce further states, that he understood the visit had created a very favourable sensation, and that all the books in the College Library had been taken out.

The narrative of his visit to Broughty Ferry, where a Methodist Local Preacher had previously been declaiming loudly against the New Church, is also highly interesting. After a discourse delivered by him on the Trinity, Mr. Bruce invited such of his audience as were desirous of making inquiry concerning the doctrines of the New Church, to attend a meeting then to be held for a friendly discussion on those subjects. The teacher of a Sunday School then came forward as the chief spokesman of a little circle around him, and after some observations on the sufferings and death of the Lord, which he con-

sidered as removing the curse of a broken law, and superseding the necessity of a good life, he asked Mr. Bruce if he believed that man could be saved by his works? To which Mr. Bruce answered, that he did not suppose that man could be saved by works alone, nor yet by faith alone, but that the union of both is necessary for salvation; and that, according to the doctrine of Paul, a saving faith is that which worketh by love. Mr. Bruce then asked him if he thought he could be saved *without* keeping the commandments? This, he said, was not to the point: and insisted, that no mere man was able to keep the commandments perfectly. Mr. Bruce observed, that God did not require perfect obedience from imperfect creatures, but still obedience according to his ability was required of man, in order to his salvation. As to man's inability to keep the commandments, Mr. Bruce asked him, if *he*, as an individual, could refrain from stealing? He answered, he could. Can you refrain from killing? I can. Can you refrain from committing adultery? I can. Then how is it that you shun such evils, and yet cannot keep the commandments? This he could not answer, and the conversation was turned into another channel. After a while he desired leave to read an extract or two from Swedenborg's *True Christian Religion*. He then read two *Memorable Relations*; and upon reading, in one, the distinction between a Satan and a Devil, the one being in evil from the false, and the other being in the false from evil, he very wisely remarked, That is, bread and cheese, and cheese and bread. Having finished his remarks, he sat down with an air of triumph; and the company, which had hitherto been very orderly, began to betray some symptoms of excitement. But upon Mr. Bruce's making an appeal to be heard in defence before judgment was pronounced, the buz gave way to complete silence. He then offered some general remarks upon the nature of Swedenborg's mission, and contended, from the case of men in former ages, that there was nothing impossible or really objectionable in the case of Swedenborg; and that therefore it rested with the reader to judge of his assertions by their reasonableness, and the credit due to the writer. Going through the most prominent parts of the *Relations*, Mr. Bruce explained satisfactorily the difference between the false of evil and evil of the false; and having appealed to their understanding and conscience, whether there was no greater difference than between bread and cheese and cheese and bread, they appeared so well satisfied with its truth, that some voices cried, "Yes." When Mr. Bruce had closed his address, which finished the proceedings, a general murmur of approbation followed, and the meeting quietly dispersed.

In *Haldane's Second Review of the Conduct of the British and Foreign Bible Society*, lately published, is the following singular

and highly interesting notice of the state of religion in Sweden. "The pernicious spirit of the times," says Mr. Haldane, "tending to indifference, scepticism, or a spurious mysticism, has of late too much obtained the prevalence; and under such circumstances, *Swedenborgianism* makes *rapid* progress among *all classes of society*. Bad, however, as is the state of things in Sweden, there is perhaps more dead knowledge than in Norway."

To understand this curious statement, it is necessary to know, that the writer of it is a Scotch Calvinist, of the most heated and rigid description. What then he would call "religion," is the belief of the doctrines of vicarious sacrifice, salvation by faith alone, partial election, and all the abominations of the corrupted Church, held with the utmost enthusiasm. The plain English, therefore, of his statement above is, that the people of Sweden, generally, are becoming disgusted with such absurdities; that, consequently, they who believe, as the Old Church teaches, that such shocking perversions of all genuine truth are the doctrines of the Scriptures, are falling into scepticism; but that, in the midst of this spiritual desolation, the New Church offers a refuge; and that in her truly heavenly doctrines, multitudes find security against the corruptions of divine truth by religionists on the one hand, and the denial of it by infidels on the other. These doctrines, however, being held in sobriety, are called "dead knowledge," by those who think nothing lovely which does not partake of the wild and disorderly fervours of Methodism, whether Arminian or Calvinistic.

On Friday morning, May 4th, 1827, the New Jerusalem Chapel, Byron Street, North-town-end, Leeds, which had been erected in the course of the past year, was consecrated, and opened for public worship. The consecration service was performed by the Rev. Thomas Goyder, of London, and the Rev. David Howarth, of Manchester; after which a sermon, on the Second Coming of the Lord, was delivered by the Rev. Edward Madeley, Junior, of Birmingham. In the afternoon, the Rev. Thomas Goyder delivered a discourse on the true Nature of Man, and on the doctrine of the Resurrection. And in the evening, a sermon on the Divinity of the Lord Jesus Christ was delivered by the Rev. David Howarth. On Sunday the 6th, three discourses were delivered to very crowded audiences:—that in the morning by Mr. Goyder; that in the afternoon by Mr. Madeley; and that in the evening by Mr. George Senior, of Dalton, near Huddersfield. Collections were made after each service, which in the whole amounted to above £35. A sermon was also delivered on Monday evening, by the Rev. D. Howarth, on the truly Christian Life; on Tuesday evening, by the Rev. E. Madeley, on the Divinity of the Lord; and on the

Wednesday evening, by the Rev. T. Goyder, on the Divine Providence. It is ardently hoped, that the cause of the New Church will prosper in this large and populous town. The Rev. Jonathan Gilbert is the stated Minister in this place.

The Sixth Annual Meeting of the London Missionary and Tract Society, was held on the 28th of May, 1827, at the Chapel in Hanover Street. The Committee's Report was highly satisfactory. After some suitable introductory observations, it proceeds to detail the various Missionary visits, which, under the auspices of this institution, had been made in the past year. The first of these was to Norwich, performed by the Rev. W. Mason; whose letter contains a valuable account of nine lectures delivered by him on that occasion, and of several interesting occurrences which attended their delivery. To Mr. Mason's account is added an interesting letter from Mr. Shalders, who usually conducts the public services at Norwich.

"A young man (it states) belonging to the Methodist Connexion, who heard Mr. Mason's last lecture, expressed his great regret that he had not heard more of such delightful discourses. He has since been reading some of the writings of the New Church, and among others the *Appeal*, from which he has been so fully convinced, by the powerful arguments therein, of the truth of some of her doctrines, that he says, he *must of necessity* adopt them into his creed. This person is an Assistant Preacher: we, therefore, although not expecting his conversion, on account of the powerful ties by which he is held to his present connexions, hope that some of the sublime truths of the New Jerusalem will find their way, through Mr. M.'s instrumentality, where we could hardly otherwise have hoped they would.

"On the first Sunday morning, after the service was ended, two gentlemen were overheard talking on the merits of the discourse they had heard on the question, 'What is truth?' when one of them expressed himself most emphatically, 'If I live, I will hear the whole of them.' A person, who heard Mr. Noble, also attended Mr. M.'s preaching, and he says he is now fully confirmed in the truth of the New Church doctrines. This person, after the concluding lecture, waited upon Mr. M. in the vestry-room to express his thanks to that gentleman for the luminous views he had given of gospel truth; and to express further, that he felt himself under great obligation to Mr. Noble, as the chief instrument in effecting the change in his religious sentiments; that he had attended preaching for *fifty* years, but had never become acquainted with the truth till now! Another friend, who heard Mr. Noble, and was very favourably disposed to what he heard, was so much opposed by his relatives and friends, with whom he was in church fellowship, as to be frequently fetched away from the Chapel by them; but he has since, by Mr. M.'s visit, become so confirmed as to have commenced a subscription towards our funds, being, he says, determined to attend the preaching of the New Church;—and he has borne the opposition he has met with, in such a Christian spirit, as in great measure to subdue the former enmity. We hope this humility and forbearance arises from the admission of those truths, with which he professes himself to be in love.

"There were many who came to hear Mr. M.'s preaching with a full determination to oppose all that might be advanced; but, from the powerful arguments adduced by that gentleman, their mouths, like the lions in the den, were shut by the angel of the divine presence, and they were constrained to acknowledge, that 'mighty is the truth,' however much they might be determined to oppose its operation upon their lives.

"In Mr. M.'s discourse on the spiritual views which Christians ought to entertain, of what is meant by the blood of Christ, he had occasion to advert to Heb. vii. 27, in order to shew in what manner the Divine Saviour had borne our sins, viz., by taking the infirm human nature upon him, and that he had purified it by admitting temptations therein; or, in the words of the apostle, had offered up a sacrifice *first* for his own sins, and then for the people's, and this he did, *once for all* when he offered up himself. Some of the persons above-mentioned falsified this statement by declaring, that Mr. M. had made Jesus Christ a sinner, and had thus taken away their Saviour.

This of course arose from their tripersonal views, which blinded them to the very lucid manner in which the proposition was stated, namely, that the sins mentioned by the apostle were those hereditary evils which he derived from his human parent. Their erroneous views they blazed about wherever they came, distorted in every way that malice and prejudice could invent. Of such persons perhaps there were but few; although it must be confessed, that this new view of a passage, which had before been in such a contrary light by most of Mr. M.'s hearers, must have struck them with astonishment. Nevertheless it was most edifying to all the friends of the Church here; and those, with whom they had an opportunity of conversing afterwards, were forced to acknowledge that nothing contrary to Scripture had been advanced."

The Report further gives an account of Mr. T. Goyder's visit to Glasgow, Edinburgh, Montrose, Dundee, and various other places in the north, at all of which he was most cordially received. In this journey he delivered 27 sermons or lectures, held 6 conversational meetings, baptized 19 adults and 9 infants, and travelled about 1300 miles.

Mr. Noble's letter to the Committee gives the pleasing information, that the different Societies he visited are still upon the increase; and he concludes with expressing his conviction, that the Lord is firmly, though gradually, building up the walls of Jerusalem.

The Report then proceeds to consider the other branch of this institution, namely, the circulation of Tracts, and the important services they are calculated to perform. These, it observes, are capable of a very powerful agency. Although we have not sufficient Ministers, we may, at a comparatively trifling expense, keep the doctrines under public notice by a liberal distribution of tracts. When public attention is excited by Missionary visits, tracts serve as ready and effective auxiliaries; and on such occasions they are of course freely employed. During the past year, about 5000 tracts have been circulated; and yet this is but a trifling number, compared with what would be necessary to render the Society fully effective.

The Report concludes with a very powerful appeal on the uses of the institution, and the duty of affording it unceasing support.

The London Printing Society, in its Eighteenth Report, bears ample evidence of the continued utility of the labours of this truly valuable institution, which, with its companion at Manchester, may be considered as the most important of all the New Church institutions; since it keeps continually accessible the Writings containing the truths, which it is the aim of all the others, each in its own way, to assist in disseminating. The works which it has finished during the past year, are, a new edition of the *Intercourse between the Soul and the Body*, and the highly useful *Index to the Apocalypse Explained*. It has made considerable donations of books to various Societies, including the London Mechanics' Institution, and the Russell Institution; and it has extensively advertised its publications in newspapers and magazines.

A legal decision, of great importance to the New Church, has lately been made by the Master of the Rolls. The late Mr. James Arbouin, who died in November, 1821, bequeathed certain property with a view to the benefit of the New Church. From that time, however, till lately, a suit in Chancery has been pending, the object of which was to decide how far his directions could legally be executed. The property he left for the benefit of the Church consisted of a residue of about £300, arising from a certain fund in the 3 per cent. Consols; which he directed to be applied, when opportunity offered of building a Chapel, in aid of that object; and the sum of £100 per annum in the Long Annuities; half of which he directed to be given to the London Printing Society, and the other half to be applied, at the discretion of his Trustees, for promoting the external worship of the New Church. The cause was finally argued, on the 10th of July, 1827, before the Master of the Rolls: and his decision was, that the bequest of the sum of money for building is void by the Statute of Mortmain; but that both the other bequests are good and valid. The Trustees, thinking that they could in no way contribute more effectually to the support of the external worship of the New Church, than by assisting the Society which is endeavouring to make the freehold Chapel in Cross Street, Hatton Garden, London, the clear property of the Church; and taking into consideration that the Testator was, from the original opening of that Chapel, a member of that Society, which then assembled in it, and that none would more have rejoiced in its recovery; have given that part of the funds, the disposal of which was left to their discretion, as the law requires, to the general purposes of this Society.

The Eleventh Report of the Manchester and Salford Missionary Society contains an unusual share of valuable and important information. After giving an account of the tracts circulated by them, the Committee observe, that the uses of the Missionary institution have been more extensive this year, than for several previous years. They had an opportunity of sending the Rev. David Howarth to Dublin, at the request of the Society there, in order to announce, in the most public manner, the doctrines of the New Church; this being the second time those doctrines have been openly promulgated in the sister kingdom. On his arrival at Dublin, the 31st of August, 1826, a commodious room was with much difficulty engaged, for the delivery of a course of theological lectures. These lectures were announced by an advertisement in the newspapers, and by printed bills posted and distributed in every part of the town. Their appearance caused a strong sensation among all classes of people, and induced them to make inquiry, what was meant by the New Church, signified by the New Jerusalem in the Revelation, and who the Hon. Emanuel Swedenborg was. Some Ministers took upon

themselves the task of answering these inquiries by deterring their flocks from attending the lectures, and cautioning them against what they were pleased to call delusion and fanaticism. But though this precaution might prevent some, it would no doubt be the cause of stimulating others to look into the condemned works of Swedenborg. From all the circumstances taken together, the friends in Dublin were not without their fears of strong, if not violent, opposition being manifested during the delivery of the lectures; but in this they were agreeably disappointed; for never was there more marked and silent attention paid, than by that of the several audiences. Indeed, the manner in which the Lecturer introduced his subjects, could not fail to disarm all opposition. His uncommonly affectionate manner, his eloquent and impressive appeals to their hearts and understandings, and the unanswerable arguments which he brought forward from reason and Scripture, in support of the New Church doctrines, had the effect of drawing forth the best feelings of his audience. The following extract of a letter contained in the Report, is highly interesting, and will doubtless be read with great pleasure.

*From Mr. William O'Connor, Dublin, 7th Nov. 1826.*

"On the part of the New Church Society in Dublin, I beg to lay before the New Church Missionary Committee the following particulars relative to the Rev. David Howarth's second Missionary visit to Dublin, and the result that is likely to ensue from his laudable efforts to propagate the truth here.

"On Mr. Howarth's arrival, we found some difficulty in procuring a suitable place for him to lecture in, although we would have given what was considered a very handsome remuneration for a large room in the Rotunda, (a spacious and elegant building used on similar and other public occasions,) but could not be accommodated except upon condition of issuing tickets, and requiring payment in return. This was not in unison with the end we had in view, viz., of allowing all descriptions of professing Christians to be eye and ear witnesses of the living principles of the heavenly doctrines, and of enabling them to judge righteous judgment, without the interruption and calumnious insinuations of the different Ministers, many of whom, resting secure in their worldly interest, cannot of course bear the idea of any principles that are calculated to expose the fallacy of their own. At length we engaged a large room in the Weavers' Hall, capable of containing from three to four hundred persons, and pretty well adapted for lecturing in; and though in rather an obscure part of the city, we were of opinion, that the inhabitants generally would be more receptive of genuine truth, than those of any other part, on account of their being of industrious and of religious habits. Accordingly we had the room fitted up in the best manner the circumstances we were placed in would permit, and got inserted in one of the most popular newspapers a pithy advertisement, mentioning the Rev. David Howarth's intended lectures, and their respective subjects, viz., 1st, On the great work of Redemption, shewing in what it consisted. 2dly, On Charity, Faith, and Good Works. 3dly, On the Sole and Exclusive Divinity of the Lord Jesus Christ. 4thly, On the Sacred Scriptures, shewing that they contain a spiritual sense, and that they are written according to the correspondence subsisting between natural things and spiritual. 5thly, Concerning man's Free will in spiritual things. And 6thly, Concerning the Second Coming of the Lord. Bills to the same effect were posted in various parts of the city, and others distributed to people of all denominations. Hymns adapted to the subject of each lecture were printed for the accommodation of the auditors. After each service, Hawkstone and other Reports and Tracts were given gratis to particular individuals; and also a table stood in the entrance of the Hall, spread over with New Church tracts, which were offered for sale at one-third price.

"Our Reverend Lecturer's subject for each evening was well chosen, and his proofs

of the New Church verities so pointed, and ably drawn from the heavenly doctrines, and from the genuine sense of the Holy Volume, that he astonished his hearers; and we have every reason to conclude, he has left a lasting impression on some, and removed the prejudices of others, who went to hear him with an opposing spirit of prejudiced speculation. All admired his apostolical talent, gentlemanly conduct, and the charitable feeling that commixed itself with the wonderful truths he poured into their barren understandings. His lecture on the Sole and Exclusive Divinity of the Lord Jesus Christ, was truly great, and seemed almost to rivet them to the spot. His similes were copious, striking, accommodated, and capable of leaving conviction; while those on Free-will, and the Second Coming of the Lord, were not less wondered at, particularly when he pointed out the New Church views of the Second Coming of the Lord, in contradistinction to the very irrational views of professing Christians in the memorable days in which we live. Some have since said, that the New Jerusalem Minister had removed many difficulties that had for a long time obscured their understandings, as to the subjects upon which he lectured. On Tuesday evening, the 12th of September, when his return to England was announced to be necessary, a general murmur seemed to pervade the whole room; some expressed their regret at his sudden departure; others inquired with eagerness when he would come again; and one gentleman, of whose judgment we have some time formed a high opinion, asked, 'Have you many such Preachers as this in England?' Upon being answered in the affirmative, 'Then,' said he, 'this country is a barren wilderness indeed.' As a further proof of their being generally pleased with the lectures, all, with few exceptions, who came on the first evening, were in attendance to the end, so that the room was crowded to excess on the three last lectures. Though we cannot count upon many, who have openly espoused the heavenly cause, yet we think, and ardently hope, that a few more such visits will prove effectual in forming a permanent Society."

The Report is rendered more interesting, as it details Missionary proceedings in various other new scenes of operation; as Barnton, in Cheshire; and Up-Holland, Over-Darwen, and Kirkham, in Lancashire. At the three former of these places new Societies appear likely to be established,—that at Over-Darwen being in part formed by steady members of the Church, whom the late stagnation in trade compelled to remove thither from Accrington. At Kirkham, it appears, the seed of divine truth was sown many years ago, though the receivers of it had for a long time, till lately, remained in obscurity: now, however, they seem likely to be increased, by new additions, to a considerable Society. The Report contains pleasing accounts of visits, by Mr. R. G. Sheldon, to Barnton, Up-Holland, Kirkham, and Chowbent; by the Rev. D. G. Goyder, to Up-Holland, Neston, and Stockport; by the Rev. T. Pilkington, to Over-Darwen and Kirkham; by Mr. C. W. Leadbeater, to Barnton; and by Mr. T. Ogden, to Accrington, and West-Houghton.

The following extracts of letters are selected from the Report.

*From the Rev. D. G. Goyder, Liverpool, Jan. 1, 1827.*

"I have been engaged for the last eight days, at Stockport, in the delivery of a course of lectures on various important subjects. On Sunday the 24th of December, I preached in the morning and evening. There were several Deists and Materialists present. At the conclusion of the evening lecture, one of our friends was presented with a tract, with a request that he would give it to me, and obtain my promise to answer it in the same way I had attempted to elucidate the Scriptures. The tract was entitled, *The true Meaning of the System of Nature*, by Helvetius, and contained a short preface by the notorious Carlile, from whose press the tract in question issued. At the request of several of our friends, I set about its perusal the next day, and having at-



tentively considered its specious arguments, I returned it to the owner, with a letter, stating, that I should answer most of the objections it contained, in the succeeding lectures, and requested the attendance of such Deists, Materialists, &c., as might feel interested in the discussion. I also stated, that I would endeavour to shew the difference between matter and spirit, (which was the subject of the tract in question,) in the lecture on the natural and the spiritual body, and concluded by recommending my correspondent to read the *Universal Theology* of Emanuel Swedenborg, and also Hindmarsh's *Letter to Carlyle*, (a copy of which I sent him,) where, I informed him, he would find the subject discussed in an able, scientific, and rational manner.

"On Christmas day, I preached at seven in the morning, half-past ten in the forenoon, and also in the evening. After the early service, a Unitarian Preacher (or Christian, as he styled himself,) inquired who was the translator of the Decalogue. I told him, Emanuel Swedenborg. 'I do not say that it is not correct,' said he, 'but it is too literal. Why is it so literally translated?' Upon this I asked him if he had ever read any of the writings of Emanuel Swedenborg? He replied, he had read several, particularly the *Arcana* and the *True Christian Religion*. I then informed him, that those works gave very just and *satisfactory* reasons for the literal translations then before him, namely, that the spiritual sense might be preserved from injury, and kept in one regular and uninterrupted series. 'Well,' said he, 'the translation is quite correct, but very far from being elegant.'

"On Tuesday evening I delivered a lecture concerning the doctrine of Predestination and Election, and demonstrated the Free-will of man, and explained the true meaning of the Atonement. The Deists and Materialists were well pleased with the lecture; and the representation, that the Deity is a Being of infinite love and mercy, was received with much apparent satisfaction.

"On Wednesday evening, I delivered a lecture on the nature of Redemption and Salvation. On Thursday, Friday, and Sunday evenings, I delivered lectures on the Natural and Spiritual Body; on the apparent increase of Deism, and on the necessity of the establishment of a New Church. The whole of the lectures were well attended, and on most occasions the room was crowded to excess."

*From the Rev. T. Pilkington, Haslingden, July 9, 1827.*

"Soon after my arrival [at Kirkham,] several of the friends came to see me. The hours were passed in mutual conversation, which moved briskly and diversifedly forward with an edifying effect; the company, consisting of about fifteen persons remained until the time of retirement.

"On the Sabbath I preached three times in a meeting-house which was much crowded; but in the afternoon many went away, who could not gain admission. In the evening I gave a lecture on the subject of Redemption, which was most interestingly attended to, as were the other discourses also. After the lecture two adults were baptized into the faith of the Lord's true Church, and the ceremony had a most impressive effect.

"On the Tuesday evening more than twenty of the friends and their connexions again met together for mutual intercourse, when nine persons male and female underwent the ceremony of baptism; some of whose brows were adorned with the flowing locks of youth, while others were graced with those of sober maturity, or grave old age. Several present declared, that this ordinance had a much more solemn and powerful effect upon them, than ever they anticipated.

"On Wednesday in the afternoon, previously to my departure, more than thirty persons, receivers of our doctrines, or friendly to our views of truth, again met together, when the holy sacrament or Lord's supper was administered to from 14 to 18 communicants. All these ordinances were accompanied with a most powerful and affectionate sphere; yea, at most, if not at all our meetings, there were countenances suffused with the tears of joy or gladness.

"Whilst on this visit, when any of us were assembled together, few moments elapsed but some doctrinal question was proposed for elucidation, some passage of the Word for exposition, or something connected with the welfare or estate of the Church was discussed; and few times in my life have I passed so many days, when the door of this world has been so closely and effectually shut. At this place there are several warm and inquiring minds, both male and female, that I shall not soon forget. I sincerely hope this visit to Kirkham will be crowned with the divine blessing; and that those who have made a public entrance into, and a solemn avowal of, the Lord's New Jerusalem, will abide steadfast and unmovable in the faith and life of the genuine and true Church to the end, that they may respectively receive the crown

of glory, and attain the felicity of those mansions in the heavens, concerning which we so cordially discoursed."

The Committee, at the conclusion of their Report, observe, the "signs of the times" are manifesting a more general disposition in the minds of men to seek for the truth. Such being the case, there is every prospect of the heavenly doctrines of the New Jerusalem becoming more and more the subject of investigation and inquiry. The various institutions of the Church have a wide and extensive field for their operations, in making known the doctrines; and if but firmly and zealously supported, they will contribute much to the improvement and happiness of mankind.

From the Fifth Report of the London New Church Free School Society, published in 1827, it appears, that the number of children educating in the School is, of boys 217, and of girls 96; which latter number is to be gradually increased, till it equals the former. Amid other liberal donations and subscriptions, the Society received, in the last year, a gift of £100 from a lady, who is a regular subscriber to its funds: and altogether, the state of the establishment is truly encouraging.

On the 22d of July, 1827, a small Chapel was opened for public worship, according to the doctrines of the New Church, in the Curtain Road, near Shoreditch, London. The Society meeting in this place was first formed on the 23d of January, 1825, by Mr. John Cayford, (who was originally a member of the Society in Friars Street, Doctors' Commons,) and three others. They first met for reading and conversation, at a friend's house in Hoxton; by degrees they introduced the reading of the Liturgy, and a sermon was delivered there once a month by Mr. Cayford. By this humble, unobtrusive plan, their numbers gradually increased, until, at length, they were enabled to celebrate divine worship regularly every Lord's day.

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## CHAP. XXI.

The *Twentieth General Conference* assembled, agreeably to appointment, in the New Jerusalem Church, Hanover Street, Long Acre, London, on Tuesday, the 14th day of August, 1827=71, and afterwards adjourned to the Chapel in Cross Street, Hatton Garden, where it continued its sittings, by daily adjournments, to Saturday, the 18th day of August aforesaid. The meeting being opened by repeating the Lord's prayer, the verifications (required by one of the Rules of Conference) were presented by the Representatives of the various Societies; when

it appeared, that nine Ministers and eighteen Representatives were present, who were declared to constitute the Twentieth General Conference. As usual, a number of other friends to the growing cause of the New Church attended to witness the proceedings.

The Ministers and Representatives having signed the Conference Roll, Mr. ROBERT HINDMARSH was unanimously chosen President, and Mr. J. S. HODSON, Secretary. Mr. JAMES KNIGHT, the legal friend, who had so often and so ably assisted former Conferences, though not a member of this Conference, was requested to consider himself at full liberty to address the Chair whenever he found it necessary.

The most important business which occupied the attention of this Conference, was the long-contemplated New Liturgy. All the parts of it having been most maturely considered and digested by the Committee in London, and the most important services having also been partially revised by the Committee in Manchester, the Conference, after hearing the whole read, was of opinion that it might be definitively settled before the members separated. A Committee was accordingly appointed for this purpose, consisting of all the Ministers present in Conference, and six other gentlemen. This Committee commenced its sittings on the Monday after the conclusion of Conference: it continued unremittingly engaged in the duty confided to it, from early in the morning till late at night, during the whole week, and brought the business to a close on the Monday following. Every thing was finally determined, except the services for Ordination of Ministers, Consecration of Places of Worship, and Visitation of the Sick, with the Catechism; which, being generally known and approved by all parties, were left to be considered by the members of the Committee residing in London, and then by those at Manchester, during the printing of the remainder. Though, as was to be expected, there was no member of the Committee who had not some points determined contrary to his wishes, all were of opinion, that, taken as a whole, this Liturgy will form a most valuable acquisition to the Church.

The various Reports of the New Church Institutions, which had been prepared in the course of the preceding year, having been laid before the Conference, were received with much satisfaction.

On revising the list of Ministers, the name of the Rev. Samuel Noble was added to the list of Ordaining Ministers; and the name of the Rev. James Bradley was, for reasons stated in the Minutes, erased from that of Ordained Ministers, recognized by the Conference.

The Secretary laid upon the table the original lease from the Earl of Derby, of the Ratcliffe Temple, dated the 3d of December,

1802, together with the ingrossment of a new lease, proposed to be granted with a view of vesting the same in the Trustees of Conference (but which investment was found to be insufficient) ; also the transfer from the surviving Lessees of the premises to the Secretary of Conference ; likewise the transfer from the Secretary to the Trustees of the General Conference ; which latter Deeds, it appears, were enrolled in the high Court of Chancery on the 9th day of May, 1827.

Resolutions were entered into for regulating the distribution of the dividends arising from the legacy of the late Mr. Chester, of Dover, for the education of poor children, part of which was apportioned to the London Free School, and the remainder to the Salford and Manchester Free School.

The Rules for regulating the Ministry, passed by former Conferences, having been found not sufficiently strict, were rescinded, and new Rules adopted in their stead ; and it was ordered, that such new Rules, as well as others which may be hereafter adopted, be from time to time printed in the Appendix to the Minutes of Conference.

Numerous letters, descriptive of the present state of the Church, were received from different Societies, the substance of which was ordered to be inserted in the Appendix.

After some other regulations tending to consolidate the Church, and to promote its welfare, the next General Conference was appointed to be held at Birmingham, on the second Tuesday in August, 1828=72.

It has been frequently remarked, that the removal of individuals, either members of the Church, or in some way connected with it, from their former places of residence to some other part of the country, where heretofore the new doctrines had been wholly unknown, has been the means, under Divine Providence, of introducing them to many, whose minds were fully prepared for their reception. This was particularly the case with a gentleman, who recently left Norwich to reside at a place called Framlingham, in Suffolk, and to whom the proprietors of the Norwich library were in the habit of sending books, he having been presented, by a member of the Church, with a share ticket of the library. These books fell into the hands of an intelligent member of the Methodist Connexion, who was at the same time an enemy both to Socinians and Swedenborgians, by which latter name the members of the New Church are sometimes called : but having seen the Socinian tenets so completely overthrown by Hindmarsh's *Letters to Dr. Priestley*, he was so rejoiced thereat, that he was induced to read further, to see what could be said in favour of the New Church doctrines. The result has been his thorough conviction of their truth, and an earnest endeavour to make others also acquainted with them. This brought upon

him the heavy displeasure of the Methodist Minister, who, in the afternoon of Sunday, the 23d of September, 1827, held our new friend up to the contempt of a large congregation; and finally he was expelled from the Society, as one totally unworthy of holding any office or place among them. He has therefore opened his house for public worship; and thus the foundation of a New Church Society is likely to be laid in this place. The London Missionary and Tract Society has furnished them with a variety of its publications.

The New Jerusalem Church, in Cross Street, Hatton Garden, London, lately purchased by the Hanover Street Society, was opened for public worship, and consecrated, on Sunday, the 30th of December, 1827. Three services were performed in the course of the day. In the forenoon, instead of the regular morning service, the consecration service was performed in a solemn, impressive manner, by the Rev. Samuel Noble, the Rev. Robert Hindmarsh, and the Rev. David Howarth, all standing within the communion rail, and each taking his respective part in the ceremony. All present seemed to feel a consciousness of the Divine Presence; and many were affected to a degree almost beyond what they could sustain. The discourse delivered in the morning was by Mr. Noble; that in the afternoon by Mr. Hindmarsh; and that in the evening by Mr. Howarth. At each time the place was crowded; the utmost attention was paid by the several congregations; and all departed, highly gratified with the services of the day.

Of the Society now meeting in Cross Street, Hatton Garden, and originally collected together in the same place by the Ministry of the late Rev. J. Proud, an account has already been given in this History, (p. 173, and 174,) after its removal to York Street, St. James's Square, where it remained during a period of fourteen years. It may now be proper to state, that in the year 1813 the Society relinquished this latter place, being unable to obtain another renewal of the lease for less than £200 per annum, which was thought to be a most unreasonable rent. Thus, but a short time after it had refused to entertain the proposal for the purchase of the commodious and sufficiently capacious Chapel in Cross Street, it found itself compelled to take refuge in a small and inconvenient room in Lisle Street, near Leicester Fields; for which the extravagant rent was exacted of £105 per annum, beside an expense of about £200 being incurred in fitting it up. Here the diminution of numbers and of income becoming more than commensurate with the diminution of expenditure, difficulties arose, which occasioned Mr. Proud's determination to retire to Birmingham.

Dr. Churchill, who, on the death of Dr. Hodson, had succeeded to the Ministry at Dudley Court Chapel, was now invited to become the Minister at Lisle Street. This occasioned the re-union

of the two Societies; an advantage, however, which was compensated by the secession of thirty or forty other persons, who, disapproving of the new arrangement, engaged a place near the Obelisk in St. George's Fields. This place was opened on Easter Sunday, the 26th of March, 1815, by the Rev. J. Proud, who came from Birmingham for the purpose, and preached two sermons to crowded congregations. This little Society chose for their Minister, Mr. T. Vaughan, a gentleman well known in London for his long and steady attachment to the cause of the New Church. He was, however, speedily succeeded by Mr. T. Goyder, another member of the same Society; after which they built a Chapel for themselves in Waterloo Road.

On the retirement of Dr. Churchill from the performance of the Ministerial duties, in the year 1819, he was succeeded by Mr. Noble. The room in Lisle Street had only been engaged, originally, as a temporary accommodation for four years: yet here was the Society obliged to remain for nearly ten; though, after Mr. Noble's acceptance of the Ministerial office, the most diligent efforts were made to obtain either a more convenient Chapel, or a suitable piece of ground on which to build one. At length the Chapel in Hanover Street, Long Acre, was procured at the moderate rent of £80 per annum, but at an expense, in the purchase of the lease, (having ten years and a half to run,) in fixtures, and in fitting it up, of £495. For this improved accommodation the Society was very thankful, and experienced in it, at first, a considerable increase. Yet many were but indifferently satisfied with it; and all hoped, that the New Church in London would one day be enabled to assume a more inviting exterior; though this was a day which few expected to have the pleasure of beholding.

Such was the state of things for several years. None thought of any removal from Hanover Street before the expiration of the lease; and the Chapel in Cross Street being in the hands of a Corporate Body, its return within any period of human calculation into the hands of the New Church was regarded as impossible. A new Chapel, indeed, it was known, was building for Mr. Irving; but as that in Cross Street was the property, not of him or his immediate supporters, but of the Caledonian Asylum, it was expected that it would continue a Scotch Church as before. When lo! the owners of the Caledonian Asylum resolved to enlarge their establishment, and to build far more extensive premises; whereupon, in the month of May, 1826, they advertised their house and chapel for sale. A few individuals felt a *wish*, far indeed from amounting to a *hope*, that the New Church might make the purchase: and if there had been any hope, it would have been immediately extinguished, when, on inquiring the terms, it was found that the sum de-

manded was £6000. Nothing more was thought about it for many months; and it was even concluded, that it was disposed of. However, when in the October following it was known, that this was not the case, another application was made by an individual, who ascertained that the demand was lowered to £5000. About the end of January, 1827, however, circumstances transpired which led to the expectation, that £4000, or four thousand guineas, would not be rejected. This was stated, in the beginning of February, to the Hanover Street Committee; but the possibility of raising such a sum was looked upon as almost too visionary to fix any serious attention; and it was barely resolved to *mention it* at the approaching General Meeting of the Society on the 26th. A statement was afterwards printed and circulated, which demonstrated that the purchase was not beyond the ability of the Society; that with the £1000 which the Society had at command, (the amount of a fund formed from the bequest of the late Mr. Mansfield, and of a fund commenced when at York Street, for the express purpose of aiding in the building or purchasing of a freehold place of worship,) and such donations as might be expected, the interest of the money necessary to be borrowed, reduced by the probable rent of the house, might be paid by the Society without difficulty. A considerable ardour for the object was now excited in many. A private meeting, to try what was likely to be obtained by donations, was held at the house of a friend, when the sum of £440 was subscribed by about seventeen persons. A special meeting of the Committee and other members was held a few days afterwards; at which time it was resolved to recommend the object to a General Meeting. At the General Meeting it was unanimously, and with great zeal, determined to enter into a negociation for the purchase; and the subscription previously commenced, was raised to the amount, in free donations, of £818, which afterwards rose to above £1200, besides some annual subscriptions for the payment of the interest of the money to be borrowed. A negociation was entered into accordingly, and was finally concluded on the 22nd of March, 1827; by which it was agreed to pay for the estate £3800, and to allow the Caledonian Asylum to retain possession of the house till Christmas, 1828, free of rent. The value thus given up in rent, and the law expenses, make the whole cost about £4000, besides repairs, painting, and fitting up, amounting to about £700 more. A deposit of £700 was paid on signing the agreement, and possession of the place was given on the 6th of September, 1827, when the remainder of the purchase-money was paid.

Thus, by a remarkable concurrence of circumstances, this convenient, handsome, and freehold place of worship, fifty-four feet and eight inches square, which is unexceptionably

situated, near the centre of the metropolis, has returned into the possession of the New Church, and that in a manner in which it was never held before; since it has now become the absolute property of the Church, and will be vested in Trustees for the use of the New Church for ever.

Altogether, the sudden change, which has taken place in the state and prospects of the New Church in London, is so great, that they who look at it seriously cannot help exclaiming, with devout acknowledgment, "*This is the Lord's doing; and it is marvellous in our eyes.*"

GENERAL NEW CHURCH EDUCATIONAL ESTABLISHMENT, CALLED WOODFORD SCHOOL.

During the time of the sitting of the last Conference, an arrangement was made to give the members of the Church, from the country, an opportunity of meeting some of those of London, for social intercourse and useful conversation. On the evening, therefore, of the 16th of August, upwards of a hundred ladies and gentlemen assembled to tea at the Freemason's Tavern, near Lincoln's Inn Fields. A much esteemed member of the Church, Mr. W. Malins, took this opportunity to deliver an Address on the subject of forming a General Education-Establishment for the New Church—a measure which has long and deeply engaged that gentleman's thoughts. Though the Address occupied a full hour in the delivery, such was the interest of its subject and manner, that it was listened to with the most riveted attention throughout; and its effect was greater than could have been anticipated. The desirableness of such an Institution as was contemplated was acknowledged by all; and all felt convinced that its formation was practicable. Mr. Malins was requested to complete the details of his plan, and to publish it, with his Address, as the best means of communicating the impulse which was felt by the meeting, to the Church at large; and a subscription was entered into to defray the cost of printing. This has been since done in a highly interesting pamphlet of forty pages, containing Mr. Malins's Address to the meeting, and the full details of the plan for carrying the design into execution. The following extracts shew the necessity of such an establishment on entirely New Church principles.

"It must be a matter of the deepest regret to consider, that, out of the number of these children, [children born of the professing members of the New Church,] many have not remained steadfast in our faith. In some of these cases, it is to be feared, the fault has lain with the parents: but in part, without such an Institution as I wish to see formed, the evil is unavoidable; few having the opportunity of entirely conducting the education of their offspring themselves. All must wish to see their children grow up to be ornaments of the Church, which themselves are convinced is the true Church of the Lord; but where the plant of her heavenly life and doctrines is left to spring up spontaneously, there is little room for surprise if it never makes its appearance. The Lord calls our innocent offspring to come unto him; but we deliver them over to the stranger, and the enemies of our faith. This is a crying and a grievous evil, which appears to weaken us in the most vital part. I say the most vital part:



for we have reason to expect, that the children of those members, who have been some years readers of the writings of our heaven-taught Author, who have taken his precepts as the rule of their lives, and thereby made some progress in the regenerate life; we have reason, I say, to expect, that the children of such members should become pillars in the Church; and even the children of all who come to an acknowledgment of these truths, we hope to see grow up in the love and practice of them. But experience has brought us bitter disappointment. Some, indeed, there are, who fulfil all our hopes; but their number falls very short of what might reasonably have been expected. Others, we know, after running through the theories or vanities of the day, return to us with joy: but this sometimes does not happen until many valuable years have been lost. To know that such an evil exists, and to have it in our power to remedy it, and not to do so, may surely be considered an omission of an important duty."

Again:—

"That the writings of the New Church unfold the nature of the human soul beyond all former illustrations of the Holy Word given to mankind, no person at all acquainted with them will deny. They open to us the human soul from the period of its entrance into the natural world, through the years of infancy to adult age, thence through manhood to old age, and its entrance into the spiritual world. They teach us the peculiar states of reception and instruction adapted to each of these periods or states. Why then should we so long neglect to avail ourselves of this light for the instruction of our infant race? Why should we give them over to those, who, whatever they may profess in theory, really in practice train them up as though the life in this world were the only object for which man was born? Why should we give our children to be educated in the paths of error, by persons who are ignorant of the nature of the human soul; who are capable of doubting whether it is the galvanic or electric fluid; and whether man has life in himself, or whether it is the accidental concatenation of matter,—the mere result of organization? If we wished them to be brought up in the acknowledgment and worship of a plurality of gods, what surer method could we devise, than to send them to a seminary where that doctrine is taught? Or if we desired to bring them up without any religious principle, what mode could be better calculated for such a purpose, than to send them where no religious instruction is imparted? Or, where we have early stored their understandings with a knowledge of the doctrines of the New Jerusalem, what more probable method could we adopt to weaken their reliance on those doctrines, than to send them to a school where they are held in derision? where the master, to whom they ought to look up with respect as an authority to be relied on, denounces them as false and fantastic; and their play-fellows, as frequently happens, make them a theme for mirth? But I will not follow this point further; conceiving that little argument can be necessary to shew, that the practice is pregnant with consequences detrimental to the interests of your children. There are, indeed, very estimable members of the New Church, who conduct private seminaries for education: but these cannot, without hazarding the ruin of their establishments, avow and teach the doctrines they cherish in their hearts; from which circumstance, doubtless, it is that they have not more decidedly obtained the preference of New Church parents.

"Admitting, then, that this practice is bad and ruinous to the vital interests of the Church for which we profess and feel so much concern, it must be deemed expedient by this meeting—nay, most essential, that a remedy should be provided. That remedy can only consist in the establishment of a *New Church School*. This, also, to be extensively useful, must be on a large scale; and, to be within the reach of the majority of our members, the education must be afforded on very moderate terms. I have, therefore, great satisfaction in stating,—which I do after the most attentive consideration, the most minute, careful, and candid investigation that I can give it,—that these objects can be combined: and I state, without fear of contradiction, that the New Church has it in her power forthwith to establish an Institution, wherein shall be given the best and the cheapest education that can any where be obtained."

The Address then proceeds to enlarge upon the proper principles on which education should be conducted, as developed in the writings of the New Church, and to contrast them with the actual practice of schools in general; and after justly observing, that "were education conducted in its right order, and by the proper persons, all who undertake the care of children

would discharge the office from a sort of spiritual parental love," Mr. Malins concludes this part of his subject in the following manner.

"Every person of any observation must immediately assent to the proposition, that such a love of children, and a spiritual desire for their eternal welfare, ought to be the first qualification of those who take charge of them. That there are persons of both sexes, thus qualified, to be met with, cannot be doubted: nay, I hope we have, each of us, some such within our acquaintance. But the occupation of teaching has been universally looked upon as an office of such drudgery, toil, and anxiety, that the strong inducement of necessity, or the desire of gain, has hitherto been requisite to drive persons to it. It is evident, that, under such circumstances, the affection for the children, and delight in the office, which are most essential for the proper fulfilment of the duty, must be wanting; and teachers, generally, have gone into it therefore with the intellectual faculty only, and with a conviction that nothing but strict discipline is adapted for children. But how ill suited such a treatment must be to the tender nature of children, and how destructive to the finer energies of the soul, must be obvious. The members of the New Church, who have a clear view laid before them of the voluntary and intellectual faculties of man, and the relative culture which each requires, are alone capable of conducting education as it ought to be carried through the varied states and years; and can they devote their attention to a more delightful or more important duty?—a duty which is felt to be irksome and degrading only when, like any other occupation or business, it has been undertaken from selfish and degrading motives. But henceforth we may expect, that those who go into the duty with delight, will carry it on with delight, if they will take the benefit of the information laid before them in the New Church writings, not only as regards the first training of the infant mind, but upon the whole duties of man in every age and station. And it appears to me, that the time has arrived, when the New Church is loudly called upon to arise to the activities which are due from her in regard to this subject.

"I wish, therefore, to see established a school for not less than 150 boys and 150 girls, where they shall receive the best of educations, by a most careful adaptation of its different branches for the future man's eternal welfare; whereby his mind shall be amply stored with those principles of goodness and truth, so often spoken of in the Word, under the name of the *Remains*, or, according to the common translation, the *Remnant* which, it is declared, shall be saved; being the ground from which the salvation of men is possible, and from which, according to the testimony of our Author, he draws, in all the dangers and tribulations of after days, the most powerful aids. Of this storehouse of treasures, the world in general knows but little: how therefore can they provide materials to fill it? To lead the minds of the children, as much as may be practicable, after the heavenly order we have been contemplating, is really the grand object in education; and not to coerce and beat dry knowledge into them, whereby the mind is closed and brutalized; whilst all knowledge, even, that is ever to become a man's own, and to be truly useful to him, must be introduced by affection. That this may be done, no one can doubt who has carefully marked the state of the infant mind, and its agreement with what is taught us respecting it in the writings of the New Church. It appears to me, that, with the principles thus communicated before us, which, the more we compare them with experience, the more we shall be convinced of their truth, a wonderful revolution may be made in the minds and habits of children, and thence of men: and by availing ourselves of all the advantages held out by the improved principles of mutual instruction, which appears to be the most powerful engine yet brought into operation for the benefit of youth, and may be compared to the steam-engine in mechanics, though its advantages have hitherto been confined to the poor, we may impart to the rising generation a better education than any period of the world has yet afforded. It must be obvious, indeed, that this may be done: otherwise the New Dispensation, in which we all rejoice, would fall short of our reasonable expectations."

The necessity of combining cheapness with a good education and the most liberal treatment of the pupils, is then stated; after which, as it is part of the plan to communicate an experimental and practical knowledge of farming, gardening, and the most useful mechanical arts and employments, some observa-

tions of a highly satisfactory nature are offered on this subject, and on the means of making the whole course of instruction most beneficial and delightful.

The Address was so warmly hailed by the meeting at which it was delivered, that Mr. Malins was encouraged to proceed immediately to the purchase, at the price of £10,000, of an estate at Woodford, in Essex, a village about seven or eight miles from London, which seemed providentially to come in his way, for the establishment of the school.

The estate consists of a noble mansion, in the erection of which, at different periods, but all within the last forty years, a sum exceeding £22,000 has been expended; spacious and convenient domestic offices; numerous outbuildings; gardens substantially walled in, and stocked with fruit-trees of every description; also six excellent hot-houses, well planted with vines in full bearing; three cottages on the grounds; and land amounting to fifty-one acres, part of which is freehold and part copyhold, beautifully ornamented with timber of the value of at least £1500.

The whole expense of setting the Institution fairly on foot, is estimated at £12,000; of which £8000 remain on mortgage, and the remainder is to be raised by loans and donations. If the undertaking succeeds, it is Mr. Malins's intention to secure the property and profits for the benefit of the New Church for ever, by executing a deed securing the reversion of it to the Trustees of the General Conference.

The gentleman engaged to conduct the classical department is Mr. Smithson, who some years ago embraced the doctrines of the New Church while at college at Basle, in Switzerland, where he was studying with a view of going as a Missionary to the East. He has visited some of the principal establishments for education on the Continent, including that of Pestalozzi; and has been for some time engaged in it himself. Besides the languages commonly called classical, he is well acquainted with the Hebrew and some of the Oriental tongues: he is master, also, of the principle languages of modern Europe; and, what is of the utmost importance in the present case, he is a man of sincere piety, animated by an ardent desire to be useful in the cause of the Lord's New Church.\*

The school was opened on the 4th of February, 1828, for boys and girls; the prospect of success becomes daily more and more apparent; and the blessings of Divine Providence evidently smiles upon the whole undertaking.†

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\* Mr. Smithson was ordained in 1833, and became an Ordaining Minister in 1851. He is now the Editor of the *Intellectual Repository*.—Ed.

† The school was found not to fulfil the object intended. In 1829 the part devoted to the education of girls was relinquished; and in March 1832, the school was entirely given up.—Ed.

The *Ninth General Convention* of the receivers of the doctrines of the New Jerusalem, in the United States, was held at Baltimore, on the 7th of June, 1827—71, and continued, by daily adjournments, to the 9th of the same month. The *Journal* of its proceedings is a satisfactory document, as shewing how widely the reception of the heavenly doctrines is diffused through that extensive country, and the united zeal and prudence with which the external affairs of the New Church are conducted. The ordering of the Ministry continues to occupy much of their attention, and their conduct respecting it appears to be marked by sound discretion. The Appendix contains, in the form of a Report of a Committee of the Convention, an admirably written document on the use of Ordination, and on the most orderly form of the Ministry, occasioned by some novel suggestions from the Society at Cincinnati. Extracts are given from twenty-one letters from Societies, or from persons in connexion with Societies; from which it appears, that in most places where the doctrines have been introduced, they maintain their ground, and that in several places they are much extending their influence. A list is also appended, mentioning upwards of seventy places in which there are receivers, with the name of a person in each to whom communications may be addressed.

A new periodical work has made its appearance in Boston, North America, under the title of *The New Jerusalem Magazine*. Judging by the Numbers already published, which are written with great ability, it promises to be a work of distinguished merit, and must, if continued in the same manner as that in which it has hitherto been conducted, be a powerful instrument both in spreading and in defending the heavenly doctrines of divine truth.\*

The capability of supporting a periodical work may perhaps be considered a fair criterion, by which to judge of the advancement of a Church in any country. Such has certainly been the case with the New Church, both in England and in America. In this country, from 1790 to 1801, four separate attempts were made to establish a Magazine, which did not succeed; but the fifth, made in 1812, under the title of *The Intellectual Repository for the New Church*, has continued to the present time, with every prospect of increasing success. So with the New Church in America: the first effort was made in New York, under the title of *The Halcyon Luminary*; which was discontinued in two years, after completing two volumes. The next attempt appeared in the publication of a Quarterly Magazine, at Philadelphia, called *The New Jerusalem Church Repository*; which also continued only two years, forming a single volume. The

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\* This Magazine is still continued; and is now published by the General Convention.—ED.

third, called *The New Jerusalem Church Missionary, and Intellectual Repository*, was published at New York, in 1823. The fourth, called *The Herald of Truth*, was published at Cincinnati, in 1825. Each of these two last continued only one year, and each formed only one volume. The fifth was published at Boston, in 1827, and called *The New Jerusalem Magazine*: this work, which was commenced under the full expectation, that the growing interest that was felt in the doctrines of the New Church, would warrant its publication, meets with increasing support, and bids fair to obtain a permanent establishment. If, then, the criterion stated above be a correct one, it may be inferred, that the New Church in America has greatly advanced in externals, as the members are sufficiently numerous and consolidated to continue the support of a Periodical work.

According to intelligence from France, received in a letter from M. Parraud, dated Paris, the 28th of November, 1827, and from other sources, it appears, that the New Church is gradually extending itself in that country. Readers of the writings are to be found in Paris, Versailles, Pontoise, Nantes, Angers, Blois, Besangon, Bourdeaux, Tarbes, Bayonne, Toulouse, Milhaud, Aveiron, Sisteron in the department of the lower Alps, Verberie near Compiègne, and other places. Among these disciples there are well-informed men, who are capable of serving the Church usefully. They all read the translations already published, for which they are very thankful, knowing to whom they owe this benefit, and they anxiously wait the printing of the *Arcana Cœlestia*. There is, however, a restriction, that more than nineteen\* persons are not permitted anywhere in France to assemble for reading or religious conversation, or for worship; and even as it is, not without *surveillance*, so that all that passes is reported. It is expedient, therefore, to rely upon the Lord, who alone knows the times and the means to propagate his Church.

In the mean while there can be no doubt, that there actually exists in France, upon the subject of religion, a fermentation of mind, which leads to some amelioration. The Atheists are shaken; the Deists begin to believe that a Revelation is possible; the Protestants are not agreed among themselves upon certain of their fundamental dogmas, which they have always regarded as the anchor of salvation; for instance, that concerning faith alone, which has lately been opposed with great power in one of their own journals. Many Catholics have already thrown off the yoke of Ultra-montanism, and renounced belief in Papal infallibility, suspecting that Christianity may somewhat have degenerated from its primitive and evangelical purity. Thus all, more or less, appear to be favourably disposed to re-

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\* This is not now the case.—ED.

ceive the divine influx now descending from the New Heaven upon earth, and to profit by the writings of the new Messenger raised up by the Lord, in which divine truths shine in all their glory. These writings have already produced the most salutary effects, and will, no doubt, produce greater results when they are more spread and better known.

Later information has been received from France by a member of the New Church in London, who states, that he had recently had an interview with a gentleman from Paris, from whom he learned, that, through the activity of an affectionate reader of the heavenly doctrines, an officer in the French army, several persons had been brought to the acknowledgment of the truth, in various parts of France, particularly at Besançon, where a not inconsiderable Society had been formed, chiefly among the officers of the garrison. The active promoter of the good work had, however, died about six months ago. At Paris little increase had been experienced. This, it is thought, was owing to the want of a Chapel, in which the doctrines might be preached: for in that case, were the measure legalized, the attention of the public might probably be roused, and a considerable accession made to the Church.

#### THE NEW CHURCH READING AND SPELLING BOOK.

Among the various publications which have issued from the press under the sanction of the General Conference, a small elementary work, calculated in an eminent degree to facilitate the progress of young persons in the first rudiments of knowledge, is particularly worthy of notice. Its title is *A Reading and Spelling Book for the Use of the Sunday and Day Schools of the New Church, signified by the New Jerusalem in the Revelation: Drawn up by Direction of the General Conference*. The work is arranged upon an entirely new and original plan, by which *dissyllables* may be learned as easily as *monosyllables* can upon any other system; and it is particularly adapted for the instruction of very young children. The Committee appointed to prepare this Spelling Book make the following observations upon it.

"The want of elementary books in accordance with the doctrines of the New Jerusalem Church, having been long felt and regretted, the attention of the Eighteenth General Conference was directed to the subject by communications from some of the Societies, and from individual members of the Church. That body, being fully impressed with the importance and utility of such works in aiding the dissemination of the heavenly doctrines, appointed a Committee to prepare a Spelling-Book and a Class-Book. This Committee, after some time, finding that the task could be better performed by an individual, engaged a friend to prepare the Spelling-Book, whose experience in the business of education, and knowledge of the heavenly doctrines, well qualified him for the undertaking. The work was submitted, during its progress, to the Committee, by whom it was carefully examined: it was then referred to the Rev. T. Pilkington, of Haslingden, as directed by the General Conference, who, on returning it, writes, 'I altogether approve of the *plan* of the work; it is got up with ability. It will form a very superior book for day-schools.'

"Although in the most popular Spelling Books the reading lessons are, for the most

part, extracted from the Scriptures, the Committee have thought it more useful to occupy the pages of this book with other matters. For lessons of this kind, reference may be had to the Bible itself.

"The Spelling-Book Committee here offer to the Church the following work as the result of their labours. On its utility, experience alone can decide; but this is certain, that it contains nothing that can operate as a stumbling-block to children in their approach to their Saviour as the only God,—nothing that violates the spirit of the command, 'Suffer little children to come unto me, and forbid them not.'"

This useful little book is considered a valuable addition to the excellent standard works, which the New Church is gradually producing for its own use.\* An edition is also published for the use of schools in general, where its New Church title would otherwise prevent its introduction, under the title of *Gradations in Reading and Spelling*; in which the reading lessons of a doctrinal nature are omitted. This edition has been reviewed in terms of high commendation by the Periodicals of the day. The author is Mr. Henry Butter, Master of the Academy in Rawstorne Street, Goswell Road, London.

The Seventh Annual Meeting of the London Missionary and Tract Society was held at Friars Street Chapel, Doctors' Commons, on the 26th of May, 1828. Their Report is highly interesting, and evinces that this Society continues to make highly beneficial exertions for the extension of the boundaries of the New Church. The friends at Norwich have been encouraged by a Missionary visit from the Rev. T. Goyder; who also called at Rede, a small village near Bury St. Edmunds, where several persons have been brought acquainted with the heavenly doctrines. Derby and Melbourne have been visited by the Rev. S. Noble, and the Rev. E. Madeley, of Birmingham; and the latter gentleman has also preached at Loughborough, Nottingham, and Chellaston.

The following is extracted from Mr. Goyder's letter to the Secretary of the Committee:—

"I left London on Friday morning, the 13th of July, and arrived at Norwich in the evening of the same day. The friends had obtained (gratuitously) the loan of a small Church in the centre of the town, known by the name of the *French Church*.† Accordingly the subjects upon which I was about to lecture, were made known to the inhabitants by printed bills circulated about the city. On Sunday, the 15th, I preached three times upon the following subjects, viz:—Morning, An Answer to the Question, 'Who is the Lord?' Afternoon, 'What is Man?' Evening, 'What is Truth?' The congregation in the morning consisted of about 250 persons; in the afternoon, upwards of 300 were present; and in the evening more than 400. The congregations were respectable, and I was heard with the most marked and profound attention.

"On Sunday the 22nd, I again preached three times. The place was found to be far too small to accommodate the numbers who came to hear. In the afternoon the gentleman who lent the Church, came to the worship, and upon Mr. Woolterton asking him how he liked the doctrines of the New Church, he expressed himself in the following

\* This work did not meet with much encouragement from the Church; but was well received by the public under its title of *Gradations*, &c. Mr. Butter, the author, as stated above, afterwards published a *Gradual Primer* and *The Etymological Spelling Book and Expositor*; and the three are now standard school books.—Mr. Butter is now the Secretary of the General Conference.—Ed.

† This Church has been the place of worship of the Norwich Society since 1830, to the present time.—Ed.

manner:—‘Sir, I thank you for your kindness in making me acquainted with your services this day: I assure you I have been highly gratified. I repeat it, I have been highly gratified; and if the gentleman will publish the lecture, I shall be glad to have it.’ After the service was over in the evening, an elderly gentleman came to me, and while shaking me by the hand, he thus expressed himself: ‘Well, dear Sir, as king Agrippa said to Paul, ‘Almost thou persuadest me to be a Christian,’ so I say to thee, ‘Almost thou persuadest me to be a Swedenborgian.’ Many other observations were made both by strangers and friends to the cause, which were expressive of the most decided approbation.”

Mr. Madeley, in a letter dated Birmingham, Oct. 29, 1827, transmitted the following account of his journey:—

“In conformity with a resolution of your Committee, I have taken the first opportunity of paying a Missionary visit to Melbourne, Loughborough, Nottingham, and Chellaston, the detail of which I transmit for your information. Having left Birmingham on Saturday, the 20th of October, I arrived the same afternoon at the residence of our very worthy and affectionate friend Mr. Haimes, by whom and his family, I was most kindly received and entertained. On Sunday the 21st, I preached three times, according to previous arrangement, in the convenient little Chapel fitted up by Mr. H., and adjoining his premises. The Chapel is capable of accommodating 150 people, and in the evening it was completely filled.

On Monday the 22nd, I proceeded to Loughborough, where I was agreeably surprised to find a small place belonging to our esteemed and zealous friend Mr. Dean, fitted up for regular worship, and calculated to accommodate about 70 or 80 persons. The Sabbath services are performed by Mr. D. Here I preached on the same evening; and notwithstanding a heavy and incessant rain during the whole evening, the place was filled.—I left Loughborough for Nottingham on the morning of the 23rd; and in the evening delivered a lecture on the Exclusive Divinity of our Lord and Saviour Jesus Christ.—On Wednesday I went to Derby, and from thence to Chellaston, accompanied by about 30 of the Derby friends. Here I preached in the evening to a congregation of upwards of 120. It will doubtless gratify you to learn, that my own Society in Birmingham has experienced a very considerable increase since the Conference.”

On the death of the Rev. E. Madeley, senior, which happened on Sunday, Nov. 25, 1827, the Society at Derby made an affectionate appeal to the Committee, soliciting the presence of the Rev. S. Noble to preach the funeral sermon of their deceased Pastor. Accordingly Mr. Noble, in compliance with the wishes of the Society, as well as of the Missionary Committee, proceeded to Derby in order to discharge this mournful duty. The following is the interesting account of his mission on that occasion.

“In compliance with the request of the Committee, and with the desire of the Society of the New Church at Derby, I have visited that place to discharge the painful duty of delivering the funeral discourse for our late much-beloved friend and brother, the Rev. E. Madeley. I preached in the morning of Sunday, December 9, in the pulpit which our friend was wont to occupy, to the customary congregation. In the evening I delivered the discourse on the severe bereavement, which the Society and the New Church in general had sustained, to such a congregation as had never before been assembled within those walls. No measures had been taken to give publicity to my expected arrival for the solemn purpose, beyond mentioning it from the desk on the preceding Lord’s day: yet the place was, to appearance, quite filled, almost as soon as the doors were opened, about half-past five o’clock,—three quarters of an hour before the time for commencing. On my arrival in the main street, towards six o’clock, I was surprised to see it so thronged with people, as I had never seen any part of Derby, except about the market on market days; but as many were going in the direction from the ‘Temple’ as towards it, I did not suppose that the expected delivery of the sermon was the cause. Such, however, on drawing near to the place, I found was the fact; those going in the same direction as myself consisting almost entirely of persons who were going to try to get in; and those whom I met, consisting of those who had made the attempt, and were returning disappointed. I had considerable difficulty in getting in myself at the school-room door, and should hardly have succeeded, but for the exertions of a friend, who told the besieging multitude who I was, and induced them to



make way. The pulpit stairs, and all the standing room, as well as the pews, were crowded to excess; and I was assured by a friend, who, before the commencement of the service, actually counted the people on one side of the building, that not fewer than 1100 persons were squeezed within it. My own conviction was, that the number of those who went away, unable to get in, was far greater still. I mention these particulars as evidences of the estimation in which our valued friend was held in the town, and as affording room for the hope, that the excitement occasioned by his unexpected removal may be productive of permanent good impressions. Numerous as the congregation was, and uncomfortably as they were crowded together, I never had more attentive hearers. I endeavoured to do justice to the amiable character of the friend who is gone, to explain our views of the state and world into which he has entered, and to enforce the weighty lessons thus taught us, on the hearts and minds of those whom I was addressing; and in many of those hearts, I am very certain, I found a responsive chord. We heard afterwards of testimonies of high satisfaction, even from quarters where we little expected them.\*

"On the Monday evening I attended a business meeting of the Society, at which about 100 members were present; and I had the satisfaction of seeing, that, while they felt deeply their loss, there was no disposition towards despondency; but that every one, on this trying emergency, seemed to feel, more than ever, the cause of the Church as his own.

"On the Tuesday, at the request of our respected friend, Mr. Haimes, I went to re-deliver the funeral discourse (but with great alterations) at Melbourne, where the loss of Mr. Madeley is not less felt than at Derby; and I had a very serious auditory of near 200 persons in the place of worship, which Mr. Haimes has lately fitted up; being also a very crowded congregation.

"I was kindly entertained at Derby by the estimable widow of our departed friend. I saw that she felt acutely, but received the dispensation with entire resignation.

"On the whole, I trust the visit has been productive of some degree of real good, and has been among the means by which the Lord is providing for the support and increase of his Church in that vicinity."

Since Mr. Madeley's death, Mr. Knight, of Burton-upon-Trent, the well known and estimable "legal friend," who has so unremittingly and disinterestedly assisted the Conference with his advice on many weighty occasions, has become their leader; and the Society seems to be animated with a spirit, which promises to ensure the stability and welfare of the cause in Derby. He has, for some time back, been engaged in delivering lectures on the Last Judgment, the Resurrection, and similar subjects; and the attention which he has succeeded in exciting, is beyond all precedent. The following extract from a letter, dated December 13, 1828, will shew the great sensation which has been produced in that town.

"Our gospel, legal, and worthy friend, Mr. Knight, continues his subject on Sunday evening next. We have had, since you were here, the Temple completely filled every Sunday evening: indeed, many went away, unable to get in. In addition to the seats, we take up the forms of the school, and place them in the aisles: they alone seat about 300 persons. We admit no children on Sunday evenings. I think last Sunday evening we had the most respectable congregation I ever saw there, through our friend's exertion; for he gives sermons an hour and forty minutes long. Rigid Calvinists, Baptists, Socinians, and Methodists, who could get no seat, have declared to me, they never stood so long before to hear any sermon; but such was the interest excited in their minds by the truths he brought from the Word, that they were not at all fatigued, and would have stood patiently another half hour to have heard him. The Unitarian Minister says, his proofs of the erroneous opinions of the Last Judgment are incontrovertible. However, if no other object is gained, this, I am certain, is the fact: our doctrines, which were treated by other sects with sarcasm, are now treated with

\* A considerable portion of this Discourse was printed in the *Intellectual Repository* for 1828, p. 63.—Ed.

becoming respect by all intellectual individuals who have heard them. A Methodist Preacher meeting, last Sunday evening, the crowds going to our Temple, and very likely feeling rather sore, dealt out from his pulpit some anathemas against our friend, as a false prophet who was preaching a *damnable* doctrine. However, this has its use : a portion of his then hearers are determined at all events to hear this *prophet*, if they are spared till Sunday.\*

On that branch of the institution, which relates to the circulation of Tracts, the Committee, in their Report, make the following just remarks.

“Tracts have been called ‘silent messengers of the truth,’ whose influence is in a great degree hid from us. This has been hitherto generally the case, and will continue to be so, perhaps, for a considerable time to come. Nevertheless, occasionally, even now, so much of their effect becomes known to your Committee, as to convince them, that their use alone is of sufficient weight to entitle this Society to the support of every one who takes an interest in the diffusion of New Church knowledge. Their use, also, is not solely of that indefinite and undetermined nature, which they suppose, who imagine that they are merely thrown abroad amongst the multitude for the chance of finding a single friend amidst a thousand enemies. They have definite and peculiar advantages, which render them capable of being applied more effectively. They are a means by which the poorest and meanest of the supporters of the Church may become her champions, and may stand up successfully against the majority of her enemies: they are the means, or may become so, of perpetuating impressions received from the pulpit, especially when this can be seldom occupied: they are a species of publication peculiarly adapted for the uneducated and simple minds; being generally written in plain language, and having the subjects which they treat of explained in the most familiar language possible; and, finally, they have become popular vehicles for the dissemination of religious and moral doctrine, and consequently are amongst the best means which we possess of gaining the attention of the religious world. An interesting instance of this last qualification your Committee are enabled to exhibit to you; and they think you will agree with them in the opinion, that, while such proofs of their usefulness continue to be afforded, they should attain much estimation in the minds of all, and render this department of your Committee’s labours valuable and interesting.”

The Committee then mention the case of a gentleman, (already noticed in p. 460,) who removed from Norwich to Framlingham, a considerable market town in Suffolk, by whose means some tracts and other writings fell into the hands of an intelligent Methodist, who, though formerly an enemy to the New Church, has now become a very zealous and cordial receiver of its sublime truths.

The number of tracts distributed in the course of the last year, by this Society alone, is stated to be about *six thousand*.

The Committee conclude their interesting Report with the following reflections, worthy of minds imbued with genuine New Church principles.

“Your Committee have now presented to you the transactions of the past year; and they trust, that the promise of that future success, which all look to with so much interest, has been seen in their little history. How pleasant is it to have to record even the gift of a *cup of cold water* in the name of a *disciple*!—to have to tell even of the breaking down of one erroneous opinion, and of the saving from destruction of one good affection, by the application of pure truth! How much more to be desired is such success, than the loftiest triumphs of human opinion! What are such triumphs, but a mere secession from one variety of erroneous notions to other varieties, each of which is called, by those who support it, *the best*! The New Church looks calmly from her

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\* Mr. Knight took up his residence in London in 1848, and departed to the Spiritual World, on the 2nd of October, 1858, in the 69th year of his age. Although he had for some time relinquished preaching, he occasionally delivered lectures on the doctrines.—ED.

seat of light, and perceives that it is easy indeed to wander about amongst these. They are only separate standards of the great army of *the false*; and change amongst them only adds to, or takes from, the importance of some of its leaders. But the triumphs of the New Church are the triumphs of eternal truth; and those who faithfully unite themselves with her army, whose sole Leader is the Lord, are won from the service of evil and error, and restored to that of pure goodness and truth.

"How truly valuable on the one side is even small success,—the winning a single friend, or disarming a single enemy,—when compared with the greatest on the other,—the withdrawing multitudes from the support of one false thing to the support of another! And how dear should we esteem the means by which we attain it! Let us not, then, be dissatisfied with the apparent *slowness* of our progress, but content ourselves with its *value*. Let us consider no efforts which it demands, too great, and more than is wanted; but regard it as a sufficient reward for the exertion of our utmost ability; and our Divine Master will, according to his merciful promise, 'be with us, even to the end' (Matt. xxviii. 20). When, according also to his gracious assurance, '*They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*'" (Dan. xii. 3.)

The Nineteenth Report of the London Printing Society is, in many respects, a very pleasing document. It evinces, that this Society is very active in promoting, within its sphere, the great object for which it was originally instituted. It has done much in the course of last year, in the way of making the writings of Swedenborg known by means of advertisements. It has printed, in conjunction with the Manchester Society, a descriptive Catalogue of the Author's works, to the amount of 19,000 copies.\* It has made liberal donations of books in quarters where they might be expected to be useful; among the parties receiving which, are the Royal Arctic Society, and the Royal Physical Society of Edinburgh. And it has taken measures for proceeding with revised new editions of the writings, with greater activity than at any former period. The Report states the addition made to its means of being useful by the bequest, now realized, of the late Mr. Arbouin, of which mention has before been made in this work; and it appears that the sale of books during the last year has been greater than in any preceding year.

The Sixth Annual Report of the London Free-School Society gives the pleasing information, that every thing relating to the schools of this institution proceeds as satisfactorily as possible. The number of children in the boy's school is stated to be 220; and that in the girls' school, which had been opened but just a year, 140.

The First Report of the Manchester and Salford Free-School Society is equally satisfactory. In conformity with Resolutions passed at a General Public Meeting, held in the Lecture Room, Peter Street, Manchester, on the 27th of March, 1827, the Committee opened the School in Bolton

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\* This Catalogue was printed at the expense of the London Printing Society, the Manchester Printing Society, and Mr. J. S. Hodson, in proportions according to the space occupied by the books of each respectively: the London Society's proportion was, £13. 2s. 6d.; the Manchester's, £15.; and Mr. Hodson's, £16. 17s. 6d.; together £45. —Ed.

Street, Salford, on the 25th of June in the same year, and have, since that period, admitted 116 boys, of whom there now remain 88 boys; 28 having left the school at different times, for various reasons.

Two public half-yearly examinations have taken place, and the progress made by the scholars in different branches of education, and particularly in the knowledge of the doctrines of the New Jerusalem Church, was highly satisfactory to the friends present on those occasions; and afforded gratifying anticipations of the great benefit the Institution may be the means of effecting, by extending the knowledge of the doctrines of the Church to the rising generation.

Some months ago the Trustees of the Church in Peter Street offered the free use of the large schools adjoining that place of worship. The Committee were desirous of having some experience of the support they were likely to receive, before they extended their plans; and after having carefully considered the matter, they submitted the proposal of opening an additional school to a public meeting of the two Societies, held on the 1st of July. This proposal was unanimously adopted; and as these Schools are admirably adapted for the purpose of teaching both boys and girls, in separate apartments, but under the eye of one master, it is probable that at least 200 scholars may be instructed, and by the addition of an upper room, full 300 scholars. These considerations had great weight in deciding the meeting on the undertaking; but as, under any circumstances, heavy charges will be incurred, the Committee rely on the liberality of the friends to the cause of education, and those of the New Church in particular, for enabling them to carry into full effect their benevolent plans.

The Fourth Report of the North British Missionary and Tract Society affords pleasing evidence, that, though our brethren in Scotland are not very numerous, they are behind none in zeal and activity. With small means the Society appears to have accomplished a great deal. Under its auspices, Mr. Rendell, of Newcastle, has preached in Edinburgh, Dunfermline, Auchterarder, Crieff, and Perth, to respectable congregations. In conjunction with an individual member of the Society, they have procured and put in circulation a variety of tracts in a great number of channels, which they trust will in due time produce their legitimate effects.

The Twelfth Report of the Manchester and Salford Missionary Society contains, as usual, much gratifying information, and evinces the great value of the exertions of the various gentlemen in those parts, who execute the important duties of Missionary labourers. Some newly-formed Societies, as those at Over Darwen and Barnton, seem to be full of life; and several of the older ones are making new progress. The following anecdote is deeply interesting.

"A young man, a native of Holywell, in Wales, of respectable connections, having received the doctrines of the New Church, while residing at Northwich, became a strong advocate of them. His mother, who resided at Holywell, having been made acquainted with the change of her son's religious sentiments, became alarmed for his eternal welfare; and with the affection of a parent, wrote to him, soliciting that he would not depart from the path of true religion, but continue in the sentiments he had been taught to believe in earlier life, and to go to heaven in the same way his friends were going. He answered the letter of his mother, assuring her, that he was not departing from 'the path of true religion,' but making it his most important pursuit; and that he had met with works which, he conceived, would greatly assist him in his design; at the same time explaining to her his reasons for acknowledging the doctrines of the New Church. This letter was put into the hands of a Dissenting Minister at Holywell, who was in the habit of visiting at her house; and he wrote an answer in her name, pointing out the danger which she conceived beset her son, and beseeching him to return to the good way. The young man knew that the letter was neither the dictation nor writing of his mother; and having formed a correct idea whence it originated, he immediately selected from the Scriptures the various names by which the Divine Being is designated, and forwarded them to his mother: requesting that she would desire the Minister to inform him, how many, and which, of the names belonged to distinct Persons in the Godhead, and whether to *two, three*, or any other given number. The Minister happening to be present when the letter arrived, it was, of course, handed to him. After perusing it, he said it would not require many minutes to answer the questions, and asked for pens, ink, and paper; but on these being furnished, he observed, that it would perhaps be better to take the letter home, and return an answer the following day. The mother waited day after day, anxiously expecting the promised answer, till about ten days had expired; when she received a message, requesting her attendance at the Minister's house. She went accordingly, and found him seriously ill. He stated, that he had sent for her respecting the letter from her son, which he had attentively considered; and as he expected to live only a few hours, he thought it his duty to inform her, that he felt a satisfactory conviction, that all the names mentioned applied to the Lord Jesus Christ alone, and that he now acknowledged him to be the only God. He died in a very short time after making this declaration. The young friend alluded to has since gone to reside at Holywell; and these circumstances having been related to some of his acquaintance, they have made inquiry respecting the doctrines, and there is one or two already convinced of their superior excellence."

Another young man, having received the doctrines, and knowing his employer (with whom he lived) to be strongly prejudiced against the New Church, did not think it prudent openly to join the Society. Being also dependent upon his guardian, who resided some short distance from Northwich, and fearing lest the change in his religious sentiments might operate unfavourably with him, especially if he thought of the New Church as many of its opposers had represented it, he therefore determined for a time to make the writings his private study, and not to mention them to either his employer or guardian. One day, however, the guardian unexpectedly entered the young man's room, and found him at his favourite study; and, as is natural to suppose, asked him what he was reading. This question somewhat alarmed him; but finding he could no longer keep the secret, consistently with truth, he answered, that he was perusing a work written by the Hon. Emanuel Swedenborg. Expecting to receive a reproof in return, how great was his surprise to hear his guardian say, "That is right—read his works, my lad, and they will do you good; I was acquainted with them before you were born." These words conveyed joyful sensations to his mind, and seemed to set it at liberty, as from a prison-

house; and he felt a new incitement to his heavenly purposes, in having thus so unexpectedly gained the approbation of his guardian.

Many young men of respectability, in the neighbourhood of Northwich and Barnton, have openly avowed their attachment to the New Church doctrines, and are reading them with considerable pleasure and delight. This appears to be the result of opposition manifested by various parties, who are now astounded at the spreading of the contagion, as they call it; especially on its appearing in the midst of their own families, which, in some instances, is actually the case. Others are reading the writings in private, in consequence of the prejudices of their friends, who would not submit, on any terms, to their belonging to the New Church. Thus, notwithstanding the efforts of those who have attempted to weaken the cause of divine truth, it is, by the operation of Providence, continually acquiring strength.

At a large meeting of the Members and Friends of the New Church in Birmingham, held 1st January, 1828, a handsome silver cup was presented to their Minister, the Rev. E. Madeley. The inscription records that it was given "as a testimony to his worth, and as a small tribute of gratitude for his valuable and gratuitous services to the Church."

*Token of Affection and Esteem to the Rev. James Bradley.*—Mr. Bradley being about to remove from Newcastle-upon-Tyne to Leeds, his friends resolved to present him with some memorial of their affection and esteem. The idea of a RING was first entertained, but was relinquished for a SILVER SNUFF BOX, as it would afford space on which might be engraved a suitable inscription. This latter was accordingly prepared, and presented to Mr. Bradley on the 29th of July, 1828, by Mr. James Johnson, in behalf of the friends then assembled. On presenting the Box, Mr. Johnson delivered an affectionate Address to Mr. Bradley, from which the following passages are extracted:—

"To me is assigned the presentation to you of this Box, as a small token of the regard, the great affection and esteem of your friends in this place. As it respects myself, I have reason to be thankful that Divine Providence directed you to this town, for to your instrumentality, under Divine Providence, I am indebted for the reception of the doctrines of the New Church. Though I was piously educated as a Methodist, and till I was acquainted with you, and some time afterwards, was seriously devoted to the cause of Methodism, and made myself well acquainted with its doctrines, yet I may say, till I received your instructions, I knew, as it were, nothing. Others present are ready to make similar acknowledgments, and to express their thankfulness to the Almighty for the benefit of your instructions in things of a spiritual nature. Let this Box, then, Sir, after you have left us, as often as you use it, or read the inscription thereon, remind you that you have left in Newcastle some who appreciate your worth, are sincerely attached to you on that account, and who hope that wherever you go the Divine blessing may accompany you, and make you useful to others. Carry this little present with you as an evidence of our sincere affection to you, acknowledgment of your worth, and best wishes for your usefulness and happiness."

Mr. Bradley's feelings, on receiving the Box, were powerfully

excited; and he assured the company, that the token of regard with which they had honoured him, and the affectionate manner in which it was presented, were highly gratifying to him.

"The praises which had been given to him, he could not for a moment allow to apply to himself, but to that Divine fountain of all good, from whom was derived every good affection, every pure thought, and all ability to perform a good action. Whatever advantage they had derived from him, as an humble instrument in the Lord's hands, he felt grateful for; and he was truly happy to find, that some good had been produced by his labours among them. But (continued he) let the Lord have all the glory, and let it be accounted our highest honour to be admitted to co-operate with him in any degree in promoting the knowledge, extension, and establishment of his new kingdom among men."

Mr. Stewart, Mr. Wilkinson, and Mr. Peter Smith, afterwards addressed the meeting, in succession. Each expressed his gratitude for the past services of Mr. Bradley, and concluded by wishing him happiness and prosperity, here and hereafter.

The inscription on the Box is as follows:—

"Presented by his Friends  
To the REV. JAMES BRADLEY,  
Founder and late Minister of  
The New Jerusalem Temple  
in this Town,

As a Token of their Admiration of his Moral Worth, as a  
Christian, his Independent Principles as a Man, and his  
Great Talents as an Advocate of the Doctrines of the  
New Church. Newcastle-on-Tyne, 29th July, 1828."

## CHAP. XXII.

*The Twenty-first General Conference* assembled in the New Jerusalem Temple, Newhall Street, Birmingham, on Tuesday, the 12th of August, 1828=72, and continued its sittings, by daily adjournments to Saturday, the 16th of the same month. The Representatives from the several Societies having presented the verifications of their respective appointments, and each Minister and Representative having signed the Conference Roll, it was declared, that the seven Ministers and thirteen Representatives then present constituted the Twenty-first General Conference. The Rev. DAVID HOWARTH was then unanimously chosen President, and Mr. JAMES SHIRLEY HODSON Secretary.

Reports of Committees appointed for various purposes, and communications from different Societies, were read, which afforded much satisfaction.

The members of the Committee appointed to prepare the New Liturgy, who were present in Conference, stated, that they had completed the work assigned to them, and laid a copy of each

edition (18mo. and 4to.) on the table : on which it was Resolved unanimously,

"That the Conference hereby declares such Liturgy to be the Liturgy of the General Conference of the New Church; and in thus expressing its approbation of the work now happily completed, acknowledges with thankfulness the merciful care of the Divine Providence over his Church, in having raised up instruments for the execution of such an undertaking; and the Conference has reason to believe, from the number of copies already disposed of, and from the favourable reception it has generally met with, that this Liturgy will prove an important benefit to the Church at large."

On considering the subject of the Ordering of the Ministry, for which Committees of Ministers had been appointed at several Conferences, but from which measure nothing definite had yet resulted; and on reading a letter from Mr. R. G. Sheldon, of Liverpool, thereon; after fully and deliberately weighing all the difficulties attendant on this subject, it was Resolved unanimously,

"That considering the present state of the various Societies of the Church, this Conference is of opinion, that it is inexpedient to proceed further in this business."

An Address from the Convention of the New Church in America, held at Baltimore, in June, 1827, in reply to the communication from the Nineteenth Conference, having been read, it was Resolved unanimously,

"That this Conference receives such Address with feelings of much gratification, and is happy to find that the intercourse between the two most general bodies of the New Church in this kingdom and in the United States of America, had not been broken off, but only temporarily interrupted; and trusts that the interchange of sentiment thus established, will be regularly continued in future with increased affection."

A Code of laws for the use of the New Church having been fully considered, and, after much serious deliberation, finally agreed to, it was Resolved,

"That such Code of laws is hereby recommended for adoption by all Societies in the Church, subject nevertheless to such additions and alterations as the peculiar circumstances of each Society may render necessary; and that it be printed in the Appendix to the Minutes of this Conference."

The appropriation of the dividends of different legacies for the benefit of the New Church having been concluded upon, Committees were appointed to see the same carried into execution.

The plan suggested by the Conference Committee for the custody and preservation of Registers of Baptisms in the New Church, was considered; and it was Resolved unanimously,

"That this Conference, deeply impressed with the importance of making provision for the preservation of such Registers, directs that each Society be furnished with one or more printed sheets uniform with the Conference Register of Baptisms; and the person performing the ordinance shall, immediately after making the necessary entry in the Society's Register Book, make a similar entry in the Register Sheet, filling up each column according to the printed example to be found in the Minutes of the Seventeenth General Conference, page 20, and shall duly sign the same, so as to form a Duplicate Original Register. These sheets to be returned to Conference annually, or as soon as filled up, and be preserved amongst the Conference Papers." [The form of entry here alluded to may be seen in the Appendix to this History.]

It appearing by a letter from Leeds, signed by four members



of the Society and six other individuals, that some misapprehension exists among some persons respecting the following clause in the Ordination Service in the new Liturgy: "And I do further promise and declare, that I will submit myself to be ordered and governed by such laws, rules, and regulations, as the General Conference has adopted, or shall hereafter adopt, for the ordering of the concerns of the said New Church;" it was Resolved unanimously,

"That, in the opinion of this Conference, a declaration to the above effect is necessary for the preservation of that Order in the New Church of the Lord, which its heavenly doctrines so continually insist upon; and that the form of it, as contained in the Ordination Service, is approved by this Conference as incapable of admitting any improper sense; it being one of the first principles of morals, that no engagement made by or to men can oblige any person to the observance of any regulation incompatible with the prior engagement which every one is under to observe the laws of God; consequently the above declaration cannot justly be understood as involving any such improper obligation." [The above clause in the Ordination Service has since been amended, much to the satisfaction of the Church.]

It was Resolved as the opinion of this Conference,

"That no person, whose name is omitted from the list of Ministers recognized by the Conference, can with propriety be permitted to exercise the functions of the Ministry in any Society of the New Church in connexion with the Conference."

Some additions were made to the Rules for Conference (two of them being rescinded), and to the Rules for the Committee of Conference, and ordered to be printed in the Appendix to the Minutes.

The Conference of last year having appointed the Rev. Samuel Noble, of London, to the office of an Ordaining Minister of the New Church, and the ceremony of inaugurating him into such office, according to the Conference Liturgy, having been performed by the Rev. Richard Jones, in the presence of this Conference and other members of the Church; it was Resolved unanimously,

"That this Conference has witnessed, with feelings of great interest and delight, the first performance of this solemn and impressive service."

After passing a variety of other Resolutions, which were thought needful in the present state of the Church, the next Conference was appointed to be held at Derby on the second Tuesday in August, 1829=73.

The Appendix to the Minutes of this Conference contains an account of the different letters sent by Societies and individuals. Among these is a letter from Mr. Alexander Chambers, of Lucea, in Jamaica, dated April 22, 1828, which states, that there are about fifteen or sixteen receivers of the heavenly doctrines in Jamaica, residing in the several parishes of Hanover, St. James's, and Westmoreland; as many of whom as find it convenient, meet for divine worship at Mr. Chambers's house, on Sunday mornings, using the London Liturgy, and reading the printed sermons of Mr. Clowes, and other New Church writers. Those who are unable to assemble at Mr. Chambers's,

perform the same service at their respective homes. They set apart every Wednesday evening for reading the writings.

Two letters were received from Sweden : one from Dr. Knoos, Professor of the Oriental languages in the University of Upsal, and the other from Mr. L. J. Ehinger, of Stockholm ; both of whom are known receivers of the heavenly doctrines. From these communications, dated respectively, the 7th and 15th of July, 1828, it appears, that there is no separated New Church in Sweden, there being, as it is represented, no occasion in that country for separate worship according to the heavenly doctrines, on account of the nature of the rituals of the Swedish Protestant Church, which, it is alledged, accord, in essentials, with the principles of genuine truth. The numbers of readers of the writings in Sweden, it is stated, is probably increasing ; but there are no assemblies among them for reading the writings, or conversing upon the doctrines. The association of receivers of the doctrines, called *The Exegetic Society*, originally established in 1787, has been renewed under the appellation of the Society *Pro Fide et Charitate*, or Society for promoting Faith and Charity, and is now engaged in printing some of the writings. The legal and other institutions of the country are represented to be extremely favourable to liberty in spiritual things ; in proof of which Dr. Knoos states, that he has lately published a work in defence of the heavenly doctrines, and, to use his own words, "neither this publication nor its well known author has experienced the least persecution, either from civil authorities or from the Clergy."

An Address from the New Church in America to the New Church in Great Britain is also given in the Appendix. This Address, signed by Mr. John Hargrove, in behalf of the American Convention, was received by the Conference with the highest marks of its approbation, as being well calculated to strengthen and increase that mutual affection, which has ever subsisted between the members of the New Church on both sides of the Atlantic.

The *Tenth General Convention* of the Members of the New Church in America was held at Boston, in the month of August, 1828. Three Ministers, viz., the Rev. Mr. Hargrove, the Rev. Dr. Beers, and the Rev. Mr. Weeks, were prevented from attending through sickness and infirmity. It appears, that in *Boston*, and its vicinity, more attention has been lately paid to the doctrines than ever, and that the Church is on the increase. The same may be said of various other places. In *Philadelphia* the Church is steadily advancing and improving, both in life and in numbers. There are three Ministers, who regularly preach the new doctrines in that city, viz., the Rev. Mr. Carl, the Rev. Mr. Roche, and Dr. Atlee. In the vicinity of Phila-

delphia, a considerable number of individuals have embraced the truths of the new dispensation. Mr. Roche's Society is about to erect a place of worship; the number of hearers, readers, and receivers of the doctrines, having much increased during the last year. They have taken the name of "The Second New Jerusalem Church of Philadelphia."

At *Miamisburgh*, in the State of *Ohio*, the doctrines were first received in the following manner: Mr. William Schlatter presented, some eight or ten years ago, to a merchant of Dayton, in this county, the treatise on *Heaven and Hell*, and one or two volumes more of Swedenborg's works, who threw them by as useless, for a considerable time; when one day in conversation with an old gentleman, formerly a Deist, and now a very warm recipient of the doctrines, he told him of the singular present of Mr. Schlatter, and requested him to accept the books. He accepted the valuable present, and the consequence of his reading them was a conviction of the great truths of the Christian religion, and his becoming a firm and zealous New Churchman.

The Convention recognizes eight Ordaining Ministers, six Priests and Teaching Ministers, and twelve Licentiates, who are engaged in teaching and preaching: and there are about eighty places in the United States, containing Societies or individuals receiving the doctrines of the New Jerusalem.

*Tribute of Affection and Esteem to the Rev. Samuel Noble.*—The Society in Cross Street, Hatton Garden, London, in consideration of the eminent services which Mr. Noble has performed to them in particular, as an upright, pious, and able Minister, and to the Church at large, as a distinguished and most successful public advocate of its doctrines, came to the resolution of presenting him with a handsome GOLD CUP, value £65, in testimony of their affection, esteem, and gratitude, and at the same time to mark the high sense they entertained of his superior talents, both as a Minister and an Author. It was resolved that no individual should be permitted to give *more* than ten shillings; but the subscription was soon filled up, unknown to Mr. Noble, by the members of his congregation, and by others who were anxious to join them in this demonstration of affectionate regard to their worthy Pastor. The number of subscribers was upwards of two hundred. When the Cup, which was made for the purpose by Messrs. Rundell, Bridge, and Co., was ready, and the proper inscription engraved upon it, a meeting was held on the 4th of March, 1829, (the day on which Mr. Noble completed the 50th year of his age,) at the Crown and Anchor Tavern, in the Strand, for the purpose of presenting it. One hundred and sixty ladies and gentlemen assembled; and certainly a more respectable and happy meeting has never been witnessed in the New Church. The company

having taken tea and coffee, Dr. Spurgin was called to the chair; upon which he addressed them on the interesting occasion which had brought them together. The Cup was then carried up the centre of the room by Mr. Thomas Jones, the chairman of the Society's Committee, conducted by the stewards and other members of the Committee, with white wands in their hands. Mr. Noble, who sat at the right hand of Dr. Spurgin, the chairman, at the head of the table, now rose from his seat, and while Mr. Shaw, in an eloquent and animated manner, was addressing Mr. Noble in the name and on behalf of the Congregation, the Cup was presented by Mr. Jones, and accepted by Mr. Noble.

Mr. Noble's reply was so appropriate and becoming, as to call forth the repeated greetings and applause of the whole company. It is, indeed, impossible to do justice to the ability and feeling which he manifested on the occasion: the effect produced on his audience was great; and the interest, which all had taken in the previous steps of the proceeding, was raised to a very high pitch.

"He expressed his gratitude for the testimony of affection and regard thus paid him by his friends, but much regretted that they should have taxed themselves to the extent which was required to exhibit those feelings in so expensive and splendid a form,—a measure which he considered to be altogether uncalled for, as it had never entered his thoughts that he had any claim to any thing of the kind. He, however, had known nothing of what was going forward till within a few days past, when remonstrance would have been too late.

"If he had made some feeble efforts in the course of his life for the promotion of the cause so dear to them all—the cause of the New Jerusalem—it was because the heavenly doctrines of that Church had taken possession of his affections at an early period of his existence. More than thirty years had passed, since, by providential means, those doctrines were first presented to his mind. He immediately saw, in the writings of the Lord's servant, Emanuel Swedenborg, the pure truths of heaven beaming with such splendour, as completely to dissipate the darkness, uncertainty, and consequent anxiety, respecting the things of eternal moment, by which he had before been embarrassed, and to convince him that the light, which in those writings exhibited such radiance, was a real and most important gift from heaven, manifesting, in fact, the second advent of the Lord. What he thus perceived to be so heavenly, saw to be so eminently calculated to bless the human race, and felt to be so delightful, he inwardly determined from that very time to make the great object of his life; he felt a desire to live mainly for this end,—to contribute, by such humble means as his abilities and opportunities would permit, to promote the establishment of this blessed Church in the world,—the diffusion of these blessed principles among his fellow-creatures.

"About ten years ago, an orderly way appearing to be opened by the hand of Divine Providence, when a call of the most urgent nature was made upon him by his brethren, and the continuance in existence of one of the principal Societies of the New Church appeared to be suspended upon the result, he had found it his duty no longer to decline entering upon the Ministerial office, to which he had been repeatedly invited before: he had therefore ventured to withdraw from all secular avocations, to relinquish all worldly advantages, and to abandon all temporal prospects, that he might devote himself altogether to the service of that Church, which alone in its principles contains the efficient antidote to all human ills, and opens to man the door of entrance to all heavenly blessings. The manner in which he had performed the duties which he thus undertook, had been very far indeed from being satisfactory to himself: he was sensible of great failures and deficiencies; but he had been greatly upheld by the unfailing kindness and support of his brethren. His situation, indeed, had been attended with few grounds of vexation, and with many of satisfaction; for what more real grounds of satisfaction could a Minister enjoy, than those which arose from presiding over a

united Society,—a Society in which, since he had been thus connected with it, the voice of dissension had never been heard, or, if ever raised for a moment, had been instantly suppressed by the decided refusal of the body to give it entertainment;—a Society, indeed, all the members of which seemed to be united as one man in desire and effort to promote the great cause for which they were associated together, and of which the Minister, in the performance of his sabbath-day duties, appeared only as a mouth-piece, to give utterance to the sentiments, and expression to the feelings, which lived in the hearts and minds of all. In such circumstances, his situation could not but have been easy, and his task delightful.

“With respect to what he had attempted for the service of the Church as an Editor of the *Intellectual Repository*, he had there enjoyed the assistance of able and judicious coadjutors, to which the success of the work, and the uses promoted by it, were as much owing as to any thing done by him. In his endeavours, also, to promote the objects of the Society for printing and publishing the writings of the Hon. E. Swedenborg, he had been but the organ of many; for that those invaluable writings should be rendered, and preserved, accessible in the English language, and *that* in as correct a form as possible, was but the common wish of all who know the value of the truths which they contain; and multitudes would be as ready as he had been, under the same circumstances, to assist in the attainment of this object, and actually were doing so, though in other ways. As for the works, in which he had endeavoured to recommend the truths of the New Church from the press, which had been adverted to in the Address, in terms so far exceeding any merits to which they could possibly pretend, they owed their origin to circumstances apparently accidental, though, he was willing to hope, in reality, providential, and were mainly the result of the zeal and excitement of others; while for the truths contained in them, no praise was due to the writer, but all to the Lord, who, by the discovery of the genuine doctrines and spiritual contents of his Holy Word, in the writings of Swedenborg, had opened a fountain at which he had been permitted to drink, and the waters of which were inexhaustible, and would flow on for ever.

“The comfortable and respectable place of worship, in which the Society had now the privilege of assembling, had also been adverted to. He had, indeed, been one of the first who saw clearly that the means of obtaining such an establishment had been put by Providence into the Society’s hands: but had not the representation which he had made to this effect, been seconded by the active concurrence of the Society at large, who, on that occasion, displayed a liberality beyond all precedent, no result could have followed; and if, as the proposer of so beneficial a measure, he was enabled to look back upon his share in the transaction with satisfaction, much more ought they to do so, whose generous exertions had alone, with the divine blessing, made it successful. Here, however, he could not avoid expressing the concern he had felt, that he had of late been so little able to apply the advantage which the Church at large enjoyed in the Society’s possession of the Church in Cross Street, to the use for which it was so well adapted,—that of laying the heavenly doctrines before the public; he having been visited with indisposition, which, for some months, had disabled him, in a great measure, for the performance of all his duties. By divine mercy, however, he was now in a great degree recovered, and he hoped to be enabled, for some time longer, to fill his ordinary post among them. The testimony of approbation now conferred on him, and the affection of which it assured him, would be to him, as long as he lived, a source of encouragement. Even the sense, which he could not but feel, of his own unworthiness of such honour, must the more endear to him the kindness, which could so overlook his deficiencies as to bestow it upon him. As long as his services were acceptable to his brethren, and appeared to be conducive in any degree to the establishment and extension of the true Church of the Lord, he hoped to continue to render them; and ever to do this with gratitude at being permitted to act as an humble instrument in so excellent a cause.

“He would only say, in conclusion, might the truths they all acknowledged more and more live in their hearts: might they be more and more earnest to extend the influence of those truths on themselves, as well as on others; and might all honour conferred on any, be referred, through and by the receiver, to the Lord alone!”

When Mr. Noble had finished his Reply, which was heard with the most respectful attention, and followed by continued greetings, the Cup being now supplied with wine, he stated that the first use he should have the pleasure to make of it would

be, to drink the health of the friends assembled. Having pledged them accordingly, and having requested that the Company would do him the honour to partake of wine with him out of the Cup, the Chairman availed himself of that opportunity to propose Mr. Noble's health. This proposition, which was received with strong manifestations of regard towards the object of it, gave rise to not the least entertaining part of the evening's proceedings; for, as the Cup circulated amongst the company, several gentlemen took occasion to express their sentiments in addresses, which, whilst they partook of that variety which rendered the whole pleasing, as well as acceptable, were so far in harmony with the particular purpose of the meeting, as to give occasion to the manifestation of the deep feeling of heart-felt pleasure and gratitude, which pervaded the assembly in reference to the occasion for which the meeting was held.

After a few concluding words from the Chairman, the company separated about 11 o'clock, thankful to the Giver of all good for the enjoyment of a delightful evening, and highly gratified with the whole order of the proceedings.

On one side of the Cup is engraved Mr. Noble's Coat of Arms, and on the other side the following inscription:—

To  
**THE REV. SAMUEL NOBLE,**  
 Minister of the New Jerusalem Church, Cross Street,  
 Hatton Garden,  
 And Author of "The Plenary Inspiration of the Scriptures  
 Asserted;" An Appeal in Behalf of the New Church," &c.  
 Presented by his Congregation,  
 in Testimony of  
 Their Esteem, Affection, and Gratitude,  
 Founded on a deep Sense of  
 His distinguished Learning and humble Piety,  
 His powerful Talents as a Minister and an Author,  
 and his eminent Services  
 as a disinterested, upright, and successful Defender of  
 The Truth.

London, March 4, 1829.\*

On Sunday the 8th of March, 1829, a place of worship for the use of the New Church was opened in Nottingham, and three discourses delivered in it, by Rev. W. Mason, who went from Melbourne by invitation for the purpose. On the Monday evening, by permission of the Mayor and Corporation, Mr. Mason gave a lecture on the Word in the Exchange Room, which was attended by several of the Aldermen and Ministers of the town. This discourse, as well as those at the Chapel, is spoken of in very high terms of approbation. Thus the New Church is beginning to make its appearance in another of the principal towns of the kingdom, in which, till recently, its doctrines were

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\* This Cup was left, along with Mr. Noble's other property, to the Cross Street Society, by whom it was sold. It is now in the possession of Samuel Dean, Esq., of the Gothic, Kentish Town, London.—ED.

entirely unknown, and which is supposed to afford a soil highly favourable to their reception.

The New Jerusalem Temple in Waterloo Road, London, which has been re-erected in consequence of its having become necessary to take down the former structure, erected ten years ago, on account of a defect in the foundation, was opened and consecrated on the 19th of April, 1829. The Ministers who officiated at the opening, were, in the morning, the Rev. R. Hindmarsh\*; in the afternoon, the Rev. M. Sibly; and, in the evening, the Rev. E. Madeley, from Birmingham. Mr. Madeley also preached three times, to good congregations, on the Sunday following. Besides the debts remaining on the former building, an additional expense has been incurred, by the present edifice of between £1400 and £1500. The difficulties, therefore, which this Society has to contend with, can only be surmounted by perseverance, and continued success in the cause which they have adopted.†

The Eighth Report of the London Missionary and Tract Society contains gratifying accounts of Missionary visits, by Rev. T. Goyder to Nottingham and Chelmsford, by Rev. S. Noble to Norwich, and Rev. W. Mason to Loughborough and Nottingham. Mr. Mason reports as follows:—

“On the 1st instant (March, 1829), I visited the Society of the New Church (or rather congregation, as a Society is not regularly formed,) at Loughborough, and administered the holy supper to eighteen of the friends. In the evening, a collection was made in aid of the expenses incurred by the Society at Nottingham, in fitting up a new and eligible place of worship. I am happy to say, that there is every prospect of a permanent Society in this town (Loughborough); the place of worship (a part of Mr. Dean's premises temporarily appropriated for the purpose) will hold about seventy persons, and in the evening it is frequently overflowing. As soon as circumstances favour the undertaking, a Chapel will be erected, when, in consequence of such a place of worship being more freely accessible than that in use at present, and furnishing better accommodation, no doubt many new hearers, and finally receivers, of the doctrines will be obtained. It gives me pleasure to say, that Mr. Dean's services are very acceptable to, and highly esteemed by, our friends, who consider him as their leader. Mr. Dean is assisted by a relative, formerly a Preacher with the Primitive Methodists.

“On the 8th instant, agreeable to advertisement, I officiated three times in the new place of worship at Nottingham, which is capable of seating from two to three hundred persons. The Chapel is well fitted up; and, considering the inability of the Society to bear so great an expense, the undertaking shews great zeal, and confidence in the benevolent assistance of their brethren.

“From the liberal and inquiring spirit supposed to distinguish the inhabitants of the town of Nottingham, it was expected that our advertisements and bills would have brought us overflowing congregations. This, however, was not the case. The Chapel was not *full* at either of the services, but was nearly full in the evening. In the morning, I shewed that the Trinitarians and Unitarians respectively build their doctrinal systems on separate declarations of the Lord concerning his person and character; that the passages relied on by the one party are virtually rejected by the other party, by no doctrine being drawn from them; that the Trinitarians' passages furnish *nothing* to the Unitarians' doctrine, and the Unitarians' nothing to the Trinitarians';

\* Whose Sermon preached on the occasion was published, and had an extensive circulation.—Ed.

† This Society is mentioned among those in connexion with the Conference, in 1834, for the last time; and all communications from it then cease. The place was afterwards sold, and is now occupied by a Baptist congregation.—Ed.

and that if each party were to strike out the passages which furnish *no countenance or actual support to their system together*, they would strike out ALL that the Lord has revealed in the Gospel concerning himself! I shewed the inconsistency of supposing one portion of the declarations of Divine Truth less instructive and less necessary to sound doctrine than others; since if all are alike Divine Truth, all must have been intended to perfect a genuine faith, rendering it full, complete, and harmonious. I then shewed, that a mode of interpretation, wanting such an harmonious combination and construction of the declarations of the Word, must be radically defective; and that this was not the case with the New Church method, agreeably to which every jot and tittle of Divine Truth was equally necessary to the exaltation and perfection of her system of faith and doctrine. I cited ALL the passages, in which the Lord described his relation to the Father, and the Father's to him; which declared what the Father did in reference to the Son, and what the Lord did in reference to the Father; thence deducing the operation of the Divinity and the co-operation of the Humanity, by which the latter was perfected and glorified; and thus justifying the assumption of Jesus Christ to himself, even as to his Humanity, of the attributes and powers of Jehovah. In the afternoon I recapitulated the former discourse, and shewed from the Lord's own words, that he, as to Humanity, named Jesus Christ, is the only Fount of life, light, love, power, peace, joy, &c., and indeed of all God can give, or man receive; and thus I established the true nature of his *Mediation*, according to the words of Paul,—‘To us there is One God, and one Mediator between God and man, the [Divine] *Man* Christ Jesus. (1 Tim. ii. 5.)’ Hence I insisted on the duty of approaching Jesus Christ *alone* in worship, to pray for the blessings which we need, and which he alone can bestow; and to thank him for the blessings which we enjoy, and which we owe to his grace and Providence alone. In the evening I took a general and comparative view of the doctrines of the New Church, pointing out the discrepancies in those opposed to them, and shewing their superiority, both in regard to their consistency with reason and the Word, and their holy and heavenly tendency; and thus, in their joint effect in exalting both the will and the understanding to a similitude of, and conjunction with, the Divine Love and Wisdom. I had no reason to complain of any want of attention in my hearers.

“After the evening service, it was announced, that the Society would meet me at the Chapel at four o'clock on Monday, for conversation; at which meeting strangers were invited to be present. I believe, however, that only two strangers came, being two gentlemen, one a Unitarian, and the other a Sceptic, intelligent and well conducted. With these gentlemen, I had much conversation, which I am not without hope may have produced some beneficial impression, particularly on the latter.

“On Monday evening I delivered a lecture, by the kind and liberal permission of the Mayor, in the Exchange Rooms, in demonstration of the divine sanctity of the Word on new and incontrovertible principles. About 400 persons were present. This respectable assembly heard the lecture with marked attention, which lasted about two hours. Nor was any diminution in a becoming seriousness manifested, even when I announced my belief that Emanuel Swedenborg was prepared to open the spiritual sense of the Word, by being admitted to a sight of the spiritual world, and of the things and beings in heaven and hell. The course of my argument was as follows:—That God is *infinitely good*; that in his infinite goodness he created man for the *enjoyment* of his *communicated goodness and happiness*; that therefore God *must seek the accomplishment* of his gracious purpose; but that this cannot be effected except *so far as man becomes like him*; and to this end it is indispensable that man should be made *acquainted* with his *perfections*; that therefore *God must reveal himself*; that man by the *progressive* character of his *reason*, and his capability of *imitation*, is adapted to profit by a revelation; and that therefore a revelation *must always have existed* in the world, and *does now exist*: that because *Infinite Goodness must regard ALL mankind*, of every description and character, such revelation must be adapted to *all*: that such an adaptation could only be effected by its possessing a literal sense adapted to the lowest capacities and attainments, and a spiritual sense adapted to the highest; that the Holy Word claims for itself a spiritual sense, and that this claim was never called into question by ancient Christians. I concluded with illustrations of the nature of the spiritual sense.

“At the close of the services on Sunday, and also at the close of the lecture on Monday, the tracts were distributed (agreeably to my announcement) by persons standing at the door, holding the tracts in their hands, *to such persons as ASKED for them*. I adopted this mode to prevent their being wasted upon persons who had no desire to possess them. At the close of the Monday's lecture, I also announced, that



*Catalogues* of the writings of Swedenborg might be seen at Mr. Dearden's, a respectable bookseller in the town; and I left with that gentleman a copy of Mr. Noble's *Appeal and Plenary Inspiration*, as samples whereby books might be ordered from London. Although, upon the whole, I see no reason to expect any particular results from this public attempt made in a populous town heretofore little acquainted with even the name of Swedenborg, yet I venture to hope, that the divine blessing so far attends us, that nothing has been done to the *prejudice* of the great cause we advocated; but, on the contrary, I think the effort may tend to check the belief of the usual false reports against us."

In the distribution of tracts the Committee continue to find the most grateful employment. At Norwich, Chelmsford, Loughborough, Melbourne, Derby, Dalton, Sheffield, Winchester, Birmingham, Nottingham, Scotland, and America, they have had the pleasure of employing them: a few also have been made useful in Ireland. But although everywhere productive of good, their utility at Birmingham has been such, that all which has ever been said in their praise is being realized. This success is, no doubt, owing to the judicious manner in which they are employed. They are not *given*, but *lent* to the parties desirous of reading them; and it commonly happens, that when the first tract is called for a second is requested, and a third, until the parties have made themselves acquainted with nearly every doctrine of the Church; and the result, in a great number of cases, has been a complete reception of the truth. In this way several additions have been made to Mr. Madeley's congregation, and there can be no doubt that the same means will continue to procure more. ●

It is observed in the Report, that—

"In London, except amongst those known as serious, or religious people, tracts are held in little estimation, not to say contempt. By most they are supposed to be overcharged with enthusiasm; and by many, to be the receptacles of sickly cant. The myriads which absurd doctrines have generated, and filled with ridiculous stories illustrative of monstrous and irrational views of religion, are certainly calculated to obtain for them such a reputation; but this is not the character of the New Church tracts, the contents of which consist of all that the rational, the consistent, and the pious can desire; and, therefore, even in London, we should look forward to their successful employment in conveying the truth to all classes, particularly if a reputation was procured for them, by the adoption of a plan like that in use at Birmingham."

The Twentieth Report of the London Printing Society evinces the continued usefulness of this institution. A complete collection of the works of E. S. in English, and many of the Latin, have been presented to the London University, and deposited in its Library. Eight of the works have been presented to, and accepted by, the Union Street Theological Library of Edinburgh; the same to the Robertsonian Library at Glasgow; and the same to the Public Library of Hitchin in Hertfordshire. Eight works have also been deposited in the Circulating Library of Messrs. Collins and Page, St. Helier's, Jersey; and five in that of Messrs. Crew and Spencer, Lamb's Conduit Street, London. Six works have been presented to the Society at Nottingham; and twenty-four copies of the *Four Doctrines* to the Manchester Free-Day School Society. Thirty-one advertise-

ments have been inserted in various papers. The Society is proceeding with new editions of several of the works. It has lately received from Mr. Peckitt, son of the late Mr. Henry Peckitt, at whose expense (in conjunction with others) the Latin edition of the *Apocalypse Explained* was printed, the invaluable present of the original Manuscript of that work. This is the work, one of the volumes of which was endangered by a fire which consumed Mr. Peckitt's house, but was providentially preserved, as already described in this History, p. 32.

It having been found inconvenient to carry on the education of Females, at the Woodford School Establishment, under the same roof with that of the Boys, it has been judged proper to discontinue that part of the plan from Midsummer, 1829. But a New Establishment has been formed, under the superintendence of two ladies well known and much respected in the New Church: the one is Mrs. H. C. Hodson, widow of the late Mr. H. Hodson, and daughter of the late Dr. Hodson; the other, Miss Poulson, sister of Mrs. Wood, whose husband is an active and distinguished member of the Church in London. That such an establishment as this, for the education of female children, according to the principles of the New Church, should exist, must be considered as highly desirable by every one who is sensible of the great disadvantages, under which the rising generation, both male and female, has hitherto laboured. What Mr. Malins, in his excellent Address to the Church on the proposed establishment of the Woodford School, says on the necessity of a strictly New Church education, may with great propriety be repeated in this place, to shew the dangers to be avoided, and consequently (by contrast) the benefits to be derived from such education.

"Why should we give our children to be educated in the paths of error, by persons who are ignorant of the nature of the human soul; who are capable of doubting whether it is the galvanic or electric fluid; and whether man has life in himself, or whether it is the accidental concatenation of matter,—the mere result of organization? If we wished them to be brought up in the acknowledgment and worship of a Plurality of Gods, what surer method could we devise, than to send them to a Seminary where that doctrine is taught? Or if we desired to bring them up without any religious principle, what mode could be better calculated for such a purpose, than to send them where no religious instruction is imparted? Or where we have early stored their understandings with a knowledge of the doctrines of the New Jerusalem, what more probable method could we adopt to weaken their reliance on those doctrines, than to send them to a School where they are held in derision; where the master [or mistress], to whom they ought to look up with respect as an authority to be relied on, denounces them as false and fantastic; and their playfellows, as frequently happens, makes them a theme of mirth?"

It is highly satisfactory to remark, that a remedy for these inconveniences and dangers is now provided, by the establishment of a New Church Boarding School for the instruction of Female Children, in all the useful and ornamental branches of education, which are calculated to promote their welfare in this

life, and their eternal happiness in the world to come. Such is the institution now set on foot by Mrs. Hodson and Miss Poulson, in Myddleton Square, Pentonville; a situation that admits of the young ladies attending public worship at the New Jerusalem Temple, in Cross Street, Hatton Garden.\*

Some pleasing information was given in a former part of this History, (p. 417,) respecting the zealous labours of Dr. Tafel, of Tubingen, in the kingdom of Wurtemberg, in translating and publishing the writings of E. S. in the German language, till, on his appointment, provisionally, by the King, to the office of Librarian of the University of Tubingen, he was strictly prohibited from continuing his exertions. But recently a letter has been received from him, which again opens the dawn of hope for the future success of the Lord's New Church in Germany. Dr. Tafel writes as follows, under date of August 20, 1829:

"I take the liberty to communicate to you something respecting the propagation of the heavenly doctrines in Germany. After I had published, in the years 1823 and 1824, the *Four Leading Doctrines*, with an Introductory Preface, together with the Treatise concerning the *Last Judgment*, and the first six chapters of the *Apocalypse Revealed*; and also the *Catechism* explained by Mr. Clowes, and the tract, *A few Plain Answers*, &c.; and as I was about to begin a Magazine for the New Church, I was, as you know, all at once interrupted in the good work; and the various attempts that were made here, and in England, at different times, to place me in circumstances in which I could continue independent of any public office, and be enabled to proceed on with the work I had undertaken, did not succeed. I was therefore obliged to wait till the Lord should open a door for active usefulness; and with this hope I was consoled, that in the course of a short time I should be enabled to resume my labours in the good cause.

"In consequence of extraordinary events, and at the proposal of our worthy friend Mr. Frank, at Potsdam, [in Prussia,] to supply the means of printing the second volume of the *Apocalypse Revealed*, and to enable me to dispense the works already printed, gratis; I immediately made an appeal to the King, [in March last,] resolved rather to give up my office than to remain inactive in the cause of the New Church. I also wrote to the Secretary of State, declaring my intention, and explaining my motives: and, at the same time, I addressed the Minister for the Home Department, who superintends the Church and School Affairs of the kingdom. Upon this I received an answer from the Chancellor of the University, that his Majesty had been graciously pleased to grant me my petition, and that the conditions, according to which I was altogether to refrain from publishing and propagating the writings of Swedenborg, should be abrogated. A short time afterwards, on the 20th of May, his Majesty, moreover, quite unexpectedly, granted me the settled appointment of Librarian to the University, which office I had, up to that time, only held conditionally.

"The two witnesses, therefore, viz., the *Doctrine of the Lord*, and the *Doctrine of Life according to the Ten Commandments*, had lain in the street three and a half years (*Ap. Rev.* 515); and now we have every reason to hope, that the spirit of life from God will come upon them, and place them upon their feet. (*Ap. Rev.* 505, 510.)—People are by no means satisfied with the present state of things, and the want of a higher and better light is beginning to be more and more felt.

"The students at this University are by no means satisfied with the old doctrines: one of them, a most amiable and excellent young man, and a candidate for the Ministry, is devotedly attached to the new truths, which have already struck deep root in his heart, and the expostulations of his friends are of no avail to bring him from

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\* This School appears to have continued something over four years; as the last mention of it made in the *Intellectual Repository* was in the No. for May, 1833, when its want of patronage was deplored.—Ed.

their influence. Several other candidates for the Ministry are also reading the doctrines with approbation."

With respect to the Church in France, the fruits of the publication of many of the works of E. Swedenborg, in the French language, within these few years past, are beginning manifestly to appear. A highly respectable and intelligent gentleman from Nantz, the chief city in the ancient province of Brittany, whom I had the pleasure of seeing lately in London, has kindly drawn up, for the information of the Church, a very interesting account, the substance of which is as follows.

"The New Church foretold by St. John in the Apocalypse, under the denomination of the New Jerusalem, and the actual arrival of which has been announced by E. S., is beginning to be established in the city of Nantz; where the first knowledge of it was introduced about the year 1824, by the late Mr. J. J. Bernard.

"Mr. Bernard was a native of Nantz, and captain in a regiment of infantry. He was a man of the most elevated piety, well versed in natural knowledge, and eminently so in spiritual, and united a true and firm faith with the most tender and heart-felt charity. He was very intimate with the late Mr. Goubert, who on his part considerably contributed to circulate the doctrines of Swedenborg in Paris. They might both be considered as apostles of the New Church in France.

"During his stay at Nantz, Mr. B. had instructed verbally, or by simple extracts, some pious people, who afterwards completed their knowledge by reading the Holy Scriptures, and by prayer. He also induced some others, among those who are pleased with philosophical researches, to read attentively the writings of Swedenborg. The good effects of his labours were beginning to develop themselves, when Nantz was visited by Madame Renaud de St. Amour, in the month of September, 1828. This lady, in the beginning of 1829, founded at Nantz a small Temple, where some friends of the New Jerusalem assemble every Sunday, to offer up together their adoration to the Lord Jehovah-Jesus Christ, the Creator, Saviour, and Sanctifier; to be edified with the Holy Word, to read the works of E. S., to contribute to each others improvement, and from time to time to administer to themselves the holy supper, although no person on this occasion fills exactly the office of Minister. Each of the communicants endeavours to elevate his mind to this grand act of correspondence, for which he has prepared himself by repentance, and afterwards partakes of his part of the bread (divine good), and of the wine (divine truth).

"The progress of the New Church at Nantz extends itself, within certain limits, to various degrees. On every account, prudence there sets bounds to proselytism. The fear of persecution has very little to do with the reserve maintained in this respect; for the French laws do not authorize it, notwithstanding the displeasure, on this account, of the Roman Catholic clergy. But it is thought that we ought not rashly to circulate the new revelation, for fear of occasioning profanations; and perhaps, also, for fear of weakening, by untimely controversies, the religious sentiment which still exists in many Catholic minds. They reason thus: 'If the New Church is to be established on our earth, God will know how to accomplish it by happy influences given to his fervent worshippers, without man's interfering by substituting for them his own contrivances.' Hence it results, that, as just observed, there are different degrees, requiring a distinct classification, among the friends of the New Church at Nantz.

"Thus we only reckon about a dozen persons, who have formally renounced the old religion, and have embraced the new.

"The number of persons, who dare not break off from their former faith, which they received without examination, but who, with profit and delight, join in their devotions with the receivers of the New Jerusalem, may be ten times as many.

"Next come readers, who are astonished and edified by the works of E. S., and who, either attracted by curiosity, or by the secret designs of Providence, daily become more numerous. We see some who are shaken in their preconceived opinions, on beholding a system of Christianity which appears to them more reasonable, but which they still balance against the arguments supplied by the old system of theology; others, drawn from that deplorable state of indifference to religion, in which they were miserably vegetating; and, finally, others who have been snatched from vice and obstinate incredulity by the force of the demonstrations of the wise and learned Emanuel.

"The first class, that of confirmed receivers, includes individuals of various characters; as ladies of elevated piety; young persons of simple and candid minds; men of mature judgment, not exactly men of learning, but enlightened by an ardent faith; and, finally, the most learned, the most sincere, and the most eloquent friend of religious philosophy that France at this day possesses. This faithful seeker of truth was at first enlightened at the torch of natural science: piety and prayer have since done for him the rest.

"In the second class are to be found persons of wealth, and of the most elevated rank. Among the latter are some, who, at first friends of science, have since become devoted, above all things, to truth; which, however, notwithstanding their ardent prayers to the Lord, they think is not yet fully unveiled to their sight, as far as relates to the theological or positive part of the writings of E. S. They admit the sincerity of this theosopher in the recital of his visions; but they are apprehensive lest these should still be only a *natural* physiological phenomenon, analogous to the Scotch second-sight, which, till now, has not been sufficiently studied. Hence they hesitate about believing, that Swedenborg really had a special commission from God to communicate to mankind a new revelation. They conceive the possibility of it; they desire its reality; but they are not yet convinced of the fact. With regard, in other respects, to the interpretation of doctrines and mysteries, the existence of which they acknowledge, but not, as yet, their incontrovertible explication; they agree completely with the doctrine of the New Jerusalem on the points of the Unity of the Lord; life communicated by him; the reception, by influx, of divine heat and light; the freedom of the will, through an equilibrium between heaven and hell; the incarnation of our Lord; redemption by him; the sanctity of the Word; its efficacy when read or listened to in dispositions of love, rather than a spirit of human curiosity; the assistance obtained by prayer against the assaults of evil spirits; the indispensable union of faith and practical charity; the denial of self; and the certainty that, in all that man does which is good, it is not himself but God that operates, making use of him as an instrument, &c.

"The third class is composed of different sorts of persons, but chiefly of such as have already received a good education, and who no longer combat, in the name of rational philosophy, against the reality of a spiritual mode of existence. These have still much to do; some to free themselves, in religion, from natural ideas of time and space; others, to yield to the phenomena of spiritual communications; these to admit the existence of substantial forms without space, and states without times; those, to conceive of the science of correspondence as anything else than simple allegories.

"As to the rest, in all these classes there exists a fervent love of God, which cannot fail of producing good fruits.

"Such is the information which I am able to give of the state of the New Church at Nantz. I cannot well say what is going on in the other towns in France. I only know that there are receivers at Paris, at Besançon, at Gap, at Tarbes; and that most of the officers of the regiment, in which Mr. Bernard served, meet to worship God in the sentiments of the New Church.

"The brethren at Nantz were without a liturgy: I shall carry them that which is adopted at Hatton Garden. They have translations in French of most of Swedenborg's works, but not the *Arcana*: I shall convey to them the English edition. They are impatiently expecting the publication of a work prepared by Mr. Edward Richer, of Nantz, on the New Jerusalem: it is only delayed through the want of funds. Mr. Richer has already published a pamphlet, containing a very eloquent apology for the writings of Swedenborg, and for the doctrines which they announce."

A letter has since been received from the writer of the above, dated Paris, Sept. 9; in which he states, that several of the principal scientific men of Paris are beginning to speak of Swedenborg with the respect due to his merits, and that the receivers of the New Jerusalem will soon cease, in France, to be objects of ridicule. He also mentions, that he had received a letter from Mr. Richer at Nantz, containing the sentence, "Our Temple is already too small;" which, as he explains it,

\* This paper was drawn by M. L. de Tollenare, of Nantz.—E<sup>r</sup>.

does not imply that the worshipers are extremely numerous, the building being very confined, but it indicates that they soon will be so.

The Thirteenth Report of the Manchester and Salford Missionary Society conveys, as usual, much gratifying information. Eighteen Societies have been, more or less, under the fostering care of this institution; though it has not been able to do quite so much as formerly, owing to a diminution in the number of disposable visitors. The Report contains letters from Mr. O'Connor and Mr. Howarth, giving accounts of the latter gentleman's visit to Ireland; from Mr. Sheldon, on his visit to Upholland; from Mr. Taylor, including notices of thirty-six visits paid by him to Bolton, Worsley, Leigh, Heywood, Radcliffe, Middleton, Stockport, West Houghton, Ringley, Tyl-desley, and Northwich; from Mr. Lowe, on his visit to Ren-acres and Upholland; with several other communications. The following interesting letter is from Mr. David Howarth.

"Having, agreeably with your request, paid a Missionary visit to the city of Dublin, a brief account of my labours there may possibly the better enable you to judge, whether they have been of any use in extending the knowledge of the heavenly doctrines of the New Jerusalem; the insemination of which is the primary object of your excellent institution.

"I left home on the 19th of May, and, after a pleasant passage across the channel, arrived safely at Dublin early on the morning of the following day, and was received by our good friends, Messrs. Norton, O'Connor, and others, with a hearty welcome. During my stay in the city, I abode in the house of Mr. Norton, and it would be ungrateful to omit stating, that I experienced all the time such marks of kindness and devoted attention to my comforts, as will never, I trust, be erased from my recollection. As the members of our infant Church in Dublin do not enjoy the inestimable advantage of having, what many of us in England possess, a place of public worship, the first thing to be done in furtherance of the mission, was to obtain a room or Chapel for the delivery of a course of lectures; and having understood that a large room in the Royal Exchange, likely to answer our purpose, was at liberty, we immediately made application for it, and found that we could have it at such times as would meet our wishes, except on Sunday mornings, it being regularly occupied at those times by a body of professing Christians denominated *Walkerites*. We were anxious, however, to have public service, if possible, on the Sunday morning; this, therefore, caused a little demur; but after seeking elsewhere without success, we finally engaged this room, which is in a perfectly eligible situation, and sufficiently capacious to accommodate, I should suppose, not less than four hundred persons. Having thus secured the use of an appropriate place, the following subjects were selected as most proper for the lectures; namely, 1st. *Concerning the Lord Jesus Christ, shewing that he is the Only God.*—2nd. *On the Divine Trinity.*—3rd. *On the Atonement.*—4th. *On Free Will.*—5th. *On the Sacred Scriptures.*—6th. *On the Second Coming of the Lord, and the Descent of the New Jerusalem.*

"These subjects were inserted in two popular newspapers, and announced by the circulation and posting of printed bills, one of which I herewith inclose, and also a copy of one evening's hymns; for, having very few hymn-books, it was deemed advisable to print the hymns separately for each night, to enable the congregation to join in the singing, and also to facilitate the future remembrance of the lectures. To expatiate upon what was advanced, in explaining the doctrines of the New Church upon the above subjects, is, perhaps, unnecessary: however, my object and endeavour was to exhibit them, even to men of ordinary understanding, in a plain, intelligible manner, to support them by Scripture testimony, and to confirm the same by rational induction. The attendance each evening was both numerous and very respectable, and, in some instances, the room was crowded to excess. Amongst the auditors were

clergymen of both the Established and Roman Catholic Churches, and likewise several Dissenting Ministers. The whole of the lectures were listened to, generally, with becoming attention; and frequently it was not only becoming, but vivid and fixed. The countenance of my hearers, as might reasonably be expected in a mixed multitude, portrayed very different emotions; some were indicative of dissatisfaction, some of astonishment, and others of delight; and almost every evening several were observed apparently engaged in taking notes.

"Upon the whole, I have reason to believe, that some good impressions, in favour of the truths of the Lord's New Church, were made upon the minds of many who hitherto knew little or nothing of them, and that the unfounded prejudices of others were considerably allayed. At the conclusion of the last lecture, I mentioned the writings of E. S., and recommended the careful and candid perusal of them to the audience. I then adverted to the disingenuous clamours that have been raised against both the author and his works; and, lastly, stated, that descriptive catalogues of his writings, and of others in agreement with them, would be put into the hands of every bookseller in Dublin, who would thus be in possession of the means of supplying any one that gave an order.

"As said above, we could not have public worship on Sunday morning; but wishing to make a profitable use of that part of the Sabbath, I met the members of the Society at the house of Mr. O'Connor; where I read, and in part expounded, the 13th chapter of the Gospel according to John, and afterwards answered some queries respecting *free-will* and *election*, shewing who are meant by the "*remnant*," and "*the elect*," mentioned in the Holy Word, and why they are so called. During this meeting, and at its conclusion, a general feeling of pious satisfaction appeared to prevail. On the morning of the following Sabbath we assembled in one of the rooms at the Royal Exchange, when, after reading and offering some observations on the 5th chapter of Matthew's Gospel, I administered the sacrament of the holy supper to seventeen persons, ten of whom were females; and the whole appeared much impressed with the importance of this sacred ordinance. One of the communicants subsequently desired me to baptize his young family, consisting of four children, into the faith of the New Church, which I accordingly did at his own house, in the presence of several strangers, who appeared much gratified with the service.

"I feel great pleasure in mentioning the warm-hearted interest, in behalf of the New Jerusalem verities, manifested by our venerable and zealous friend, W. Sturgeon, Esq., who, although in the eighty-ninth year of his age, travelled, in company with his daughter, Mrs. E. and several of her amiable family, upwards of thirty miles, with all the cheerfulness, ardour, and, I had almost said, activity of youth, for the purpose of being present during the delivery of the lectures.

"After my public labours in the city were over, Mr. Sturgeon and Mrs. E. very kindly invited me to pass a few days with them in the country. To this I cordially acceded, and on Wednesday, the 3rd of June, we left town, and in a few hours arrived at their residence, which is beautifully situated on an eminence near the town of Wicklow. Here I remained until the 8th, alternately enjoying the pleasures of religious conversation with the family, and of admiring the romantic scenery and luxuriant beauties of nature in the surrounding country. I had also, while here, several interesting conversations with a pious young Clergyman of the Church of England, a *converted Jew*, relative in particular to the Holy Word, the Second Coming of the Lord, and the Restoration of the Jews to the land of Canaan. These conversations led to the delivery, by this gentleman, on the following Sunday, of two lectures on the last-named subjects; in which, as well as in our conversations, he laboured to prove, that the Lord's second coming would be literally in the *visible natural clouds*, that he would then again establish the Jews, as a people, in Canaan and Jerusalem, and *reign over them there as King a thousand years*. I listened to these lectures with great attention, and, I trust, with Christian candour. The sincerity and ardour manifested in their delivery, I greatly admired, and have to regret, that I cannot say the same as to the validity of the proofs; for, with respect to these, while the Rev. gentleman was giving them, and I attempting to follow their direction, we seemed like those mentioned by Isaiah, where he saith, '*We grope for the wall like the blind, and we grope as if we had no eyes.*' And I could not help deeply lamenting the absence of those resplendent truths, which are so amply unfolded on these subjects in the doctrines of the New Jerusalem, and at the same time desiring that my Rev. friend would open his eyes to behold their beauty.

"I left the hospitable mansion of my kind entertainers early on Monday morning, the 8th of June, for Dublin; where the members of the Society once more assembled

in the evening at Mr. Norton's, when I read and commented upon a portion of the Word, and afterwards answered various questions relative to our doctrines, and some apparently difficult passages in the Gospels, particularly our Lord's words when on the cross,—*'My God, my God, why hast thou forsaken me?'* Matt. xxvii. 46; and those spoken to Mary after his resurrection,—*'Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and unto my God, and your God,'* John xx. 17. This was, I have no doubt, a profitable and happy meeting.

"The next evening I met, at the house of one of our friends, some of the members and a few strangers, amongst whom was a Minister of the Wesleyan Connexion, with whose Christian spirit, philosophic mind, and liberal sentiments, I was truly gratified. We had a good deal of interchange of ideas, chiefly concerning the early part of the book of Genesis, as distinguishable from other parts of the Word,—the garden of Eden, the tree of life, and the tree of knowledge of good and evil,—the fall of man,—the serpent,—eating the forbidden fruit, &c. I am happy to say, that the views given of these subjects appeared perfectly satisfactory to all, particularly to a lady of the Roman Catholic persuasion, who appeared much delighted, and had not, I think, heard any of our doctrinal sentiments before. The day following, several of our kind friends accompanied me to Kingstown, where I bade them farewell,—went on board a steamer for England,—landed at Liverpool, after a sweet sail of something less than twelve hours, and arrived at home on the 11th of June.

"As far as I can judge of the state of religion in Ireland, it is chiefly that of Catholicism, on one hand, and of high Calvinistic Protestantism, on the other. Both parties are, I fear, considerably shackled by priestly influence, and the delusions of a borrowed faith. Probably, therefore, it may be difficult, at present, to implant the doctrines of the New Church in that country, to any considerable extent; but in proportion as the people become liberated from the bonds of Papal purgatory, and Calvinistic reprobation, the sublime truths of the Lord's new dispensation, may find an almost unobstructed resting-place in their open-hearted bosoms. These bonds appear to be considerably weaker than at the time I visited Dublin three years ago; and if other Ministers of the New Church could be conveniently sent there once or twice annually, I conceive that great good would result from their labours.

"The whole expense of this visit has been paid by the Society in Dublin, and they are willing to exert themselves to the utmost, whenever a suitable person is sent amongst them, on a similar mission. In conclusion, allow me to say, that my best thanks are due to each of our friends in Ireland, for the affectionate regard and kind solicitude for my welfare, which they invariably manifested."

The Seventh Report of the London Free School Society evinces, that the beneficent labours of this institution continue to be prosperous. The number of children in the school, at the last annual meeting, was 360. There are now 471, namely, 284 boys, and 187 girls. The whole number received into the building since its erection, is 720. The income of the Society for the past year has been £298; of which £92 arose from subscriptions, £129 from the children's weekly two-pences, £60 from the Chester legacy, and the remainder from collections, &c.

The Second Report of the Manchester and Salford Free Schools Society, affords pleasing evidence of the complete success, which has attended those recent establishments. The Trustees of the Church in Peter Street having offered the gratuitous use of the large school-rooms adjoining that place of worship, the Committee, in January, 1829, opened one of them for the reception of two hundred boys. There are now 210 boys receiving education in Peter Street, Manchester, and 93 in the School in Bolton Street, Salford; making together upwards of 300 free day scholars. Mr. Moss, who had conducted the school in Salford from its commencement in so satisfactory



a manner, was appointed the master of the larger school in Peter Street; and Mr. J. Bayley was engaged to superintend that in Salford. The boys regularly attend, twice every Sunday, the respective places of worship. The Committee regret their being compelled, from the crowded state of both the schools, to refuse many applications for admission into them. It is intended to open the upper school-room in Peter Street, for the instruction of girls, as soon as funds to defray the increased expense it would occasion, can be raised. The whole income of the institution for the past year has been £180; of which £62 were from subscriptions, £67 from the children's weekly twopences, £36 from the Chester legacy, and £15 from the Manchester Printing Society.

From the Fifth Report of the North British Missionary and Tract Society, established at Edinburgh, it appears, that this Society continues to perform uses in the Church, though but of a very limited extent. The Rev. S. Noble lately paid a Missionary visit to that portion of the British empire; on which occasion near 3000 tracts, supplied by the London Society, were distributed among the public. One object of Mr. Noble's visit was the ordination of Mr. W. Bruce, whose introduction into the Ministry is considered an important acquisition to the Church. He is now the regular Minister of the Edinburgh Society; and it is gratifying to notice, that, since his appointment, he has had the pleasure of uniting parties in the sacred bond of marriage, according to the order of nuptials prescribed in the Liturgy of the New Church,—the laws of that part of the United Kingdom not requiring the ceremony to be performed in the Established Church.

The *Twenty-Second General Conference* was held in the New Jerusalem Temple, London Terrace, Derby, on Tuesday, the 11th of August, 1829=73, and continued, by daily adjournments, to Saturday, the 15th day of the same month. Six Ministers and fourteen Representatives were present, besides others of the friends who were desirous of witnessing the proceedings. The Rev. WILLIAM MASON was unanimously chosen President, and Mr. JAMES SHIRLEY HODSON, Secretary.

The preliminary business, directed by the Rules for Conference, having been gone through, various reports, letters, and other communications, were read and considered. The disposal of the proceeds of the Chester legacy, &c. &c., was determined upon. The Hymn Book, which was stated to be again out of print, and of which, it appeared from the Conference Committee's report, nearly 4000 copies have been circulated in the Church, was ordered to be immediately stereotyped and printed.

The set of Questions on the Four Leading Doctrines of the

New Church, which were referred by the last Conference to the Rev. R. Hindmarsh and the Rev. S. Noble, to be revised and prepared for immediate publication, were now stated to be ready; and printed copies of the same were laid upon the table.

A Committee was appointed to consider the propriety and practicability of forming a third order of the Ministry; particularly with a view to the devising some means by which the Conference may be enabled, without an infringement of order, to sanction the administration of either or both of the sacraments by persons who are, at present, not considered qualified for that purpose.

On revising the list of Ordaining and Ordained Ministers, the Rev. Samuel Noble laid upon the table the requisite Certificate of the Ordination of Mr. William Bruce, as a Minister of the New Church, such Ordination having been approved by the last Conference.

A further effort was made to introduce an orderly system of keeping the Registers of Baptisms in the Church; a point of much consequence, as great doubt has hitherto existed as to the legality of such Registers; but the investigation, which has been made into the subject under the direction of the Conference, and the information collected, have shewn, that, if regularly entered, and uniformly kept, such Registers are legal and valid.

Information having been received, that it was the intention of the majority of the Proprietors and the Editors of the *Intellectual Repository* to discontinue that work upon its present foundation, after the completion of the volume now in course of publication, [Vol. III. of the New Series, for the years 1828 and 1829,] and that they wished to relinquish it altogether in favour of a Periodical Work to be undertaken by the Conference itself; and the Conference being deeply sensible of the great uses performed through the medium of the above-named publication, and fully impressed with the importance and necessity of devising means for the establishment of a Periodical Work, as the authentic and recognized organ of the Church; it proceeded to consider the expediency of undertaking such a publication; when, after mature deliberation, it was Resolved unanimously,

“That a Magazine be commenced under the sanction of the Conference; that the work be called *The Intellectual Repository and New Jerusalem Magazine*; that the Imprint on the Title-page and Wrapper be, ‘Printed for the General Conference of the New Church, signified by the New Jerusalem in the Revelation;’ that such Magazine be commenced on the 1st of January, 1830, and be published every two months; and that the price thereof be One Shilling each Number.”

It was also Resolved unanimously,

“That the Editors be appointed by the Conference, and that they be three in number: That the following gentlemen, each having been separately proposed and

seconded, viz., the Rev. ROBERT HINDMARSH\*, the Rev. SAMUEL NOBLE, and Mr. THOMAS JONES, be the Editors of such Magazine: That in the event of any vacancy occurring in the Editorial department, the remaining Editor or Editors shall have power to fill up the same, with the approbation of the Committee of Conference for the time being, until the meeting of the next Conference: That such Magazine, with the exception of the usual Editorial duties, be conducted by, and published under the direction of the Committee of Trustees south of Trent, who are hereby invested with every requisite power for that purpose: That such Committee of Trustees appoint a Treasurer, either of their own body or otherwise, and lay before the Conference an annual general statement of all the receipts and payments, and all demands owing by the Conference in respect of such Magazine, up to the 30th day of June, preceding the meeting of Conference: That such Committee of Trustees shall set forth at the foot of such statement, and under a separate head, an account of the moneys due from all persons in respect of such Magazine; and, under another head, an account of the stock on hand: That the proprietorship of such Magazine be vested in the Trustees of the General Conference for the time being, as Trustees for and on the behalf of the Conference: That the Conference earnestly requests, that the literary friends of the heavenly doctrines, and particularly the Ministers of the Church, will afford every assistance in their power to the Magazine, by contributing matter for its pages, in the way of essays, information, &c.; and that Ministers and other influential and zealous friends of the cause of divine truth, will exert themselves in their respective spheres for the extension of the circulation of the work."

A cheap edition of a Selection from the Liturgy, for the use of Free Schools, Sunday Schools, &c., containing *the Morning and Evening Services, with the Glorifications, the Articles of Faith, and the Chants*, was directed to be printed, at the expense of Conference.

Mr. E. W. Brayley, the Secretary for foreign correspondence, having, from unavoidable circumstances, such as his intended removal from the metropolis, and some new engagements about to be entered upon, found it necessary to resign that office, the duties of which he had so ably performed; Mr. J. H. Smithson was unanimously appointed to it; a gentleman, who, from his having resided some time abroad, from his personal acquaintance with some of the leading members of the Church on the Continent, and from his general knowledge of the principal languages spoken there, is eminently qualified for the office.

Agreeably to a notice given for the purpose, the Conference proceeded to consider the propriety of declaring its sentiments on certain opinions, which an individual, professing to be guided by the doctrines of the New Church, has lately attempted to introduce as founded on the writings of Swedenborg; when, after very mature deliberation, it was Resolved unanimously,

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\* It is proper here to remark, that on account of my intention to remove from London to Canterbury, as well as of my advanced age, I was under the necessity of declining the distinguished office, to which the Conference had, in my absence, appointed me. Sensible as I am of their too favourable opinion of my abilities to perform the duties, which might be required of me, as one of the Editors of the proposed publication, I cannot help expressing my acknowledgments for the honour intended; but having good reason to know, that the other gentlemen nominated to that important situation, are eminently qualified for the task set before them, and that a third party of their own choice, sanctioned by the approbation of Conference, will give them additional strength, I think I may safely congratulate the Church on the cheering prospect of its continuing to enjoy, as it has long done, the advantages of a respectable, interesting, and well-conducted Periodical Publication.—R. H.

“ That the Conference is always unwilling to interfere, by offering an opinion upon the varieties of sentiment which may arise within the Church, respecting the right mode of understanding minor points of doctrine; but it regards the declaration of its sentiments as a solemn duty, when it beholds an effort perseveringly made by an individual to substitute, in the minds of the receivers of the heavenly doctrines, views respecting the very first truths of the Church, totally opposite to those constituting the genuine doctrine of the New Jerusalem, as revealed from heaven, in the writings of the Lord's servant, Emanuel Swedenborg. The opinions here alluded to are, 1st. That ‘ the finite apprehension of the Infinite is the Divine Human of the Lord;’ and 2ndly. That ‘ the Lord's glorification only consists in the reception of him by man;’ thus confounding the Divine Person of the Lord itself, and the glorification of his Humanity, with the mere thought or apprehension of him by human creatures. The Conference therefore declares, that, in its judgment, all such notions are most awfully erroneous; and would affectionately caution the Church at large against them, as utterly repugnant to the Holy Word, and to the doctrines of its enlightened expositor, Emanuel Swedenborg; since they destroy all reality in the Divine Person of the Lord, and abolish altogether the idea of him as an actually self-existent Divine Man, which idea it is the great object of the new dispensation to establish, and without which there can be no saving conjunction of man with the Lord. The Conference also would earnestly intreat their brethren not to allow the circumstance, that such injurious sentiments have been broached in the Church, to disturb their minds; but to remember ‘ that it must needs be that offences come;’ and that, if the apostle John found it necessary to caution the Primitive Christians respecting the heresy that arose at the very beginning of Christianity, denying Jesus Christ to have come in the flesh, there is no room to wonder that similar errors should be attempted to be introduced at the commencement, also, of the New Jerusalem dispensation. Such things are permitted for the trial of the humble and the sincere; and the fermentation, which they occasion, will eventually be made conducive to the fuller understanding of the truth, the purification of the Church, and to its edification in the genuine principles of life and doctrine, in which the true Church consists.”

After a variety of other Resolutions were passed, all calculated to advance the general welfare of the Church, the next Conference was appointed to be held at Manchester, on the second Tuesday in August, 1830=74.

In the Appendix to the Minutes are contained Rules, Regulations, Recommendations, and Reports on the usual subjects; also a Declaration of the Obligations and Duties which necessarily devolve on those who become members of a Society of the New Church; an Abstract of Letters to the Conference, including an Address from the Convention in America, to the Conference in England; and a List of 49 Societies in the United Kingdom, in connection with the General Conference; with various other points of useful information.

In the Report of the Secretary for Foreign Correspondence, is contained a communication from Mr. Jacob Olbers, of Gottenburg, who states, that in the town of Gottenburg there may be from fourteen to sixteen readers of the New Church writings, and that there are a few others in the vicinity. They have not hitherto held any meetings for worship, or for other purposes connected with the profession of the doctrines of the New Church. The ecclesiastical laws, Mr. Olbers states, will not permit religious meetings, at least not in country places; and the attempt to hold them would incense the Clergy, especially those of the diocese of Gottenburg, who are in general strongly opposed to the heavenly doctrines. In the town itself, he ob-

serves, such meetings might be attended with less opposition. But the general opinion in Sweden is represented to be, that the doctrines will gradually become known, through the instrumentality of the future Clergy, who, it is expected, will become receivers of them at the Universities, and will then communicate them to the people at large.

The Address from the Convention in America to the Conference in England, is an interesting specimen of the affection subsisting between the Church in the West and the Church in the East; and at the same time gives the pleasing assurance, that the light of divine truth, which first dawned on the horizon of Britain, is now irradiating the heretofore desolate places of America. The Address is here transcribed.

" *Philadelphia, Dec. 6th, 1828.*

" To the President and Delegates of the next General Conference to be held in England, and through them to the Friends of the New Jerusalem Church in Great Britain: Greeting.

" Agreeably to the following Resolution, passed at the last General Convention of the New Jerusalem Church of North America, held at Boston, on the 14th, 15th and 16th of August, 1829—72; 'Resolved, That a person be appointed to address a letter to the General Conference in England, containing the friendly and Christian greetings of the American Church; and also a suitable apology for the omission of this duty the last year.'

" It is with unfeigned gratitude and thankfulness to our common Lord, and at the same time with deep humility, that in the course of his Divine Providence, so feeble an instrument should be selected to accomplish the important work of transmitting to the English Church of the New Jerusalem, the friendly salutations of their American brethren. But it affords me peculiar pleasure, inasmuch as the performance of the task revives many pleasing recollections, and brings vividly to my mind those of my brethren with whom I have the pleasure to be personally acquainted.

" Many are the topics of praise and gratitude to our Divine Master, which we as a Church are called upon to express. The light of the new dispensation is no longer confined to the Eastern hemisphere, but has penetrated even to the west; 'from the rising of the sun, even to the going down of the same.' And, like Jacob, we may exclaim, 'With my staff I passed over this Jordan, and now I am become *two bands*.' But how shall I enumerate the subjects of thankfulness, or declare the mercies of the Lord, which stand so thick around us on every side? What shall we render unto him for the unspeakable blessing of 'bringing us out of darkness into his marvellous light;' for permitting us to see his glorious appearance in the clouds of heaven; for preserving us in peace amidst the wars and rumours of wars, and earthquakes, with which the earth is disturbed and shaken to its foundation; for providing a *city of refuge*, and a mountain to which all may flee for safety and protection, even the divine love proceeding from the *Divine Humanity* of our blessed Redeemer; for that confidence and perfect assurance which we enjoy in the promises concerning the glory and excellency of the heavenly Jerusalem, and the unobstructed clearness with which the glorious Saviour shall be seen and acknowledged?—that *the glory* shall be seen in the cloud,—that '*all nations shall come and worship before thee*,' and that '*the veil shall be destroyed that is over all nations*,'—that the beautiful city shall be seen descending from God out of heaven, adorned as a bride; not a city such as the children of men delight to build, and which, from the time of Cain, they have been striving to construct of and for themselves, but a city not made with hands, 'a city which hath *foundations*, whose builder and whose maker is God.' The *light* (doctrine) of this city shall be like unto a stone most precious, even like a Jasper stone, clear as crystal.

" Nor are the subjects of encouragement less numerous than those of thankfulness and gratitude. If we turn our eyes to the Eastern hemisphere, what do we behold? We there see our brethren labouring with zeal, prudence, and ability, in the glorious cause, and perseveringly co-operating with the Lord in instructing, elevating, and preparing human minds for his coming. To this end we see the work of writing, printing, and preaching, continuing with unabated perseverance; we behold a laudable and indie-

pensable attention paid to the education of the rising generation, in the establishment of schools for the poor and destitute, and a most noble and liberal institution for persons whose circumstances are less limited; and thus a plan is forming, in the natural principle, for a reception of those pure and lofty and elevated sentiments which appertain to the new dispensation, by a corresponding elevation of the human mind.

"We see works elucidating these doctrines presented to colleges and libraries, and the public kept advised, through the medium of the public prints, of the existence of these invaluable writings. We hear of new Societies forming, and new buildings erecting for their accommodation. We see the principle of civil and religious liberty beginning to shed their bland and cheering influence over your land, and the veil which has been spread over all nations gradually drawing aside, through the power and influence of a brighter light. We witness those worthy veterans, who have stood in the fore-front of the battle, removed one by one, whilst their place is occupied with more youthful champions, willing to fight under the banners of the *Prince of Peace*.

"The American Church is not an idle spectator of these achievements: they afford us strength, and stimulate us to perseverance, and an imitation of your excellent example. We are following your footsteps, and the Lord is crowning our labours with success. Every year witnesses new accessions to our little band, solitary places are becoming glad, and the wilderness will ere long begin to blossom as the rose.

"For a more particular account of the state of the New Jerusalem Church in this country, I refer you to the Journal which accompanies this letter. Permit me, in conclusion, and in the name of the Convention, to express my regret, (which you will be pleased to accept as an apology,) that the letter of the English Conference for the preceding year remained unanswered; and at the same time to assure you, that measures will be adopted to prevent a similar occurrence.

"With sentiments of respect and Christian love, permit me to subscribe myself,

"Your brother in the Lord,

"M. M. CARILL."

The Society in Salisbury has lately found it necessary to relinquish the place of worship, which was built for them in 1827. The expenses of keeping it open pressed too heavily upon them; and an offer having been made for the purchase of it by the members of another profession, the Society agreed to dispose of it. Another place was immediately obtained, which is stated to be more commodious, and within the means of the Society to support. This was opened on the 18th of October, 1829.\*

A Society has recently been formed for public worship in Bath, which meets twice every Sabbath, in a respectable house, for that purpose; and on Thursday evenings, for the discussion of theological subjects. The Society consists of about twenty regular members; but the receivers of the doctrines in Bath, and its environs, are estimated at more than forty.†

The Missionary visits, which have been paid to the metropolis of Ireland, by the Rev. Mr. Howarth, under the auspices of the Manchester and Salford Missionary Institution, have been the means of effecting much good. The first New Church place of worship, that was ever established in that part of the United Kingdom, was opened in December, 1829; when the services, which were performed by two of the members, were

\* This Society no longer exists.—ED.

† The Bath Society now consists of 125 members; and Mr. J. Keene has long been the leader. A very neat and respectable place of worship has been erected in Henry Street.—ED.

very respectably attended. The building is a very neat little Gothic Chapel, erected for the use of the Society, at a small rent, by a builder, who belongs to the Methodist Connection, but who, with his wife, had attended several times since the opening. The services on the Sabbath are usually attended by about thirty individuals: but on the Monday evenings, when a meeting is held for conversation and discussion on the doctrines of the New Church, (a plan which has for some time been adopted, and from which some good has resulted,) many strangers attend, and join in the conversation; and the members have hitherto been able to overcome all opposition to the doctrines, which has been made by any of the speakers. They are ably assisted in this by an individual, who has lately become a recipient of the truths of the New Church. This gentleman is represented as a person of very great talents and acquirements, of extensive reading, and acquainted with several languages. He was educated for the Established Church, and intended for a Missionary; but having taken disgust at the absurdity of the dogmas taught and insisted upon as the pure truths of Christianity, he entirely abandoned this intention, and became an avowed Deist. Being settled in Dublin, he was by some means led to attend these meetings for public discussion, when he usually opposed the views offered. But one of our friends, thinking that he was sincere in his opposition, offered to lend him Mr. Noble's work on the *Plenary Inspiration of the Scriptures*; and it is gratifying to know, that it has been the means of removing from his mind his disbelief in the Divinity of the Scriptures, and of his embracing with affection the views of the New Church in regard to them.\*

A general meeting of the Society in Newcastle-upon-Tyne was held on Christmas day, 1829, on occasion of the first Anniversary of its organization by the rules adopted for its government. It was convened in the Joiners' Hall, a large room used for public meetings. Fifty-seven persons were present; and Mr. Rendell, who occupied the chair, took occasion to address the meeting on the state of the Church throughout the world. He combated the idea of the Church's supposed insignificance by those who are without her pale; and deduced, from a variety of facts, arguments which had a tendency at once to brighten the prospects, and cheer the anticipations, of sincere recipients, relating to the future greatness of the heavenly cause. He also made some interesting remarks on the present political and ecclesiastical establishments of Europe in general, as contrasted with what they were some few years ago; and drew a favourable augury for the future from the many extraordinary circumstances of our times, which seemed to be "preparing a highway

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\* This Society has long been out of existence.—Ed

for our God." The meeting was closed, a little after 10 o'clock, with a hymn and a short prayer.

On taking a retrospective view of the proceedings of the Church in general, and particularly of the labours of Conference, in bringing to maturity the various suggestions of its intelligent members, and thus endeavouring to consolidate the interests of the whole, as one united body, it is gratifying to be enabled to remark, that the exertions of those who have taken an active part in disseminating the knowledge of divine truth in this and other countries, has been eminently successful. Notwithstanding the many difficulties and prejudices, which from time to time they have had to encounter, arising from a blind attachment to the prevailing but ill-founded opinions of the religious world in general, a number of individuals from almost every class of professing Christians, associated together for the purpose of dispelling those mists of error and superstition, which had so long overclouded the spiritual horizon, have now the happiness of seeing the New Church established upon a secure and permanent basis. As citizens of the New Jerusalem, we are all embarked in the same glorious cause; and there is great reason to hope and believe, that the Divine Favour, as it has already accompanied the Church in her progressive steps, from the earliest period of her existence to the present time, will continue to guide her with its superintending care, and at length cause her to become a blessing to all nations, and literally, as the prophet says, "a praise in the earth."



# APPENDIX.

## No. I.

### LIST OF BOOKS REFERRED TO IN PAGE 67, *note*†.

THIS List was drawn up by the Rev. R. Hindmarsh, and is supposed to name every edition of the Writings published prior to the establishment of the London Printing Society. Such additions as have been made to the original, are placed between brackets, thus [ ].

1. A BRIEF EXPOSITION of the Doctrine of the New Church, understood in the Apocalypse by the New Jerusalem; wherein is also demonstrated, that throughout all the Christian World the worshipping of Three Gods is received from the Creed of St. Athanasius. By Emanuel Swedenborg, a native of Sweden. London: Printed by M. Lewis, No. 1, Paternoster Row. 1769.

M. Lewis was probably the successor of J. Lewis, who announced the publication of the Arcana, see page 2, above. There is reason to suppose that Mr. Marchant, who translated the Arcana, also translated this work; and not Mr. Cookworthy.

2. The Doctrine of the New Jerusalem, concerning THE LORD. Translated by Mr. P. Provo, and printed at the expense of the London Society. A second edition, corrected by Mr. George Adama, Optician, and printed at their expense in 1786.

3. The Doctrine of the New Jerusalem, concerning the SACRED SCRIPTURE. Translated by Mr. Provo, at the expense of the London Society.

4. The Doctrine of LIFE for the New Jerusalem, second edition. Translated by the Rev. J. Clowes, of Manchester; the Preface to this translation written by the Rev. Jacob Duché, of the Asylum for Female Orphans, in St. George's Fields; and printed at the expense of the Manchester Society.

[The first edition was printed in 1763, and is supposed to have been translated by either Mr. Marchant or Mr. Cookworthy, most probably the former.]

[TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church, which was foretold by the Lord, in Daniel, ch. vii. 13, 14; and in the Apocalypse, ch. xxi. 1, 2. Translated by the Rev. J. Clowes. Published in 4to., 1781. An edition, in 3 vols., crown 8vo., also was published C. W. Leadbeater, of Chester.]

5. Of the NEW JERUSALEM and its HEAVENLY DOCTRINE: with and without the Extracts from the Arcana Cœlestia. Translated by Mr. Provo, assisted by me; and printed at the joint expense of the London and Manchester Societies, in 1784.

[Apocalypsis Explicata, secundum Sensus Spirituales, &c.; Ex Operibus Posthumis E. S., published by Rev. R. Hindmarsh, from a MS. copy received from Sweden. This MS., it now appears, was not Swedenborg's, but a copy made by Mr. Nordenkjöld. See ante p. 80.]

6. A Treatise concerning the LAST JUDGMENT, and the Destruction of Babylon. Translated by me, and printed at my own expense, in 1788.

7. A CONTINUATION concerning the LAST JUDGMENT, and concerning the Spiritual World. Translated by me, and printed at my own expense, in 1791.

8. A BRIEF EXPOSITION of the Doctrine of the New Church. Translated by me, and printed at my own expense, in 1789. (Second edition.)

9. A Summary Exposition of the Internal Sense of all the PROPHETICAL BOOKS, and of the Psalms of David. Translated by me, and printed at the expense of Mr. J. A. Tulk, in 1800.—The same work was printed in the Original Latin by me, at my own expense, from a manuscript copy, received from Sweden, in 1784. [Another edition, translated and printed by Mr. C. W. Leadbeater, of Chester, 1799.]

10. An HIEROGLYPHIC KEY to Natural and Spiritual Mysteries, by Way of Representations and Correspondences. Translated by me, and printed at my own expense, in 1792.—This work was also printed in the Original Latin by me, at my own expense, from a manuscript copy received from Sweden, in 1784.

11. Concerning the WHITE HORSE mentioned in the Revelation, chap. xix., and concerning the Word and its Spiritual or Internal Sense. Translated by me, and printed at my own expense, in 1788.—To the first edition of this small piece, was

added, *An Account of the Souls of Beasts, and the Life of Vegetables*; taken from the *Apocalypsis Explicata, or Apocalypso Explained*.

12. *NINE QUERIES* concerning the Trinity, put to Emanuel Swedenborg by the Rev. Thomas Hartley; with the Baron's Answers to the same. Translated by me, and printed at my own expense, in 1786.—These Queries were also printed in the Original Latin by me, at my own expense, from a manuscript copy received from Mr. Hartley, in 1786.

13. *An Explanatory INDEX to the ARCANA CCELESTIA*. Translated by Mr. J. A. Tulk, and printed at his own expense.

14. *An Explanatory INDEX to the APOCALYPSE REVEALED*. Translated by the same Hand, and printed at his own expense.

15. *A Treatise on the Nature of INFLUX*, as it respects the Communication and Operation of Soul and Body, second edition. Translated by the Rev. Thomas Hartley, and printed at the expense of the London Society, in 1784. With Sandel's Eulogium, in 1784.\*

[*A Theosophic Lucubration on the Nature of INFLUX*, as it respects the Communication and Operation of Soul and Body. By the Hon. and Learned Emanuel Swedenborg. Now first translated from the Original Latin. 4to. London: M. Lewis, 1, Paternoster Row; and W. Heard, in Piccadilly. 1770. Translated by the Rev. T. Hartley, who also wrote the Preface to it.]

[*The Doctrine of LIFE for the New Jerusalem*. From the Commandments of the Decalogue. By the Hon. and Learned Emanuel Swedenborg. Now first translated from the Original Latin. 4to. Plymouth: Printed by Robert Weatherley for the Editor. No date.]

These were followed, in due time, by other most important works of the same Author, partly at the expense of the Manchester Society, and partly at the expense of individuals, viz.—

16. *The Doctrine of the New Jerusalem concerning FAITH*. Translated by the Rev. W. Cowherd, of Manchester; the Preface written by him; and printed at the expense of the Manchester Society.

17. *Angelic Wisdom concerning DIVINE LOVE and DIVINE WISDOM*. Translated by Dr. Tucker, of Hull, and printed at the expense of the Manchester Society, in 1788.

18. *Angelic Wisdom concerning the DIVINE PROVIDENCE*. Translated by the same Hand, and printed at the expense of the Manchester Society, in 1790.

† [*The Wisdom of Angels concerning the DIVINE PROVIDENCE*. Translated from the Latin of the Hon. E. Swedenborg. Originally published at Amsterdam, Anno 1764. Thomas and Andrews, Boston. 1796.]

19. *The APOCALYPSE REVEALED*, 2 vols. Translated by Dr. Tucker, of Hull, and printed at the expense of the Manchester Society, in 1791.

20. *The APOCALYPSE EXPLAINED*, according to the Spiritual Sense, 6 vols. Translated by Mr. William Hill, of Wolverhampton, and Wood Street, Cheapside, London (who removed to America); and afterwards corrected by the Rev. John Clowes, of Manchester, and printed partly at the expense of the Manchester Society, and partly at the expense of Dr. Hodson.†

21. *A CORONIS, or Appendix to the True Christian Religion*. Translated by me, and printed at the expense of Mr. John Parry, of London, in 1811.

22. *A Third Edition of the Treatise on INFLUX*. Printed by me, at my own expense, in 1788.

23. *Of the EARTHS IN THE UNIVERSE, and of their Inhabitants*. Translated by the Rev. John Clowes, of Manchester, and printed at the expense of the Manchester Society, in 1787.

24. *The Treatise on CONJUGIAL LOVE*. Translated by the same Hand, and printed at the expense of the Manchester Society, in 1794.

25. *The Internal Sense of the PSALMS OF DAVID*, published separately by, and at the expense of, the Manchester Society, in 1787.

[*A General Explication of the Ten Precepts of the Decalogue, from the Apoc. Exp.* Printed by Hindmarsh, 1794.]

\* M. Samuel Sandel's Eulogium was translated into French from the Swedish original and prefixed by the Abbé Pernetti, Librarian to the King of Prussia, to his French translation of the *Heaven and Hell*, printed at Berlin, 1782. The translation affixed by Mr. Hartley to the *Treatise on Influx*, was made from this. A correct translation from the Swedish into English was first prefixed to the *Four Leading Doctrines*, published by the London Printing Society in 1826.

† *The Worship and Love of God*, 1st edition 1801; 2nd edition, March, 1860.

LIST REFERRED TO IN PAGE 73, *note*.

A LIST OF THE ORDINATIONS OF MINISTERS IN THE NEW CHURCH,  
FROM 1788, TO 1857.

No.	Names of Persons Ordained.	Of what Place.	When Ordained.	Where Ordained.	By whom Ordained.
1	Robert Hindmarsh	London	June 1, 1788	London	By the Divine Auspices of the Lord.
2	James Hindmarsh	London	June 1, 1788	London	Robert Hindmarsh.
3	Samuel Smith	London	June 1, 1788	London	Robert Hindmarsh.
4	Joseph Wright	Keighley, Yorkshire	April 7, 1790	London	James Hindmarsh.
5	Manoah Sibly	London	April 7, 1790	London	James Hindmarsh.
6	Francis Leicester	London	September, 1790	London	James Hindmarsh.
7	Robert Jackson	Jamaica	September, 1790	London	James Hindmarsh.
8	Joseph Proud	Birmingham	May 3, 1791	London	James Hindmarsh.
9	Robert Brant	Birmingham	May 3, 1791	London	James Hindmarsh.
10	Henry Barry Peacock	Birmingham	Feb. 8, 1795	Birmingham	Joseph Proud.
11	William Faraday	Birmingham	May 7, 1797	Birmingham	Joseph Proud.
12	George Nicholson	Kingston-upon-Hull	December 25, 1800	London	Joseph Proud and Manoah Sibly.
13	William Pownall	Bristol	December 13, 1801	London	Manoah Sibly.
14	James Hodson	London	March 31, 1805	London	Manoah Sibly.
15	Isaac Hawkins	Wivelcombe, Somerset	April 13, 1806	London	Manoah Sibly.
16	William Ellis	Newcastle-upon-Tyne	April, 1808	Newcastle-upon-Tyne	James Hodson.
17	Richard Jones	Manchester	June, 1808	Birmingham	Manoah Sibly and Joseph Proud.
18	Thomas Furlong Churchill	London	August 16, 1812	London	Manoah Sibly and Joseph Proud.
19	Arthur Munson	Brightlinges, Essex	August 15, 1813	Brightlinges	Manoah Sibly and Joseph Proud.
20	Joseph Enoch	Keighley, Yorkshire	September 18, 1815	London	Manoah Sibly.
21	Thomas Vaughan	London	October 29, 1815	London	Manoah Sibly and Joseph Proud.
22	Thomas Goyder	London	July 13, 1817	London	Manoah Sibly and Thomas Furlong Churchill.
23	Edward Medley.	Derby	August 18, 1818	Derby	Joseph Proud.

## LIST OF THE ORDINATIONS OF MINISTERS IN THE NEW CHURCH—(continued).

No.	Names of Persons Ordained.	Of what Place.	When Ordained.	Where Ordained.	By whom Ordained.
24	James Bradley . . . .	Newcastle-upon-Tyne .	August 16, 1818 .	Derby . . . .	Joseph Proud.
25	Samuel Noble . . . .	London . . . .	May 21, 1820 . .	London . . . .	Manoah Sibly and Thomas Furlong Churchill.
26	James Robinson . . . .	Derby . . . .	August 10, 1820 .	Derby . . . .	Richard Jones and Robert Hindmarsh.
27	David George Goyder . .	Bristol . . . .	November 8, 1822 .	Bristol . . . .	Thomas Furlong Churchill.
28	John Fownall . . . .	Manchester . . . .	March 28, 1824 .	Manchester . . . .	Richard Jones and Robert Hindmarsh.
29	Thomas Pilkington . . .	Haslingden, Lancashire.	August 8, 1824 .	Manchester . . . .	Richard Jones.
30	David Howarth . . . .	Salford . . . .	August 12, 1824 .	Birmingham . .	Richard Jones and Manoah Sibly.
31	Edward Madeley, junr. .	Birmingham . . . .	May 8, 1825 . .	Birmingham . .	Joseph Proud.
32	Jonathan Gilbert . . .	Leeds . . . .	August 14, 1825 .	Derby . . . .	Manoah Sibly.
33	William Mason . . . .	Brightlingsea . . . .	September 18, 1825	London . . . .	Robert Hindmarsh.
34	William Bruce . . . .	Edinburgh . . . .	July 21, 1829 . .	Edinburgh . . . .	Samuel Noble.
35	Elias de la Roche Rendell.	Newcastle-upon-Tyne .	August 13, 1830 .	Manchester . . . .	Samuel Noble.
36	John Wickham Barnes . .	Bath . . . .	August 19, 1833 .	Bath . . . .	Robert Hindmarsh, assisted by Samuel Noble and David Howarth.
37	John Henry Smithson . .	Manchester . . . .	October 20, 1833 .	Manchester . . . .	Samuel Noble and David Howarth.
38	Jonathan Bayley . . . .	Accrington . . . .	October 3, 1836 .	Accrington . . . .	David Howarth.
39	Thomas Chalklen . . . .	Liverpool . . . .	September 17, 1837	Salford . . . .	David Howarth.
40	Woodville Woodman . . .	Brightlingsea . . . .	January 7, 1838 .	London . . . .	Manoah Sibly.
41	John Cull . . . .	Leeds . . . .	August 12, 1838 .	Birmingham . .	Samuel Noble.
42	Richard Storry . . . .	Heywood . . . .	November 28, 1838	Heywood . . . .	David Howarth.
43	Thomas Clarke Shaw . . .	London . . . .	August 30, 1840 .	London . . . .	Manoah Sibly.
44	Joseph Francis Wynn . . .	Brightlingsea . . . .	November 6, 1842 .	Brightlingsea . .	Edward Madeley.
45	David Thomas Dyke . . .	Salisbury . . . .	August 18, 1844 .	Norwich . . . .	Thomas Goyder.
46	Robert Abbott . . . .	Maesbury, Ipswich . .	August 9, 1846 .	Birmingham . .	Edward Madeley.
47	Richard Edleston . . . .	Bolton . . . .	November 8, 1846 .	Bolton . . . .	David Howarth.
48	James Boys . . . .	Stand Lane . . . .	May 25, 1848 . .	Salford . . . .	David Howarth.
49	John Binns Kennerley . .	Salford . . . .	August 16, 1857 .	Salford . . . .	Edward Madeley.

FORMS REFERRED TO IN PAGE 426, *note*.

## FORM OF ENTRY OF BIRTHS AND BAPTISMS.

## FOLIO 1.

Births and Baptisms in the Congregation of the New Church, signified by the New Jerusalem in the Revelation, assembling in their Meeting House, situate in the Parish of  
in the City (or Town) of

When born.	When baptized.	Child's Christian Name.	Parents' Names.		Abode.	Quality, Trade, or Profession	By whom the Ceremony was performed.
			Christian Name.	Surname.			
1824. Aug. 2. No. 1.	Aug. 20.	John, Son of	William and Mary	Smith.	John Street, St. Andrews.	Mercer.	F. G.
1824. Aug. 30. No. 2.	Sept. 4.	Mary, Daughter of	Thomas and Susan.	White.	Broad Street, St. Giles's.	Labourer	M. S. Minister of the New Jerusalem Church Congre- gation in — F.G. being sick.

## FORM OF THE ENTRY OF BURIAL.

## FOLIO 1.

Burials in the Burial-ground belonging to the Congregation of the New Church, signified by the New Jerusalem in the Revelation, assembling at their Meeting House, in the Parish of  
in the City (or Town) of

Name.	Abode.	When Buried.	Age.	By whom the Ceremony was performed.
John Tew. No. 1.	Charles Street.	1824. August 30.	50	S. N.

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## Errata:

Top line p. 173 should be on 175.

The paging, 83 to 96, is omitted, but there is no omission of text, which reads on.