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Edward Brodwell

THE

EVERLASTING CHURCH:

AS

“REPRESENTED”

IN

The Remarkable Manuscript,

ENTITLED

“INTERCOURSE WITH ANGELS.”

“Who hath believed our report? and to whom is the Arm of THE LORD revealed? for he shall grow up as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”—ISAIAH LIII.

“But THE LORD shall arise upon Thee, and HIS GLORY shall be seen upon Thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt Thou see, and flow together, and Thine Heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee. Who are these that fly as a cloud, and as the doves to their windows?”—ISAIAH LX.

“Thus saith THE LORD God, Behold, I will lift up mine Hand to the Gentiles, and set up my Standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers.”—ISAIAH XLIX.

“And Thou shalt be called by a New Name, which the Mouth of THE LORD shall name. Thou shalt also be a Crown of Glory in the Hand of THE LORD, and a Royal Diadem in the Hand of Thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but Thou shalt be called Hephzi-bah, and thy land Beulah; for THE LORD delighteth in Thee, and thy land shall be Married.”—ISAIAH LXII.

1866.

**Abbreviations of the Titles of the Works of Emanuel Swedenborg referred to
in this Pamphlet; with the dates of their Publication.**

ABB.	PUB.	
A. C.	1749 to 1756	Arcana Celestia ; or, Heavenly Arcana contained in the Word of The Lord, unfolded in an exposition of Genesis and Exodus.
H. D.	1758	On the New Jerusalem and its Heavenly Doctrines, as revealed from Heaven.
L. J.	"	An account of the Last Judgment, and Destruction of Babylon ; being a relation of things heard and seen.
H. H.	1758	Heaven and its Wonders, the World of Spirits and Hell, from Things Seen and Heard in the Spiritual World.
S. S.	1763	The Doctrine of the New Jerusalem respecting the Sacred Scriptures.
D. P.	1764	Angelic Wisdom concerning the Divine Providence.
A. R.	1765-66	Apocalypse Revealed ; being an <i>abridged</i> Explication of the Book of Revelation.
C. L.	1768	The Delights of Wisdom concerning Conjugal Love.
T. C. R.	1771	The True Christian Religion ; containing the Universal Theology of the New Church, as foretold in Daniel vii., 13-14, and in Rev. xxi., 1-2.
Ap. Ex		Apocalypse Explained ; being a <i>full</i> Explication of the Book of Revelation. Published subsequently to the Author's decease in 1772.

**Theological Works of Swedenborg not referred to in this
Pamphlet.**

W. H.	1758	On the White Horse mentioned in the Revelation.
E. U.	"	On the Earths in the Universe, or the Planets in our Solar System, and on those in the Starry Heavens ; with an account of their Inhabitants, and of their Spirits and Angels.
L.	1763	The Doctrine of the New Jerusalem respecting The Lord.
F.	"	The Doctrine of the New Jerusalem respecting Faith.
Doc.	"	The Doctrine of Life for the New Jerusalem.
D. L. W.	"	Angelic Wisdom concerning the Divine Love and the Divine Wisdom.
B. E.	1768	Brief Exposition of the Doctrine of the New Church.
I.	"	The Intercourse between the Soul and the Body.

Posthumous Works of the same author.

Summary Exposition of the Prophets and Psalms. The Doctrine of Charity. The Doctrine of Faith. The Coronis or Appendix to the True Christian Religion, with Brief Continuation. Canons, or the entire Theology of the New Church concerning the One and Infinite God ; The Lord the Redeemer ; Redemption ; The Holy Spirit ; The Divine Trinity. Spiritual Diary. Key to Correspondences.

All the above Works can be obtained at The American Swedenborg Printing and Publishing Society, Room No. 20 Cooper Union, New York ; and at the Swedenborg Society, No. 36 Bloomsbury Street, New Oxford Street, London.



THE EVERLASTING CHURCH.

CONVINCED that something more than has already been published is needed to impress on the mind the nature of the Mission of JAMES JOHNSTON, the Author of the "Remarkable Manuscript," entitled *Intercourse with Angels*, this Third Pamphlet is issued for the purpose of showing the NECESSITY for the Church's Descent from Heaven under a Representative Character, through Angels who signify the real internal principles of the Church in the Heavens ; which principles have to be brought out into act in the life of the very externals of the Church on Earth, and thus into their ultimates. Also to show, that this Descent could only be made when all the Heavens, comprising the Golden and the Latter Ages, could unite with the Heavens of other Earths also in this great work. And not only so, but even The Lord Himself Representatively accompanying His Angels to make this Descent, so that The Church might be manifested in all its States in those things which constitute man's world, the very basis on which alone the Heavens can rest.

Unless the mind can enter into such a view of the subject, it will fail to discover the real object and purport which the Record is intended to introduce to the Church and the World. For, by means of Representation, a Power is put in Operation whereby wonderful things must follow in the Natural Mind as well as the Spiritual. Indeed, many of the changes now taking place in the world, may be attributed to that cause. And when once the Manuscript can be seen to be a Record of that character, the less objectionable it will appear to those who may have viewed Swedenborg as a completeness. It does not take anything from *his* Mission, but is intended to add to its force.

This will appear the more evident, when we take into ac-

count the Nature of the Union which the Record treats of. For why were not those great changes in the Heavens brought about by Swedenborg's intercourse? Evidently because that was not of a Representative Character, but was the Fore-runner of a Representation and Co-operation of Angels and men for the purpose of operating into Lowest Principles for a special purpose which Swedenborg's Mission did not admit of, but which, for various reasons, it was necessary should precede the Mission of James Johnston.

This is fully seen by the various connected transactions to be found in the Manuscript itself. But in the absence of these, which can not be sufficiently specified within the limits of a Pamphlet, many will object to these statements as creating the idea that the Church did not make its full appearance through Swedenborg. But such objection will be found, on examination, to be the consequence of a misconception of Swedenborg's claims. That the Church did *fully* make its appearance through him in his own individual life and character as a man, none will deny; for he was not only in the Doctrine of the Church, but in the life of that Doctrine, and had so far ultimated it, even in this world, as to have attained to the innocency of wisdom. His life was the proceeding spirit of his mind, the issue of the marriage of good and truth from The Lord in him, which is the Church fully in man. But as regards the Church *out* of him, what does Swedenborg himself claim as his mission? He nowhere claims to be sent to *fully establish* the Church, nor even to establish it at all. On the contrary he declares that The Lord Himself will come and ESTABLISH His Own Church. He merely claims to be sent to *unfold* the Interior or Spiritual Sense of the Word, as *preparatory* to The Lord's Coming for this purpose in His Second Advent. In his Preface to the Apocalypse Revealed, he writes thus:

"Any one may see that the Apocalypse could no how be explained but by The Lord Alone, since every word of it contains arcana, which never could be known without some special illumination, and consequent revelation; *wherefore it has pleased The Lord to open the sight of my Spirit and teach me.* It must not, therefore, be supposed that I have given any explication of my own, nor that of any Angel, but only what I had communicated to me from the Lord alone."

And in his last Work, entitled, *The True Christian Religion*, published in the year 1771, immediately preceding his decease on the 29th of March in the year following, he writes thus on this subject :

"I have been enjoined by The Lord to publish some of the various circumstances of what I have seen and heard concerning HEAVEN AND HELL, and the LAST JUDGMENT ; and also to unfold the APOCALYPSE, which treats of The Lord's Coming, the Former Heaven, the New Heaven, and the Holy Jerusalem ; which, when read and understood, will enable every one to see what is there meant by the Coming of The Lord, the New Heaven, and the New Jerusalem." (771.)

Also at No. 157, he thus writes :

"Since by a man's Spirit is meant his Mind, therefore by *being in the Spirit*, which is a phrase that sometimes occurs in the Word, is meant *a state of the mind separate from the body* ; and as in that state the Prophets had a sight of such objects as exist in the Spiritual World, therefore that state is called *the vision of God*. They were at such times in the same state as Spirits and Angels in *their* world, and *there* a man's Spirit, like his Mind with respect to his Intellectual Vision, may be carried from place to place while his body remains at rest. This is the state in which I have now lived Six and Twenty years, but with *this* difference, that I have been *in the Spirit and in the Body at one and the same time*, and only on some few particular occasions out of the Body."

Again, in the same Book he writes :

"Since The Lord can not manifest Himself in Person [to any that are in evils and the falses thence derived] and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows, that He will effect this by the instrumentality of a man, who is able not only to receive the Doctrines of that Church in his understanding, but also to make them known by the press. That The Lord manifested Himself to me his servant, that He sent me on this office, and afterwards opened the sight of my Spirit, and so let me into the Spiritual World, permitting me to see the Heavens and the Hells, and also to converse with Angels and Spirits, and this now continually for many years, I attest in truth ; and further, that from the first day of my call to this office, I have never received anything relating to the *Doctrines* of that Church from any Angel, but from The Lord alone, while I was reading the Word. (779.)

"The reason why The Lord will not appear in Person is, because since His ascension into Heaven He is in His Glorified Humanity, and *in that Humanity* He can not appear to *any* man UNLESS THE EYES OF HIS SPIRIT BE FIRST OPENED, and *this* opening can not be effected in any that are *in evils*

and the falses thence derived, thus not in any of the goats whom He sets on His left hand : therefore when He showed Himself to His disciples, *he first opened their eyes*, for it is written, ‘And their eyes were opened, and they knew Him, and He vanished out of their sight.’ (Luke xxiv., 31.) The case was the same with the women who visited the sepulchre after His resurrection ; hence at the same time they also saw Angels sitting in the sepulchre, and conversing with them, whom yet it is impossible for any man to see with the *material eye*. It is plain from His Transfiguration before Peter, James, and John, that the Apostles *before the Lord’s Resurrection* did not see Him *in His Glorified Humanity with their bodily eyes, but in the Spirit*, (which vision appears after waking as if it were seen in sleep); for it is written, ‘Their eyes were heavy with sleep.’” (Luke ix., 32.) (777.)

Such are the limits of Swedenborg’s claims : namely, to have had his Spiritual Sight opened so as to be with, and converse with, Spirits and Angels ; and to have had revealed to him by The Lord Himself, through the Word, the Interior or Spiritual Sense contained therein. He does *not* claim to have been sent to *establish* the Church on Earth in any Form or Order whatever ; on the contrary, he says that “THE LORD HAS FORETOLD THAT HE WOULD COME AND ESTABLISH A NEW CHURCH, WHICH IS THE NEW JERUSALEM.” (779.)

If it be objected that the “*Office*” on which Swedenborg was sent, *embraced the establishment of the New Church in the Earth*, it is sufficient to reply, that Swedenborg declares that in his day no such Church was established : for he further writes at No. 764 :

“As it is now *night* with the present Church in Christendom, it follows that the Morning is AT HAND ; in other words, the Dawn or Beginning of the New Church IS AT HAND.”

Also, in the *Brief Continuation of the Coronis* he writes thus :

“That the Church is totally ignorant of its desolation and consummation, and can not know anything of it, until the Divine Truths revealed by The Lord, in the Work entitled *True Christian Religion*, are seen in the light and acknowledged.” (LV.)

“That this New Christian Church SHALL not be established like the former by miracles, and this for many reasons.” (LVII.)

“But that instead of miracles, the Spiritual Sense of the Word is revealed, and the Spiritual World discovered, and the nature of Heaven and Hell manifested, also that man lives after death as before ; which discoveries are to be preferred to all miracles.” (LVIII.)

The *True Christian Religion* was published by Swedenborg A. D. 1771, in his 84th year, and closed his Writings, as he finally left this world, never again to return to it in the *mortal* body, on the 29th of March, 1772, according to his own prediction.

Further, it may be observed on this subject, that in the *Apocalypse Revealed*, writing the explication of the words, "A woman clothed with the Sun, and the Moon under her feet," (xii. 1,) he says :

"This signifies The Lord's Church in the Heavens, which is the New Heavens, and The Lord's Church *about to be on the Earth*, which is the New Jerusalem. The reason why the *Moon* was seen *under* the woman's feet is, because the Church on Earth is understood, which *is not as yet conjoined* with the Church in the Heavens ; by *Moon* is signified *intelligence in the natural man, and faith* ; and by appearing *under* the feet, is signified that it is *about to be on the Earth*. As the Church in the Heavens can not subsist except there be also a Church on Earth which is in concordant love and wisdom, and as this was *about to be, therefore* the *Moon* was seen *under* the feet of the woman, which specifically signifies faith such as it is at this day, in which there is no conjunction. The reason why a Church can not subsist in the Heavens unless there is a Church on Earth in conjunction with it, is because Heaven where Angels are, and the Church where men are, *ACT AS ONE, like the internal and external man* ; and the internal in man can not subsist in its state, unless an external be conjoined with it ; for an internal without an external is like a house without a foundation, or like seed *upon* the ground and *not in* the ground, thus like anything without a *root* ; in a word, like a cause without an *effect in which* it may exist." (533.)

That the Church as to DOCTRINE, or that THE DOCTRINES OF THE CHURCH were FULLY RESTORED through Swedenborg, from The Lord out of Heaven by the Word, is admitted in its most comprehensive and unreserved sense. Nor is there anything in the Manuscript at variance with the True Doctrines of the Word thus restored to the Church. What is new there to us is, the APPLICATION of those Doctrines, in their spirit as well as letter, *to the common and minute every-day concerns of life, as well as to the external matters of the Church.*

This is, in some degree, illustrated by the accompanying Seven Letters, Two addressed to the late Rev. Robert Hindmarsh, and Five to the late Rev. David Howarth, the then

Minister of the Temple, at Bolton Street, Salford, Manchester, England. Swedenborg informs us that :

“As Love and Faith constitute Heaven, so they constitute the Church.” (H. D., 241.)

Also :

“That in order to the existence of the Church there must be Doctrine formed from the Word. Doctrine *alone*, however, does not constitute the Church with man, but a *Life* according to Doctrine ; hence Faith *alone* does not constitute the Church with man, but the *Life* of Faith, which is charity.” (H. D., 243.)

The above named Seven Letters treat of this Faith and Life of The Church. Their object was to rescue both the one and the other from the perversions which had, even then, destroyed them in the so-called New Church of that day. No doubt this may sound very harsh, perhaps will even appear uncharitable, but the Letters, we think, bear out the truth of the remark ; and Truth sounds harsh, and uncharitable too, to those who are condemned by it.

Respecting the Faith of the Church, both the Letters and the Manuscript declare that the Apostle Peter, speaking of the Faith of The Church in the Heavens said : “It is the most important principle of our Faith, and taught in our Churches, that the Lord God, Our Great Creator and Everlasting Redeemer in His Own Divine Person was on Earth as fully as man is. And in order that THIS Faith might be known TO BE THE MOST IMPORTANT FAITH OF THE CHURCH, The Lord, in His Love to Mankind, sent His servant Emanuel Swedenborg, and he, by the Word, ANNOUNCED THIS SAME FAITH.” They both also declare, that the Apostle Peter, in an Assembly of Angels, further said to James Johnston, the Celestial Representative, that “The Rev. Mr. Hindmarsh is looked upon as a principal Leader in the Church. He has received your former Letter according to your wish. Therefore this Assembly is met here to ask this favor of you, namely, to send a second Letter to the Rev. Mr. Hindmarsh, and therein state your Faith concerning our Great Redeemer. If you do this, we will look on it as an act of Charity done to us.” In compliance with this request, the said James Johnston wrote to Mr. Hindmarsh thus : “I am led by a principle of Faith

grounded on the Word, and clearly comprehended by an unprejudiced rational mind, to declare THIS to be my most important Faith, namely, THAT THE LORD OUR GREAT CREATOR AND EVERLASTING REDEEMER IN HIS OWN PERSON AND WITH HIS OWN LIPS WHILST ON THE CROSS ANNOUNCED TO THE WORLD THAT HE HAD FINISHED THE WORK OF MAN'S REDEMPTION, ALL THAT HE HAD PROMISED TO DO ON EARTH IN HIS OWN PERSON." This Faith differs essentially from the Faith held by those who called themselves "The New Church" in Hindmarsh's day, and is continued, generally at least, at the present day, in the same so-called "New Church," of which Faith St. Peter, on the before named occasion, thus spoke: "When we look downwards towards the Church, we see that men's minds are still dark in regard to The Lord, for, when they think of The Lord there is something gross in their minds. Therefore we lament, because The Lord can not make His Second Advent in His Glorified Humanity into the minds of the well disposed. In short, without this Faith [the above] all the Word seems as lying in a mist." To bring the Faith, therefore, of this so-called "New Church" into harmony with the Truth of the Word as unfolded in Swedenborg's Writings, was the first object of these Letters. Their second object was, to bring the same church into the LIFE of this Faith. The Lord says: "No man can *serve* two masters. Ye can not *serve* God and mammon." (Matt. vi.; Luke xvi.) Also, "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? (Isaiah lviii., 6, 7.) Also, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Though spoken supremely of The Lord, yet this is also spoken of the Preaching of The Church, and shows what the *life* of her

members *ought* to be, and what it *will* be according to her teaching, unless, like the Scribes and Pharisees, "they say, and do not."

Who can read these Letters, and not come to the conclusion that *this life* was wholly wanting in the "New Church," so-called of that day? And who can be otherwise than reminded by them of what The Lord says in Malachi (iii., 5): "And I will come near to you to Judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, *and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger*, and fear not ME, saith The Lord." These things have been too generally overlooked, and passed by as allowable, even amongst those who call themselves New Church, and New Age men; and therefore, *an application of the Truth to the LIFE in respect of THESE things*, may stagger many, as though it were teaching "some new thing." Are there any *signs* of *such* truths APPLIED to the LIFE, unless it be by The Spirit of The Lord through the Ministration of Angels? Hence *one* great use of Intercourse with Angels.

How often have we heard persons remark on, and express their surprise at, finding in the "New Church," an absence of everything like liberal principles—especially liberal political principles—such as that the Church, or even the Members of the church as such, never appear prominent in any movements for Political Freedom. When such an observation is made to them, how readily they reply that they have no wish to identify themselves with such principles! What can any one think of their professed concern for, and Doctrinal estimate of, the importance of mere *spiritual freedom*, when he witnesses their indifference, if not their hostility, to man's *natural freedom*, both in Political and Ecclesiastical affairs? Spiritual Freedom can no more be maintained without Natural Freedom as a basis to rest upon, than can a Church in the Heavens exist without a Church in the Earth to rest upon; a thing which Swedenborg declares to be an utter impossibility. What so holy, and so religious, as Natural Freedom, both Ecclesiastical and Civil? The very Incarnation of The Divine took place to



accomplish it. Redemption itself, is nothing less, and nothing more, than Human Freedom restored by The Lord Himself from first to last, from inmost to outmost ; spiritual, moral, social, ecclesiastical, political, corporeal freedom the world over! nay, the universe throughout! for it is as extensive as the Creation of God. The man, therefore, who violates Freedom, even to the extent of an effort, or a wish, to *control* the *will* or the *opinion* of another—much less his actions and life—does violence to the great principle of The Lord's Redemption, and thereby puts himself into antagonism with the whole of the Angels of Heaven—the Hosts of the Lord—now battling actively, in their orderly uses through men, for the Liberation from Bondage of every human son of toil, of whatever color, clime, country, creed, or condition.

We know, from experience, that this may be thrown back upon us, and repudiated, by what is called "The Church," and "The New Church ;" but no matter. We do not address *them* in particular, being well convinced that "The Church" must be constituted of those who love to see their fellow-men free and happy, before such a Work as James Johnston's Manuscript can be accepted by it. But, when "The Church" *is so* constituted—which is as sure as the Word of God Itself—THEN this Manuscript will be a Welcome Messenger of "Peace and Good-will to men."

Exception, too, may possibly be taken to James Johnston's absenting himself from the Public Services of the Church. But, when we remember that Emanuel Swedenborg declared the same intention as an Angel of Heaven, we should look for the cause of this. The latter assigned its then "present state" as the cause. Doubtless his perceptions of Worship were then even higher than when he wrote the following in his earth-life :

"Divine Worship consists in the exaltation of The Lord in respect to man's self, which hath place according to the degree of *self-humiliation* before The Lord. *Humiliation is an essential of Divine Worship.* When man is in this *essential*, he is then in a state of receiving from The Lord the truth which is of faith and the good which is of charity, consequently in a state of worshipping Him. But if man exalteth *himself* before The Lord, he then closes the interiors of his mind to the reception of good and truth from The Lord. (A. C., 8271.)

Also :

“ Internal worship, which is grounded in love and charity, is *real* worship, or *worship itself*; and external worship without this internal, is *no* worship. To make internal worship external, is to make external worship essential more than internal, which is to invert true order, as by saying that there is no internal worship without external, when yet the truth of the case is, that there is no external worship without internal.” (A. C., 1175.)

Thus, if external worship were considered essential more than internal, there would be no worship at all; and in that case how could either Swedenborg or James Johnston attend such worship? In that case, too, *how could there be the self-humiliation before THE LORD* that constitutes real worship? Outward worship, *even according to, and accompanied with True Doctrine*, separate from a *life* according to that doctrine, does not constitute internal worship. And those who look at the Church as to Doctrine only, *are not in internal worship*. What sort of worship could James—to say nothing of Swedenborg—conclude that Church to be in, which went with the *system* of the ruling powers in England? which encouraged, by its mode of worship, that system, by *refusing to discountenance* a Government whose only object was to oppress the Laboring-man. This must be evident to any who are not really blind to the acts of those Oppressors at the time. We have only for this purpose to take a glimpse at the character of George the Fourth, so well known to the world for his infamous acts in social life; to say nothing about his public acts, such as thanking the Murderers of Peterloo for what they had done to put down the Spirit of Liberty, by shooting down the unarmed people of his Kingdom, whom he was bound, by every law human and divine, to protect, and to whom he ought to have seen Justice done. This man, with all his infamy, must be prayed for every Sunday in the Public Worship of this so-called “New Church;” not prayed for that The Lord might turn his wicked heart, but that—with all his abominations—The Lord would *especially* bless *him*; prayed for, the same as you would pray for a man who was willing to be led of The Lord. And all that life is sanctioned by this so-called “New Church,” at the death of this vile and infamous man,—

styled, by way of expressing the tone of Society in that day, "the first gentleman in Europe"—putting their Places of Worship, and even the Word itself, into mourning, like as they would—or rather like as they ought—for a man who had been an honor to every good cause, or an honor to wise government, to which, however, this man—called a king—was known by all Liberty Loving People, to be the very opposite. Of this mourning St. John says, in the Manuscript, that "the Churches and Bibles being covered with Black is an exact and true representation of the state of the one they pretend to mourn, he being blacker than anything of the kind on their Bibles or Churches." A strange Age it would be indeed—strangely *new* as the *outbirth* of a New Church—if such men as George the Fourth are to call out a last tribute to their memory, such as was paid to him by this so-called New Church. When we consider such things as these, can we be at a loss to characterize the worship of such a Church, and is it, therefore, to be wondered at that James, *who represented the Internal of the Church*—again to say nothing of Swedenborg—should resolve to go no more "to Church?"

This brings us to the consideration of THE CHARACTER OF JAMES JOHNSTON'S MISSION AND HIS OWN REPRESENTATION THEREIN, NAMELY, THAT OF THE CELESTIAL OR WILL-PRINCIPLE OF THE CHURCH.

We hesitate not to say, after a careful examination of the Manuscript in every way, that in our opinion, James Johnston's Mission was as much a DIVINE MISSION as was that of SWEDENBORG, and HIS we hold to have been the manifestation of the *internal* of the Mission of JOHN THE BAPTIST, of whom The Lord said: "Among them that are born of women there hath not risen a greater than John the Baptist : *notwithstanding he that is least in the kingdom of heaven is greater than he,*" (Matt. xi., 11 ; Luke vii., 28,) which signifies that the Word *in the internal sense*, or such as it is *in heaven*, is in a Degree ABOVE the Word in the *external sense* such as it is *in the world*, and such as John the Baptist taught. (A. C., 9372.)

John the Baptist was the last of the Prophets. (A. C., 3301.)

The Prophets represented Teachers, and thence the Doctrine

of Good and Truth from The Word. Elias represented The Word Itself, and in like manner John, who is *therefore* called the Elias that was to come. (3540.)

John the Baptist was sent before, to prepare by Baptism the People for the reception of The Lord, because Baptism represented and signified purification from evils and falses which is regeneration through the Word from The Lord : unless this representation had preceded Him, The Lord could not have manifested Himself in Judæa and Jerusalem to teach and to sojourn, because He was The God of Heaven and Earth under a Human Form, who could not be together with a nation that was in mere falses of doctrine and evils of life. Wherefore, unless this Representation had prepared them for His reception, they had perished by His Divine Presence, which is signified by these words in Malachi : " Lest I come and smite the earth with a curse." (Ap. Ex., 724.) These words in Malachi are, " Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord ; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (iv., 5, 6.)

The Word of The Lord is, like Himself, Infinite and Eternal, consequently is, in all time and at all times, what it has ever been, that is, PRESENT AND TO COME. Nothing which has taken place in the past can lessen its fullness in the present, and no present fulfillment of it can limit its extension in the future. A fulfillment or an accomplishment of a Prophecy or a Promise, Seventeen or Eighteen Hundred years ago, can not take that Prophecy or that Promise out of the realm of *present* prophecy and promise : for the whole Word being Infinite in all its parts, it is impossible so to exhaust even the smallest " jot or tittle " thereof, as to be able to say, that it has had its fulfillment in a sense to have made it " pass away." This being so, the Prophecy and Promise, " Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord," still remains in as much force as ever. The only difference is, that its future fulfillments will be in a higher or more interior sense of the Word than heretofore. This was

as true when Swedenborg's Spiritual Sight was opened in 1745, and when he received his commission to unfold the Spiritual Sense of the Word, and to make men acquainted with the nature of Heaven and Hell, and of the Life after death, and of The Last Judgment, as it is now. He himself declares that all this *was in preparation for* The Lord's Second Advent. How, therefore, can any one, who accepts his testimony at all, doubt that he was the Elias, or the John the Baptist, of this New Dispensation, who, when he came, "they knew him not, but have done unto him whatsoever they liked;" for, as John was beheaded, so have they spiritually beheaded him, by saying that he was a "visionary," a mere "dreamer," and a "mad" man. Who can doubt from the present condition of all things relating to man, whether purely physical and material, or scientific, political, social, moral, religious, or spiritual, that this Second Coming of The Lord is approaching every day nearer and more near to man? Swedenborg writes, in passage already referred to, Ap. Ex., 724: "And whereas in the Word there is Divine Wisdom and Divine Power, THIS IS WHAT IS UNDERSTOOD BY THE SPIRIT AND POWER OF ELIAS." Was not Swedenborg made, in The Lord's hands, the means of opening up the inner and spiritual sense of the Word in which reside this spirit and power? and this, too, *professedly* for the use of THE NEW CHURCH which is to mark A NEW AGE? How can he then be *otherwise than* the Elias of this Church and Age? And, if so, he is the Herald and Forerunner of the *internal* of that of which John's Elias was the Forerunner only as to the *external*.

To John succeeded the Apostles and the Seventy Disciples, who, *after The Lord's Resurrection*, planted by their Spiritual Gifts, and by their Teaching, Preaching, and Life, the First Christian Church in the world, proving from the Scriptures that that same Jesus who was crucified was both Lord and Christ. Thus was fulfilled, in a sense, what John the Baptist said of himself as The Lord's Forerunner, "HE must INCREASE, but I must *decrease*." Precisely parallel in all things with this, is Swedenborg in his Mission, only on a higher and interior plane.

The Lord Himself as The Great Prophet and Teacher—even

The Word Itself made Flesh—had, from the period of John, taught and fed His Church Himself till He was finally rejected by that Church and spiritually crucified, “in the very Night in which Former Churches have set.”

In this greater darkness than that in which John arose, the Elias of the New Dispensation comes forward—representative of the SPIRITUAL CONDITION of that Age which he is opening—in a character precedent of, and anterior to, that of a Prophet, namely, in that of a SEER, “for he who is now called a Prophet was before time called a SEER.” (1st Sam. ix., 9.)

In this RESTORED OFFICE AND USE Swedenborg opens up to us the *interior* Truths and Goods of the former *exterior* Teachings of the Prophets and of the Letter of the Word, exhibiting *them* as the Forms of the Soul given by The Lord for the reception of Life from Him.

In this Character of a SEER, and as THE HERALD of the New Age, Swedenborg writes thus :

“I shall relate the following particulars, which I know, because I have been an eye-witness of them, and therefore can testify to their truth. There is at this day a New Angelic Heaven forming by The Lord, consisting of such only as believe on God The Saviour, and approach Him immediately in their worship, all others being rejected. If therefore from henceforth any one coming from a Christian Country into the Spiritual World, where every man is received after death, does not believe on The Lord, and approach Him alone in worship, and is not then able to receive this Doctrine, in consequence of having lived wickedly, or confirmed himself in falses, he is rejected at his approach towards Heaven, his face is thence averted, and is turned towards the region below, called the Lower Earth, whither he goes, and there joins himself in society with those who are signified in the Revelation by the dragon and false prophet. The prayers also of every man who lives in a Christian Country, and does 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 prayers are like the perfume of incense, yet in their ascent to the Angelic Heaven, they are 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 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 IN ONE PERSON. To show that THE DIVINE TRINITY is conjoined in THE LORD'S PERSON, is the principal object of this work, THE TRUE CHRISTIAN RELIGION.” (108.)

Again, in the further exercise of this Seership, and as the Herald of THE LORD'S NEW CHURCH, he declares that :

" After this work was finished, The Lord called together His Twelve Disciples who followed Him in the world, and the next day He sent THEM throughout THE WHOLE SPIRITUAL WORLD to Preach THE GOSPEL, that THE LORD JESUS CHRIST reigneth, whose kingdom shall endure forever and ever, according to the prophecy of Daniel (vii., 13, 14), and in the Revelation (xi., 15) ; and that " Blessed are those who are called to the marriage supper of The Lamb." (Rev. xix., 9.) This was done on the 19th day of June, in the year 1770. This is understood by The Lord's words : " He shall send His angels, and they shall gather together His elect from one end of Heaven to the other." (Matt. xxiv., 31.) (T. C. R., 791.)

Also, at the end of No. 108, of the same work, he writes thus :

" I will here add this extraordinary information : Some months ago The Lord called together His Twelve Apostles, and sent them forth throughout THE WHOLE SPIRITUAL WORLD, as he had formerly done throughout the whole Natural World, with a Commandment to Preach this GOSPEL ; and then every Apostle had his particular district assigned to him ; and they are each of them fulfilling their charge with the utmost zeal and industry."

Here are two distinctly clear, most emphatic, and circumstantial accounts, by Swedenborg himself in his own Writings, of The Lord's sending His Apostles to RENEW in the SPIRITUAL WORLD the same FUNCTIONS in His Church THERE, which they exercised in His Church ON EARTH during their lifetime here : and this he declares to be in FULFILLMENT of FOUR separate PROPHECIES, one in Daniel, two in the Revelation, and one in the Evangelist Matthew.

To all who *really* believe in the truth of Swedenborg's statements, no evidence *can be* more DIRECT and CONCLUSIVE than this, of the ORDERLY CHARACTER of the Transactions recorded in James Johnston's Manuscript, entitled *Intercourse with Angels*, and of its GREAT USE AND IMPORTANCE to mankind at this day. Figuring so largely and so representatively in those Transactions as does the Angel, Emanuel Swedenborg, he bears eternal testimony in the Heavens and in the Earths to his office of Forerunner as the Elias of the New and " EVER-LASTING AGE." In that office while on Earth, he has, by anticipation—doubtless of The Lord's Divine Providence—put on

record this testimony to the *presumptive* truth at least, of those holy records, which in *their* turn illustrate in the very light of Heaven, *how* he was one of the Great Men of Jerusalem : for in them he is seen representatively "taking the lead of others in Teaching Truths and Goods" in that Jerusalem which is The True Church as to Doctrine because it is the LIFE of that Doctrine. (See Ap. Ex., 780.)

But to show more clearly still, how Swedenborg was, and is, the Elias of the NOW PRESENT DISPENSATION, we quote further, and somewhat largely from the True Christian Religion :

"All the Churches before the Coming of The Lord were representative Churches, which could only see divine truths as in shade ; but after the Lord's coming into the world a Church was established by Him which saw divine truths, or rather had capacity to see them, in full and clear light. The difference was like that between Evening and Morning ; and indeed the state of the church *before* the coming of The Lord is in the Word called *evening*, and its state *after* His coming is called MORNING. The Lord, before His advent into the world, was indeed Present with the members of His Church, but then His Presence was Mediate, through the Angels who Represented Him ; whereas since His advent, He is Present with the members of His Church immediately ; for during His abode in the world He put on THE DIVINE NATURAL, in which He is Present with mankind. The Glorification of The Lord, is the Glorification of His Humanity which He assumed in the world ; and the Glorified Humanity of The Lord is THE DIVINE NATURAL. That this is the case is evident from this circumstance, that The Lord rose from the sepulchre with His whole Body which He had in the world, and left nothing behind Him therein ; consequently, that He took thence along with Him the *real* Natural Humanity from first to last : therefore He said to His disciples after His resurrection, when they supposed they saw a spirit, "Behold my hands and my feet, that it is I myself : handle me and see : for a spirit hath not flesh and bones as ye see me have." (Luke xxiv., 37-39.) Hence it appears that His Natural Body, by Glorification, was made Divine ; therefore Paul says, that in Christ, "dwelleth all the fullness of the Godhead bodily" (Coloss. ii., 9) ; and John says, that Jesus Christ, the Son of God, "is the true God." (1st Ephes. v., 20.) Hence the angels know that The Lord ALONE, in the whole Spiritual World, is fully A MAN.

"It is known in the church, that all worship among the race of the Israelites and of the Jews was merely external, and was but a shadow of the internal worship which The Lord opened ; thus that all worship before the coming of the Lord consisted in types and figures, which were representative of true worship according to its just and real portraiture. The Lord indeed appeared to the people of old, for He said unto the Jews, "Your father Abraham rejoiced to see my day : and he saw it and was glad. I say unto you, Before

Abraham was, I AM." (John viii., 56-58.) But as the Lord was then only Represented, which was effected by angels, therefore whatever belonged to the church at that time was Representative; whereas, after He came into the world, those Representations vanished, and that for this hidden reason, because the Lord, during his abode in the world, put on also THE DIVINE NATURAL, by which He enlightens not only the internal spiritual man, but likewise the external natural, both of which must be enlightened, in order that the man may enjoy the daylight of truth; otherwise he sees only as in a twilight shade; for, while the internal man alone is enlightened without the external, or the external alone without the internal, he is as one who sleeps and dreams, and presently when he awakes he recollects his dream, and forms various conclusions upon it, which nevertheless are the suggestions of mere fancy and imaginations; or he is like a person walking in his sleep, who seeing a variety of objects, fancies that he sees them in broad daylight. The difference between the state of the church before the Lord's coming, and after it, is like the difference between reading a piece of writing in the night by the light of the moon and the stars, and in the day by the light of the sun; and it is well known that in the former case the eye is liable to be deceived, because it sees only by a pale light, whereas in the latter, the light being fiery and full, the eye is not liable to deception. On this account it is written concerning the Lord, "The God of Israel said, the Rock of Israel spake to me, He shall be as the light of the Morning, when the sun riseth, even a morning without clouds." (2d Sam. xxiii., 3, 4): The God of Israel, and the Rock of Israel, is the Lord. In another place: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that The Lord bindeth up the bread of his people," (Isaiah xxx., 26); which words are descriptive of the state of the church after the coming of the Lord. In a word, the state of the church before the coming of the Lord may be compared to an aged woman, whose face is painted, and who fancies herself beautiful, by reason of the vivid colors of the paint; but the church after His coming may be compared to a young virgin in all the entire beauty of her own complexion; further, the state of the church before the Lord's coming, may be compared to the outward rind of any sort of fruit, as of an orange, an apple, a pear, or a grape, and its flavor; but the state of the church after His coming may be compared to the inner parts of those fruits, and their flavor; not to mention many other similar comparisons. The reason of this difference arose from the Lord's putting on the DIVINE NATURAL, in which state he enlightens the internal spiritual man and the external natural at the same time; whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light, but only shade." (T. C. R., 109.)

"Since the Creation there have been Four churches in General on this Earth, in a regular succession one after another, as may appear from the Historical and Prophetical parts of the Word, but especially from the Book of Daniel, where those Four Churches are described by the Statue that Nebu-

chadnezzar saw in a Dream (chap. ii.), and afterwards by the Four Beasts ascending out of the Sea (chap. vii.). The First Church, which may be called THE MOST ANCIENT CHURCH, was extant before the Flood, and its consummation or End is described by the Flood. The Second Church, which may be called THE ANCIENT CHURCH, was in Asia and part of Africa, and this was brought to its Consummation and Destruction by Idolatries. The Third Church, which was THE ISRAELITISH CHURCH, began at the Promulgation of the Decalogue on Mount Sinai, was continued by the Word written by Moses and the Prophets, and was consummated, or ended, by its profanation of the Word, which profanation was at its *fullness* when the Lord came into the world; therefore, because He was The Word, they crucified him. The Fourth Church is THE CHRISTIAN CHURCH, which the Lord established by the Evangelists and the Apostles. This Church has had two epochs, one extending from the time of the Lord till THE COUNCIL OF NICE, [called by the Emperor Constantine the Great, A. D. 318, at the instance of Alexander, Bishop of Alexandria, which *introduced* the doctrine of three divine persons from eternity No. 632,] and the other from the Council to the present time. This latter however, in its progress, was divided into three branches,—the Greek, the Roman Catholic, and the Reformed; nevertheless all these three are called Christian. Moreover, within every GENERAL CHURCH there have been several particular Churches, which, notwithstanding their separation from the General Church, have still retained its Name, as is the case with the different heresies in the Christian Church. (760.)

“The last time of the Christian Church is the very night in which former Churches have set, as is plain from The Lord’s prediction concerning this night in the Evangelists and in Daniel; in the Evangelists, Matt. xxiv., 15, 21, 22, 29; in other passages in the Evangelists that time is also called night, as in Luke xvii., 34, and in John ix., 4. Since all light departs at midnight, and the Lord is the True Light (John i., 4; viii., 12; xii., 35, 36, 46), therefore He said to His Disciples, when He ascended into Heaven: “Lo! I am with you always even unto the consummation of the age,” (Matt. xxviii., 20.), and *then* he departs from them to a NEW CHURCH. This last time of the Church is the very night in which former Churches have set, as is plain also from this passage in Daniel, “and for the over-spreading of abomination, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (ix., 27.) This prophecy relates to the *end of the Christian Church*, as is very plain from The Lord’s own words: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand.” (Matt. xxiv., 15.) The same, too, is evident from this passage in Daniel, relating to the Fourth Kingdom, *or the Fourth Church*, represented by the image which Nebuchadnezzar saw: “And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay.” (ii., 43.) The seed of man is the truth of the Word. It is

further evident from this passage relative to the Fourth Church, *represented by the Fourth Beast* ascending out of the Sea : " I saw in the night visions, and behold, a fourth beast, terrible and dreadful ; it shall devour the whole earth, and shall tread it down, and break it in pieces " (vii., 7, 23.) ; which expressions mean, that every Truth of the Church should be brought to a consummation, and then there will be night, because the Truth of the Church is light. Many similar things are predicted of this Church in the Revelation, especially in the sixteenth chapter, where it speaks of the vials of the anger of God poured out upon the earth, signifying the falsities which should then overflow and destroy the Church. There are also several passages in the Prophets to the same purpose ; as for example : " Shall not the day of Jehovah be darkness and not light, even very dark and no brightness in it ? " (Amos v., 20 ; Zeph. i., 15.) And again, " In that day, if one look unto the land, behold, darkness and sorrow, and the light is darkened in the ruins thereof. " (Isaiah v., 30. ; viii., 22.) The day of Jehovah is the day of the Lord's Advent. (761.)

" That there have been Four Churches on this Earth since the Creation of the world is agreeable to Divine Order, which requires that there should be a beginning and its end before a new beginning arises. Hence every day begins with morning, advances to mid-day, and closes in night, and after that *begins afresh*. Every year, too, commences from the Spring, advances in its progress through Summer to Autumn, and then closes in Winter, and after that enters on a new beginning. It is to *produce these effects* that the Sun *rises* in the East, thence *proceeds* through the South to the West, and sets in the North, after which HE RISES AGAIN.

Similar to this is the case with the Churches : the First of them, which was THE MOST ANCIENT CHURCH, was as the MORNING, the SPRING, and the EAST ; the Second, or THE ANCIENT CHURCH, was as MID-DAY, the SUMMER, and the SOUTH ; the Third, or THE ISRAELITISH CHURCH, was as the EVENING, the AUTUMN, and the WEST : and the Fourth, or THE CHRISTIAN CHURCH, as the NIGHT, the WINTER, and the NORTH. From these *progressions according to Order*, the Wise Ancients drew their conclusions of the Four Ages of the World : the First, which they called GOLDEN ; the Second, SILVER ; the Third, COPPER ; and the Fourth, IRON ; by which Metals also the Churches themselves were represented in the Image seen by Nebuchadnezzar. But, moreover, in The Lord's Sight THE CHURCH appears as ONE MAN [*Homo*, or the male and female man in ONE, according as it is written in the Book of Creation, " In the day that God created Man, in the likeness of God made He him ; male and female created He them ; and blessed them, and called THEIR name Adam, that is MAN, in the day when they were created. " Gen. v., 1-2.], and this Grand-man must *needs pass through* his different ages, *like the individuals of which he is composed*, advancing from Infancy to Youth, through Youth to Manhood, and at length to Old Age, and THEN when he dies, HE RISES AGAIN. The Lord says : " *Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it BRINGETH FORTH MUCH FRUIT.* " (John xii., 24.) (762.)

Having thus accompanied this **GRAND-MAN** of the Former Four Churches, from his Infancy to his Old Age, "**WHEN HE DIES**," Swedenborg concludes the Work which finishes his **WRITINGS** and his **MISSION** here on Earth, by Chapters of which the following is a Summary :

"That after this night Morning succeeds, and the Coming of The Lord is this Morning." (764.)

"That the Coming of The Lord is not a Coming to destroy the visible Heaven and the habitable Earth, and to create a New Heaven and a New Earth according to the opinions which many, from not understanding the Spiritual Sense, have hitherto entertained." (768.)

"That this, which is the Second Coming of The Lord, is for the sake of separating the Evil from the Good, that those who have believed and who do believe in Him may be saved, and that there may be formed of **THEM** a New Angelic Heaven, and a New Church on Earth ; and without this Coming no flesh could be saved. (772.)

"That this Second Coming of The Lord is a Coming not in Person, but in the Word, which is from Him, and is Himself."* (776.)

"That this Second Coming of the Lord is effected by the instrumentality of a man, before whom He has manifested Himself in Person, and whom He

* Few persons understand in what sense The Lord is the Word ; for it is generally thought, that The Lord, by means of the Word, may enlighten and teach mankind, and yet that this is no reason why He should be called the Word. But let it be known, that every individual man is his own particular love, and thence his own particular good and his own particular truth : man is man only by virtue of these his constituent parts, and nothing else in his constitution can be called man. On the same ground that man is his own particular good and his own particular truth, angels and spirits are men ; for all goodness and truth proceeding from The Lord, is, in its own particular form, man. But The Lord is essential Divine Good, and essential Divine Truth ; so also is He, **THE ESSENTIAL MAN**, from whom every man receives what constitutes him a man. (S. S., 100.) "In like manner, but in a super-eminent degree, The Lord is Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth ; for His Will is of Divine Love, and Divine Love is of His Will, and His Understanding is of Divine Wisdom, and Divine Wisdom is of His Understanding, the **HUMAN FORM** being their continent : hence some conception may be formed how The Lord is the Word." (T. C. R., 778.) Thus the Word is the Divine Love and Wisdom in the lowest ultimate : and Divine Love and Wisdom is The Lord wherever recognized. The Word is The Spirit of God, ("The words that I speak unto you, are Spirit, and are Life," John vi., 63,) and contains His Mind, which is Himself, just as a man's word, or speech, or written letter, from the heart, contains his mind, and his spirit, and thus himself. It conveys the sphere of man's life. God's Word conveys the Divine Sphere, which is of His Life, which is the Life of Love and Wisdom, or Eternal Life, hence The Lord said, "*Search the Scriptures ; for in them ye think ye have **Eternal Life** : and they are they which testify of me.*" (John v., 39.)

has filled with His Spirit, to teach from Him the Doctrines of the New Church by means of the Word." (779.)

"That this is meant by the New Heaven and the New Earth, and the New Jerusalem descending out of Heaven, spoken of in the Revelation." (781.)

"That this New Church is the Crown of all the Churches which have been until this time on the Terrestrial Globe." (786.)

"That THESE THINGS HAVE NOT AS YET COME TO PASS IN ANY CHURCHES, MUCH LESS IN THE LAST, is generally allowed." (789.)

And here our Seer, THE ELIAS OF THE NEW CHURCH AND THE NEW AGE, finally leaves us, being translated to the Heavens in the 84th year of his age, after enjoying an uninterrupted intercourse with THE WHOLE SPIRITUAL WORLD for Twenty-Seven Years. Like his Prototype, John the Baptist, his uniform testimony in his works is, concerning The Lord that "HE MUST INCREASE, *but I must decrease*. HE that cometh from above is above ALL :"

"To the end, he writes, that The Lord might be constantly Present, He revealed to me the Spiritual Sense of His Word, in which sense Divine Truth is in its Light, and in this Light He is continually Present; for His Presence in the Word is only by means of the Spiritual Sense, through the Light of which He passes into the shade, in which is the Sense of the Letter, as is comparatively the case with the light of the Sun in the daytime by the interposition of a cloud. The Literal Sense of the Word is as a cloud, and the Spiritual Sense the Glory, and The Lord Himself the Sun from which the Light proceeds, and thus The Lord is The Word. The Glory in which HE is to come (Matt. xxiv., 30) Signifies Divine Truth in Its own Light, in which the Spiritual Sense of the Word is. The reason why Glory signifies Divine Truth in its Fullness is, because everything magnificent in Heaven is from the Light which proceeds from The Lord, and the Light proceeding from Him as the Sun of Heaven is, *in its essence*, DIVINE TRUTH." (T. C. R., 780.)

This Divine Truth, which is the Light of Heaven, comes to The Church on Earth through the Word unfolded in its Spiritual Sense, and through The Church it is diffused amongst men in the world. Swedenborg as a Church in the least form, that is, as a Church in himself, received this Light of Heaven, through the Word, from The Lord, and prepared WRITINGS for its diffusion amongst men, which he printed at his own cost, and otherwise left in the world at his decease. For this Office he was prepared of The Lord's good pleasure from his earliest years. (See T. C. R., 850.) The Light of Heaven, that is the

Spiritual Sense of the Word, *thus ultimated in human writings* shone forth amidst the profound darkness surrounding it, and with its "Spirit and Life" penetrated it, and exhibited the gross fables of which that darkness was composed.

In the "fullness of time," when "all things are now ready" for the accomplishment of the Great Ends involved in what "The Lord foretold that HE would come and ESTABLISH a New Church, which is the New Jerusalem, HE EFFECTED THIS BY THE INSTRUMENTALITY OF A MAN, WHO WAS ABLE NOT ONLY TO RECEIVE THE DOCTRINES OF THAT CHURCH IN HIS UNDERSTANDING, BUT ALSO TO MAKE THEM KNOWN BY THE PRESS" through further prepared WRITINGS as was done by the first SEER, the FORERUNNER and ELIAS of this GLORIOUS SECOND ADVENT. THE LORD ALSO REPRESENTATIVELY MANIFESTED HIMSELF BEFORE THIS MAN HIS SERVANT, AND SENT HIM, TOO, ON HIS OFFICE, OPENING THE SIGHT OF HIS SPIRIT, AND SO LETTING HIM INTO THE SPIRITUAL WORLD, AND PERMITTING HIM TO CONVERSE WITH ANGELS, CONTINUALLY FOR MANY YEARS.

In the Forty-Fifth year after Swedenborg's decease, (Forty Five being compounded of 5×9 signifying a *small* degree of GOOD, yet in a state of CONJUNCTION with TRUTHS, A. C., 2141, 2269, denoting the lowest state of the *real* Church,) namely, in the Summer of 1816, the Spiritual Sight of James Johnston was opened, and that "Intercourse with Angels" commenced which is so regularly and so methodically revealed in his "Remarkable Manuscript," from Sunday, January 5, 1817, to Sunday, May 3, 1840, a space of Twenty-Four years, being about THIRTY YEARS PRIOR to the first manifestation of what is called "MODERN SPIRITUALISM" that took place in America, and One Hundred years after Swedenborg's Spiritual Sight was first opened. Between Swedenborg's decease in 1772, and James Johnston's Experiences in 1816, we know of no instance of Spiritual Sight opened into the Heavens, or into the Spiritual World, so as to converse with Angels or Spirits: we therefore conclude that *he* was the *first after* Swedenborg who was thus privileged, and that from him it has gone on ever since, and will continue to go on, without any intermission, till ORDERLY OPEN INTERCOURSE becomes, as was intended at CREATION, the NORMAL

CONDITION of The Church, in which Angels and Men shall be as Brethren, Members of One Family, whose Parent is The Lord.

The Spiritual World being *thus* brought near to the Natural World, so near even as to be *conjoined to it through Representations founded in true Correspondences* (see A. C., 7290), opened a way whereby evil spirits, through perversions, could introduce Disorderly Spiritualism, which, like a simoon of the desert, has, for a time at least, swept over, with its desolating blast, the fair face of this returning paradise to man.

But it argues, in those who profess to believe in orderly interior openings, a great want of Faith in The Lord, to suppose, as some seem to do, that He allows, without an end of use, the things of another world to be merely played with, or that permitting this for an end of use, He withholds the guidance and protection necessary to prevent persons from becoming subject to the power of impostors. If any, however, be *determined* to hold converse with Spirits, and thus to *force* themselves into the Spiritual World, they *may* deprive themselves of both this guidance and protection, and *thus* put themselves in great danger of peril to their Souls. But if—as in James Johnston's case—no such intercourse is sought from the self-hood, but an introduction is granted of The Lord's Own Will, in the orderly course of His Divine Providence, can we for one moment believe, that such an Opening is effected by The Lord without some End of Great Importance and Use to mankind?

Again, if some others *have* experienced a kind of spiritualism in their own States, which, however, have led to no important results either to themselves or to others—from some cause or other unknown to us—surely this affords no just ground to conclude that all intromissions, as they are termed, are of the same character, or that, at best, they can be looked upon only as giving doubtful communications, and consequently only truths, if any, by mere chance! Surely none who believe in a Divine Providence overruling for the best all things of His creatures, can believe anything so opposed to the true rationality of Faith itself!

It is remarkable, too, that the year 1845, which witnessed the commencement of Spiritualism in America, was just One Hundred years after the opening of Swedenborg's Spiritual Sight, and that *One Hundred* signifies the same as *Ten*, namely, "REMAINS," but in greater fullness. (A. C., 813, 1988, 2636, 5335.) Also; much, all, what is full, and, in reference to The Lord, what is Infinite: A. C., 4400, 4617, 5291, 5708, 9487, 9716 9745; Ap. Ex., 548: thus seeming to indicate the fullness of the Intercourse with Angels here commenced in the Natural Degree with Men of The Church on this Earth.

It is but to be expected that the *obscurity of the man* through whom this Conjunction of The Church on Earth with The Church in the Heavens was FIRST effected, will be urged as an objection against it: but to us, this very obscurity is an evidence of its orderly character, because in true Correspondence with the subject. What is said, in the Supreme Sense, of The Lord in this respect, by the Prophet Isaiah in the 53d chapter of his Prophecy, can also be applied in strict truth and propriety, in the *respective* sense, to THE CHURCH in this commencement. That Chapter in the Letter, is doubtless familiar to most of our readers, and therefore we shall quote only the *summary* of its *internal sense* as given by Swedenborg in his SUMMARY EXPOSITION as applying *Supremely* to The Lord; but we place in juxtaposition therewith, drawn from the same internal sense, the *respective* sense as applied to THE CHURCH, in order to show that this objection *must be expected*, but that it can have *no possible force*:

Supreme Spiritual Sense as Concerning The Lord.

V. 1: Concerning The Lord's appearance in a state of humiliation; that it is scarcely believed that the Omnipotence of God is in The Lord.

V. 2, 3: Because He will appear as vile, and therefore to be despised.

Respective Spiritual Sense as Concerning The Church.

V. 1: Concerning The Church's acknowledgment that of herself she is nothing but what is evil and false; that it is scarcely believed that the Power of Divine Truth is in that Influx from the Divine Good.

V. 2, 3: Because such inward states of humiliation clothe themselves in representatives, through correspondences, which rebuke man's self-love, and therefore they are rejected with scorn.

V. 4 : That He has appeared as if the Divine was not in him.

V. 5 : When nevertheless thereby is salvation.

V. 6 to 8 : That He has endured all things even to the Passion of the Cross.

V. 9 : That He would subdue The Hells.

V. 10, 11 : That by the Passion of the Cross a New Church would exist.

V. 12 : And because He endured such things, He will come forth a Conqueror.

V. 4 : That such representatives ^{seem} to denote that there is nothing of Good, or of Truth, therein.

V. 5 : When nevertheless such states are the rejection of the life of evil.

V. 6 to 8 : That the Truth therein has been assaulted by all falses and evils, even to the extent of the perishing of all merely *apparent* Truths and Goods.

V. 9 : That this Truth will Subject, and rule over, all evils and falses.

V. 10, 11 : That through these assaults and repulses, even to the rejection of *apparent* truths and goods, a new state of the Will and understanding, and thence of the mind, will exist, in which will be the union of good with truth, and of charity with faith.

V. 12 : And because of the rejection of the former, and of the reception of the latter, there are no more fears of assaults from evils and falses, and in case of attempts thereby, they are despised.

The accompanying certificates speak as to James Johnston's worldly position, and, in a degree, as to his moral character also. They show, too, that he was brought up in that damnable Doctrine of Election as taught in the Old Presbyterian or Calvinistic Church, and that from this distance he had to travel all the way to the Faith of the New Church, which declares that there is no Election either before a man's birth or after it, but that all are elected and predestinated to Heaven, *because all are called to Heaven*; and that The Lord, *after death*, elects *those who*, have been found *to have lived well and believed right*. (T. C. R., 664.) It is mentioned in the Manuscript, that on one occasion being out of his own occupation, and failing to get other employment, he with his youngest son, a boy of about eight years old, traveled the country with the Bag-pipes, being very fond of music, but especially of that peculiarly Scottish expression of it, playing thereon in the several towns and villages through which they passed, thus earning relief for himself and family, for a time. One evening during this journey, he applied, after dark, at several places for a bed, but was

refused, being treated as a vagrant. Finding it thus impossible to get other Lodgings, they had to betake themselves to a pig-cote, and there to pass the night. It was *here*, in these extremely miserable external circumstances, and while yielding somewhat to a spirit of gloom and despondency, that The Lord sent His Angels to comfort him ; and *here* too it was, that they discovered, for the first time, his earthly condition as to external circumstances. All *this* will be seen to be in strict correspondence with the state of the Church which he was then being prepared to represent ; his rejection from human habitations denoting the rejection of the Life of the True Church, which is Religion, from the minds of men ; while his love of music, especially of the *sound* of the Bag-pipes—a *wind* instrument of music—corresponded to his affections of good, and their activity. (See A. C., 8337.)

“ It is agreeable to Divine Order, that a New Heaven be formed before a New Church on Earth ; for The Church is both internal and external, and the internal Church forms a One with the Church in Heaven, and consequently One with Heaven ; and that the internal must be formed *before* the external, and *afterwards* the external *by* the internal, is a truth known and acknowledged by the Clergy in the world” (T. C. R., 784.)

“ The Church is internal and external ; internal with the CLERGY, and external with the LAITY ; or *internal with those who have studied the doctrinals interiorly, and have confirmed them by the Word*, and external with those who have not.” (A. R., 398.)

IT THUS APPEARS THAT THE CLERGY IN THE NEW CHURCH CONSISTS OF THOSE WHO HAVE STUDIED ITS DOCTRINALS INTERIORLY AND HAVE CONFIRMED THEM BY THE WORD, and all who have not done so ARE THE LAITY OF THE CHURCH. *This*, so far as we know, *is the only specific definition of who the New Church Clergy are, which is to be found in Swedenborg's Writings.*

“ In proportion as this New Heaven, which constitutes the internal of the Church in Man, increases, in the same proportion the New Jerusalem, that is, the New Church, comes down from that Heaven ; so that this can not be effected in a moment, but only in proportion as the falses of the former Church are removed ; for what is new can not gain admission where falses have before been implanted, unless those falses be rooted out ; and this must first take place among the Clergy, and by their means among the Laity ; for the Lord says, “ No man putteth new wine into old bottles, else the bottles break, and the wine runneth out ; but they put new wine into new bottles, and both are

preserved." (Matt. ix., 17; Mark ii., 22; Luke v., 37, 38.) That these things can not come to pass till the consummation of the Age, which means the end of the Church, is plain from The Lord's words in the parable of the Tares and the Wheat. (Matt. xiii., 24-30.) Wheat in that passage means the Truths and Goods of the New Church, Tares the Falses and Evils of the former Church, and the Consummation of the Age, the end of the Church. (T. C. R., 784.)

"That the Coming of The Lord is to form a New Heaven of those who *have* believed on Him, and to ESTABLISH a New Church of those who *shall hereafter* believe on Him, is grounded in the circumstance that these two purposes are the *end* of His Coming, for the end of the very Creation of the Universe was, that an Angelic Heaven may be formed out of mankind, where ALL who believe in GOD might live in eternal blessedness; for the Divine Love which is in GOD, and which Essentially Is GOD, can intend nothing else, and the Divine Wisdom, which is also in GOD, and Is GOD, can produce nothing else." (T. C. R., 773.)

"The Church will be *similar* indeed, in *outward* form to what it has been heretofore, but *dissimilar* in the *inward* form, for it is the STATE of The Church, which will be DISSIMILAR hereafter. To outward appearance divided Churches will exist as heretofore, and their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles. But *henceforth* the man of The Church *will be in a far more free state of thinking on matters of Faith*, that is on Spiritual Things which relate to Heaven, BECAUSE SPIRITUAL LIBERTY HAS BEEN RESTORED TO HIM. (L. J., 73.)

The Societies which constitute THIS CHURCH consist of those who are principled in love to The Lord, and in charity towards the neighbor, and are *not only within* the Church, but also *out of* it, and are scattered throughout the Whole Orb of Earths, but are collected together by The Lord from the good in the Universal Orb of Earths, AND IS CALLED A COMMUNION WHICH COMMUNION OR CHURCH IS THE LORD'S KINGDOM IN THE EARTHS CONJOINED WITH THE LORD'S KINGDOM IN THE HEAVENS, AND THUS CONJOINED WITH THE LORD HIMSELF. (A. C., 7396.)

For the purpose of EFFECTING THIS CONJUNCTION, The Lord prepared James Johnston, the Writer of the Manuscript entitled "*Intercourse with Angels*," as He had formerly prepared Emanuel Swedenborg to ANNOUNCE that Conjunction. This man prepared by The Lord, lived in the *lowest orderly* external condition of man on this Earth. He "*studied the Doctrinals of The Church internally, and confirmed them by the Word*," and thus became, according to the above declaration of Swedenborg, ONE OF THE CLERGY OF THE NEW CHURCH.

INTO HIS INTERNALS AND THENCE INTO EXTERNALS, EVEN TO ORDERLY REPRESENTATIVES IN TRUE CORRESPONDENCES, AS INTO

THE INTERNAL OF THE VERY LOWEST EXTERNAL OF THE CHURCH UPON THIS EARTH, THE NEW JERUSALEM, WHICH IS THE NEW CHURCH IN THE HEAVENS, DESCENDED AND SO FORMED A ONE WITH IT, UNITING THE CHURCH ON EARTH WITH THE CHURCH IN THE HEAVENS, AND THE CHURCH IN THE HEAVENS WITH THE CHURCH ON THIS EARTH, AND WITH THE CHURCH ON EVERY OTHER EARTH IN THE UNIVERSAL ORB OF EARTHS. WITH THIS CHURCH ALL ARE CONJOINED, OF WHATEVER DENOMINATION OR CREED AMONG MEN, WHO ARE PRINCIPLED IN LOVE TO THE LORD AND IN CHARITY TOWARD THE NEIGHBOR, AND THEY TOGETHER FORM THE COMMUNION OR CHURCH SPOKEN OF IN THE ABOVE EXTRACT, A. C., 7396. THIS IS THE TRUE, AND NEW, AND EVERLASTING CHURCH NOW UPON EARTH : AND THERE CAN BE NO OTHER, IF SWEDENBORG'S WRITINGS ARE TO BE RECEIVED AS THE UNFOLDING OF THE DIVINE WORD IN ITS SPIRITUAL SENSE.

This Manuscript says, that the Christian Faith had FIRST to be PLANTED IN THE NATURAL WORLD before the Angels of the Former Ages could receive it : which Faith with its life is The Lord's Second Coming. SINCE SWEDENBORG'S DEPARTURE, whose Mission, as we have seen, was NOT to ESTABLISH but to HERALD the New Church, we have no evidence that THIS Christian Faith was, previously to the Mission of James Johnston, PLANTED IN THE NATURAL WORLD. The Letter No. 3, accompanying this, addressed to the Rev. Robt. Hindmarsh by James Johnston, at the special request of the Angels, proves that in their estimation it had not been so planted at that day : and the Extracts from the Two Letters of the Spiritual Representative, who still survives, dated in May of the Present year, and accompanying this, also plainly show that it is not generally received by those calling themselves "The New Church," even in the present day. It is therefore fair to conclude, that this Christian Faith, which is the Faith of the Heavens, was FIRST PLANTED IN THE NATURAL WORLD by James Johnston, the author of this "Remarkable Manuscript."

Under date of July 15, 1829, this Manuscript informs us, that the Knowledge that the Lord was on Earth was *first* received in the Most Ancient Heavens through the Celestial

Representative, the Writer of this Work. Also that our present revealed WRITTEN Word was only KNOWN, *as yet*, to a few of the Angels of the Most Ancient Heavens. And also, under date of October, 1829, that The Lord's FIRST Advent COULD NOT BE KNOWN in the MOST ANCIENT AND ANCIENT HEAVENS until it could be MANIFESTED by a man on EARTH.

This proves the NECESSITY for Representations as Recorded in this Book : for, from the construction of their Interiors, these Angels could receive instruction concerning that Great Event only through the Signification of Representatives founded in True Correspondences. No one could give these, for such an end, but The Lord Alone. These carry with them the INTERNAL EVIDENCES of the Truth of these Holy Records, and when seen in their True Light, which is the Light of the Word—in which Light only *can* they be seen—they demonstrate this “Intercourse with Angels” to have been AN UNFOLDING OF THE WORD on the lowest plane of ultimates in the INTERNAL HISTORICAL SENSE spoken of by Swedenborg in the *Arcana Cœlestia*, No. 4279, of which he says “It is occasionally Represented to the Life and Form in the First Heaven, *which also at times I have been permitted to see.*”

This opens up the whole subject of Representations, with their Correspondences, Significations, Laws, and Force, forming of Swedenborg's Writings so large a portion, that, like the waters issuing from under the altar in Ezekiel's Vision (xlvi.) “they are waters to swim in, a river that could not be passed over.” Yet we can not altogether pass them by, for a brief notice of them, at least, is necessary to an intelligent comprehension of this subject. We can, however, do *no more than indicate a few* of the leading features of the subject, and give the references to the Works where they can be read “in extenso.”

“Correspondences, Representatives, and Significatives, conjoin the natural world to the spiritual.” (A. C., 7290.)

“Correspondences have *all* force, inasmuch that what is done on Earth according to them, avails in heaven, for they are from The Divine.” (A. C., 8615 ; also, 7673.)

“Representatives and Significatives first arose from the men of the Most Ancient Church by reason of their communication with Spirits and Angels,

and continued long after their times, and at length were held in such Veneration by reason of their antiquity, that Books were written by mere Representatives, and the Books which were not so written were held in no estimation, and accounted of no sanctity if written within the Church: hence, and for other mysterious reasons, the Books of the Word also were so written." (2179.)

This is *one* sufficient reason why this Manuscript, if from the source it claims, should so abound both in Representatives and Significatives, and is a testimony—if found in accord with true Correspondences—and leading to the good of life—of the very *highest* value in its favor, and must be overthrown by stronger and clearer testimony to justify its rejection.

"In the sight of Spirits and Angels, all things appeared holy which were done according to the appointed rites. This representative Church was instituted, in order that there might be *somewhat of conjunction* between heaven and earth, or between The Lord through heaven with man, after that conjunction had perished which had before been preserved by the internals of worship." (1361.)

"It may be expedient briefly to show what is meant by being Present Representatively. A man who is principled in corporeal and worldly love, and not at the same time in spiritual or celestial love, has none but evil spirits present with him, even when he is in external sanctity: for good spirits can not possibly be present with such a person, because they instantly see the quality of the man's love, since there is a sphere exhaled from his interiors which spirits perceive as manifestly as man perceives the fetid and filthy substances which float around him in the air. To the intent that such among the Israelitish Nation might act as *representative of a Church*, it was miraculously provided by the Lord, that when they were in external sanctity, and also at such times encompassed about with evil spirits, the *principle of sanctity* in which they were might be elevated into Heaven, wherefore communication was not given by the man himself, *but with the principle of sanctity*, in which they were whilst putting into act the statutes and precepts, which were all Representative of the spiritual and celestial things of The Lord's Kingdom. This is what is signified by The Lord being Representatively Present with that nation." (4311.)

"In the Word, the *historical facts themselves* are representative, as well as the Persons. Abraham, represents, in general, The Lord, and in particular, the *celestial man*. Isaac represents, in general, The Lord, and in particular the *spiritual man*. Jacob, also in general, represents The Lord, and in particular, the *natural man*. Thus they represent the things appertaining to The Lord, to His Kingdom, and to His Church." (1404, 4281, 4520, 5307.)

"The REPRESENTATIVE CHURCH had its commencement in Adam, and was afterwards established amongst the posterity of Jacob. The *nature* of Representatives may appear from the historical relations of the Word, in which all

the *acts* of the Patriarchs Abram, Isaac, and Jacob, and afterwards those of Moses, of the Judges, and of the Kings of Judah and Israel, were pure representatives. The nature and law of Representatives is such, that the reflection is not at all directed to the *private* character of the person, but is confined to the thing which he represents. All the Kings of Judah and Israel, let their private characters be what they might, represented the *Regal function* of The Lord ; and all the Priests, whatever their private characters might be, represented the *Priestly function* of The Lord. Thus the wicked, as well as the good, were capable of representing The Lord, and the celestial and spiritual things of His Kingdom. Hence *all* the historical *facts* recorded in the Word are representative." (1409, 886, 4281.)

"The Church is REPRESENTATIVE when the internal holy things which are of love and faith from the Lord are presented by forms visible in the world. The things which are thus represented in form, appear indeed in like form in the ultimate or first heaven before the spirits who are there, but in the Superior Heavens are perceived the *internal* things which are represented, which are the celestial things of love to The Lord, and the spiritual things of faith in The Lord. Such were the things which filled Heaven when Moses with the people were in an external holy principle, and adored the Sanctuary as the Habitation of Jehovah Himself. But those Representations were only external mediums of conjunction, with which The Lord miraculously conjoined Heaven. But when conjunction with *those* things *also* perished, then The Lord came into the world, and opened the *internal* things themselves *which were represented*, which are the things of love and faith in Him ; these things now conjoin, nevertheless the only *medium* of conjunction at this day is the Word, inasmuch as it is so written that all and singular things therein correspond, and hence represent and signify the Divine Things which are in the Heavens." (9457.)

"A REPRESENTATIVE CHURCH is when internal worship is *in* external ; but *The Representative of a Church* is when there is *no* internal worship, yet nevertheless there is external worship. In a *Representative Church*, celestial and spiritual love is principal : whereas in the *Representative of a Church*, corporeal and worldly love is principal. The ANCIENT CHURCH which was after the flood, was A REPRESENTATIVE CHURCH ; but that which was established amongst the posterity of Jacob was merely *The Representative of a Church*. In general they who were of the REPRESENTATIVE CHURCH had communication with the three Heavens as to interiors, to which external things served as a plane ; whereas they who were in the *Representative of a Church* did not communicate with Heaven as to interiors, but still the externals in which they were might serve as a plane in order that *some* communication might exist through something like a Church ; for without such communication mankind would perish." (4288.)

"Everything done in the Jewish Church was changed in heaven into Corresponding Representatives ; thus *blood* became changed into the *holy celes-*

tial principle, and flesh, which signified *lusts* when *not* used in *sacrifices*, was turned into what is profane; and the *eating of both* was turned into the commixture of what is sacred and profane; *wherefore* it was *there* so strictly prohibited. After the Coming of The Lord, however, when *external rites were abolished*, and Representatives *consequently* ceased, these were no longer changed in heaven into corresponding Representatives; for as man becomes internal, and instructed in internal things, *then externals are as nothing to him*, for he *knows* what is sacred, as Charity and the Faith grounded therein. From these internal principles, therefore, his externals are now regarded for the purpose of ascertaining how much of Charity and of Faith towards The Lord is in them. Wherefore since The Lord's advent, man *is no longer* considered in Heaven in reference to externals, *but to internals*; and *if* any one be regarded as to his externals, it is *solely because* he is in simplicity, and in this state has innocence and charity, which are introduced by The Lord into externals, or into his external worship, without his consciousness." (1003.)

"When the representatives of internal things ceased by the coming of The Lord, Representative Laws (such as that mentioned in Dent. xxv., 5 to 10), were abolished. The case herein is like that of the Spirit of man and his body; the Spirit is his Internal and the Body is his External; or the Spirit is the very Effigy of the man, but the Body is its *Representative Image*. When the man rises again, the Representative Image which is the Body is put off, for *then* he is in the Internal, or the very Effigy itself." (4835.)

"It is known that The Lord opened the internals of His Kingdom and Church, but still, those internals had been known *to the Ancients*; as that man should be re-born in order to enter into life, and that in such case he should put off the old man, or the loves of self and the world with their concupiscences, and should put on the new, or love towards the neighbour and to God; as also that heaven was *in* the regenerate man; with several things besides, which are internal. These things had been known to those of the Ancient Church, but they were led to them by externals, which were Representative; but as such things were *altogether lost amongst the Jewish Nation*, therefore The Lord taught them; yet He abolished the Representatives, because the greatest part of them had respect to Himself, for the *Image* must vanish when the Effigy itself appears. He established therefore a new church, which was not to be led, like the former, by Representatives to Internals, but which was to know them without Representatives; and in the place thereof He enjoined only some external [or Representative] things, namely, Baptism and the Holy Supper; Baptism as a means whereby Regeneration might be had in remembrance, and the Holy Supper as a means whereby remembrance might be had of The Lord and of His Love toward the Universal Human Race, and of the reciprocal love of man to Him. These observations are made in order that it may be known that the *internals* of the Church, which The Lord taught, *were known to the Ancients*; but that *in the Jewish Church they were altogether lost*, in so much that they were regarded otherwise than as fables." (4904.)

"The Church is circumstanced as an Infant, as a Boy, as a Man, and at length as an Old Man, inasmuch as it passes through its ages like Man; the Church also is like a Man in common, and likewise it is so called. In the Church also, which from its age is [here] called a Boy, and which is such as quickly to turn away, The Lord at first is Present, both with those who teach and with those who learn; but afterwards He is alienated from them, which is also represented by Joseph being cast by his brethren into a pit, and sold. Every Church is such which *commences from Faith*, but it is *otherwise* with the Church which *commences from Charity*; that which commences from *Faith*, has no other regulator *than the Understanding*, and the Understanding has no other regulator than that which is *hereditary to man*, namely, self-love and the love of the world; these persuade the understanding to procure tenets from the Word to confirm their interests, and to interpret [in their favor] those which do not confirm. It is otherwise with the Church which commences from *Charity*; it has Good for its regulator, and in Good The Lord; for the Good of Charity and Love *passes between* The Lord and Faith; and without this *intermediate* principle no spiritual communication is given, *as there is no effective influx without an intermediate*; if Evil be in the place of Good, it drives away The Lord, and rejects or perverts all those things which are of The Lord, thus all the things of Faith, for Faith is from Him through Good." (4672. See also 1837.)

"Concerning information by the Word, it may here be expedient to make some observations. In the MOST ANCIENT TIMES men were informed concerning heavenly things, which relate to eternal life, *by immediate commerce with the angels of heaven*, for heaven at that time *acted in unity with* the men of the Church, inasmuch as it flowed through the internal man into their external, whence they had not only illustration and perception, but also discourse with angels. This time was called THE GOLDEN AGE, from the circumstance that men were then principled in the Good of Love to The Lord, for Gold signifies that Good; those things are also described by *Paradise* in the Word. Afterwards information concerning heavenly things which relate to eternal life was effected by such things as are called *Correspondences and Representations*, the science of which was derived from the MOST ANCIENT MEN who had immediate commerce with the Angels of heaven; into those Correspondences and Representations, Heaven, at that time, flowed in with men, and illustrated them; *for Correspondences and Representations are the External Forms of Heavenly things*; and in proportion as men at that time were in the Good of Love and Charity, *in the same proportion they were illustrated*; for all Divine Influx out of Heaven *is into the Good* appertaining to man, and *by Good* into Truths; and whereas the man of the Church at that day was in *Spiritual Good*, which Good in its *essence* is Truth, therefore those times are called THE SILVER AGE, for Silver signifies *such* Good. But when the Science of Correspondences and Representations *was turned into Magic*, that Church perished, and A THIRD succeeded, in which indeed all worship was

effected by almost similar things, but still it was *unknown* what they signified. This Church was instituted with the Israelitish and Jewish Nation. But whereas information concerning Heavenly Things which relate to Eternal Life, could not be effected with the men of that Church by influx *into their interiors*, and thus by *illustration*, therefore Angels from Heaven spake by a Living Voice with some of them, and instructed them concerning *external* things, and but little concerning *internal* things, because they could not comprehend those. They who were in *Natural Good*, received those things holily, whence those times were called *brazen* [THE COPPER AGE], for Brass signifies *such Good*. But when not even Natural Good remained with the men of the Church, The Lord came into the world, and reduced all things in the Heavens and in the Hells into Order, to the end that man may receive influx from Him out of Heaven and be illustrated, and that the Hells might not be any hinderance and let in thick darkness, on which occasion a FOURTH CHURCH commenced, which is called CHRISTIAN. In this Church information concerning Heavenly Things which relate to Eternal Life is effected solely by the Word, *whereby man has influx and illustration*, for the Word was written both by mere Correspondences and by mere Representatives which signify Heavenly Things; into which Heavenly Things the Angels of Heaven come *when man reads the Word*. Hence by the Word is effected the Conjunction of Heaven with the Church, or of the Angels of Heaven with the men of the Church, but only with those who are in the Good of Love and Charity. But whereas the man of *this Church* has extinguished also *this Good*, therefore neither can he be informed by any influx and illustration thence, only concerning some truths which yet do not cohere with Good. Hence these times are what are called *Iron* [THE IRON AGE], for Iron denotes *Truth in the ultimate of Order*; but when Truth is of *such a quality*, then it is such as is described in Daniel: 'Thou sawest iron mixed with the clay of mud, they shall mix themselves together by the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay.' (ii., 43.) From these considerations it may be manifest in what manner Revelations have succeeded FROM THE MOST ANCIENT AGES TO THE PRESENT; and that at this day Revelation is only given by the Word, and Genuine Revelation with those *only* who are in the love of Truth for the sake of Truth; and not with those who are in the love of Truth for the sake of honors and gains as ends. For, if you are willing to believe it, THE LORD IS THE WORD ITSELF, since the Word is Divine Truth, and DIVINE TRUTH IS THE LORD IN HEAVEN, because from THE LORD; wherefore they who love Divine Truth for the sake of Divine Truth, love The Lord; and with those who love The Lord, Heaven flows in and illustrates; whereas they who love Divine Truth for the sake of honors and gains, avert themselves from The Lord to themselves and the world, wherefore with them influx and illustration can not be given: these also, since in the sense of the Letter they keep the mind fixed in themselves, and in their own fame and glory, apply that sense to such things as favor their own loves." (10,355.)

"In the Ancient Church there were Doctrinals and Scientifics: the Doctrinals treated of Love to God and of Charity towards the Neighbor; but the Scientifics treated of the *Correspondences* of the Natural world with the Spiritual, and of the *Representatives* of Spiritual and Celestial things in things Natural and Terrestrial: such were the Scientifics of those who were in the Ancient Church. Egypt was among those Countries and Kingdoms, where also the Ancient Church was; but as *Scientifics principally* were there treated of, therefore Egypt signifies the *Scientific Principle in general*: and on this account also, in the Prophetic Word Egypt is so often treated of, and there specifically means such *scientific principles*. The very Magic of the Egyptians also had its *origin* hence; for they were acquainted with the *Correspondences* of the Natural world with the Spiritual; which afterward, when the Church was at an end among them, they abused to Magic." (4964.)

"The reason why the Science of Correspondences, which is the Key to the Spiritual Sense of the Word, was not discovered to later ages, was, because the Christians of the Primitive Church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, and overspread the whole Christian world, in consequence of the establishment of the Papal Dominion; and they who are subject thereto, and have confirmed themselves in its false doctrines, have neither capacity nor inclination to apprehend anything of a spiritual nature consequently what is the nature of the Correspondence of things Natural with things Spiritual in the Word: for by this they would be convinced, that by Peter is not meant Peter, but The Lord as a Rock signified by Peter: and they would also be convinced, that the Word, even to its inmost contents, is Divine, and that the Papal Decrees respectively are of no account. But after the Reformation, as men began to divide Faith from Charity, and to worship God under Three Persons, consequently Three Gods, whom they conceive to be One, therefore at that time Heavenly Truths were concealed from them: for if they had been discovered they would have been falsified, and would have been abused to the confirmation of Faith alone without at all being applied to Charity and Love: thus also men would have closed Heaven against themselves." (S. S., 24.)

"The Doctrine of Correspondences has been concealed now for some Thousands of years, namely, since the time of Job: with those who lived at that time and before it, the Science of Correspondences was the Science of Sciences, whence they derived Wisdom, because they derived Knowledge concerning the Spiritual Things of Heaven and The Church: but this Science, on account of its being turned into Idolatrous Science, was so obliterated and destroyed by the Divine Providence of The Lord, that no visible traces of it were left remaining. Nevertheless at this time (1767-1768) it has been again discovered by the Lord in order that the men of The Church may have conjunction with Him, and consociation with the Angels; which purposes are effected by the Word, in which all things are Correspondences." (C. L., 532.)

Since the Science of Correspondences has thus again been discovered by the Lord for the purposes above stated, it follows that Representations, which consist of Representatives and Significatives, are orderly and instructive in The Church now as formerly in the Ancient and Most Ancient Churches : so no objection can be raised on that score if, as said before, Swedenborg's testimony on such subjects is to be received.

The above extracts from, and references to, Swedenborg's Works, fully prove the NECESSITY of James Johnston's MISSION being of a REPRESENTATIVE CHARACTER : the records of which resolve themselves into A LIVING PICTORIAL ILLUSTRATION OF SWEDENBORG'S WRITINGS.

In the extract from the *Arcana Celestia*, No. 4904, it is stated that the *Internal Things* of the Lord's Kingdom and Church were Known to the Ancients, that is, to those of THE ANCIENT CHURCH, but that "*they were led to them by Externals which were Representatives.*" Now as these Representatives came to them from THE MOST ANCIENT CHURCH (see extract 2179), it follows that none of the Angels of THE MOST ANCIENT HEAVENS who were all Men of that Church or of THE GOLDEN AGE, nor any of the Angels of THE ANCIENT HEAVENS who were all Men of that Church, or of THE SILVER AGE, *could* receive any instruction concerning the Lord's assuming the Humanity on this Earth and thereon making it Divine, except through Representations based upon Correspondences, the Representatives of which should, to them, signify such things. But as this would be nothing short of writing A WORD, THE WORD WHICH WAS MADE FLESH could ALONE accomplish it, for HE ALONE could so arrange Correspondences as to convey such DIVINE INSTRUCTION to Angels.

Again : As The Lord came into the world when Conjunction with Heaven through Representatives had perished, (see Extract No. 9457); and as since His First Advent, Conjunction through the Word had perished also, or very nearly (see Extract No. 10,355), it seems Rational and Orderly, indeed NECESSARY, that The Lord at His Second Advent to Restore, Build up, and Establish His Church, should FIRST DESCEND, and as He has foretold in Matt. xxv., 31, " WITH ALL

THE HOLY ANGELS," INTO THE VERY LOWEST THINGS OF THE CHURCH, even to the SHADOWS OF GOOD THINGS TO COME (Heb. x., 1), which are THE REPRESENTATIVES OF THE CHURCH, so that thereby He may become THE FIRST and THE LAST, IMMANUEL, GOD WITH US.

In conformity with this we find, that in the Manuscript it is stated, that The Lord Himself directed—through His Representatives mentioned in the Word, such as Abraham, Moses, Joshua, Samuel, David, Solomon, Elijah, Daniel, and others, according to the *specialty* of their function as Representatives mentioned in the Word—all, and every thing, which by each was transacted and said, as written in those Wonderful Records. Here is abundance of evidence furnished, whereby to test through the Word, the Truth of all that is stated in them : " To the Law and to the Testimony : if they speak not according to this Word, it is because there is no Light in them." (Isaiah viii., 20.) " Search the Scriptures ; for in them ye think ye have eternal life : AND THEY ARE THEY WHICH TESTIFY OF ME." (John v., 39.)

By these Tests we have, in earnest prayer to The Lord to be guided by Him into the Truth of this matter, examined—what we can not help *now* calling—these " Holy Records : " and never, from the first impression on our mind up to the very last, did we once doubt their genuineness or Truth, until we were brought, though gradually, to the full and firm conviction, in which we now rest, that for Ends of Divine Use, the Manuscript, from its beginning to its close, IS AN UNFOLDING OF THE WORD ON THE LOWEST PLANE OF ULTIMATES IN THE INTERNAL HISTORICAL SENSE, such as is spoken of by Swedenborg in the *Arcana Celestia*. (See No. 4279.)

But this opinion can govern only ourselves : nor can it effect in any one else either good or evil. Every one must examine these Records for themselves, and receive or reject them in their freedom. If any one can not see The Lord in them, such an one may reject them without personal harm ; but if he sees The Lord in them, he must then govern himself accordingly. " Who art thou that judgest another man's Servant ? to his own Master he standeth or falleth." (PAUL.)

We shall now, without further remark, transcribe from a Summary or Index some few of the Chief Representations recorded in the Work :

- 1817, Jan. 5. Sunday: First Record of his meeting and speaking with Spirits.
- " April 6. Sunday: First appointed Meeting with the Angels.
- " June 9. The First Church (Good or Charity) building in the New Heavens.
- " " 22. The Word, as explained by Swedenborg, his only rule and guide.
- " August 17. What is meant by "The New Jerusalem."
- " Sept. 14. What is meant by "The Last Judgment."
- " Oct. 5. The Second Church (Faith or Truth) building in the New Heavens.
- " " " The Third Great Jubilee announced to commence June 19, 1821.
- " " 19. The First Church in the New Heavens finished.
- 1818, Jan. 4. Why the Angels considered it safe for him to communicate with them.
- " Feb. 1. The Angels enabled to accomplish their Mission through the Quality of his Mind.
- " March 10. A Large Procession of Angels, headed by Abraham, Moses, and Emanuel Swedenborg, to celebrate the Foundation of the Two New Churches in the Heavens.
- " " 22. Of The Lord's Glorified Humanity.
- " April. 5. A Petition sent by the Angels to The Lord, that the Two New Churches, "Charity," and "Faith," (which are so near one another that one door may serve for both) may be opened. This Petition was "given to a man-child to give to his Father."
- " " " An answer received from The Lord that "His Church is His constant care, and should be always open to all who would be His beloved children."
- " " " The New Churches, "Charity" and "Faith," consequently opened.

- 1818, May 10. A Third Church building in the New Heavens. The Dragonists. "Those who make light of Charity."
- " June 28. The Third Church opened in the New Heavens.
- " July 5. A Fourth Church Building.
- 1819, March 14. A New World found, corresponding to the Heart of the Grand Man.
- " " " A Beast of another Form, horrible to look at, is seen by the Angels where they used to see a Great Dragon.
- " " 28. A Fifth Church Building.
- " May 2. A Mission to the New-found World, to teach the Inhabitants to read and write, that they may be instructed from the Word, as on this earth.
- " August 8. James informs the Angels that they are going to have a Public Political Meeting in the Town, but that a scheme is being tried to prevent the same.
- " " 15. Informs them that the meeting is to take place to-morrow (the 16th) but that the Civil Power had issued bills to prevent it; but as the meeting is consistent with the laws of God and Man, and the people's intentions are good, he has no fear. The Angels then told him that the beast had now succeeded to get on its legs, and went about very unsettled, and made a noise through its throat, but still had no tongue.
- " " 29. Gives the Angels an account of the meeting of the 16th, also of the murders committed on that day; also of the prisoners; also of the thanks of the Government for those horrid deeds. The Angels then gave a vote of thanks for the good cause the Reformers had undertaken. They next gave a vote of thanks to all those who, from a principle of good, would rid the earth of such wicked monsters as those who give thanks for such

horrid deeds. They next said they had, for the present, overcome the Dragonists, by committing some of the most refractory to prisons.

1819, Oct. 17. The Angels inform him that they had spoken with one of the Conspirators in the murders of the 16th of August, who has left this earth; and he acknowledged that it was agreed to spare no lives if they could by that means put down Reform. They asked him if he thought that were right, and he said he would send all the Reformers to Hell, if there were such a place.

1820, April 2. Ten Churches in the New-found World opened.

“ “ 9. The Fifth Church opened.
A Sixth Church finished.
Of the Doctrine of Charity and Faith.

“ June 17. A Second Beast makes its appearance.

1821, “ 19. Commencement of The Third great Jubilee, being the First Jubilee in the New Christian Heavens, June 19, 1821, at Two o'clock A. M.

1823, Sept. 6. The Sixth Church opened in the New Heavens.

1824, June 10. Emanuel Swedenborg declares his intention not to attend any more of the so-called New Churches on Earth in their present state.
“ The Doctrine was good, but self ruled in the people in a great measure.”

“ August 22. A Seventh Church Building in the New Heavens.

“ “ “ The Patriarch Abraham, and a Philosopher who had discovered in his earth-life the secret of making the Needle, in an instant, stand at or turn to any point of the Compass he pleased.

“ “ 29. Moses appears.

1825, March 16. The Hells of the Christian World become like the Hells of the Ancient Genii.

- 1825, June 26. The Seventh Church in the New Heavens opened.
- 1826, Jan. 1. Two men chosen by the Angels to succeed James, in order that a constant intercourse may be kept up between the two worlds, and with him to Represent the states of the Church.
- “ June 11. The Condemnation of England.
- 1827, April 29. The Three men ordered to go into mourning, as Representatives, for one year, on account of the State of the Church.
- 1828, “ 6. Representation of the False, and of the True, Churches.
- “ Dec. 3. The Prophet David appears.
- “ “ 7. First Sunday of the Great Assembly of Angels in Representation of the Infantile State of the Lord’s Church on Earth.
- “ “ 11. The Prophet Daniel appears and says that his prophecies are about to be accomplished ; and that he considered James’s Representation more grand than was his own.
- “ “ 13. The Prophets Isaiah and Ezekiel appear.
- “ “ 14. Second Sunday of the Representation of the Infantile State of the Lord’s Church on Earth
- “ “ 17. The Prophet Elijah appears, with Samuel and Aaron.
- “ “ 21. The full opening of the Lord’s New Church on Earth, when it was declared, that through the Celestial Representative, James Johnston, as a means in the hands of the Lord, the Heavens were ALL ready to join in an Everlasting Union with The Lord’s Church on Earth, of which this was the commencement. The Lord Himself Present in Person : with Solomon, St. Peter, St. John, and all the Male Representatives mentioned in the Holy Word, from Abra-

ham to St. John the Divine, and Thousands of Angels, when it was declared that this is the Lord's Second Advent: and that it would have been accomplished long ago if a Man could have been found who could receive it.

- 1829, Jan. 4. Second Solemn Assembly of Angels.
- " " 4. Of a Mr. Broomhead, a Roman Catholic Priest in his earth-life, now an Angelic Spirit, in a state of preparation for Heaven.
- " March 29. The Third Great Assembly of Angels.
- " April 5. The Fourth Great Assembly of Angels.
- " May 14. Saul and Jonathan appear.
- " April 19. The Fifth Great and Solemn Assembly of Angels.
- " May 18. The Natural Representative is informed, that to him in his lifetime, whenever he desires it, the Word will be explained by some of the Angels.
- " " 29. The Patriarch Jacob appears.
- " " 31. The Sixth Great Meeting of Angels: a much larger Assembly than hitherto: among them was Abel.
- " June 7. The Second State, or Childhood of the New Church Represented.
- " " 9. Cain and Noah appear.
- " " 14. Second Sunday of the Representation of the State of Childhood.
- " " 21. Third Sunday of the Representation of the State of Childhood. Present, Noah, Abraham, David, and John the Baptist. Abraham says that, "The Lord has never been received on Earth in His Glorified Humanity, although all this has been fully explained by His Servant Emanuel Swedenborg, and sorry am I to say it, but it is a fact, that there is no such a thing as a Church on Earth at this day: because acts of Charity

done in an active Faith in The Lord, constitute The Church. Where are these two essentials to be found? In any Church or Chapel at this day? No. I have now to tell you, that at the present time there is a Union formed with the Churches of the Gold, Silver, Copper, and Iron Ages, and the Lord's New Church."

- 1829, July 3. An Angel from the Most Ancient and Eastern Heaven, more East than that from which Abel comes, and where they all appear naked: addressing James he says: "I have the honor to be sent here, and I am informed that there is not a man in all the Earth, except yourself, that any of us can take by the hand: but thanks to our Creator that there is *one*: and I am informed also, that you have got other two disciples. And may that seed be blessed, and grow till the Golden Age be again on Earth, and flourish to all eternity."
- " " 21. Of the Petition sent to the Duke of Wellington by Four Thousand poor Silk Weavers.
- " " 23. Two Female Angels from the Eastern Heaven
- " " 31. Three Female Angels from the Silver, Copper, and Iron Ages.
- " August 8. Twelve Female Angels from the Heaven of the Golden Age.
- " " 9. A poor Woman of Connaught, Ireland, spoken of by the Angels.
- " " 10. The Twelve Female Angels read the *Arcana Celestia*, each one volume, at the same time, and together.
- " " 13. Union of The Earth with The Heavens. The Lord Himself Present. Also the First-created Man and Woman on this earth. Their mode of speech, etc. The First Man

says that "this is another means whereby
The Lord is making a nearer approach to
you mortals on earth."

1829, August 18. The first man born of woman.

" " 19. The second man born of woman.

" " 30. Twelve Female Angels from the Silver Age.

" Sept. 5. Twelve Female Angels from the Copper Age.

" " 6. Preparations being made for England's judgment.*

" " 8. Twelve Female Angels from the Iron Age.

" " 11. Sentence against Britain ordered to be written in Blood taken from the Shoulder of the Natural Representative, and to be carried by him on his Head for one year.

" " 20. A Meeting of Angels from the Universal Heavens : Blood ordered to be taken from the Side of the Natural Representative, and with it to write on a Paper the first verse of the 43d Psalm, to be carried by him for one year. This blood is to be a sign of that Divine Blood which was shed on the Cross.

" " 28. Two Kings from the Golden Age.

" Oct. 1. Two Kings from the Silver Age.

" " 4. The Blood taken from the side of Natural Representative, etc.

" " 6. Two Kings from the Copper Age.

" " 11. Two Kings from the Iron Age.

* When evil begins to *prevail* the last judgment is at hand, because the equilibrium must be restored by the rejection of those who are within the Church, and the reception of others who are without. (A. C., 2122.) Judgment is predicated when evil has reached its height, or iniquity is consummated, because evil then runs into its punishment. (1311, 2242.) Judgment denotes both the damnation of the evil and the salvation of the good, because the same truths *according to reception* effect both. (7206, 9857. Compare 7873.) It is the order of divine truth *separate* from divine good, which manifests that the evil are damned, and it is the order of divine truth *conjoined* with divine good, by which the good are saved ; that the evil are not judged in a moment, but explored by degrees. (7273, 7295. Compare 2121.) Divine Truth flows in and arranges in order, and judgment is from the laws of such order. (8685, 8694, 8716, 8728.)

- 1829, Oct. 15. Two Queens from the First Age.
- " " 18. Six Queens.
- " " 25. Twelve Kings from the Golden Age.
- " " 30. Forty-eight Kings from the First Four Churches of the Golden, Silver, Copper, and Iron Ages.
- " Nov. 1. It is declared that The Lord went down into the Lowest Hell to offer His Salvation.
- " " 5. Twelve Queens from each of The Four Ages.
- " " 8. A complete change has taken place in All the Heavens, and Titles established *according to the Quality of the internals, and Delight in uses.*
- " " 9. Forty-eight Children from the First Four Churches, with Four Conductors or Guides.
- " " 15. The Third State, or State of Youth, of the Lord's New Church to be Represented.
- " " 22. Forty-eight Infants with their Guides.
- " Dec. 20. Twelve Angels from Each of the Four Ages, and Ten from the late-found World; or, The End of the Ages.
- " " " Abraham, addressing James, says: You are now about to witness this solemn Union for which we are all now assembled. You are this day a witness for us on the earth, chosen to record the End of the Former Ages, and the Commencement of a New and Everlasting Age. From henceforth there will be no more, as formerly, Four distinct Heavens or Ages, called by the names of Gold, Silver, Copper, and Iron, but ONE ENDLESS AGE.
- " " 27. The Consummation of the Age announced by Four Angel Princes.
- 1830, Jan. 3. The first Sunday of the Third State, or the Youth of the Lord's New Church Represented.
- " " 7. The Lord's Own Church: The Twelve Apostles.

1830, Jan. 10. Abraham (who represents the Lord as to both the Divine and Human, see A. C., 3251) addressing James respecting the representations which have preceded says, "All these things are as holy things as any burnt offering or sacrifice in the Laws of Moses. You were chosen because you could fix your mind on Things Represented : and the other Two on account of their *willingness* to be instructed by you. I have now to inform you, that from this day you will head your writings thus :—

"THE EVERLASTING CHURCH."

" 17. St. John comes and Four others with him, STRANGERS. He says, "There are many of his friends who could wish some conversation with James, if he would permit them to come at times." St. John then speaks as follows : "I am about to present you with a Badge, inasmuch as you have, by your zeal, assisted us in all things which we have required at your hand. On the Badge are the likenesses of Two Angels, each shaking you by the hand. The Two are Abraham and Myself, shaking you by the hand in token of an Everlasting Union between the Heavens and The Earth. And be sure that you write down the very words that I say whilst I am performing this Thing." So he went away for a few seconds. He now returned with a Golden Basin in his hand, filled as with Most Clear Water. And now, with his hand, he sprinkled me from the Right Shoulder and across my back to the middle of my Left-Side. Then again, from the same Shoulder across my Breast and to the Left-Side also. He now put around me a Red Sash, and fastened it with Gold below my Left Arm. The

Two ends hung down somewhat below where it was fastened, and on the Sash, at the Breast, are the Likenesses or Pictures before alluded to. The very words which he bade me write are these:

“To HIM that Overcometh be Glory and Dominion forever! Amen.”

“To him that overcometh shall be glory and blessing forever, Amen.”

“He next placed his hand on my Head and Pronounced the Blessing, Numbers vi., 24-26. So after I had returned Thanks I asked where he got the Basin from with its contents? He said, “He received it at the Hand of The Lord Himself. The Very Same Lord Who when on Earth Washed the Feet of the Twelve Disciples.”

St. John says that in Three Weeks or so, he will put a Badge on the Spiritual Representative also. Thus ended the Representation of the State of Youth of the Lord's Everlasting Church.

1830, Jan. 19. James requests St. John to explain the meaning of those things which were done last Sunday. So he said: “You represent the Inmost Principle of the Church, which is now planted. The Golden Basin which contained the Water that I sprinkled you with, corresponds to your Love of Good with its Truth. The Badge which I put on you when I had so sprinkled you with Water, signifies your Love to act from Charity with its Faith. The Likeness of Abraham on the same corresponds to the humanity which The Lord put on from the mother, or the humanity which He put off in the world. My likeness corresponds to The Glorified Humanity which He put on in the

World. Your own likeness shaking hands with both the other two signifies that THIS IS THE TRUE FAITH OF THE LORD'S CHURCH."

1830, Jan. 22. St. John comes, and along with him the Eleven other Apostles. St. John says, "Not only this country, but all the nations on the face of the Earth, must undergo great changes, so that The Church planted at this time may not only extend its Branches over this Earth, but over ALL the Earths that encircle the Throne of Him who Liveth forever and ever, Amen."

" " 24. According to appointment "I met with the Angels, and the following was the arrangement in which we were placed. St. John—the speaker this day—was near me in front, the Eleven at my right hand, next the Music Band, and a great number of other Angels both male and female extending to a large semi-circle. So, after a mutual interchange of respects, St. John desired me to tell the news. So I told them what I had read in *Cobbett's Register* last night relative to the distress which he describes in his present tour in the north. So, after some remarks on these matters, St. John said, "He would now proceed at once to perform the holy thing for which we were this day called together." So he struck his staff into the ground, and put, first on the Apostle Peter, a White Sash, and next, another similar one on the Apostle James, and so on until he had finished with the entire Eleven; but as I did not know any of them by name except John, Peter, and James, therefore I could not tell in what order every one was so adorned, nor did I enquire. This being done, St. John took up his staff again and

came towards me, and the Eleven followed in the same order (in which they had been decorated) and each shook me by the hand. St. John next "Blessed the Lord, who, by His Divine Providence, had provided means at this day, whereby His Everlasting Church is being so planted that the Hells can never overturn it. And furthermore, this same Church will, in due time, become the Church of all other Earths, whose inhabitants will grow more and more in Love and Wisdom to all eternity. It is a common notion that the Angels are in a state of perfection, and can rise no higher. But this is a great error, and contrary to the Word which says that the Heavens are not pure in His sight. Thanks be to Him! I am still advancing, and my delight is to be useful in promoting the good of my fellow creatures. If I were to lose this delight, I should lose my life!" After remarks on other subjects, St. John next said, "He would tell me some news in which he had lately been concerned. He said that he was sent for on a sudden, to put under control a most wicked Spirit. It was that murderer called Burke. His chief delight is to torture by new and horrid inventions. Therefore it was deemed proper to confine him, for the present, in a cave with wild beasts, but he (St. John) thinks, that the end of such a disposition as he (Burke) is possessed of, will be in a cave amongst reptiles. So, after some observations on such things, St. John bade me say the Blessing. He then came and stood by me whilst the Band of Musicians passed before us, playing as they went. The Eleven followed next to them, and all the rest of the Com-

pany passed in the same order. When they were gone he bade me be sure to inform the Spiritual Representative, and my Son James, where he, St. John, was to preach from this day, viz., Rev. iii., 5 : so he shook me by the hand saying, He was the first at this meeting, and the last in going from it."

- 1830, Jan. 31. Three Female Angels from a more Interior Heaven in the East, who are Conductors, or those who wait and assist newly raised Spirits.
- " Feb. 5. Twelve Female Angels, and Twelve Kings, from the Interior Heavens.
- " 14. Thirty-Six Kings and Thirty-Six Queens from the Interior Heavens.
- " 28. Sixty Kings and Twenty-Four Queens.
- " March 14. A Mission to Ashton-under-Lyne by the Three Representatives, as requested and directed by the Angels according to instructions from the Lord Himself, to the " True Israelites," as the followers of Johanna Southcote call themselves, who are declared to be the Ultimate of the present Christian Church.
- " April 4. Representation of the State of Manhood of The Lord's Everlasting Church.
- " 11. The crowning with staffs of the Celestial and Spiritual Representatives by St. John, who exhorts them to take up their cross and set a good example in the world, for the sake of Truth and Good.
- " " 25. One Hundred and Forty-Six Gentiles, called, by the Christians on Earth, " Pagans ;" but who are possessed of more charity towards others than are the generality of Christians of the present day, and who could not believe the Christian Religion to be True because its Professors preached one thing and acted the reverse.

- 1830, May 2. One Hundred Hindoos come and perform an act of charity to a distressed Christian Family on Earth.
6. One Hundred Strangers with Two Princes from the interior of Africa.
9. One Hundred Africans.
- “ One Hundred Ethiopians from Ethiopia.
16. One Hundred and Twenty Strangers from Greece, Italy, and North and South America.
20. The first Created Man with Six of his companions.
- “ Our Word now received in the Heavens because ALL the Heavens are United.
- “ “ 23. Forty-Eight Savages, native inhabitants of South Wales, Cannibals; yet they were better than some professing Christians, because the latter know their Lord's will, and do it not.
- “ “ 30. Five Angels from The Most Interior Heaven Crowned and Consecrated Shepherds, in the presence of the largest and most solemn assembly of Angels ever presented before a Mortal, in the Midst of which was THE DIVINE HIMSELF.
- “ June 3. A Second Mission to the followers of Johanna Southcote at Ashton-under-Lyne.
- “ “ 13. A Musical Instrument, especially made for him, is presented, by the Angels, to the Celestial Representative, to be kept for him by them till he enters their heavenly abode. The Five Shepherds signify the Smallness of the Church.
- August 1. A Stranger (an Angel) attends the Meeting, and addresses the Celestial Representative on the Delight of serving the Neighbour, whom we ought to love better than ourselves. This Love constitutes Heaven : its opposite constitutes Hell.

- 1830, Oct. 10. Sixty Celestial Angels—Females—who are Virgins, who represent the affections of the Celestial principles of the Church. There will now therefore be a greater activity among the men of the Church on earth, both with the evil as well as with the well disposed.
- “ “ “ The many different Sects of Religion, and the manner in which the Church is interwoven with the State, will be the cause of more bloodshed in England than in any other country.
- “ “ “ The Angels are glad now that The Lord's Glorified Humanity is begun to be received by men on Earth.
- “ “ 12. Seventy-Two Infants and Twelve Conductors from the Inmost Christian Heaven, some of whom were no longer in the Natural World than just to inhale its atmosphere, so as to become living subjects.
- “ “ 18. A Man-Angel and Twelve Female Angels from the Celestial Christian Heaven; or the Understanding with the Affections, Represented.
- “ “ 29. The First-created Man and Twenty-Four Angels (Twelve male and Twelve female) from the inmost Heaven of the Christian Age.
- “ “ “ The First-Created Man, having, as he says, examined the internals of the Celestial Representative, made allowance for the external circumstances in which he was placed, and put his hand on the head of said Representative, declaring it to be a Fullness: he invoked the Divine Blessing on him as a Seed, which may increase by him as an agent, until men on Earth and Angels in Heaven become, as was first intended, One

Family : declaring also, that all are but agents, in the hand of our Divine Maker, to do all the good we can to each other. It is declared also, that the good, not only of this but of ALL Earths, is being promoted by what is now taking place.

- 1830, Oct. 31. The First and Second Man with Twenty-Four Angels from the Inmost Heaven.
- " Nov. 5. One Hundred and Forty-Four Celestial Angels with twelve Shepherds with their Crooks, and Three Angels from the World which corresponds with The Lungs of The Grand-Man.
- " " 6. The Celestial and Spiritual Representatives and St. John are presented with Crooks : each having on a former occasion been presented with Staffs.
- " " 10. It is declared that the knowledge of The Lord's Glorified Humanity will be extended to other Earths until ALL Earths in The Universe are filled with the knowledge of The Lord.
- " " 21. It is declared that other Earths will present themselves in rotation to some chosen men in all ages.
- " " 25. Twelve Angels from the Earth Corresponding to the Lungs of the Grand-Man, with Emanuel Swedenborg, and his Conductor who was with him when he passed from the Earth.
- " " 28. Four Delegates from the Earth Corresponding to the Right Thigh of the Grand-Man.
- " " 30. It is declared to be the Duty of every Clergyman to watch the Policy of the Nation, and to lift up his voice against the evils thereof.
- " Dec. 5. Twelve Female and Twelve Male Delegates from the Earth Corresponding to the Lungs of the Grand-Man.

- 1830, Dec. 23. Twelve Angels from the Earth in the Grand-Man which corresponds with the Left Thigh.
- “ “ 31. Forty-eight Angels from the Heavens of the Earths in the Universe corresponding to the Thighs and Legs of the Grand-Man.
- 1831, Jan. 2. Three Twelves from the Earths corresponding to the Left Thigh and Legs of the Grand-Man.
- “ “ 9. The First Beast appears to be very active, and corresponds to the Tyrannic Civil Power ; and the Second Beast corresponds to the Law Church in its present state.
- “ “ 14. Twenty-four Angels from the Earths corresponding to the Arms of the Grand-Man, making a complete fullness in the Ultimates with our Earth, which corresponds to the Sensual or Lowest Natural Principle.
- “ “ “ It is declared that there will be Action and Re-action more and more from this time at the ultimates.
- “ “ 16. The Two Twelves from the Earths corresponding to the Two Arms ; also the Twelve Prophets and Twelve Apostles, with other Friends.
- “ “ 20. St. John says : “ It is remarkable that the County and Town [Manchester] in which the Three Representatives live, are the most Tyrannical in the Country, and yet through them the Heavenly Sphere of Liberty flows in an eminent degree. All this is divinely ordered by The Divine Wisdom with The Divine Love.
- “ “ 23. Second Meeting of the Prophets and Apostles with the Twenty-four Angels from the Two Earths of the Arms.
- “ “ 27. It is declared that, By the time this Book is opened, rivers of blood will flow from the bodies of pretended Christians.

- 1831, Jan. 30. Third Meeting of the Prophets and Apostles and the Two Earths from the Two Arms, and numerous other Friends.
- “ “ “ It is declared that none can form the slightest idea of the misery of the wicked.
- “ “ “ Daniel then addresses the Prophets on their trials : but they stand in their lot at this day.
- “ Feb. 5. Solomon, Daniel, David, Swedenborg, and Eight Delegates from Eight Earths, representing with this earth NINE, or a complete Fullness. Solomon representing The Lord's Spiritual Kingdom on this occasion, addressed the Meeting, “ which was called on purpose to re-action against the hellish plots in the Den of Abominations.” “ Solomon bid me offer up the offering according to the solemnity of the occasion. He received the same, and returned it to go to the widow. Each delegate from his own Earth took me by the hand, asking how I did, all in rotation, namely, the Heart, Lungs, Right Thigh, Left Thigh, Right Leg, Left Leg, the Two from the Arms calling me by name when taking me by the hand.”
- “ “ “ Daniel said on this occasion : “ Concerning the Image whose Toes were part of Iron and part of Miry Clay, these things are now accomplishing.”
- “ “ 6. Fourth Aggregate Meeting of the Prophets and Apostles ; it is declared that “ Religion and Politics are together like cause and effect, or like Soul and Body.”
- “ “ 13. Fifth Aggregate Meeting of the Prophets and Apostles ; Daniel the Speaker. None but The Divine knows when the Spirit of Liberty will break out into open acts.

1831, March 6. Sixth Aggregate Meeting ; Inhabitants from TWELVE Earths ; Daniel the Speaker. He declares that there is no Church on Earth at this day ; no Knowledge of God among mankind. He declares that Judgment must fall on all Sects, even on the Swedenborgians. " But God be praised ! there is a foundation stone laid upon a Rock. Thus a Church will be built not to hunt after money, but to give to those in need. This Church is hid. It is still in embryo. It was intended that the Book should be sealed up this day. But word is come to keep it still open for a few weeks longer. It is near the Tenth of the month, the anniversary of the foundation of the First Church in the New Christian Heaven, being fourteen years since the Poor men were going to London to pray for their Rights, and were stopped by the way, even by Priests, calling on the Soldiers, saying ' Damn them ! cut them down ! ' The anniversary of that day we will keep more than ever. Look you, and see how since that time, natural and spiritual things have been in correspondence. See even the spirit of *your* Country for church-building ! But the Book will show these things." A crown is presented, and set upon the head of the Celestial Representative, as a reward for his services, by Daniel, who pronounces a Blessing with one hand on his head.

" " 13. Seventh Aggregate meeting.

" " 27. England can not be reformed but by the Sword, because of the *quality* of her evils ; a case witnessed by the Angels in the Rochdale Poorhouse.

" " " A Speech of Henry Hunt extolled by Daniel.

- 1831, April 17. Eighth Aggregate Meeting ; Inhabitants from TWELVE Earths. Joshua the Speaker. He says of the Reform Bill that it will not better the morals of the People. The Celestial Representative is requested to see, and shake hands with Henry Hunt.
- “ “ 24. Joshua on the affairs of England ; in relation to Mr. Hunt he says, “ the blind multitude persecute their truest friends.”
- “ May 8. Eleventh Aggregate Meeting from TWELVE Earths. Cobbett condemned for turning against Mr. Hunt and the People.
- “ “ 15. Twelfth Aggregate Meeting from Twelve Earths. As the Celestial Representative now receives the news from Joshua at first hand, he gives up reading the Papers. Joshua says, this is for the sake of future ages.

Beyond this, a summary has not yet been prepared. What is given above is very brief, very meagre, very imperfect, and very inadequate to a full comprehension of the subject ; but it will serve to illustrate the Representative nature of the work, or the nature of the Representations in the work ; and is more than our limits justify. The manuscript itself extends over Twelve Hundred pages of quarto letter paper of an average of Twenty-two lines each, independently of any Notes that may be added by way of explanation or illustration for the general reader, so that it will make two good-size octavo volumes.

We now present copies of Certificates relating to James Johnston, found as loose papers accompanying the manuscript, and which, so far as we know, are the *only* Testimonials of him that exist outside of these Memorials, or Records.

Following these are the letters already alluded to, which were written at the express request of the Angels, and after being so written, received their formal sanction, and are referred to in the Work itself, at the places stated at the top of each Letter. They seem complete in themselves, and appear of as much force, and of as much use in the present day, as when

they were first written, and are given now in advance of the Work itself.

As stated by St. John on one occasion already noticed, they, both forcibly remind us of what Paul wrote to the Corinthians, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are : that no flesh should glory in His Presence." (1st Epistle, i., 26-29.)

CERTIFICATES.

No. 1.

That James Johnston (written Jonston), Bearer hereof, a single unmarried person, lived in this Parish from his infancy to Whit Sunday, Eighty-one, during which time he behaved soberly, honestly and inoffensively, free of all public scandal, or ground of Church censure known to us, and therefore we know no reason why he may not be received into any Christian Congregation or Society where Providence may order his lot. Given by appointment of our Session, at Carluke, the sixth day of April, One Thousand Seven Hundred and Eighty-Eight years, and by their authority signed by

JAMES SCOTT, *Moderator.*

JOHN PRENTICE, *Clerk, P. S.*

No 2.

That James Johnston, the Bearer hereof, an unmarried man, has resided in this Parish of Bothwell about the space of five years preceding Martinmass last, and behaved himself soberly and honestly, free from all public scandal, or ground of Church censure known to us, (is a regular communicant) and at his removal might have been received into any Christian Congregation or Society wherever Providence then ordered his lot.

Given in name and by appointment of the Relief Session of Bothwell, at their Session-house, this 6th day of February, 1741, by

JOHN THOM, *Minister.*

WILLIAM HAMILTON, *Session Clerk.*

No. 3.

MANCHESTER, *9th October, 1802.*

This is to certify that James Johnston has been with me some time, and I believe him to be a good spinner and a faithful servant.

Signed,

JOHN MURREY.

No. 4.

MANCHESTER, *August 3, 1803.*

The Bearer, James Johnston (written Johnson), is a steady industrious man, and one whom we should be glad again to employ when we have any employment for him.

ASTON & PARSONS.

No. 5.

MANCHESTER, *April 22, 1806.*

The Bearer, James Johnston, has wrought for us thirteen or fourteen months or thereabouts ; during which time he has been vigilant, active, sober, and honest.

Yours, etc.,

For Messrs. WM & JAS. POLLARD.

S. S. NIXON.

LETTERS.

LETTER No. 1.

Referred to August 2, 1827.

From James Johnston (the Celestial Representative) to the Rev. David Howarth, Minister of the Temple, Bolton, St. Salford.

Sir :—Permit me as a well-wisher to the New Church in general, and likewise to you in particular, to make a few remarks on the mode of worship in the New Church, namely, so many ceremonies to go through every Sunday before the Minister is at liberty to deliver THE LORD'S MESSAGE from the Word. To be sure, the Jews' worship consisted all of ceremonies, but then that Nation was altogether external, and therefore external worship suited them best. And if such was the case in regard to the Jews, what inference must we not draw with respect to the present mode of worship in the New Church? We are also informed that amongst the Jewish ceremonies there were Twelve new loaves set upon the table every Sabbath morning ; and, no doubt, the New Church will have her twelve spiritual loaves every Sabbath when once she puts away her ceremonies.

If I am asked what I call the New Church ceremonies, I answer that I call all that ceremonious which is read every Sabbath from the liturgy, and which becomes quite stale by being so often repeated. But, perhaps, she does not wish, as yet, to leave off the ceremonial plans of the Protestant Church and her Mother. But I look upon a place of worship as a school, wherein I may learn religion as a science, in order that I may live it in heart and life amongst mankind.

THE LORD GOD OUR SAVIOUR came HIMSELF on this Earth to found the New Church, and we are informed that He read the Word and then explained the same. He likewise sent His disciples and apostles away to preach the New Church doctrine. Now one would think that if a liturgy were proper, that would have been the proper time to give it. But it is my thought that there never was any liturgy till the Council of Nice. I hope, however, that the time is not far distant when the New Church will set all these ceremonies aside, and follow her Lord's example in that respect.

Sir, I have no doubt but that you yourself find the present mode of worship a kind of bondage on your mind, because the more the sight is at liberty the more it expands itself. But there is an all-wise Providence that rules all for the best, and perhaps He sees that we are not in a state to receive more as yet. Far

be it from me to blame any single individual. As for my own part, I am thankful for the great good that I receive ; but I could gladly dispense with the greater part of our present readings.

Hoping you will excuse me for the liberty I have taken in sending you this,

I remain

Reverend Sir,

Your well-wisher,

A PUPIL.

July 31, 1827. The above is a copy of a Letter, *nearly*, which I sent Mr. Howarth, and which the Angels this day wished me to have ready to read to them on the second of next month. The original was sent about two or three weeks ago.

August 2d, I read the above copy to the Angels, and they returned me a vote of thanks for the Letter I had sent to Mr. Howarth.

LETTER No. 2.

Referred to in No. 154, 26th October, 1828 : and also in No. 162, 21st December, 1828.

From James Johnston (the Celestial Representative) to the Rev. Robert Hindmarsh, 17 Great Bland Street, Great Dover Road, London.

*Rev. Sir :—*Although I am certain that the contents of this Letter will appear to you somewhat novel, yet, believe me, the Writer has no motive in view but to state Truth ; which Truth is self-evident to the Writer by facts. I shall likewise say, that, in whatever light you view this Letter, I intend the contents only for your own breast.

Rev. Sir, it has pleased our Great and Merciful Redeemer, out of His goodness, to grant me the privilege to converse with His Holy Angels, and this for nearly Twelve years, from whom I received a regular account of the preparation, whilst making, for the first Jubilee in the New Heavens, and also of the quality of that Jubilee, being the greatest that ever took place since man has been on Earth, and which commenced on the 19th

June, 1821. Of these wonderful things I have written in a small MS., and will leave it with care before I am called off this world, *God willing*.

Now, Sir, the reason why I send you this letter is this :— Amongst the Angels whom I have the privilege to converse with is the Hon. Emanuel Swedenborg. He oftentimes has asked me concerning your welfare. So, some short time ago, when he was enquiring concerning your welfare, I remarked in this manner :—“ Suppose I should at once let Mr. Hindmarsh know by letter that you are interested in his welfare ; and at the same time, perhaps, it would be prudent to conceal my address.” “ But,” he said, “ that that was a matter that ought to be duly considered :” but he bid me “ in the mean time write a copy of the Letter, and he would speak with Abraham on the subject.” And the result is, that your principles are more firm than to be hurt at the contents of the Letter, even if you should suppose it derived from the opposite source. So he told me, in the presence of Abraham and other Angels, “ that when he last spoke with you, he explained in the manner at the time he best could do, how The Lord Glorified His Body and made it Divine : which subject when you faintly saw with the first opening of your mind’s eye, you were very glad of.” He said, “ that that subject was the only object that you had in view with him at the time.”

(The above I read in the presence of the Angels, and is approved of.)

Rev. Sir, Although I have this privilege, yet I dare not even mention one word to my bosom partner ; but I may be allowed to think thus :—that if such things are at this day taking place with the Angels in Heaven and man on Earth whilst the New Church is in her Infantile State, that it will increase in the other Three States, namely, Childhood, Youth, and Manhood. Also, will not the *Lowest* Degree of the Minds of the Angels come into a state of activity and also of expansion when they can enter into *all* the Degrees of the minds of the men whom they may converse with on this Earth ? At least this far I can say, that the Angels not only enter into all the Degrees of my mind, but they know my domestic concerns far better than I do myself.

Now to conclude, Reverend Sir, that you may have as much delight in reading this letter as I have in writing of it, is the wish of one of your former Pupils, and an unworthy Servant of our Lord and Redeemer.

MANCHESTER, *October 26, 1828.*

N. B.—I will likewise notice this Letter in my small MS.

P. S.—After writing this, I was desired not to send it until December 21st, when the Representation of the Infantile State of the New Church would be complete. I have, therefore, sent a copy this day, December 21, 1828.

(Signed)

JAMES JOHNSTON.

LETTER No. 3.

Referred to in No. 164 : January 5, 1829.

From James Johnston (the Celestial Representative) to the Rev. Mr. Hindmarsh, No. 17 Great Bland Street, Great Dover Road, London.

SUNDAY, Manchester, *January 17, 1829.*

Reverend Sir :—When I had the honor to address you on the 21st of last month, I had not the smallest idea of having the still greater honor of being an instrument, in the hand of our Lord, to convey to you the following important intelligence, in which I will be plain and brief as my unlearned capacity will admit.

Sir, on the 4th of this month, I was invited to attend a Meeting of the Angels to be held the following day. So accordingly I was ready at the time appointed, and was introduced (near) to the Assembly by St. John the Divine. After respects exchanged on both sides, the Apostle Peter came forward, and St. John retired and sat him down, when Peter addressed me nearly as follows : “This Assembly is composed of Angels who were men on your Earth. They are from the Ancient and Latter Churches, and it is the most important principle of our Faith, and taught in our Churches, that **THE LORD GOD OUR GREAT AND EVERLASTING REDEEMER IN HIS OWN PERSON** was on Earth as fully as man is. And in order that this Faith

might be known to be the most important Faith of the Church, THE LORD, in His Love to mankind, sent His Servant Emanuel Swedenborg, and he, by the Word, announced this same Faith. But when we look down towards the Church, we see that men's minds are still dark in regard to THE LORD, for when they think of THE LORD there is something gross in their minds. Therefore we lament, because THE LORD can not make His Second Advent in His Glorified Humanity into the minds of the well disposed. In short, without *this* Faith all of the Word seems as lying in a mist. Now, the Reverend Mr. Hindmarsh, he is looked on as a principal leader in the Church. He has received your former letter according to your wish. Therefore this Assembly is met here to ask this favor of you, namely, to send a Second Letter to the Reverend Mr. Hindmarsh, and therein State your Faith concerning OUR GREAT REDEEMER. If you do this, we will take it as an act of Charity done to us." So I thanked them for the honor, but said, "What if I should say something with regard to this present Solemnity, and also mention the name of the speaker?" The Apostle Peter in reply said, "That I was quite welcome to do so. He was neither ashamed of his name, nor of his Faith." So, after this day had been appointed whereon to send this Letter, and after some few other remarks, he bid me say the blessing. He afterwards shook me by the hand (spiritually), and we parted.

I will now perform my promise (my duty) to that Solemn Assembly, by stating to you my Faith on that most important subject: which Faith is grounded on the Word, partly explained in your own Writings and from your own lips in the Pulpit, but in particular in the Writings of Emanuel Swedenborg, in which he shows, that the human mind which The Lord took to Himself in this world, was by degrees Glorified until it was altogether Glorified (Divine). And, it became Divine as evils and falses, when presented to it, were by it rejected, and thus, until all the evils and falses of Hell were presented, and rejected by the power of the Divine Principle within it. Also in the same degree was the body He had from the mother put off, and His Own Divine Humanity put on in this world.

All this was finally accomplished when he said on the Cross, "IT IS FINISHED." Now, from all this, I am led by a principle of Faith grounded on the Word, and clearly comprehended by an unprejudiced rational mind, to declare this to be my most important Faith, namely, THAT THE LORD OUR GREAT CREATOR AND EVERLASTING REDEEMER IN HIS OWN PERSON AND WITH HIS OWN LIPS WHILST ON THE CROSS ANNOUNCED TO THE WORLD THAT HE HAD FINISHED THE WORK OF MAN'S REDEMPTION, ALL THAT HE HAD PROMISED TO DO ON EARTH IN HIS OWN PERSON."

Reverend Sir, this has been my Faith for some years past, and is every day more confirmed.

I may say here, that the time of sending your former Letter was appointed by David, St. John, and Emanuel Swedenborg.

P. S.—When this is delivered to the Post, I shall rejoice in having fulfilled my promise to your Glorious Friends :—and, Sir, may this find you in health of body, and peace of mind.

[No signature to this letter.]

As an Illustration of the Applicability of these last Two Letters to the state of the Church at the present day, we append here extracts from Two Letters received in the present year from the Spiritual Representative. In the first, dated May 8th, he thus writes :

"It is quite opportune to call the attention of the Church to the important truths insisted upon in the Manuscript, and laid down in the Writings of Swedenborg, and yet so little received by the Readers of Swedenborg. There are some in the Church who have got the Truth, and there are others who have made some approach to it, and very likely only want an idea to open their eyes to the whole Truth. If the Church could only see that THE WORD ITSELF was put on in Ultimates—that the DIVINE NATURAL was actually in the world—*then* it might truly say, that THE LORD was actually both in First and Last Principles. But there is a difficulty which stands before them that they can not master. They can not see how THE WORD AS A SUBSTANCE could suffer. They have

no objection to Its suffering if you apply the suffering to The Word more Internal ; but to THE WORD AS A SUBSTANTIAL BODY they have a great objection. For my part, I can not see the difference. I know that THE WORD OF LIFE in no respect could suffer *if* IT were not accompanied with something of a *mere human* character, as thereby its state is rendered approachable by the Hells, and *thus* IT suffers. And even when that state is removed by Glorification IT could be approached ; but only by Its accommodation arising from the necessity of The Lord to represent the States of the Church. For, had it not been for that, He would have disappeared from the world the moment His last temptation was ended, for *then* did the *mere human* cease to exist, and He was then nothing else but JEHOVAH HIMSELF. When The Lord suffered the Cross it *resulted* in the removal of the residue from the mother ; and this last *removal*—which was allowed to result also in the *death* of the *material body*—was on *that* account *represented*, or signified, by the *burial* of the body. Indeed, THE LORD continued to represent the State of the Church as long as He remained visible to His disciples. It was on this account that He refused to be touched by Mary *after* his Resurrection. “Touch me not ! for I am not yet ascended to my Father.” Mary was the Church, and He had not yet ascended in that Church. For, as she represented the Church, and at the same time did not look upon Him but as the Son of God, so the Church had not lifted Him up in its mind to allow of a nearer approach at that time, and therefore she could not touch Him.

“These points should always be kept in view ; and they will explain much that would otherwise be a difficulty in the way of much that Swedenborg has declared ; as, for instance (T. C. R., 103), “The Lord during His abode in the world by acts of redemption put off the whole humanity which He had from the mother, and put on a Humanity from the Father.” Also (T. C. R., 109), “The Lord *during* his abode *in the world* put on THE DIVINE NATURAL ;” from whence it may appear that His *natural* Body by Glorification was made DIVINE. It would be useless to tell us, that The Lord put off in the world, by acts of redemption, the *whole* humanity from the mother, if the

ultimates of *that* humanity were removed *by death*, and *another* body received *after death*.

"Emanuel Swedenborg has told us, that The Lord put off nothing of his *human* in the sepulchre, *because* he Glorified His Body *while in the world*. Now, leaving the body out of the question, what else was there which could have been put off in the sepulchre? Besides, he tells us that it is a known thing, that The Lord rose again *with the Body which He had in the world* because He glorified it *while* in the world. How could it be said that He had Glorified His Body, if yet one body had to be "dissipated" and another to be assumed? How plain is it to be seen, that all the *removals* and all the *assumptions* were effected *while* the great struggle was going on! Herein was the great object to be attained; for The Lord made no acquisition except in His combatting against the Powers of Hell (see A. C., 1963); for it was requisite that the Divine Human should constitute Him, in every particular of His *human*, a man in the world, so that the NATURAL DEGREE might be made ACTUAL as the Higher Degrees were previously so. It was of the *utmost importance* that all His Human should have been *so* acquired; also that it should occupy the *lowest* sphere of human life; for, from these two things in particular, have resulted the Lord's Power to keep down the Hells, and to reach man in his lowest state. If THE LORD'S Human had not occupied the *lowest* state of human existence, and *so* displaced the human from the mother, the DIVINE NATURAL would *now* be as it was *before* The Lord came into the world. It is useless to tell us that a Body assumed which was never in the world, could be a DIVINE NATURAL BODY, and suited for all requirements. Such a Body could only be a DIVINE SPIRITUAL BODY; and from *such* an idea we might at once conclude, that THE LORD has no more an Ultimate *now* than He had *previous* to Incarnation. They who reason *thus* have confounded the DIVINE NATURAL with the *material natural*, and have therefore been compelled to resort to the theory of "Dissipation," to dispose of THE LORD'S Ultimate in the world, which they regard as a *material* ultimate, and have overlooked the fact that the DIVINE NATURAL

is a DEGREE MORE UNIVERSAL than ALL the created degrees, celestial, spiritual, and natural, and could therefore, by its UNIVERSALITY, exist in the Natural, Spiritual, and Celestial Degrees, and finally in the DIVINE DEGREE. In other words, that THE LORD'S BODY BEING A DIVINE NATURAL BODY, and not a *created* natural body—being, in short, THE WORD MADE FLESH—was not *limited* in its existence to *nature*, but could *ascend* from the Natural (in which it was visible to man, and was also handled by the Apostle) *through all the intermediate Degrees up to a DEGREE ABSOLUTELY DIVINE*.

“THE LORD'S state *after* the death of the *material* body, when He appeared to his disciples, was not as it was when visible to man *before* His death; but he was *accommodated to their senses*. THE LORD'S DIVINE NATURAL was put on in the world, and He underwent changes of State, but those changes were *from the presence of the mere human*. But when the *mere human* was *removed* (which was done at the Cross), *then* THE DIVINE NATURAL could be subject to *no* such States, and would be *accommodated* to men in the world in a very different way, for THE LORD was *then* JEHOVAH in every Sense of the Word, for He was indeed THE DIVINE ESSE, and *therefore* could not be in a *human natural* state. THE LORD'S DIVINE NATURAL, *after* Glorification, COULD BE IN NO DEGREE BUT THE DIVINE, however otherwise He might be *accommodated* to man.”

In the Second Letter, dated May 14th, the Spiritual Representative thus writes: “After writing you on this same subject, I was surprised to find a controversy spring up, through the *Intellectual Repository*, between Mr. Rothery and other Correspondents, thereon. Mr. R's opponents appear to handle him pretty well on most points; but one point might have been much better argued by them, by simply showing that the words in question were treating of the *human impressions* and the *hereditary propensities from the mother* in The Lord's *human mind*. In place of this, it was merely argued as to the correctness of the translation. The words as rendered are, “the human in himself,” which Mr. R. appears to think should be “human in *itself*.” He fancies this rendering would suit his own notions better than the other, and therefore calls it a

wrong translation. I don't just see how this helps him in his ideas, that is, how he makes it to help him, neither is it of much use to find out. But I have often remarked that New Church Teachers rarely ever speak of The Lord's Human except *as a Body*, and of His Divinity as the Soul of that Body. Yet we are informed by Swedenborg that The Lord's Human had an Internal, an Interior, an External, and a Body. True, he sometimes calls these as a Body to His Inmost Principle : but does he not also tell us that things of a *mental* character have their seat in a form *not* supplied by the mother ? and, though hereditary propensities are communicated by the mother as well as by the father, yet man takes those propensities with him into the other life, though he puts off the body which the mother has furnished. (See A. C., 1414, 1444.) And does not this prove that The Lord must have had forms, interior to the outward body, which were the seat of His human mind through which the Inmost Principle of His Life operated to ultimates ? All that I ever heard a Preacher tell his Congregation was, that the Son was the Body, and the Soul the Father. This is all they say even when explaining the subject of the Trinity. Well ! but people who are taught by the same Preachers that the Mind is quite distinct from the Body, and that, in reality, the Mind is in the Spiritual World and the Body in the natural, do not understand this when they are told that The Lord, as the Son of God, was simply Body, when yet at the same time they read in the Gospels, that He grew in knowledge and in wisdom, and was tempted as another man. Can it be supposed for a moment, that the mere outward form or body of itself could grow in wisdom, and fight from itself against the Power of Hell ? Is it of itself so constituted, that the Divine even through the Heavens could flow into it, and make it a suitable instrument for such a work ? Now, what does Swedenborg tell us about the natural mind ? Why, that it consists of spiritual as well as of natural substances. This tells us therefore, that even the *natural* mind requires something *more* than a *natural substance* for its seat. And if such be required with man, whose interior degrees can not operate except through intermediates, how is it possible for The Di-

vinity Itself to flow into externals which are merely natural substance from the world, when the Heavens can flow in only into Man's *interiors*, and not into his *exteriors immediately*? (See H. H., 99, 100.) It is to be noted, that with man there is an internal and an external, called his internal and external man; and that when regenerated, he is regenerated as to both, which is the conjunction of good and truth in each. The case was similar in The Lord as to His human; yet it can not be said that *it* was regenerated, but that it was Glorified, for His Inmost was the Divine Itself. (A. C., 10,052.) That the *Union* of Divine Good and Divine Truth was *in the human*, see A. C., 10,053. It appears that the *natural* degree of man consists of internal, interior, and external, and the body in the world as the ultimate of all. And this was exactly the case with The Lord as to His human, as Swedenborg tells us. What then can be more evident, than that The Lord's human was something *more* than the natural substance of the world when He was born? and not as some of them tell us. How is it possible as I said before, that the Infinite JEHOVAH could assume a body from the world without any *intermediates* to make the seat of His human mind, and from *this* human combat with all the powers of Hell! How was The Divinity, or even the Heavens, to reach *such* a human? and consequently, how was The Infinite Itself to combat by, and Glorify *such* a human?

"We are informed also by Swedenborg, that The Lord put on *all* the Human Principle and made it Divine. Does *all* the Human consist of a mere outward Body? Is the *Body* the seat of the Will and Understanding? If it were the case with The Lord, as some of the "Dissipationists" would say, then The Lord—by dissipating His natural body and taking a Body in its place which was not brought into ultimates, and therefore could not supply the place of the one dissipated—must of course have dissipated the Glorified Human Mind too, because that mind (according to their theory) was adapted only to a material body. And the other Body—being as they say a Spiritual and not really a DIVINE NATURAL BODY would have *no* Mind except the Divine in First Principles, and therefore *no Natural Degree*; which, however, Swedenborg informs us,

He put on by Incarnation and *thereby* made it actual. *All this would be dissipated.* How, I would ask, under such circumstances was THE LORD to manifest Himself and converse with His disciples when He rose again in this new Body? How was He any more qualified to reach man's fallen state *then* than He was *before* Incarnation? The Human which He Glorified was gone; and no Body assumed in such a way could replace it. It could not *substitute* it: because all changes to *substitute or replace* what was *merely* human, must necessarily take place and be completed when the conquest of Hell was made. This conquest was commenced in order that THE LORD may thereby *ultimate* HIS VERY DIVINE, and so render HIMSELF capable of approaching to man by His Spirit, and delivering him who is willing to submit to His rule. Thus we find that after such a Glorification, "the light of the moon has become as the light of the sun, and the light of the sun sevenfold, as the light of seven days," (Isaiah xxx., 26,) which could not have been unless THE VERY DIVINE was in the world as a MAN in the world, and thus the Natural Degree from First to Last brought into Ultimates by being put on as a Man born and Glorified. If THE LORD was Glorified in the World, what was there to put off? And if the Glorified Human consisted of a mere outward Body, what would there be left, after this Body was put off, of the Human he had Glorified? If He assumed another Body, *that* could not be a Glorified Human: for the Glorified Human in *that* case would be dissipated, and THE LORD be gone back into First Principles.

LETTER No. 4.

Referred to in No. 174, July 2, 1829: also July 4th.

From James Johnston Senior to the Rev. Mr. Howarth.

Sir :—Permit me a sincere friend of yours, to give my candid opinion with regard to the external mode of worship adopted by the New Church. But first, let me say this: I do firmly believe that all our actions with their motives will, at a future day, be laid open, not only before our own eyes, but before the eyes of the holy angels: and, in this Faith, Sir, I now address

you, by saying that the present mode of worship adopted by the New Church, with so much reading, is just in that respect following the footsteps of the Protestants and Catholics. The latter borrowed hers from the Jews, who were, as is well known, altogether an external nation.

Now, it is well known that the Lord God our Great Creator and Everlasting Redeemer, gave no such thing as a "liturgy" when He sent His Disciples two and two to preach the Gospel in every city. No! But He gave them His own Spirit to open the Word; and this He gives to every Minister whom He sends on the same errand: therefore any Church that adopts so much reading instead of opening the Word, sets the lesser good above the greater. In this manner came evil into the World. We read that the Glorious Founder of the Church just read a portion of the Word, *then explained*. Why do we not follow His example in that respect?

Again: look at the "Address to the People," in the former and latter liturgies. The former calls us before Jehovah in His Glorified Human Form. But does the latter do this? No! For if a Unitarian were to come in by mistake whilst it were being read, he might consider himself in his own place of worship. But, in my opinion, as well as in the opinion of many others, the best and surest method would be, to explain the Word so far as it is read to us. But, if we are to have reading, let it be some of the "MEMORABLE RELATIONS" of Emanuel Swedenborg. Would not these things be useful in this age of infidelity, by teaching us the nature and quality of the Spirit of Man after death, and a true idea of Heaven and Hell? Such things as these are rational, and ought to be known in a country like this, where so much distress and infidelity are. These, like the Word, came from Heaven, and are read in the Churches there, I have no doubt.

Sir, you have your own reasons no doubt, and perhaps you may comply with some things against your own mind; but I think, were I a Minister, and had one-half of the abilities which you have, my hearers would be otherwise employed than reading old things over again Sunday after Sunday. The Jews, who were only the *representatives* of a Church, had all their

bread *new*, set before them every Sabbath day. Why then should we, who call ourselves the *real* Church, be, in that respect, used worse than they were? Emanuel Swedenborg in the *Arcana* says, that he has not written a millionth part of what might still be said. Is it right then that our Minds should be kept in such narrow limits, when there is such an extensive field before us? The Mind is made so as to receive new things from the Word to all eternity. So, if Ministers wish the minds of their hearers to be expanded with wisdom, let them open the Word instead of so much reading, and their own minds will be expanded in proportion as they give to us. These formalities may do for the drones of Parsons, but never will they do for the active and lively minds of the members of the Lord's New Church. And how can they when its Founder is Life and Activity Itself! And, thanks be to His Providence for Sunday Schools! (whatever the motives of their founders might be). It is by their means, that we and our children can read, so that we need not go to Church to read things which we can read at home. But, if the liturgy must be read, would it not be as well to read it after the sermon, and let those who choose stop and read, and the others be at liberty to go away?

July 8, 1829, Second Advent 1.

JAMES JOHNSTON, SEN.

Brook Street, Bank Top, London Road, Manchester.

The above is a copy sent the Rev. Mr. Howarth.

LETTER No. 5.

To the Rev. Mr. Howarth from James Johnston. (No date.)

My Dear Friend:—According to promise, I give you in this Letter, some of my reasons why I object to this new liturgy; therefore I frankly tell you, that I will not call a liturgy an evil, but still I think, that the using of such an extensive one is a withholding of a greater good. For, while we are employed in reading all the Service, as it is called, it certainly would be a great deal better to be hearing the Word opened

and explained by the Minister. But, in short, what is a liturgy but a human code? There was no such thing in being in the Christian Church in its primitive state. These human codes were first introduced into the Church at the Council of Nice,* when the Godhead was divided into Three Distinct Persons, about Three Hundred years after the Church was founded by The Lord Himself in its purity and simplicity.

The Lord gave no liturgy to the Seventy when He sent them to Preach the Gospel to all Nations, and to Baptize in His Name, and to instruct them that the Law and the Prophets all testified that He alone is the God of Heaven and Earth. The Lord knew that the Word only needed to be explained by His Own Appointed Ministers. If a liturgy had been according to order, would He not have given such to the Seventy? and more so, when it was a Doctrine altogether new in the world at that day! Besides, you will recollect that the Eunuch could read his Bible, but he could not understand what he read until one of The Lord's appointed Ministers, namely, Philip, instructed him.† And did not The Lord Himself, while on Earth, read a portion of the Word, and then explain the same? We read also, that the Bereans were called noble because they searched the Scriptures; namely, they sought beyond the mere letter. And what else does THE LORD mean when He says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."‡ I would gladly hear the Minister read those portions of the Word that are appointed to be read every Sabbath, provided that they were read and explained also: but as they are not, I may just as well hear them read in the old church, and that liturgy was made by Act of Parliament, in the reign of Queen Bess, all a human code!

Emanuel Swedenborg has written Twelve Volumes on the first two Books of Moses, and yet he says that he has not written a thousandth part of what is further contained therein: and it is the desire of my mind to be instructed in these things.

* Called by Constantine the Great, at the instance of Alexander, Bishop of Alexandria, A. D. 318. See note at the end of this Letter.

† Acts vii., 26-39.

‡ John vii., 39.

Besides, what is Divine-service-attending, but one going to a place where the Minister delivers the Divine Things contained within the Word? As for the letter of the Word, *that* I can read as well as there is need for, but then, I was born in ignorance, and brought up in error, and I wish to be instructed. I was in hopes that the new liturgy would be greatly abridged. But instead of that it is the reverse. So why should I go to a place where there is so much reading and so little explanation? for there is not time for both. Therefore I stay at home and read the writings of our Honorable Scribe, Emanuel Swedenborg. And I think I ought to do what I consider best. The God of Heaven sets no narrow bounds to the Mind of man. But when there is so much reading in Churches, I am sure also to see plenty of empty pews. It is about sixty years since Sunday Schools were established, (thanks be to God for that!) so that almost every one can read their Bibles at home. So what need is there for reading so many chapters at the appointed place where we expect to hear them explained? If we would have reading we can go to some Sunday School and join the Bible Class at once.

Now, Sir, according to promise, I have given a few of my reasons why I object to a liturgy.

[No signature.]

NOTE.

The Council of Nice is often referred to, and much is said respecting it in Swedenborg's last Work, *The True Christian Religion*, from the Index of which we take the following abstract:

"The Council of Nice introduced the doctrine of three divine persons from eternity. (136, 489, 632, 634.) A trinity of gods was the only trinity thought of by those who composed this council. (172, 177, 632.) It was convened with a view to stop the progress of the Arian heresy. (174, 632, 636, 637.) The Light of the Word was extinguished, and THE LORD removed from His Church, both by the heretics who lived before the Council of Nice, and by those who derived their heretical

opinions from it. (177.) The faith of justification in which three gods are approached, sprang from its decrees and determinations, and prevented the revelation of the spiritual sense of the Word. (206.) Likewise the belief that GOD is the cause of evil, the faith imputative of the merit and righteousness of THE LORD GOD THE SAVIOUR, and the denial of man's freedom of determination in Spiritual things. (489, 632, 634.) Since that time spiritual temptation has been unknown. (597.) The convocation of this council was of THE LORD'S DIVINE PROVIDENCE, since if THE LORD'S DIVINITY be denied the Christian Church expires. (636.) Not knowing that GOD HIMSELF became THE REDEEMER, they attempted to vindicate and re-establish THE LORD'S DIVINITY, by inventing the fiction of a Son of God from eternity, who descended and assumed the Humanity. (637.) The Christian Church has had two epochs, one extending from the time of The Lord to the Council of Nice, and the other from that Council till the present time. (760.)

LETTER No. 6.

Referred to in No. 214, June 1, 1830 : also in No. 215, June 6th : also in No. 216, June 13th.

The Spiritual Representative to the Rev. David Howarth, Minister of the Temple in Bolton Street, Salford.

By order of the Angels. June 11, 1830.

Rev. Sir :—I write you as a well-wisher, and hope you will read me with serious attention. As Members of THE LORD'S New Church, so-called, it is doubtless our duty to forsake the evils of the Old Church which is intended to pass away. Now we ought to ask ourselves these questions, Are we really in the New Church, or only in part so? Do we yet linger in the old system of things? Do we feed upon the Dragon's food in our so-called New Church? Is it merely "new" as to scientifics? If so, we are prolonging the old dispensation, and really preventing the new one from entering the world.

I hope you will not be offended at my plain speaking, for you know as well as I do, that this is the only way to root out the evils that destroy a church with man.

This lack of duty has been too prevalent even in the so-called New Church. And why has this duty been omitted by the Ministers of the Church? Because they have been afraid to offend their hearers: for I can not believe that they are altogether ignorant of the many evils which exist even with those who pretend not to belong to the Dragon. How plain is it to see that, if the Ministers of the Gospel had denounced the evils when presented in the world, even Kings would never have dared to Oppress the People as they have done. Depend upon it, Sir, such a state of things as now exists in the world, could never have been, if Ministers had done their duty. Our Lord, when on Earth, gave a very different example. He denounced the ruler and the ruled. He was persecuted, to be sure; and His Minister may expect to be persecuted also, if he lift up his voice against Oppression! I am one of a few of your Friends who often meet together for the instruction of each other, both as regards the things of this world, and those of another world. Sometimes we take a view of the quality of the past ages of our Country, as well as of the present age: and when we look and reflect upon the present state of this Country, it is, to us, really awful to behold! Both the Church and the State so abominably corrupt! In the Church, the Parson is preaching merely for a living, with few exceptions. He rarely denounces anything in the State, however vile it may be! In fact, he prays to God for an especial blessing for the King and all who are in authority under him, as though they were doing Justice to those whom they profess to govern. Is it possible that they can be ignorant of the Great Injustice which the People of this Country suffer at the hands of these individuals? For, do we not see these Rulers living in Idleness and Luxury upon what they OVER-EXACT from the Industry of this Nation? And, when they have reduced the Laboring man to Misery and Starvation, do they not even tax The Divine Himself as short of Wisdom, for creating more human beings—the Poor—than the Country can support with food? And, though the Working Classes are in so awful a condition as they now are, and the Idle Class weighed down with every luxury, did not the Head of the Nation declare in his Speech in Parliament, that

the Distress was but partial? And, let me ask you, have not the Petitions from this and other Towns given the LIE to such a Speech? And is this not all sanctioned by the Church by its praying that God may bless them in all these their doings? Now let me ask you if this is not helping to keep up the Hellish System of Fraud? Can any Rational man join in these prayers? Can the old dispensation be destroyed by a new one while such things are tolerated? If we *must* pray for such-like people, let it rather be, "that they may conduct themselves in a way that will *enable* God to bless them!" What is the most surprising is, to see those calling themselves of the New Dispensation copying from a detested State Church such abominable examples! How can a New and Everlasting Church live while we sanction such evils? Are we not aware of the Judgment of the Dragonists in 1757?*. And, has there been any Reformation with their successors? In fact the Morals of the present generation are worse than of the former.

All this may be charged to the corrupting influence of those who Govern, and of those who Preach: and, it is very evident to my mind, that as sure as there was a Judgment in the Spiritual World, so there will be one at the Ultimates. This will come sooner or later. The People will be Oppressed until they can endure it no longer. They will get no redress but by the Sword. The Poor man is so detested by the Rich, that they even want to make a law to sell their dead bodies to be cut up for the benefit of the Rich. And, did not one of the Privy Councilors in his place in Parliament say, that if the law of the Bible were to become the law of England he would not remain in England three days? One of the Counselors of the King's Bench also declared in open Court, that the Bible was not fit to be read in any Court of Justice.

In that very Word which they detest, may be found fully displayed the Operation of the Divine Providence in both worlds: and it is sure to operate to the destruction of those who uphold such a System of Plunder. It ought to be the duty of the New Church to discountenance all Oppressors,

* See "Continuation of the Last Judgment," Nos. 14 to 31.

and not to pray that *they* may receive especial blessings whose chief end is to plunder their neighbours, and who despise the very Word of Him Whom you ask to bless them. It would be more sensible to pray that He would remove such monsters. In fact to pray for such men in our Churches does them more harm than good, because it has the effect of making them worse instead of better, and we by praying for them are aiding their sure destruction and the misery of those who have to toil for their daily bread.

And now, in conclusion, I would ask you how is it possible that THE LORD can own us as a true and living church while we remain propping up such a System? No! We must separate ourselves, and do what we can to destroy it. *Then* our Church will flourish, and all Tyrants will be put down. *Then* every man will sit under his own Vine, and his own Fig-tree.

I have sent you this Letter to gratify the wishes both of myself and of several of your sincere Friends; not for the mere sake of finding fault with what we conceive to be out of Order, but in truth for the good of the Church. I have now satisfied their wishes, and done what I conceived to be a duty, and I only hope it may not prove without some good effect: knowing that the time is but short before you will be made sensible of the good intentions of myself and Friends, I rather risk the possibility of your present displeasure, and remain your sincere Well-wisher.

Copy of a Letter sent by order of the Angels, June 11, 1830, to The Rev. David Howarth, Minister of the Temple, in Bolton Street, Salford."

LETTER No. 7.

Referred to at No. 245, November 28, 1830: also at No. 246, December 2d, and 19th.

The Spiritual Representative, by order of the Angels, to the Rev. David Howarth, in reply to his Letter to the said Representative which letter was ordered by the Angels to be burnt in the presence of the Three Representatives, "as a thing of

no use because it separates action from life." Sent the 9th of January, 1831.

Rev. Sir :—It is not without a degree of pain that I again trouble you. In fact I can not do otherwise considering the nature of your answer to my last note. I am truly sorry that we so much differ in views, but at the same time hope the period will come when such differences will be dispelled.

The first thing I would call your attention to is, the very harsh language used at the meeting before named. You intimate to me that no such language was used as I have charged the meeting with. I therefore give you my authority for the same, of which I have not the least doubt as to the truth. I received the particulars of the meeting from Mr. William Wormsley, who declared it in the presence of five individuals, attendants at the Temple, three of whom have absented themselves since that time. I have consulted one of them about the matter, who informs me that Mr. Wormsley declared that Mr. Barge actually said at the meeting, "that those individuals who approved of the Doctrines of the Church and did not pay their sittings, were intruders." That you also said the same in substance, though in a more genteel way. I remarked to you in my former note, that if such men as Mr. Barge were placed in similar situations to that of myself they would change their voice, and you ask me, "If Property is the great changer of voices?" I answer, we have many proofs of such changes of voice even in the so-called New Church. It may be they have only changed externally, not having an internal sympathy when they *appeared* to sympathize with their neighbor, but a sympathy merely in externals. I am aware that men of Principle will not let Property change the voice. *They* can feel for the Poor-man. But men *void* of Principle have no feeling because the heart is set on Property of a worldly kind : and therefore they scruple not to take Interest for Money lent to their Brethren of the New Church, so-called. What sort of men are they who ask Interest upon what they lend for the building of a place to worship God in? These are the men who would close the door against the Poor-man who is not able to pay for his sitting.

You say, we have all enough to do, if we attend to our own faults, without meddling with the faults of others. I am aware that we ought to correct our own faults. And it is equally true that those of less faults are doing no wrong when correcting those with more faults, otherwise there would be no need of Ministers. This is one principal thing they have to do : though a duty often neglected where it is needed the most. You also find much fault with Mr. Cobbett, for his sweeping condemnation of Tyrants and Oppressors. He has given ample proofs of what he has stated, and yet you denounce him. You say he has given only the dark side of the picture. I would ask you, how can he give a light side if there be no such side? The Workingmen of this Country are much indebted to Mr. Cobbett for his exertions in their behalf, and doubtless he has done much good in preventing greater evils. The evils of this Government are, without doubt, monstrous. Yet they would not stop here, if it were not for such men as Cobbett lifting up their voices against such robbers! Both Cobbett and Hunt, and many others, have shown the consequences which such misgovernment must lead to. But there is no appearance of a reformation. What therefore may we expect but a Scourge to punish this Nation? How plain is it to see, that the sole end of the Governors—or rather the Misgovernors—of this distressed Nation is to plunder the Working-man of his just rights, to enable themselves to live in princely splendour, in gluttony and drunkenness, and every other evil! Every individual whose eyes have not been closed, must surely have seen such to be facts! And need we therefore wonder at the sweeping condemnation of a Cobbett?

Let any sensible man look at the *external conditions* of life under which the People of this Country live, and must he not rationally conclude that Justice is not to be found? Could such a state of things possibly exist, if the Country were governed with Justice to the Labouring-community? Surely, such a state of things could not be, if the Priest had done his duty by denouncing such misgovernment, instead of praying to God for especial blessings on the heads of such monsters! You say, you have no desire to become one of Mr. Cobbett's political

worshippers. Surely, we may give a man credit for the Truth he teaches, without falling down to worship him! We all have failings, more or less: and it matters not whether a man be a Cobbett or a Swedenborg if his Teaching be the way to happiness: if he tells us that Justice to our neighbour is the way to peace! and that Injustice is the way to unhappiness and poverty! Such a man I must admit as a Leader on the way to that part of the GRAND-MAN where I am to take up my eternal abode. You also express a fear that my mind is injured by Political things. You also advise me to keep such things in the right place, that they may do no harm. Surely, there is no harm done by making good policy your study! If we let it fall asleep under our feet in place of keeping it awake, we lose the very basis on which all other things should rest. For what is Religion without Politics properly united therewith? and what is more requisite for us, both as a Nation and as Individuals, than *good* politics? This was one of the principal things required of the Jews.

If the Policy of this Country had been cared for by the Priesthood of this Country, we should have had a very different policy at the present day to what we have. The Ministers of the Gospel tell us to look after Religion and never mind Politics! that Passive obedience and non-resistance are what we ought to observe! No doubt, that such submissiveness would suit a corrupt Priesthood, who have been looking after the loaves and fishes, and not the good of the neighbour! The bad Policy of a Government is so injurious to a Nation, that even the Prophets denounced it although they suffered for so denouncing it. What did The Lord whip them out of the Temple for, but for their bad policy? You say men ought to unite to put down the Policy that would encourage Black Slavery. But the Policy that makes White Slaves you are unwilling to meddle with! And yet it is well known that there are thousands of white people in a much worse condition than the black slaves are in, speaking generally. If there were any genuine sympathy among the professors of religion for the black slave, that sympathy would manifest itself for the white slave also. But where is such sympathy to be found? What exertion is there made that testifies to its existence?

You also tell me that it is our duty to first remove the burdens we have put on other nations, and *then* to expect to have our own burdens removed. You ought to know that the Working-men of this country have had no Power to place burdens on the shoulders of other nations. Such things are done by a few individuals who do not allow the Working-men to have a voice in the matter. If the People ruled the nation, we should have no burdens on men's shoulders. The Middle Classes have produced all these evils by electing men to forward their own individual interests. The Working-man is only considered so far as he can add to the Rich man's comforts. In fact the Poor-man is detested for his poverty even by the so-called New Church, and the greatest scoundrel in the nation is respected if he has only got Property with a Respectable outside! Property will pass current for Respectability if the *inside* of the cup be as black as the Devil!!

You likewise disapprove of people being dissatisfied with their lot in this world; even, I suppose, if that lot be Starvation! You recommended that we do something to change the lot of the Black man. Why should he not be content if God has given him that lot? Why do you wish to change it? Have you not an equal right to be dissatisfied with the hard lot of the White Slave? You say that God has given that hard lot as best for him. And yet you want to mend God's work with the Black, but not with the White Slave! Now, Sir, I would ask you seriously, how is it possible for any man to be content when his family and himself are starving to death for want of food? And this I can truly affirm has been the condition of Thousands in this mis-governed Country! The Black Slave who is not allowed to die of hunger you can sympathize with; but the White Slave may die uncared for. So much for Religion!!

If you recollect, the Apostle Paul says, "*Having food and raiment, be content;*" not with one scanty meal a day, and sometimes not that, even in the midst of plenty! where even the Ministers of the Gospel are, some of them, receiving their Thousands of Pounds a year for Preaching not more than once

or twice in the year ! and where there are others, whose principal work is to attend Balls, Dinner Parties, and the like ! and where there are also numbers of individuals filling *useless* offices created by our rulers, for the sake of a *plea* to rob the Public, and thus put money in their pockets for them to live in Luxury and extravagance for doing nothing ! In fact the plunder by the Church and State of this country is too monstrous to be credited ! and thus is the Laboring man burdened with Thousands of useless, time-killing drones !!

With respect to my attendance at Church, I would observe, that to be anxious about the good of society I consider to be the best of Policy. The welfare of the church requires the attendance of its members at Public Worship, which is also both a public and private good. It is the duty of every man, even for the sake of example ; and it is therefore the intention of myself and Johnston to attend the Church as soon as we can do so independently, which I hope will be ere long. And now, in conclusion, allow me to remain,

Your sincere and well wisher,

[Christian and Sir-name signed in full.]

The above is a reply, by order of the Angels, to a note received from the Rev. David Howarth, Minister of Bolton Street Temple, Salford. Sent January 9, 1831.

Thirty-Five years after the last of these Letters was written, we find in the *Manchester Guardian* of March 3, 1866, a Letter on Popular Education from the pen of the late Edward Brotherton, Editor of *The Dawn*, in 1861 : a man of whom the *Guardian* of March 29th thus speaks : " The grave closed yesterday over the remains of this lamented man, one of those heroic beings who brave all endurance, even death, in the pursuit of the moral and spiritual good of his fellows." Of this Letter we give the concluding portion as follows :

February 23, 1866.

"At the risk of being supposed too ready to see the dark side of things, I must press the facts above stated most earnestly upon your readers. I have long ago given, through your columns, my own painful conviction, not hastily or willingly

arrived at. But I know how difficult it is for any of us to see through the eyes of other people, and can understand why my words should not make any deep or lasting impression. I now give facts, not gathered by me, or under any bias which I can have given, and ask your readers to account satisfactorily to themselves for these facts, if they can. Let me concisely catalogue them :

" 1. The death-rate is rising rapidly.

" 2. Insanity is increasing at double the rate of the increase of population.

" 3. Crime is increasing several times as fast as population.

" 4. Pauperism is advancing, and squalid and filthy modes of living are growing still more rapidly.

" When these facts have been considered, let them be considered side by side with this second series of facts :

" 5. Wealth never before grew so rapidly.

" 6. Science is making great advances.

" 7. The mass of the population is draining into large towns, which the intelligent classes are deserting.

" 8. Education of the people in these large towns is not progressing, and the desire of the people for it is diminishing.

" I suppose the 5th, 6th, and 7th of these propositions will not be disputed. With regard to the last, I will refer to a letter of mine formerly printed in your columns, and since republished with the series to which it belonged, in which I showed, from the statements of the Manchester Statistical Society, that, while thirty years ago there were 967 children at school in every 10,000 inhabitants of Manchester and Salford, there were in 1861 only 908 in every 10,000 at school ; and that while three-fourths of the children at school, thirty years ago, paid the whole of their school fees, in 1861 two-thirds of those at school were assisted by Government or private aid.

" The facts being as I have stated them, will your readers decide for themselves what is the true relation between the first and the second series? For my own part, I see one thing preponderating over every other. England may yet grow wealthier, her trade may yet grow vaster, her cities grander,

her upper classes more cultivated and more luxurious ; but, unless a very decided change takes place in the relation of classes one to another, involving a moral and intellectual approximation, it will be for only a few years, and then our country will become a helpless prey to the corruption within and the foes without.

“I am laying no blame specially to the account of any class or party. I do not now enter into the question of how the present state of things has come to pass. I will not speculate upon the question whether, in any nation, a certain mental and moral elevation is not necessary to enable it to bear safely a certain condition of material prosperity, and whether, if the latter advances more rapidly than the former, decay must not ensue. I state certain broad facts, patent to every intelligent man, and with them I venture to state the conviction I have arrived at,—that they indicate decay of everything that constitutes the strength of a nation. I have no pet project to advocate ; but I have long been convinced that the great bulk of the nation is retrograding. Every year the number is increasing of those who can not be drilled into the ranks of industry. And when I see that with the great mass of the people the seed-time of life is allowed to pass without sowing the germs of order, discipline, good morals, and intelligence—to say nothing of religion—I infer that of all possible follies this neglect is one of the greatest. Let those who do not agree with me consider this matter in their own way, and say what are the causes of these great evils, and what remedies are to be adopted.

“There are many men in Manchester who are willing to give money for various benevolent purposes. New societies are continually springing up, each having some good end in view. But there is one great mistake in the mode of looking upon and doing these things. Working men can never be effectively helped from without. In assisting them to do what they ought to do for themselves, they are brought to lean upon the helper and become helpless. If ever their condition is to be really made better, the amelioration must come from themselves. They will have to discover for themselves the means

of social elevation, and if they fail to do it, they, and society with them, will be ruined. But how can they do this when the power of thinking is unawakened in them, and the knowledge of the world they live in is locked up from them? They serve in the most cruel bondage—the soul is enthralled. They have no light upon their path, for this world or another. It is not charity they want, but justice. Children are born into this condition which we call civilization, with its vast mechanism of manufactures, agriculture, trade, laws, and religious rites. They are expected to fill their places in it, yet we do not think it needful to tell them how or why, or to make the world around them any other than a bewildering and most painful puzzle to them. If they are to become a part of this vast order, surely we ought to see that the germs of this order are sown in their hearts and minds during those years when they are plastic, and when the only thing they are capable of is to become fitted for the places they are to fill. If their parents, from vice, or ignorance, or poverty, do not see to this, it is a lamentable thing. But has society neither duty nor interest in it? Every vice, every immorality, every folly, every negligence, every manifestation of ignorance has its penalties for the whole nation. A drunken, or reckless, or improvident man dies soon, and leaves a burdensome family to the nation. A set of ignorant and selfish workmen strike for some fancied injury done to them, and lose for the country tens of thousands, and create untold misery in their homes. Neglected children become criminals, prostitutes, vagabonds, paupers. The vast wealth-producing energies of this nation, though they still carry us onward, are encumbered with a constantly-growing burden of helpless, hopeless, diseased, and criminal classes. This can not go on forever. Shall we only find out when too late that our fatal error has been to care only for the body, and to forget that the soul-energies of humanity, if neglected, become the most terrible avengers. I am, sir, yours truly,

E. B."

Thus from the date of the first of these Letters in 1827 to the present year (1866), which is the fortieth in that period, and we expect the closing one, the same evils have been going on

and increasing to their limit, or bounds: for every evil has its limit, which it is not allowed to pass; and when a wicked person, or nation, passes this limit, they plunge themselves into punishment. (See A. C., 1857.)

Charles Dickens, in writing on the "English Poor Law," on the 2d September, 1865, in the Postscript to "Our Mutual Friend," thus expresses himself: "I believe there has been in England, since the days of the Stuarts, no law so often infamously administered, no law so often openly violated, no law habitually so ill supervised. In the majority of the shameful cases of disease and deaths from destitution, that shock the public and disgrace the country, the Illegality is quite equal to the Inhumanity, and known language could say no more of their Lawlessness."*

* The following notice of the Official Report of the Sick Wards of the Metropolitan Workhouses, confirms the above opinion: "The report on the condition of the sick wards of the Metropolitan Workhouses, and the patients they contain, has been prepared by Mr. Farnall and Dr. Smith, and published. It discloses that sick, bed-ridden, imbecile, and maniacal paupers of both sexes and all ages, to the number of 18,100, exist in over-crowded wards, and are expected to regain health and strength, while attended by medical men paid about £100 a year for their services, and the medicine they think fit to give the 400 paupers or so in charge of each of them; while they have little or no paid nursing by day, and none at all by night; while their medicines are administered by pauper nurses who can not read, and while they are in many cases surrounded by bad ventilation, bad drainage, horrible stench from dead-houses or filthy water-closets. Touching Lambeth, which we may take as a sample of the majority of cases, the report says that 'six of the pauper nurses intrusted to administer medicines can not read the labels on the medicine bottles;' 'the wards for female imbeciles are dark, gloomy, and badly ventilated, and the area for exercise is wholly insufficient; the drains of the house are frequently in a defective state, the dead-house is immediately under the flooring of a sick ward for females, and the smell is sometimes terribly offensive.' The sick wards of Lambeth Union are only sufficient to accommodate 150 beds; nevertheless 479 are crowded into them."

Take also the following from the *Liverpool Mercury* of a recent date: "'Jack, I'll tell you my mind. I am not going to fight for a country where I don't own a square yard of land.' Such was the conversation I overheard between two stone-masons at Llandudno. It was a text that gave rise to the following reflections:

"The rapid rise of rent all over the country is creating a difference between the owners of land and houses and the farmers who cultivate the one and the tenants who live in the other, which is making itself more and more evident every day. Many ugly symptoms are upon us. The constantly increasing bands of 'roughs' in our large towns; the degraded condition of the field laborers; the swelling number of the criminal population; the exorbitant claims of the moneyed class—as evidenced by the prevalence of pawnbroking and bill discounting and banking; the inefficiency of the Church of England as a national teacher of religion; the profligacy, the

Who will contravene such Testimony as this? Yet men are to be found, calling themselves "New-Church-men," who do not see that England is so bad as she is represented! Perhaps the shoe does not pinch *their* feet! and that is just what the Manuscript seeks to bring home to them, namely, that they are too much wrapt up in SELF, to see the affliction of others, or seeing it, to *feel* for them. *These* are the men that *necessitate* "The Sword" to their Country. ~~What~~ What is the use of the light of the New Church, if they can not see such monstrous evils? If this light which is in them be darkness, how great is that darkness! Because *they* can not see it, who needs heed *that*? Some, however, can see it: and here is the Testimony of one in England who can, a New-Church-man too! "You will see from the papers that we have a new, or rather an old, stock of Task-masters set over us. I suppose it is all for the best, and no doubt things are working to hasten the day we are expecting. I take this change, in a great measure, to be a shuffle. If our former Rulers had done Justice to the People, they would have sent the Representatives before their Constituents. This shows that the measure was a mere sham with the chief part of them, to work their old tricks and gull the People. But these tricks will not always work. You will see an account of a Great Meeting in London, and in consequence of the People being denied the use of Hyde Park, much disturbance occurred. Our Rulers are very much afraid of these Meetings, because they enlighten the ignorant to their true state. As long as the People can be persuaded that their poverty is of their own creation, the Oppressors feel themselves safe: therefore they dread the diffusion of light among the wretched and starved Thousands who live in constant misery. The various things which are often being brought to light, such as the exposures in the Work-houses, the awful neglect of the sick and helpless in those places, and the Murders, I may say, which

prodigality, and the wanton caprices of the rich—these and a thousand other symptoms tell of a national decay similar to that of the Jews before the Babylonian captivity.'

"This is a condensation in a single paragraph of the opinions freely expressed by the liberal writers and speakers of England, whose warnings the government does not heed."

are actually perpetrated in them, show a most horrid state of things, which could scarcely be imagined. The treatment of the sick and poor which has just manifested itself to the world, is shocking beyond measure. Surely Justice is preparing herself to overtake these monsters in human shape! God grant it may be soon!" To which ejaculation every true New-Church-man, and every true man, will heartily answer, Amen.

In conclusion: To questions which have been asked of us, as to where is the Life-teaching in this Manuscript, and what Uses its Publication can serve, we reply, that though possibly we may never see its *specific* use till the time for *that* is upon us, yet there are many that are apparent to us, and of those which are most so we instance the following :

1. Its Use is to show the true *nature* and *quality* of the intercourse between the Angels and man. Doubtless upon this subject much error exists, which *must* be removed before such intercourse *can* become general. Persons generally look upon such Intercourse as having reference only to the highest, deepest, most sublime, and interior of all subjects ; as if the Angels were to descend to *this* degree of life to teach us *that which* can *only* be understood when we have put off this degree altogether, and have risen above it. Whereas, if their intercourse is to be of any use to us *while we live in this life*, it must have regard to all things relating to *this* life, even to the orderly way of filling the cupboard, and to the due discharge of the rent, as well as to cares of the material body, and for social and political questions in all their various degrees :—indeed, to all things of this life however common, or matter of fact like. Like the Divine Providence Itself, to be universal and effective it must be *special*, and *operative* in the *most minute things of man's life*. How different is all this from the commonly received notions of Angelic Intercourse! and the first Use of this Manuscript is to set mankind right *here*. It is but letting us *see* our guardian protectors, who, though unseen and untalked to, yet *really* watch over us, and who receive from The Lord their "charge over us, to keep us in *all* our ways, and to bear us up in their hands :—" (See Psalm xci.)

This is a different Intercourse from that which Seers hold in

the Spiritual World while *there* intromitted ; different from what Swedenborg, and Harris, as well as others, record : *their* records are more of Heaven and of Heavenly Things : *these* necessarily savor of earth and of earthly things, though permeated by the Wisdom of Angels *therein* : and therefore the *sphere* flowing from the two will be *different* when sensed by man's *inmost* : that inmost can *respond* to the *former*, as being spiritual and celestial, while to the *latter*, from being natural, the inmost can *not* respond, or, at least, not so readily, or instantly.

2. Its Use is, in our opinion, to bring about a true revolution through the elevation of Labour to its true dignity and rightful position among men, so that the way for a New Church may be opened : for as the New Church is a new state and condition of the human mind, and thence of Society, FOUNDED UPON the Great Law of USE as the Governing Principle in the world, instead of upon the Law of GAIN as now, all *drones* must be put down, and put out of the way : all who live upon the labour of others whether through the Interest of Money or otherwise, and thereby through a system of White, though modified, Slavery, must give way to an industrious and producing people, and the present *system itself* be utterly extirpated. This is a change greater in some Countries than the extinction of Black Slavery in America, because it is of a Thousand years growth there, and is *not* condemned even by implication in their Political Constitutions, but is interwoven with every Institution, political, social, and religious.

Such a change may well need the ultimated instruction of Angels in natural things, to help it along by overcoming the Church doctrine of Passive Obedience to all Rulers and Governors who are "God's Ordinances." It will require Angelic Ministers, and Angelic Preachers to open men's eyes to the fact, that God's Word CONDEMNS the oppression of the Poor systematically pursued by all European Governments, and not the *least* of all by England. In proof of this, witness the rebukes and reproofs which the Angels had to administer to the New Church at Salford, of which the Reverend David Howarth (a most well-intentioned, and worthily disposed man,

a most *interiorly enlightened* and heavenly minded man when *free from external influences*, as we personally know) was the Minister, and how stiffly even he stood against such teaching. This involves the total destruction of the *principles* upon which the Monetary, Banking, Manufacturing, and Distributing Businesses of England and of Europe are founded : a change that must engulf the whole world, and one fully adequate to the requirements of the Powers of Angelic Intercourse with man.

3. Its Use is, to show by Example HOW an External Church, or rather, how the Church in Externals must be FOUNDED, and BUILT UP, and DEVELOPED : namely, in and upon CHARITY IN ACT* or operation, and NOT merely upon INSTRUCTION or TEACHING : thus that it must pass *through* the Spiritual *from* the Celestial *into* the Natural. The celestial and the natural are more like one another in *exterior* form than are the celestial and the spiritual, or the spiritual and the natural, because the celestial passes through the spiritual *into* the natural, *and there abides and dwells as in its own ultimate*.

It is a lesson which many Swedenborgians have to learn, that the celestial is not the *most* distant from the true man even in *this* life, but that it is his *dwelling-place in the natural*, in which the celestial is in all its power, as the Word in its Letter.

This view should stay much of the ridicule that is poured upon some of the worthiest and most burden-bearing persons in the Church. Into this state The New Church in Externals *must now come*. Did any one ever hear of a New Church Society *avowedly* founded upon ACTION, and *not* upon TALKING ? Did any one ever hear of such a " Society " that collected money amongst themselves with which to send its own members, high and low, unto the lost and abandoned classes in our large towns and cities, and elsewhere, to find out some *there* who, perchance, may be restored through kindness and love ? Did any one ever hear of a New Church Society that worked " over-time " to get money to help the poor and destitute with,

* Lest the Charity spoken of here should be limited to alms-giving, and confounded with a system which, in the Old Church, has worked much mischief, the reader is referred to a posthumous Minor Work of Swedenborg entitled *The Doctrine of the New Jerusalem concerning Charity*, to the Work generally throughout, but more especially to Nos. 44 to 58, and 69 to the end of the work.

despite all the world's scorning, deriding, and threatening? No! They do not understand, because they do not want, such *ultimations* of the Heavenly Doctrines as these. But James Johnston's Manuscript shows that *this* is the Church which the Angels would found upon Earth, and which they *will* found in spite of all sneers against True Christian Spiritualism, of which the Divine Word is the Teacher: for, because the Angels acknowledge Charity to be THE Principle of THE CHURCH, the *first* thing they ask of James to help *them* to do in the Natural World on *their return to it*, is, OUTWARD ACTS OF CHARITY, by giving money as alms, and going themselves, through the sphere of the Natural Representative, to give and apply it. This is a new New-Church, and one that has not anywhere yet been even indicated on the Earth, so far as we know. But it is, in this "Book of Memorials," or of Angelic Intercourse: and is *there*, we think, to show us *how* The Church must be in *externals*, in order to be ESTABLISHED and ABIDE. In this view, so far as we can see, James' is the *first* and *only* New Church the world has yet witnessed: and, as of old, we must expect that the *Professors* of New Church Teaching, like the Scribes and Pharisees in *their* day of the New Church, will repudiate it. The Apostle James in the First Christian Church, wrote, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which *are profitable to the body*: what doth it profit?" (ii., 15, 16.) Do not all New Churches, so-called, *act* like this? and does it not *need* Angels to Preach to them, to wake them up out of their sleep? We do not, in our conscience, believe that any New Church Society, taught externally by whom it may be, even by the most spiritually gifted man now living, can exist and flourish in spiritual life, or in the life of the spirit, unless *expressly* and *avowedly* founded upon *the most external acts of Charity*, as the *basis* in and upon which, the *interior principles* of Charity can ultimate themselves, and *rest* in the world. THIS, we believe, is *the* most important Lesson, of this Manuscript *as to life*, at the present time, when all Societies seem disrupted, and none are able to establish themselves in the world.

4th. Its Use is, to teach the broadest Charity and Catholicity, by showing that all the Churches of the past Ages are now ONE in THE EVERLASTING CHURCH : and thus to lift men above Sects. We need not to enlarge upon this.

5th. Its Use is, to teach the Great Lesson, that, under The Lord, *every* man has *his especial function or use*, which no one can execute for him, and which *he* can execute *only* in and from The Lord. Thus to break down our leaning upon one another, and to lift all up to The Lord Alone, as the ONLY Teacher and Guide in His Church. By these means we shall all come into the Form of the Humanity in which The Lord can dwell with man upon the Earth : "And I heard a great voice out of Heaven saying : Behold, the Tabernacle of God with men, and He shall dwell with them and they shall be His people, and God Himself shall be with them their God." (Rev. xxi., 3.) Thus The Lord will be All in All, and *we* only finite and specific agents, often in *apparent* antagonism one with another, but brought into ONENESS by The Lord's Life flowing through all.

To Teach also that, while this sometimes brings us into Association and Co-operation with each other, at other times it separates us from each other, and all under the direct Governance and Providence of The Lord Himself. This is taught in the Manuscript by examples throughout : and this Lesson it is, which THE CHURCH, at this very time, is being taught through the most painful experiences.

These are a few of the uses nearest to our present perception, but still, we do not pretend to see *all* that are to be accomplished by the Work, or its entire adaptability thereto in the present condition of human society, especially in England. But we do recognize in it a preparation for, and an assistance to, that transition state, in which the world—for we can not say the Church—now is. The Church has perished, and a New Church has to be raised up from that death.

This New Church must be as different from the Old Church, both in its forms and in its modes of life, as is the Spirit of man, when disembodied of the flesh, from the material body cast off by natural death. Nothing can answer to this difference adequately, or correspondentially, but Open Intercourse with

the inner world in an orderly manner. This will be The Church's Resurrection, when, called from its imprisonment of matter, bound hand and foot, it casts away its grave-clothes, and walks among its kindred spiritual beings a Form of Life, in obedience to the Command of Him who Is The Resurrection and The Life, "Loose him and let him go!"

To this great change all open persons are as much tending, and longing with yearning expectation of a full introduction into it, as were all of the old believers expecting and longing for admission into Heaven after their natural decease.

A disbelief in the possibility of *this* state of life while we live here, is the Sadduceism of the so-called New Church that denies there is any resurrection in *this* sense, and—for any *present* end of use—says that there is "neither Angel nor Spirit."

A continuance in this state of disbelief of man's spiritual life while he is in the body, must as surely destroy any New, or Rising Church, as did the kindred disbelief destroy the First Christian Church. To this end the Enemy of Mankind is now directing his efforts through the very men who ought to proclaim the doctrine that Man is born to be an Inhabitant of *both* worlds, consciously, at one and the same time that he lives his natural life in the earth-sphere.

This view opens to us the *present need* of those who are seeking to leave the *Materialism* of New Church Ecclesiasticism, and to come into the *Spiritualism* of New Church Philosophy, Doctrine, and Life as unfolded, or rather unveiled—though but partially, large as it is—in the Writings of our Great Swedish Seer. It constitutes ground, at present unoccupied, which lies as a great wilderness between that which is passing away and that which is approaching. It has, however, to be taken possession of, and to be cultivated, that it may become introductory to the higher and inner land, "rejoicing and blossoming as the rose." We stand at present upon this somewhat neutral ground, midway between those who, taking up the intellectual side of the New Church Truths to rescue themselves from the absurdities of the old doctrines, have fashioned them into a system of *spiritual-materialism*, and have become thereby images only of life,—and those who, receiving the deeper and inner

Truths into the affectional part of their organism, have yet no ground whatever in the rational plane of the understanding whereon these true living spiritual forms of the inner life may rest and dwell, so as to minister, like guardian Angels, to their present somewhat obscure and distracted states. This neutral ground can not always be occupied. It will pass either this way, or that. But it may be made the passage-way from the imperfection of one to the perfection of the other state. At present we have something of both states attaching to us, each tending to the same issue : the one to repel from the spiritual-materialism of the images : the other to draw to the inner life, to be filled there by that which is seeking ultimation in outward forms on the earth.

Is not this the very state in which the Manuscript of James Johnston comes to *teach* us? In which it comes to us to *say* that the spiritual life of the Heavens unveiled by Swedenborg is *a reality which had to descend to the Earth*, and which *has now descended out of Heaven from The Lord*? Does not this constitute the connecting link between the Seership of the Past and the Seership of the Present, calculated to draw those, who are waiting to be led, from the materialism of Conferences and Conventions to the side of *the spiritual perceptions* of the philosophy, doctrines, and life opened through the New Jerusalem Seers, till they can reach up to the full reception of the Great Truths that Man is born to be an Inhabitant at the same time (and that consciously too) of *both* worlds, and that Open Inter-course is the Normal condition of The Church? That from Creation it was, and by Restoration it now is, Man's rightful inheritance to be with Angels in their world as to his Spirit, and to receive the visits of Angels here in this world while he dwells in the body, they coming down to him, by Divine Permission, through the natural plane of their past life now *re-opened*, and he rising to them in the spiritual degree of his mind opened in him *now* before he puts off the natural form, thus bringing down the Celestial through the Spiritual into the Natural, where, in Simultaneous Order they become ONE?

This is The Church against which the gates of Hell shall

not prevail, because, descending from Him who is The First, it rests also upon Him who is The Last, Infinite alike in the Natural Degree as in The Divine Itself.

UNITED STATES OF AMERICA, *August*, 1866.

SINCE the foregoing was ready for the Press, some Providences have occurred which indicate it to be in Order to present at the same time therewith, the Nine Introductory Numbers to the Work therein spoken of. These Numbers are distinct in themselves, commencing on the 5th January, 1817, and terminating on the succeeding 1st of April: being followed by Numbers again commencing with No. 1, under date of Sunday, April 6, 1817, and going on regularly to their close in 1840.

In order to *test* the Character of the Work, it has been carefully compared with the Divine Word, and an Interpretation of it has been sought through the same Correspondences by which that Word is written, as unfolded in the Writings of Swedenborg.

The result of this, so far as these Nine Numbers are concerned, is given in the Exposition following; to which is added an Examination and Explication of all the Significatives—contained in those Nine Numbers—which result from the Representations composed of Correspondences grouped together according to that “Science of Sciences.”

These latter are preceded by attestations from Swedenborg’s Writings as to his own Communications with Spirits and Angels while he himself was a man also on this Earth.

THE FOLLOWING
ARE THE
NINE INTRODUCTORY NUMBERS
TO THE WORK ENTITLED

“Intercourse with Angels.”

No. 1, 1817 : Sunday, *January 5th.*

FOR some time past I have had convincing proof that I am in visible connection with Spirits of some kind ; whether they are good, or otherwise, as yet, I am at loss to say (a). However, I will encourage [their visits]* until I find what is their true quality ; in the mean time I will just note what I can find out. If they turn out to be of a bad quality, I will endeavour to break off, and destroy what I may have written : but if I find they are good, and I receive good from them, then, what I write I will preserve : and, in the mean time, I will trust to The Lord to direct and protect me, as it is my intention to act from a principle of good (b).

The first time that I began to see anything of the kind was, [when I saw] a Young Man (c) dressed in a Blue (e) Robe (d) with a Black Border (f) round the bottom of it. On account of that dress I thought he was of a bad quality. At last, seeing him so often, I asked if his motive were in the cause of good (a 1). So he came nearer (g) and bowed his head (h). I then said several things to him, which he answered by either bowing his head, or by giving it a sudden shake (a 3), as if by way of disapproval. In this way we kept up our correspondence for some weeks.

No. 2 : *February 2d.*

FOR some time past I have seen other Two along with the First. The one is dressed in White (i) Robes, the other in

* Words in brackets are not found in the Original MS., but have been added to make clear the meaning.

Crimson (k) Robes. None of them speak (l), but each uses the same gestures as the first; so that I wonder how this affair will end.

No. 3 : *February 9th.*

I have now taken the courage to say to them, "I think, if they came for a good end, they will certainly speak to me in proper language, in order that I may understand this mysterious affair; at least, they will let me know their names." So one of them held out his Hand (m), with a Paper (a 4) with words (n), which said (a 5), "Their names (o) were a secret" (p). I next asked, "What was their Office?" The one in White, by the same means, said "He was a King (q) in a small Society" (r). The one in Crimson Robes said, "He was a Prince (s) of the Society." The other said—still by the means used by the others—"He was a Judge (t) of the Society." I asked them "For what reason they came to me?" They held out a Paper saying, "It was I who came to them" (u). So saying they went away.

No. 4 : *February 16th.*

I have seen the Judge several times since, and he speaks, by means of the Paper, as quickly as I can do with my mouth, on different subjects, such as Religion, and likewise on other matters. When we are on Religion, he puts his papers into a Pocket; but when we speak of other matters, he puts his papers in a Pocket that is outside of the other Pocket (v). I asked him, "If he believed that The Lord Jesus Christ was The Only God of Heaven and Earth, and if He were the Object of his worship?" (w.) He then held out a Paper glittering with Golden (x) Letters—"Blessing me in the Name (y) of JEHOVAH—JESUS"—and shaking me by the hand (z).

No. 5 : *February 21st.*

Last Friday (1) Evening, about Eight (2) o'clock, the Judge came with a Trumpet (3), and the King with a Naked Sword (4). The Judge blew (5) his Trumpet through all the most *Public Places*, such as Churches, Chapels, Taverns, the Two Houses of Parliament, Courts of Law, etc.;—in short, everywhere almost. But one thing I observed, that he did not, at

any of the New Churches in this Town, sound his Trumpet. As for the other Chapels in the other places that he went through, I could not tell to what Sect they belonged. The King at the same time shook (6) his Sword at places that the Judge sounded at. All this I saw plainly ; but how, as yet, I can not tell.

No. 6 : *March 2d.*

I have asked the Judge "What they meant by going through with the Trumpet and the Sword?" He said, "They were looking for the Two Essentials (7) of The Church." He asked me to "Tell him the News." So I told him the common news of the time. As before, he put all the Papers into the Outside Pocket : so I asked him, "If he were going to make a Book of all those Papers which he was collecting?" He smiled and said that, "He had no thought of making a Book," and went away after he had said, "Farewell, Brother." (8.)

No. 7 : *March 9th.*

The Judge wondered, when I told him that, "The Reformers (24) intended to set out for London to-morrow, to petition the Prince Regent (9) in order that he may cause something to be done that they and their families may not starve in this land of plenty." He said, "It was strange that they should have to do such a thing, seeing there was plenty in the land, and that God has given it for the good of all" (25). Also "That he himself was a Reformer, but that he always made his Petitions to the God of Heaven" (10). He then left me.

No. 8 : *March 16th.*

On the Evening (11) of Monday last, the Judge came with a Sword in his hand. I asked him, "What he was going to do with that sword?" He said, "He was about to defend (12) the Remains (13) of The Church, and to pass Sentence (14) against those who had destroyed the Essentials of The Church." So he went away. About Two (15) days after, I saw him again, and he asked me, "If the Reformers had been at the Prince, and if he had granted their request?" (16.) I said that, "They were stopped on the Road : " and I told him by whom : and that, "They were now in Prison" (17).

No. 9 : *April 1st.*

I have seen the Judge several times lately, and he appears to be very concerned about the Reformers because they are put in prison. He asked me, "What the Prince, and those that put the men in prison, professed to be ; and in respect to their Religion, if any, what it was?" I said that, "They called themselves Christians, and risked their lives and fought for their Religion, and Preached every Sunday, and sometimes on Week days, from the Word, and all in proof of the Christian Life" (a 2). So he asked me, "If I would meet (18) him next Sunday (19) morning, about Five (20) o'clock, in my world." I said, "I would" (21). He thanked me (22), and we parted (23).

EXPOSITION.

These Nine Introductory Numbers seem to be a complete Epitome of the entire Work, and form, in suitable characteristics, a fitting Prologue to the Representations which follow. Translated into ordinary language, they may be expressed thus :

"That Spiritual Intercourse has now begun to manifest itself openly in The Church, even to external vision, but what the prevailing quality of that Intercourse is, is not, at present, so clear. However, that in an orderly way, an examination to discover this, for ends of use, should be made, by looking to The Lord for Direction and Protection, with a determination to reject whatever is found therein opposed to Truth and Goodness and thence to Divine Order, and to become conjoined with whatever is found therein to be of Good, and leading to Good in the Life as an End, and thus to bring this Good into Ultimatum, and preserve it in the Externals of Life.

"That at first, judging from appearances, this Intercourse seems to be of a disorderly character, but that, on proper investigation, its use for good becomes apparent, when its Truth is seen distinctly manifest as to quality in its *external* form, while nevertheless its *internal* quality, as to Ends, still remains unmanifested.

"That further inquiry shows that this is an orderly state, resulting from the acceptation of Genuine Truth and its Doc-

trine. This Truth and its Doctrine, by the Good accompanying or contained in them, lead, when applied to the Internal and External Life of The Church, to the knowledge and acknowledgment that The Lord Jesus Christ is the Only Object of Worship. This acknowledgment is manifested by the presence of Charity in the lowest externals, resulting from the Divine Good of The Lord which now flows through that acknowledgment down to the very Ultimates of Life, where they are conjoined. Into this Conjunction in Ultimates, The Lord, from Divine Love, flows with Divine Truth and Good, from which results Power against Evils and Falses, thus providing a Defence against their Dangers in this Intercourse.

"This New Condition of The Church is attended with an Exploration of all External Institutions in the world, with a view to their Judgment as preliminary to their being brought into harmony with the restored state of The Church. This exploration commences with an enquiry for the *Two Essentials* of The Church—THAT IS CHARITY AND ITS FAITH—in these External Institutions both Civil and Ecclesiastical.

"These Essentials being therein nowhere to be found, preparation is made for the Defence of the REMAINS of The Church ; while Sentence is passed against the Civil and Ecclesiastical Institutions on account of their destruction of these Essentials of The Church, and their persecution of those who are desirous for the restoration of the same.

"To the Execution of this Sentence, The Church thus Restored, or THE NEW CHURCH, is called, for Good as an End, by the Truth which it acknowledges ; to which call, in its Freedom, according to its Rationality, it responds affirmatively, which response is acknowledged as a fulfillment of its duty."

Seeing, therefore, that this Introduction is so pregnant, we shall illustrate from Swedenborg's Writings, the various Significations in detail—and somewhat more fully than in the sequel—as a Base to all that is to follow, and as being in harmony with the *intention and end* of the Introduction itself.

But, as first in order, we shall cite here, what this First of the New Jerusalem Seers says as to his own Communications with Spirits and Angels, as follows, namely :

“Of The Lord’s Divine Mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with Spirits and Angels, hearing them converse with each other, and conversing with them. Hence it has been granted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of Spirits, and the state of Souls after death,—concerning Hell, or the lamentable state of the unfaithful,—concerning Heaven, or the most happy state of the faithful,—and particularly concerning the Doctrine of Faith which is acknowledged throughout the Heavens.” (A. C., 5.)

“It having been granted, by the Divine Mercy of The Lord, to know the Internal Sense of The Word, in which are contained the deepest arcana, such as never heretofore have come to the knowledge of any person, nor can come unless the nature of the other life be known ;—for the major part of what is contained in the internal sense of the Word describes and involves what relates to it ;—therefore it is allowed me to disclose what I have heard and seen during the communications which, now for several years, have been permitted me with Spirits and Angels.” (A. C., 67.)

“I am well aware that many persons will insist that it is impossible for any one to converse with Spirits and Angels during his life in the body ; many, that such intercourse must be mere fancy and illusion ; some, that I have invented such relations in order to gain credit ; whilst others will make other objections ; for all these, however, I care not, since I have seen, heard, and had sensible experience of what I am about to relate.” (A. C., 68.)

“Man is created by The Lord, so that during his life in the body, he is capable of conversing with Spirits and Angels, as indeed occurred in the Most Ancient Times ; for, being a Spirit clothed with a body, he is one of them. But, because in process of time, mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else, the way to effect this became closed ; nevertheless it is again opened as soon as bodily things are removed, and then man is introduced amongst Spirits and associates with them.” (A. C., 69.)

“It being permitted me to relate what I have, during several years, heard and seen in the spiritual world, I shall begin with showing the State of man when rising from the dead, or in what way he passes from the life of the body into the life of eternity. For, that I might know that man lives after death, it has been granted me to speak and converse with several persons with whom I had been acquainted during their life in the body, and this not merely for a day or a week, but for months, and in some instances for nearly a year, as I had been used to do here on earth. They were greatly surprised, that they themselves, during their life in the body, had lived, in such a state of unbelief

concerning a future life, when nevertheless there intervenes but the space of a few days between the decease of the body and their entrance into another world,—for death is a continuation of life.” (A. C., 70.)

“Respecting Spirits and Angels, all of whom are the Souls of men living after the death of the body, the following particulars are added. They have much more exquisite senses than men, viz., those of sight, hearing, smell, and touch, but not that of taste. Spirits however are not able [and Angels still less] by their sight, that is, by the sight of the spirit, to see any objects in the world ; for the light of the world, or that of the sun, is to them a thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life: for the light of heaven, or the heavenly light of The Lord, is to him as thick darkness. Still, however, Spirits and Angels, when it pleases The Lord, can see the objects of the world through the eyes of men ; but this is only granted by The Lord, when He gives to man to discourse with Spirits and Angels, and to be in company with them. It has been granted to them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them that they were present, and saw them, and that I would tell them what their state was in the other life. This, however, I was forbidden to do, and for this, among other reasons, because they would have said that I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination : for I was well aware, that although with their lips they allowed the existence of Spirits, and the resurrection of the dead, yet in their hearts they did not believe any such thing. When my interior sight was first opened, and Spirits and Angels saw, through my eyes, the world and the objects contained in it, they were so astonished, that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between Earth and Heaven : this delight, however, only lasted for a few months : the thing afterwards grew familiar to them ; and it now occasions them no surprise. I have been informed, that, with other men Spirits and Angels do not see the least of anything in this world, but only perceive the thoughts and affections of those with whom they are associated. Hence it may appear, that man was so created, that, *during his life on earth amongst men, he might at the same time also live in Heaven amongst angels, and during his life in Heaven amongst Angels, he might at the same time also live on earth amongst men, so that Heaven and Earth might be together, and might form a one, men knowing what is in Heaven, and Angels what is in the world ; and that when men departed this life, they might pass thus from The Lord's Kingdom on Earth into The Lord's Kingdom in the Heavens, not as into another, but as into the same, having been in it also during their life in the body.* But as man became so corporeal, he closed Heaven against himself.” (A. C., 1880.)

"By the Divine Mercy of The Lord, it has been permitted me to converse, not only with those whom I was acquainted with during their life in the body, but also with those who are recorded in the Word as of particular and distinguished character. I have thus had converse with those who belonged to the Most Ancient Church, which was called Man or Adam; and also with some who belonged to the succeeding Churches; to the intent that I might know, that by the names in the first chapters of Genesis are only meant Churches; and also that I might know what was the character of the men who founded the churches at that time." (A. C., 1114.)

"How difficult a thing it is to induce mankind to believe in the existence of Spirits and Angels, and particularly in its being possible for any one to discourse with them, was made apparent to me from the following instance. There were certain Spirits, who, during the life of the body, had the reputation of superior learning, and who at that time were known to me, (for I have conversed with almost all with whom I was acquainted during their life in the body, with some for several weeks, with others for the space of a year, and this altogether as if they had been alive in the body). These Spirits were once reduced to a state of thought similar to what they had been in during their abode in the world, which is easily effected in the other life. It was then insinuated to them, in the way of question, whether they believed it possible for any man to converse with Spirits? They said (in the state in which they then were) that it is a mere phantasy to believe any such thing: and this they continued to assert for a considerable time. Hence it was given me to know, how difficult it is to persuade mankind, that any discourse can take place between men and spirits, by reason of their not believing in the existence of spirits, and much less that themselves are to come amongst spirits after death; at which circumstance these same spirits were also greatly surprised. Yet these were men of the more learned class, and who had spoken much in public concerning the other life, and concerning Heaven and Angels; so that there was reason to suppose that they were perfectly well acquainted with such things in a scientific way, having been taught them particularly from the Word, where frequent mention is made of such things." (A. C., 1636.)

"I have discoursed with some within a few days after their decease, and because they were at that time but recently come into the World of Spirits, they were in a degree of light therein, which differed but little in their sight from the light of the world; and whereas the light had such an appearance to them, they doubted whether they had light from any other source. They were therefore taken up into the first limit of Heaven, where the light was still brighter, and from thence they discoursed with me, saying that they had never before seen such a light; and this was done when the sun was already set. They then expressed their surprise, that Spirits had eyes by which they saw, when yet in the life of the body they believed that the life of Spirits was merely thought, and this abstractedly without a subject, because they had not been able to think of any subject of thought, as they had not seen any: this being the case, they had perceived no otherwise at that time, than that it was

dissipated, together with the body in which it was, as being mere thought alone ; in the same way as any air or fire would be dissipated, unless it was miraculously to be kept together and subsist from The Lord ; and they saw then how easily the learned may fall into error concerning the life after death, and have less belief than the rest of mankind in things which they do not see. They were therefore surprised now to find that they had not only thought, but also sight, and the rest of the senses ; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, discourse together, feel their own members by the touch, and this more exquisitely than in the life of the body. Hence they were amazed that man is altogether ignorant of this, during his life in the world ; and they pitied the human race, because they knew nothing of such things, inasmuch as they believe nothing, and more especially they who are in superior light, viz., they who are within the Church, and have the Word. Some of them had believed no otherwise, than that men after death would be like phantoms ; in which opinion they had confirmed themselves from the spectres of which they had been told ; but hence they had drawn no other conclusion, than that a spectre was some gross vital principle which at first is exhaled from the life of the body, but falls back again to the carcass, and is thereby extinguished. But some had believed that they were first to rise again at the time of the last judgment, when the world was to perish, and that they should then rise again with the body, which, though fallen into dust, would be collected together, and thus they would rise again with bone and flesh ; and whereas mankind have for several ages in vain expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again ; thinking nothing of that which they have learnt from the Word, and from which they have also occasionally so expressed themselves in discourse, that when man dies, his soul is in the hand of God, amongst the happy or unhappy, according to the life to which he had accustomed himself ; neither thinking at all of what The Lord said concerning the rich man and Lazarus. But they were instructed that everyone's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy the exercise of every sense as in the world ; but more pure and exquisite, inasmuch as no hinderances arise from corporeal things ; and the things appertaining to the light of the world do not overshadow those which appertain to the light of heaven ; thus that they are in a body as it were purified ; and that after death, the body can not possibly partake of bony and fleshy substances, such as it had in the world, because this would be to be again encompassed with terrestrial dust. I discoursed on this subject with some on the same day that their bodies were entombed, who saw through my eyes their own carcass, the bier, and the ceremony of burial ; and they said, that they reject that carcass, it having served them for uses in the world in which they had been, and that they now live in a body which serves them for uses in the world in which they now are. They were also desirous that I should tell this fact to their relations who were in mourning ; but it was given me to reply, that if I should tell them, they would

mock at it, because what they can not themselves see with their own eyes, they believe to be nothing ; and thus they would reckon the information amongst illusory visions. For they can not be brought to believe, that as men see each other with their eyes, so Spirits see each other with theirs ; or that man can see spirits with the eyes of his spirit, and that he sees them when The Lord opens the internal sight, as was the case with the Prophets, who saw Spirits and Angels, and several objects of Heaven also. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt." (A. C., 4527.)

"I have discoursed with Two, with whom I was acquainted, on the same day that they were buried, and with one who through my eyes saw his own coffin and bier, and inasmuch as he was in every sensation which he had in the world, he discoursed with me about the exequies, whilst I was following his funeral, and also about his body, saying, that they reject it because he himself lives. But I am aware, that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestrial, and worldly things, that is, *by such of them as hold those things for an end*, for *these* have no conception of anything but of what is dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the Soul, and have not at the same time comprehended that the Soul is man's Spirit, and that his Spirit is his *very man* which lives in the body ; for these can not conceive any other notion about the soul, than that it is some principle of thought, or of flame, or ether, which only acts into the organical forms of the body, and not into the purer forms which are of the Spirit in the body, and thereby they conceive it to be such a principle as is dissipated with the body : this is especially the case with those who have confirmed themselves in such notions by views of the subject puffed up through the persuasion of their own superior wisdom." (A. C., 4622.)

"The real case however is this, that a man is in the world to the intent that he may be initiated by exercises there into heavenly things ; and his life in the world is scarce as a moment in respect to his life after death, which is eternal : but there are few who believe that they are to live after death, and on this account also heavenly things are of no value to them ; but this I can aver, that a man immediately after death is in the other life, and there his life in the world is altogether continued, and is such as it had been in the world : I can aver this, because I know it ; for I have conversed with almost all whom I was acquainted with in the life of the body, after their decease ; and hence by living experience it has been granted me to know, that the lot which awaits every one is according to his life." (A. C., 5006.)

"That worldly blessing is nothing in respect to heavenly blessing which is eternal, The Lord thus teaches in Matthew, "What doth it profit a man if he gain the whole world, but lose his soul." (xvi., 26.) Nevertheless the man who is in worldly and terrestrial things, doth not apprehend this word, for worldly and terrestrial things suffocate and produce this effect, that it is not even believed that there is eternal life ; but I can avouch that man, as soon

as he dies, is in another life, and lives a spirit amongst spirits ; and that on this occasion he appears to himself and to others in that life altogether as a man in the world, endowed with every sense internal and external ; consequently the death of the body is only the casting off such things as had served for use and employment in the world, and moreover that death itself is the continuation of life, but in another world, which is unseen before the eyes of the terrestrial body, but is there conspicuous in a light which a thousand times exceeds the mid-day light of the world ; inasmuch as I know this from living experience of so many years, which is still continued, I avouch it ; I discourse still and have discoursed with almost all whom I have known in the world, and who are dead ; with some after two or three days from their decease ; most of them were exceedingly indignant, that they did not believe anything of a life which was to remain after death : with some of them I have discoursed not for a day, but for months and years ; and it hath also been given me to see their states of life in succession or progress either to Hell or to Heaven. Wherefore, whosoever wishes to be happy to eternity, let him know and believe that he is to live after death ; let him think this and remember it, for it is a truth : let him also know and believe, that the Word is the only doctrine which teaches *how a man ought to live in the world*, that he may be happy to eternity." (A. C., 8939.)

"That Angels are human forms, or men, I have seen a thousand times : for I have conversed with them as one man does with another, sometimes with one alone, and sometimes with many in company : nor did I ever see in them anything differing, as to their form, from man. I have sometimes wondered at finding them such ; and lest it should be objected that I was deceived by some fallacy or visionary fancy, it has been granted me to see them when I was wide awake, or when all my bodily senses were in activity, and I was in a state to perceive everything clearly. I have also frequently told them, that men in the Christian world are in such gross ignorance respecting Angels and Spirits, as to suppose them to be minds without a form, or mere thoughts, of which they have no other idea than as something ethereal possessing a vital principle. The Angels explained the reason of this ; namely, that the learned, who had been guides to others, and who first broached such notions about Angels and Spirits, thought respecting them *from the sensual apprehensions of the external man* ; and they who think from *such* apprehensions, and *not from interior light* and from the *general idea inherent* in every one, *can not but form such inventions*, since the sensual faculties of the external man can comprehend nothing but what is within *the sphere of nature*, and not anything above that sphere, consequently, *nothing whatever that relates to the Spiritual World*. From these authorities, as leaders, that erroneous mode of thinking respecting Angels was derived to others who did not think for themselves, but who took their opinions from *them* ; and those who first take their opinions from others, and *make them points of faith with themselves*, and afterwards view them *as such* from their own understanding, can with difficulty give them

up ; wherefore they usually rest satisfied with confirming them as true." (H. H., 74 : see also 456.)

"It has been granted me to enjoy the society of Angels, and also to converse with the inhabitants of Hell. This privilege I have now enjoyed for many years, sometimes from morning to evening without cessation ; and I have thus received information respecting both Heaven and Hell. This also has been granted me, in order that the members of the church might no longer adhere to their erroneous belief respecting the resurrection at the period of the last judgment, and the state of the Soul in the mean time ; as also, respecting Angels and the Devil. This faith, being a belief of what is false, involves the mind in darkness, and, with persons who think on those subjects from self-intelligence, occasions doubt, and, finally, denial. For they say in their heart, How can the visible heavens, with such myriads of stars, and the sun and moon, be destroyed and dissipated ? And how can the stars, which are larger than the earth, then fall from heaven upon it ? And how can our bodies, though eaten by worms, consumed by putrefaction, and dispersed to all the winds, be gathered together again, to be re-united with their souls ? Where is the soul in the mean time ? And what sort of thing can it be, when without the senses which it had in the body ? With many similar questions, the points referred to in which, being incomprehensible, can not be objects of belief, and, with many, destroy all belief in the life of the soul after death, and respecting heaven and hell, and together with these, respecting the other points which belong to the faith of the Church. That they have had this destructive effect is evident from those who say, Who has ever come to us from Heaven and assured us of its existence ? What is Hell ? Is there such a place ? What can it be for a man to be tormented in fire forever ? What is the day of judgment ? Has it not been expected for ages past, and has not arrived yet ? With similar observations, implying a denial of the whole. Lest, therefore, those who think in this manner, as is customary with many who possess much worldly wisdom, and on that ground are accounted men of erudition and learning, should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness with respect to God, Heaven, Eternal Life, and other subjects which depend on these, my interiors, which are those of my Spirit, have been opened by The Lord, and it has thus been given me to converse *with all that ever I knew while they lived in the body*, after their decease. With some of these I conversed for several days, with others for months, and with others for a year. I have also conversed *with such multitudes* of other deceased persons, that I should *underrate* their number were I to reckon them at a *hundred thousand* ; of whom many were in the Heavens, and many in the Hells." (H. H., 312. See also 436, 437.)

"I have conversed with some who belonged to the Ancient Church, or the church which existed after the flood, and which then extended through many kingdoms, as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia, including Tyre and Sidon, and the Land of Canaan on both sides of Jordan. Those with whom I conversed, while in the world, had possessed

knowledge respecting The Lord as being to come, and had been instructed in the goods of faith, but had nevertheless fallen away, and had become idolators. They were in front towards the left, in a dark place, and in a state of misery. Their speech was in sound like a pipe having but one note, and was almost destitute of rational thought. They said that they had been in that place for many ages, and that they are occasionally taken out of it to act as servants to others for the performance of some uses of a mean description. From observing the state of these, I was led to think of that of many Christians, who, though not idolators outwardly, are such inwardly, being worshippers of self and the world, and denying The Lord in their hearts; and to consider what sort of lot awaits them in the other life." (H. H., 327.)

"I have conversed with some on the third day after their decease; when the process had been completed that is described at Nos. 449, 450, being such as is experienced by those who are being resuscitated from the dead. Three of these had been known to me in the world; to whom I related, that preparations were now being made for the burial of their body. I happened to say for *their* burial; on hearing which, they were struck with a sort of stupor, and declared, that they were alive, but that their friends might commit to the grave what had served them for a body in the world. They afterwards wondered exceedingly, that, when they lived in the body, they did not believe there was such a life after death; and they were especially astonished that, within the Church, almost all are possessed by a similar incredulity. Those who, while in the world, had not believed in any life of the Soul after the life of the body, on finding themselves to be living after death, are exceedingly ashamed: but those who have *confirmed themselves in the denial of it*, are connected in society with their like, and are separated from those who had maintained the belief of it. For the most part, they are attached, by an invisible bond, to some infernal society; for such characters have also denied the Divine Being, and have held in contempt the truths of the Church. *For just in proportion as any one confirms himself against the eternal life of his own Soul, he also confirms himself against all things that belong to Heaven and to the Church.*" (H. H., 452.)

"It has been granted me to converse with some who lived Two Thousand years ago, whose life was known to me, because described in history: and it was ascertained, that they are still like what they then were, and are exactly of the character assigned to them in the description, being similar with respect to their love, from and according to which their life had been framed. There were others with whom it was granted me to converse, who lived seventeen centuries ago, who also were known to me from history; others who lived four centuries ago; others who lived three; and so on downwards: and it was discovered, that a similar affection to that which governed them in the world, reigned in them still; there being no other difference, than that their delights were turned into such things as are correspondent. It has been told me by the Angels, that *the life of the governing love is never changed with any one to eternity, since every one is his own love*; on which account to

change it in a spirit, were to *deprive* him of *his* life, or to *extinguish* him altogether. They also stated what is *the cause* of this ; which is, that man, *after* death, is no longer *capable of being reformed by means of instruction*, as he is in the world, *because the ultimate plane*, which consists of *natural* knowledges and affections, *is then quiescent*, and is *incapable* of being opened, as *not being spiritual* ; and that *the interiors*, which belong to the internal or external mind, *rest upon that plane*, like a house upon its foundation ; *on which account it is*, that man *remains to eternity* such as the *life of his love* had been in the world. The Angels wonder exceedingly that man should not be aware that *every one is such in quality as his governing love is* ; and that many should believe, that they may be saved by immediate mercy, and by faith alone, of whatever *character* they may have been *as to life* ; also, that they are not aware that the Divine Mercy *operates by means*, consisting in *being led by The Lord*, both in the world, and afterward to eternity ; and that *those are led by Mercy who do not live in evil*. They also are surprised that men should not be aware that Faith is *the affection of truth* proceeding from Heavenly Love, the Author of which is The Lord." (H. H., 480.)

"Every man, as to his Spirit, is consociated with his like in the Spiritual world, and is as one with them ; and I have frequently been permitted to see *the spirits of persons now alive on earth, in the spiritual Societies, both angelic and infernal*, whereto they respectively belong. I have also *conversed with them for several days together*, and it has often been matter of wonder with me, that a man, while in the body, is totally unacquainted with *this state of his spirit*. Hereby I was fully assured that whoever *denies* God, *is already among the condemned*, and after death is gathered to his companions." (T. C. R., 14, end.)

"I once saw at a distance shady walks, planted with rows of trees, and several companies of young men assembled there conversing on subjects of wisdom. This was in the Spiritual World ; so I went to join them ; and as I approached, I observed one to whom the rest paid particular respect, as to their chief, because he excelled them in wisdom. On seeing me, he said : 'I was surprised, as I saw you in the way coming towards us, to observe that sometimes you were in sight, and sometimes out of sight, or at one moment visible, and the next invisible ; surely you are not in the same state of life with us ?' To this I replied, with a smile : 'I am neither a stage-player nor a Vertumnus, but I am alternate, dwelling sometimes in your light and sometimes in your shade ; thus I am a stranger here, and at the same time an inhabitant.' On this the wise personage looked at me attentively, and said : 'You speak strange and wonderful things ; tell me who you are ?' I said : 'I am in the world in which you have been, and from which you are departed, which is called THE NATURAL WORLD, and I am also in the world in which you now are, which is called THE SPIRITUAL WORLD ; hence I am in a natural state, and at the same time in a spiritual state ; in a natural state with men on earth, and in a spiritual state with you. When I am in a natural

state, I am invisible to you, but when I am in a spiritual state I become visible ; and this peculiarity of my nature is of The Lord's appointment. It must be well known to a man so enlightened as you are, that an inhabitant of the natural world is invisible to an inhabitant of the spiritual world, and contrariwise ; so when I let my spirit into the body, I was no longer visible to you, but when I let it out from the body, I became visible ; and this is a consequence of the difference between what is spiritual and what is natural." When he heard me speak of the difference between spiritual and natural he said : ' What do you mean by that difference ? Is it not like that between things more or less pure ? What then is the spiritual but the natural in a higher state of purity ? ' I replied : ' The difference is of another sort ; the natural can never by any subtilization or refining, so approach the spiritual as to become itself spiritual ; for the difference between them is like what subsists between prior and posterior, which bear no determinate proportion to each other ; for the prior is in the posterior, as the cause is in its effect ; and the posterior is derived from the prior, as the effect from its cause : hence it is that one does not appear to the other.' To this the wise personage replied : ' I have frequently meditated on this difference, but heretofore in vain ; I wish I were able to discern it.' I said : ' You shall not only discern the difference between spiritual and natural, but you shall even see it.' I then proceeded as follows : [here there is a long account of three several experiments illustrating this difference.] After this I said to all present : ' You see, from these three experimental proofs, the nature of the difference between what is spiritual and what is natural, and likewise the reason why the natural man is invisible to the spiritual man, and the spiritual to the natural, notwithstanding they are both in a perfect human form, when by reason of such a form it seems as if they might be visible to each other ; but the Interiors belonging to the Mind are what constitute that Form, and the Minds of Spirits and Angels are composed of Spiritual Substances and the Minds of Men, so long as they live in the world, of natural substances." After this, a voice was heard from the higher Heaven addressed to one of the bystanders, saying : ' Come up hither ;' he therefore went up, and returned, with this information, that the Angels did not previously know the differences between what is spiritual and what is natural, because there never before had been any opportunity of comparing them together in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable." (T. C. R., 280.)

NOTES

IN

EXAMINATION AND EXPLICATION

OF THE FOREGOING

NINE INTRODUCTORY NUMBERS.

(a) THE Form of a man's Spirit is the human, or the Spirit is a Man [both a male man and a female man] even with respect to Form. This may be seen from the fact that a man is a man by virtue of his Spirit, and not by virtue of his body, and that the corporeal form is *added to the Spirit* according to the form of the Spirit, and not conversely, for the Spirit is clothed with a body according to its own form. It is owing to this that the Spirit of a man acts on all the parts, even to the most minute, of the body, and this so universally, that any part which is not acted upon by the Spirit, or in which the Spirit is not active, does not live. Now Thought and Will belong to the Spirit of man, and not to his body. (H. H., 453. See the entire chapter, "*That man, after Death, is in perfect Human Form.*" 453 to 460.) But neither Spirits nor Angels can be seen by man with the eye of his body, but only with the eyes of his Spirit, because man's Spirit is in the Spiritual World, whereas his body is in the natural world. Like sees like because from a like ground. These, however, may be seen by man when he is withdrawn from the sight of his body, and that of his Spirit is opened. This also is done in an instant when it is the pleasure of The Lord that the things of the Spiritual World should be seen by man, nor is he at all aware at the time, that he does not behold them with the eyes of his body. It was thus that Angels were seen by Abraham, Lot, Manoah, and the Prophets: it was thus that The Lord was seen by the Disciples after His Resurrection: and it was thus that Angels have been seen

N. B.—In these Notes throughout, where no Letters are prefixed to the Numbers, A. C., or, the *Arcana Celestia*, is always to be understood.

by me (Emanuel Swedenborg). Good Spirits, with whom I have conversed on this subject, were deeply grieved that such ignorance respecting the state of Heaven, and respecting Spirits and Angels, should prevail in the Church : and they desired me, with indignation, to say from them, that they are not formless minds, nor ethereal puffs of breath, but they are men as to shape, and that they see, hear, and possess every sense, equally with men in the world." (H. H., 76, 77.) There are present with every man both good and evil spirits : by the good spirits his conjunction with Heaven is effected, and by the evil, his conjunction with Hell. The greatest care is exercised by The Lord to prevent spirits from knowing that they are present with man, for if they knew it they would speak with him, and then *the evil spirits* would destroy him, for being in conjunction with Hell they desire nothing more ardently than to destroy man, not only as to his Soul, that is as to his love and faith, but as to his body also. It is otherwise when they do not speak with the man. That such a conjunction of spirits with man really exists, has been made so thoroughly known to me by the uninterrupted experience of many years, that there is nothing which I know more certainly. (H. H., 292.) The reason that Spirits who communicate with Hell are also adjoined to man is, because man is born into evils of every kind, whence his *first* life is derived *entirely* from them ; wherefore unless spirits were adjoined to man of the same quality as himself, he could not live, nay, he could not be withdrawn from his evils and be reformed. On this account he is held in his life by evil spirits, and withheld from it by good spirits. Through the agency of the two he is placed in equilibrium, and being in equilibrium he has his liberty, and can be withdrawn from evils and inclined to good, and good can also be implanted in him, which could not possibly be effected were he not in a state of liberty : nor could he be endowed with liberty did not spirits from Hell act on him on one side, and spirits from Heaven on the other, the man stand in the middle. It has also been shown me that man, so far as he partakes of his hereditary nature and thus of self, would have no life if it were not permitted him to be in evil, nor yet if he were not in a state of liberty : and further, that he can

not be driven to good by compulsion, and that what is infused by compulsion is not permanent, as also that the good which a man receives in a state of liberty is implanted in his will, and becomes as if it were his own : and that these are the reasons why man has communication both with Hell and with Heaven. (H. H., 293.) The reason that man is governed by The Lord through the instrumentality of spirits is, because he does not stand in the Order of Heaven. He is born into evils which are those of hell, thus into a state which is diametrically opposite to Divine Order : consequently he has to be brought back into Order : and this can only be effected through the instrumentality of Spirits. It would be different if man were born into good, which is according to the Order of Heaven : he would not then be governed by The Lord through spirits, but by Order itself, consequently by the common influx. Man is governed by this influx as to those things which proceed from his thought and will into act, thus as to his speech and action, for both the one and the other of these flow according to natural order : with these therefore, the spirits that are adjoined to man have nothing in common. Animals, likewise, are governed by the common influx proceeding from the Spiritual world : for animals exist in the order of their life, which they have not been able to pervert and destroy, because they have no rational faculty. (H. H., 296.) The Lord Himself enters by influx into every man according to the Order of Heaven : both into the inmost elements of his being, and into the last or ultimate, disposing him for the reception of Heaven, and governing his ultimate powers from his inmost, and his inmost at the same time from the ultimate, and thus keeping all things belonging to him, to the minutest particulars, in connection. This Influx of The Lord is called *immediate influx*, but the other which is effected through Spirits, is called *mediate influx*, the latter subsisting through the former. The immediate influx, which is that of The Lord Himself, proceeds from His Divine Humanity, and flows into *the will* of man, and *through the will* into his understanding : thus it flows into the *good* existing in man, and *through his good* into his truth ; or, what amounts to the same, it flows into his *love*, and *through his love* into

his faith : but it never proceeds in the reverse order, much less does it flow into faith that is *without* love, or into truth *without* good, or into an understanding that is *not derived from* the will. This Divine Influx is perpetual, and by the good is received in good, but not by the evil. By these it is either rejected, or suffocated, or perverted, whence their life is an evil one, which, in a spiritual sense, is death. (H. H., 297.)

(b) In view of the Representative Character of this Work, and considering that the Author of it therein Represents the *internal or will-principle* of The Church, this is very decisive of the Church's duty to investigate, in order that it may rationally understand, the Phenomenon of what is termed "MODERN SPIRITUALISM." Coming to The Church unsought, but in the Order of The Divine Providence, Spiritualism demands of The Church this investigation, in order that The Church may be "convinced what is the true quality" of its agencies, and may "note what it finds out," averting itself from those that may "turn out to be of a bad quality," but conjoining itself with those whom it "finds are good," and "from whom it can receive good," "trusting in The Lord to direct and protect it," not fearing the issue, "its *intention* being to act from a good principle." That there is a DANGER in this, is NO JUST REASON why it should not be undertaken IN DEPENDENCE ON THE LORD : for, were *this* consideration to prevail, *all Christian instruction, even to the reading of the Apostolic Writings, would be put a stop to on the same ground*, for Paul says, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish : *to the one we are the savour of death unto death ;* and to the other the savour of life unto life." (2 Cor. ii., 15, 16.) Swedenborg puts both its Danger and its Safeguard, or both its Disorderly and Orderly Character, in a very clear light in the *Apocalypse Explained*, at the "*Continuation*" of Nos. 1182 and 1183, from which we transcribe the following :

"It is believed by many, that man may be taught of The Lord by Spirits speaking with him ; but those who believe this, and are willing to believe it, do not know that it is connected with danger to their Souls. Man, so long as he lives in the world, is in the midst of Spirits as to his Spirit, and yet Spirits

do not know that they are with man, nor does man know that he is with Spirits: the reason is, because they are conjoined as to *affections* of the will *immediately*, and as to the *thoughts* of the understanding *mediately*; for man thinks naturally, but Spirits think spiritually; and natural and spiritual *thought* do not *otherwise* make one *than by correspondences*: a union by *correspondences* causes that one does not know anything concerning the other. But as soon as Spirits begin to *speak* with man, *they come out of their spiritual state into the natural state of the man*, and in this case they *know* that they are with man, and *conjoin* themselves with the *thoughts* of his *affection*, and *from those thoughts* speak with him: they can not enter into anything else, for *similar affection* and consequent thought *conjoins all*, and *dissimilar separates*. It is owing to this circumstance, that *the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false*, and likewise that he excites them, and *by his affection conjoined to the man's affection strongly confirms them*: whence it is evident *that none other than similar Spirits speak with man, or manifestly operate upon him*, for manifest operation coincides with speech." (1182.) It is otherwise with those whom The Lord leads, and He leads those who love truths, *and will them from Himself*; all such are enlightened when they read the Word, for The Lord is in the Word, *and speaks with every one according to his comprehension*: if these hear speech from Spirits, *which also they do occasionally*, they are not *taught*, but are *led*, and this *so providentially*, that the man *is still left to himself*, since every man is led of The Lord *by affections*, and thinks from *them* as from *himself*, in freedom: if this were not the case, man would not be capable of reformation, neither could he be enlightened. *But men are enlightened variously, every one according to the quality of his affection and consequent intelligence*: those who are in the *spiritual affection of truth*, are elevated *into the Light of Heaven so as to perceive the Illustration*. It has been granted me to see it, *and from it to perceive distinctly WHAT COMES FROM THE LORD, and what from the Angels*: what comes from The Lord is WRITTEN, and what comes from the Angels is NOT written. Moreover it has been given me to discourse with the Angels *as man with*

man, and likewise to see the things which are in the Heavens, and which are in the Hells: the reason was, because the *end* of the present Church *approaches*, and the *beginning* of a new one *is at hand*, which *will be* THE NEW JERUSALEM, to which it *is to be revealed*, that THE LORD RULES THE UNIVERSE, both Heaven and the World: that there is a Heaven and a Hell, and what is the *quality* of each: that men live also *as men* after death, in Heaven *those who* have been led of The Lord, in Hell *those who* have been led of themselves: THAT THE WORD IS THE DIVINE ITSELF OF THE LORD IN THE EARTH: also that the Last Judgment is passed, lest man should expect it in this world to eternity: besides many other things which are EFFECTS OF THE LIGHT now arising after darkness." (1183.)

(c) A Young Man: Young men denote *truths of faith* (5037, 7102, 7505), or *truths of the Church* (10,458); also, *the intelligent*, and abstractedly, *intelligence*, consequently *those who are in confirmed truths*, and abstractedly *confirmed truths*. (7668; Ap. Ex., 131.) Also, *the understanding of truth and intelligence* (Ap. Ex., 270): wherefore "a young man," here denotes one who is confirmed in the Truths of Faith and of the Church, by intelligence arising from the understanding of Truth: or, such a state of the Church collectively, or individually.

(d) Robe: Garments signify Truths: and the Spiritual Kingdom, as contra-distinguished from the Celestial Kingdom, is so called from the Divine Truths there. (9822.) A Robe denotes *the middle of the Spiritual Kingdom*, thus, *the Truth itself which is there*: and whereas that kingdom is distinguished into three degrees, the inmost, the middle, and the outermost, therefore by a Robe (which was the *middle* of the Three Garments of Aaron which represented Divine Truths in the Spiritual Kingdom in their order, 9824), is signified that which is *middle* in that Kingdom, where the *inmost* communicates with what is Celestial, and the *outermost* with what is Natural, and the *middle* thus partakes equally of both. (9825.) A Robe, therefore, denotes a *middle* Truth between the Celestial and Natural, and partaking of both; or, a similar state in the Church, either collectively or individually. Specifically Truth is called Spiritual, and Good, Celestial. (800, 1901, 2069.) *Judgment is predicated of Truth*; Justice of Good. (A. C., 612, 2258.)

(e) Blue : signifies good. (4328.) Also truths. (6609.) There are two colors called blue, one which partakes more of red, and signifies the celestial love of truth, and the other which partakes more of white, and signifies the spiritual love of good, which is Charity. (9868.) A blue robe, therefore, denotes a middle spiritual principle, such as, partaking of both the internal and external, can *judge* between them.

(f) Broad black border around the bottom of the robe : Broad is predicated of Truth. (9487.) Black, signifies what is not true, thus falsity, because it is the opposite of white, and white is predicated of Truth. (A. R., 312.) Border, signifies a Termination (9492) : and in Isaiah liv., 12, the scientific and sensual principle of the Church (A. C., 655); wherefore "a broad black border around the bottom of a blue robe," denotes Spiritual Truth falsified to the very Scientific and Sensual principle, thus to the very lowest, or most ultimate degree of the Church.

(a 1) If his motive were in the cause of good : This is the only thing we should seek to know of our fellow-men in associating ourselves with them : *opinions* are nothing in comparison with *motives* and *intentions* : the Church is One from good, and not from truth : "a man is *such* a man as he is in his *purpose*, *intention*, or *end*, and is also such before The Lord and His Angels. Yea, he is likewise regarded as such by the wise in the world, for *intention* is the *soul* of all actions, and causes blamableness and unblamableness in the world ; and after death, imputation." (C. S., 452.) Nor are we to judge of any one beyond his *civil* and *moral* life in the world : as to his spiritual and celestial life *we* are not to judge him : we can only demand "*that his motives be in the cause of good*" to admit him to our fellowship as a brother : for, "to judge what is the quality of the interior mind or soul, thus *what is the quality of any one's spiritual state*, and *thence what his lot is after death*, is not allowed, since it is known to The Lord alone. Neither does The Lord reveal this till after the person's decease, to the intent, that every one may act from a free principle in all he acts, and thereby that good or evil may be *from* him, and thus *in* him, and that *thence* he may live to himself and live his own to all

eternity." (C. L., 523.) Such is the *broad* charity which is involved in James's question to the young man, "if his motive were in the cause of good?"

(g) Came nearer : To come near signifies *to be conjoined by love*. (Ap. Ex., 331.)

(h) Bowed his head : To bow the head denotes *the effect of humiliation*, consequently *adoration* (2153) : James had just asked him, "if his motive were in the cause of Good?" The Lord says, "There is none Good but One—God." (Matt. xix., 17.) It was in adoration of THIS GOOD, this ONE GOD, that the young man "bowed his head." Swedenborg writes thus : "They who are exterior, that is, they who are of faith separate from charity, are the furthest possible from adoration ; which is a necessary consequence of such a faith, because The Lord is present in charity, and in faith only through charity, for charity is the conjoining medium. What is truth without good, and what is the intellectual-principle without the will-principle? Thus what is faith without charity, or what is confidence without its essence? That they who are in faith separate from charity, do not in the least adore The Lord's Divine Human Principle, was manifested to me by Spirits of this character who came into the other life from the Christian world, with several of whom I have discoursed ; for in that life the heart speaks, and not the mouth as in the world ; the thoughts of every one are there communicated much more openly than by any speech in the world, nor is it there allowed to speak otherwise than as they think, thus as they believe. Many of those who have even preached The Lord in the world, there altogether deny Him ; and when it is inquired from what end or from what cause they preached Him, and paid Him holy adoration in the external form, it was found that they did so because it was enjoined them from their office, and because they gained honours and wealth thereby ; those also who did not preach, yet confessed Him, did so because they were born in the church, and because they would lose their reputation if they spake against religion. Not even one from the Christian world knew that His Human Principle is Divine ; and scarcely any one that He Alone Governs Heaven and the

Universe, still less that His Divine Human Principle is the ALL in Heaven. That this is the case, could not openly be revealed, because it was foreseen by The Lord that the Christian Church would turn away from charity to faith, consequently would separate itself from Him, and thereby would not only reject but also profane the Holy Principle which is from His Divine Human Principle; for faith separate from charity can not do otherwise. That faith is at this day separated from charity, is evident; for churches separate themselves according to their dogmas, and he who believes otherwise than as the dogma, is cast out from their communion, and defamed also; but he who is guilty of theft, who without mercy deprives others of their goods, (if he does not do so openly,) who devises treacherous purposes against his neighbour, who brings disgrace upon works of charity, and who is guilty of adultery, such a one is still called a Christian, provided he only frequents sacred worship, and speaks from doctrine. Hence it is evident, that at this day it is doctrine which constitutes the church, but not life; and that the fruits which they adjoin to faith, are only in their doctrine, and nothing in their minds." (A. C., 4689.)

(a 3) Shake of the head: "Shake thyself from the dust," (Isaiah lii., 2) signifies, *liberation from infernal falses* (Ap. Ex., 811); wherefore "to shake the head," denotes *liberation from, or the rejection of, what is false*, because in a good sense, *head* signifies *wisdom*.

(i) White: Is predicated of *Truth*. (9407.) It signifies *the Truth of Faith*, and is derived from Light. (3301, 9467.)

(k) Crimson: Red denotes *the Good of Love*, and this from fire, and from blood, which are red. (3300, 3301, 6379, 9467.) So far as any color partakes of Red it signifies *the Good of Love*. (9833, 9873, compare 4530.)

(l) The Ancients frequently discoursed with Spirits and Angels, and the faculty is common to all men, because man is himself a Spirit clothed with a body. (A. C., 67-69, 784, 1634, 1636, 7802, 8118, 9438.) Men no longer hold discourse with Spirits, because they are immersed in worldly and corporeal things, but the way is opened by such things receding. (69,

784, 7802, 8118.) Unless man be in a true faith, and be led by The Lord it is perilous to speak with Spirits at the present day, yet Spirits are always present, and perceive the most secret thoughts of man. (784, 9438, 10,751.) In some earths, Angels and Spirits appear in the human form and discourse with the inhabitants. (7802, 7809, 8949, 10,751, 10,752.) It is possible to speak with Angels and Spirits from any Earth in the Universe, and even with the inhabitants themselves if their interiors are opened. (9438.) Swedenborg conversed with the Spirits and Angels of other earths. (6695, 6808, 8022 to 8026, 9578.) It was granted to Spirits associated with him to see the things of this world, and to hear men conversing. (1880, 1954, 4527, 4622, 5862, 9791, 10,813.) Spirits and Angels speak from the interior memory, and as this is the language of ideas, they speak one universal tongue, in whatever age they may have lived, and from whatever earth they may have come. (1637, 2472, 2476, compare 7745.) Spirits discourse together with far more acuteness, subtlety, and sagacity than men, and their speech is by the ideas of the thought, which is more copious and universal than speech by the tongue. (322, 1639, 1641.) The ideas of the Angels from which they speak are wonderfully varied, and they can express more by the language of ideas in a moment, than could be expressed in half an hour by man, besides much which can not be expressed in human language at all. (1641-1645, 4609, 7089.)

(m to a 5) "One of them held out his Hand with a Paper with words which said:"

(m) By the Hand is signified *power*, and whatever is in any one's power appertains to him (9133), also, *the last degree of power*. (2816.) To stretch out the hand, signifies, *the dominion of power*. (7205, 7281, 7568, 7673.) "Taking of that which came into his hand" denotes *those things which were providentially presented, thus which were of the Divine Providence*; and whereas those things which are of The Divine Providence, are Divine, therefore, by taking of that which came into his hand, *Divine things are here signified*. (4262.) The hand is predicated of *the Truth which is from Good*, and thereby signifies *power*, as all the power of Good is by Truth; and whereas the Head

and the whole body exercise their power by *the hands*, and power is *the activity of life pertaining to man*, therefore by the *hand* is also signified *whatsoever appertains to man*, thus the *man himself, so far as he is an agent*. (10,019.) There are two things which signify the whole, namely, what is highest, and what is lowest. The reason why what is lowest or ultimate, signifies also the whole, is, because all interior things, even from the first to the highest, terminate in ultimates, and are there together. (10,044.) By the *extreme parts* of man are signified *all things appertaining to him*, and the extremes are *the hands and feet*. The *feet* denote the *exteriors* of man, thus his *natural* things; and the *hands* denote the *interiors* of man, thus his *spiritual* things, and this because the superior things of the body extend themselves into the hands, and there terminate. (10,241.) The *hand* signifies *the will*, because all action and power of action by the hand proceeds from the will. (8066.) The *hand* signifies *the understanding*, because the will exercises its power by the understanding, as Good by Truths, of which the understanding is the subject. (10,062.)

(a 4) Paper : To commit to Paper signifies, *to record anything for the benefit of Posterity*. (A. R., 473.)

(n) Words : In the Heavens, or "in the light of Heaven," where "*illustration*" is afforded to "those who are in the spiritual affection of Truth, and who are elevated into the light of Heaven so as to perceive the illustration;" it was given to Swedenborg "to see it, *and from it to perceive distinctly what comes from the Lord, and what from the Angels*; WHAT COMES FROM THE LORD IS WRITTEN, *and what from the Angels is NOT written*." (Ap. Ex., 1183.) Hence the signification of The Lord's answer to the Tempter, "IT IS WRITTEN," namely, as that from which there *can be* no appeal, and which even the Tempter acknowledged by *himself rejoicing*, "for it is written." Hence also "it is written" in the 119th Psalm, 89th verse, "Forever, O Lord, Thy Word is SETTLED in Heaven;" or, as Clowes has translated it in his version of the Psalms, "Thy Word is ESTABLISHED in the Heavens."

(a 5) Which said : "And Jehovah said to Moses," that hereby is signified illustration and perception by the Word from

The Lord, appears from the signification of saying, when concerning Jehovah, as denoting illustration and perception ; and from the Representation of Moses, as denoting the Word ; and that Jehovah in the Word denotes The Lord. Hence it is evident that by Jehovah said to Moses is signified illustration and perception by the Word from The Lord. The reason why these things are signified is, because The Lord speaks with the man of The Church no otherwise than by the Word, for on such occasion He illustrates man, so as to enable him to see the truth, and he also gives perception that he may perceive that it is so ; but this is effected according to the quality of the desire of truth with man, and the desire of truth with man is according to the love of it ; they who love truth for the sake of truth are in illustration, and they who love truth for the sake of good are in perception. But The Lord spake with Moses and the Prophets by a living voice, to the intent that the Word might be promulgated that it was of such a quality as to contain an internal sense in all and singular things ; hence also *these words, Jehovah said to Moses.* The Angels, who are in the internal sense, do not know what Moses is, since the names of persons do not enter Heaven, but instead of Moses they perceive the Word, and the expression *to say* is turned with them into what is congruous, thus in the present instance, into being illustrated and perceiving ; saying, and speaking also, when from The Lord by the Word, in the angelic idea, have no other meaning." (A. C., 10,290.)

Remembering the Representative Character of ALL that is Recorded in this Work, we must look for some *interior significance* attached to *this* mode of communication by "*holding out the hand with a paper with words*" which could not be conveyed, or *represented* by *oral speech* : a Significance which will carry with it *internal evidence* of its Divine Origin and Character, even to the very lowest ultimation in which it closes : a Representation, too, that contains within itself all things Celestial and Spiritual, thus all things of man, even up to HIM who is the ONLY MAN, THE FIRST AND THE LAST, WHO IS, AND WHO WAS, AND WHO IS TO COME, THE ALMIGHTY. The sentence, "*So one of them held out his hand with a Paper with words which said,*"

CONVEYS ALL THIS, as manifestly appears when we collect, and put into one form, the signification of the various Correspondences of which it is composed, as given above, which may be thus rendered : Illustration of Divine Things by the Word from The Lord, through Truth from Good, descending thence to a Perception of the very lowest of all things appertaining to man, both as to his Will and Understanding, giving him thereby the dominion of power, from Good by Truth, over all the activities of his life, which, in The Divine Providence of The Lord, is to be Recorded for the benefit of Posterity.

From this signification of *Hand* it is, that it is used in the following places in the Word : In Moses : "They kept the charge of The Lord, *at the commandment of The Lord BY THE HAND of Moses.*" (Numbers ix., 23.) In the 2d Book of Kings : "According to the Word of The Lord God of Israel *which He spake BY THE HAND of His servant Jonah*, the son of Amittai, the Prophet." (xiv., 25.) In Ezekiel : "And when I looked, behold, *an HAND was sent unto me* ; and, lo, a roll of a book was therein ; and he spread it before me ; and it was written within and without." (ii., 9, 10.) Also, chapter x., 8 : "And there appeared in the Cherubims *the form of a man's HAND* under their wings." Cherubims signify The Providence of the Lord ; also guards set by The Lord to preserve the spiritual sense of the Holy Word from being violated and profaned. (A. C., 306, 308.) Also in Daniel : "In the same hour came forth *the fingers of a man's HAND*, and wrote over against the candlestick upon the plaister of the wall of the King's palace : and the king *saw the part of the HAND that wrote.* Then was *the part of the HAND sent from him* ; and this writing was written : Mene, Mene, Tekel, Upharsin." (v., 5, 24, 25.) And in David : "Send *THINE HAND* from above ; rid me and deliver me out of great waters, from the *HAND of strange children* ; whose mouth speaketh vanity, and their *RIGHT HAND* is a *RIGHT HAND of falsehood.*" (Ps. cxliv., 7, 8, 11.)

The Spiritual Representative thus expresses himself on this subject : "It was owing to the CHARACTER of James Johnston's Mission that the *Hearing* was *substituted* by another Opening, and to *serve a use which the former would not serve.* It is

necessary, in looking at *all the peculiarities* which are observable in the Record, to keep in view the NATURE of the Work, namely, that THE MISSION WAS OF A REPRESENTATIVE CHARACTER, and on that account every particular must be considered in a different light to those of any other Opening, *as serving uses connected with such Mission*. It was *solely on such account* that A PERCEPTION was opened in James, and the sense of hearing *not* opened. This will be seen if we direct our attention to the Hand which appeared to communicate to his Sight what the Ear would otherwise have received. That something is contained in that manifestation of a very significant character is clear, more especially when we consider the importance of the work being then accomplished, namely, THE UNION OF THE HEAVENS WITH THE EARTH, and THE SECOND ADVENT OF THE LORD, because such an Important Event must needs require a State in which The Lord's Power—the Power of His Love and Truth—was operating in a wonderful manner. Such was clearly evinced by that Striking Appearance: for the Hand signifies, or denotes, Power; also, Ultimates; and *Power is in Ultimates when the Internal can unite with the External*. Whether we look at it as to a Church individually, or as to a Church comprising the Heavens and the Earth, it is still the same, for the Heavens have Power *by* the Earth. The Earth is the Ultimates of The Church, and The Heavens are its Internals. Thus, when the Earth or Ultimates can unite with the Heavens to effect such wonderful things as are here recorded, *then*, there must have been Great Power by such a Union: *and this Power and Union were Represented by the Hand*. It is remarkable, too, as noted in the Record, that the QUALITY of James's Mind was such, as to enable the Angels to enter more fully through into Ultimates, and thus to perform their Mission, than had ever been done through any other earthly man. And this shows the *Nature* of the Co-operation which secured such important changes in the Heavens, and which are now (1866) producing *equally important* changes in the Earth.

“There are many things in the Work which will not be so well accounted for, unless the *Character* of the Mission be

taken into account, because we are so apt to judge of States and other things from appearances. For instance, *all* the Communications were in the *Natural Degree*—not because *State* would *not* admit of the opening of a *higher* sphere of *spiritual life*—but because the *Nature* of the Work could be effected *only* in *that Degree*: except such things as did not permit of *Ultimates* being present, and which were done by the Angels alone.

“Swedenborg in his *Mission* was not so prescribed, because he was not a *Representative*, but had duties of another character. But James, being a *Representative*, and *constituting the Ultimates of The Church*, or, *The Church in Ultimates*, he could *not*, on *that* account, *go out of the Natural Degree*. Not so with the Angels. They could *descend into a lower sphere of life*, for such was orderly under any circumstances with them. When I say it would not have been proper for James to have gone out of the *Natural Degree*, I mean that it would not have been proper for him to have officiated in any other *Degree in the capacity of a Representative in the Mission he held*: but anything apart from *that*, would have been orderly.”

(o) Names: *Name*, and *calling by name*, denote *knowledge concerning the quality of a thing*. (A. C., 144, 145, 479, 1754, 1896, 2009, 3237, 3266, 3322, 3421, 3422, 3429, 4285, 4291, 5351, 6283, 6674, 10,329. Ap. Ex., 650.) Among the people of the Ancient Church, *to call by names*, signified *to know the quality of the person or thing so named*. (A. C., 144, 1946.) Nothing is known in Heaven of any person, nation, or people mentioned in the *letter* of the Word, *but the thing or quality represented by them*. (5225, especially 10,216.) Names, in the Word, comprehended the *whole quality and state of the thing* understood by those names. (6674; Ap. Ex., 9, 256, 436, 563, 676, 735, 768, 778, 798, 1039.) Also, *the quality and state of life*. (Ap. Ex., 148, 186, 200, 453, 519, 806.) Also, *the quality of the state of the life*. (Ap. Ex., 676.) Names of men signify *truths originating in good* Ap. Ex., 676; and names applied to Angels, or to men representing Angels, denote *goods and truths*. (A. C., 1754.) In the Spiritual World all are named according to the quality of their life. (Ap. Ex., 676, 806.)

(p) Secret: signifies, *inwardly in man*. (Ap. Ex., 455.) Secret place signifies, *where The Lord is*. (Ap. Ex., 638.)

Thus "their names were a secret," when given as an answer to the question whether "they came for a good end," denotes, that the *internal quality* of those things which they *represented* by their external communications or intercourse, could not be revealed except through such things as are inwardly in man, or through man's internals where The Lord is.

This will be seen in the sequel of the Work to be its character and quality ; manifesting, through Representatives, the states of the *interior life of The Church*, both individually and collectively, and this from The Lord through human internals as embodied goods and truths of the Word. "Every Church of The Lord—says Swedenborg—is internal and external : the *internal* is that which is *represented*, and the *external* that which *represents* : the *internal* church is either *spiritual* or *celestial* ; the *internal spiritual* church was represented by *Israel*, whereas the *internal celestial* church was represented afterwards by *Judah*." (A. C., 4292.) Here, however, a Representation *more internal* than that borne by Israel and Judah had to be sustained, which may be drawn from the internal spiritual meaning of the words, "*Thy name shall no longer be called Jacob, but Israel*." For, as in the *internal historical sense* (Swedenborg says), is signified by this that they could not represent *as Jacob, but from a new given quality*—on which account a division was made, the Israelites by themselves becoming a Kingdom, and the Jews by themselves, for the purpose of this Representation—so even this double Representation might not be adequate to portray the *inmost states* of THE EVERLASTING CHURCH here unfolded at THE LORD'S SECOND ADVENT, which embrace in ONE all Churches even from the Most Ancient down to this beginning of the New and True Christian Church of this day.

This higher and more interior Representation is reserved for the *true* Israel and the *true* Judah translated to the Heavens ; or for these same Israelites and Jews when they have themselves become the embodied Truths and Goods of the Word : and when, from being in their own places in the Grand-man, they may be said to be The Man Himself, who thus, in one complex form, can *more interiorly represent* these states, than they could—separated and divided—in their for-

mer life upon the Earth. For,—as Swedenborg writes in the number immediately quoted above (4292)—“the speech of man represents his thought, and the action of man represents his will ; speech and action are the externals, but thought and will are the internals of man. Moreover, the very face of man by its various states of countenance, represents both his thought and will, as is known to every one : for with the sincere, their interior states may be seen from their looks ; in a word, all things appertaining to the body represent the things appertaining to the spirit and to the mind. The case is similar with the *externals* of The Church, for these resemble *the body* ; whereas the *internals* resemble the *soul*, as the altars and the sacrifices offered on them, which, it is well known, were external things, in like manner the shew bread, also the candlestick with its lights, and the perpetual fire, which, as may be known to every one, *represented internal things* ; and the case was the same in regard to other rituals. That these *external* things could *not represent external things, but internal*, may appear from what has been already said ; thus that Jacob could not represent *as Jacob* because Jacob is the *external* of The Church, but *as Israel*, because Israel is the *internal* thereof. This is what is meant by the *new given quality*, which the *posterity* of Jacob *should represent*.”

This new given quality Represented by Jacob's posterity, is, as it appears to us, that which is here unfolded *through the Interior Representations of the Angels*, and which is declared to be THE LORD'S SECOND ADVENT, and which is signified by its being here said that, “THEIR NAMES WERE A SECRET.”

(q) King : By a King in the Word is signified Truth Itself. (A. R., 548.) Kings, kingdoms, and peoples, in the historical and prophetic parts of the Word, signify truths and things appertaining to truths. In the Word an accurate distinction is made between the terms people and nation ; by people are signified truths, by nation principles of goodness. Kings are predicated of people, but not so of nations. The children of Israel, before they desired a king, were a nation, and represented good, or the celestial principle ; but after they desired and received a king, they became a people, and no longer

represented good, or the celestial principle, but truth, or the spiritual principle ; which was the reason why it was imputed to them as a fault, as written in the 7th verse of 8th chapter 1st Samuel : “ And The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them.” (A. C., 1672.) As a King signifies Truth, it may be seen what is signified, in the internal sense, by calling The Lord a King, and also a Priest ; and likewise what principle appertaining to The Lord was represented by kings, and what by priests. Kings represented His Divine Truth, and priests His Divine Good. All the laws of Order, by which The Lord governs the Universe as a King, are truths ; but all the laws by which He governs the Universe as a Priest, and by which He also rules truths themselves, are principles of goodness : for government grounded in truths alone would condemn every one to hell, but government grounded in principles of goodness raises out of hell, and elevates into heaven. As these two principles appertaining to The Lord exist in conjunction, they were also represented of old by the function of royalty exercised in conjunction with that of the priesthood : as in the case of Melchizedek, who was king of Salem, and at the same time priest to God Most High. (Gen. xiv., 18.) It was afterwards represented among the Jews, with whom a representative church as to form was instituted, by the judges and priests, and at last by the kings ; but as kings represented truths, which ought not to bear rule, by reason that they condemn, therefore their appointment was so far displeasing to The Lord, that the people were blamed for it, and the nature of truth considered in itself was described by the manner of a king in 1 Samuel viii., 11–18.” (A. C., 2015.)

(r) Small Society : That the Heavens consist of innumerable societies, see H. H., 41–50. The Universal Heaven is distinguished into societies according to the genera and species of affections, and in like manner Hell from the opposite principle. Whether we speak of affections, or of societies, in the spiritual world, it is the same thing. By affections are meant the con-

tinuations and derivations of love. (Ap. Ex. : On the Divine Love, ix., C. L., 580.) Small : the small signifies, *those who know, or are but little in the truths and goods of the church.* (Ap. Ex., 696.) Small and great (Rev. xi., 18) signifies, *those who fear The Lord in a lesser or greater degree.* (A. R., 527.) Small and great (Rev. xix., 5) signifies, *those who worship The Lord from truths of faith, and goods of love, in a lesser and greater degree.* (A. R., 810.) A Small Society, therefore, denotes, those who as to affection are as yet but little in the truths and goods of the church, and whose fear and worship of The Lord are as yet but in the lesser degree, or from affections and love, *comparatively weak.*

(s) Prince : By a Prince is signified *a Principle or Leading Truth.* (A. R., 548.) By a man-prince is signified *one who is in Primary Truth*, thus *one who is illustrated more than others in the Doctrine of Truth.* (A. C., 6766.)

(t) Judge : A Judge represented the two principles of *Goodness and Truth in conjunction* appertaining to The Lord, by which He governs the Universe. (A. C., 2015, already quoted.) Also, *the good of the church.* (2781.) By a Judge is signified *a Leader, one who leads by Good into Truth.* (4844.) Also, *one who settles disputes or disagreements.* (6766.)

(u) "They said it was I who came to them : " As to his interiors, man is in the midst of societies of spirits whom he invites to himself, and of Angels who are from The Lord. (4067, 4073, 4077.) When man is in evil he invites to himself the societies with which he is associated ; but when in good, they are such as The Lord adjoins to him. (4073. H. H., 295.) From the Societies associated to a man, the angels can see, as from causes, the quality of his state. (4073.) The spheres of the thoughts and affections of man, extend themselves around into the spheres of societies which are afar off. (6602.) All thoughts and affections of man enter into the spheres of the societies with which they agree. (6603. C. L., 530.)

(v) Pockets, from their use, correspond to the Memories. These two Pockets, one "outside of the other," denotes the two Memories. That there are Two Memories, the one exte-

rior and corporeal, and proper to the body, being the Memory of material things,—the other interior, and proper to the spirit, from which man speaks after death by ideas of thought. (See 1639, 4901, 9841, 9922.) See also the Chapter, “Concerning the Memory of Man remaining after Death, and the Remembrance of those things which he had done in the body.” 2469 to 2494.)

(w) This Test applied by James, is in strict accordance with the injunction of the Apostle John, who, in his 1st Epistle, 4th chapter, 1–3, thus writes: “Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God:* and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” This Test is as efficacious now as it was in the Apostles’ days, and James, by its use, *discovered the quality* of those who presented themselves to him. Swedenborg says, The name of JESUS CHRIST is so holy that no devil in hell has power to pronounce it. (T. C. R., 297.) That Jesus Christ is JEHOVAH THE LORD: from Eternity The Creator: in Time The Redeemer: and to Eternity The Regenerator: at once Father, Son, and Holy Spirit. (T. C. R., 26, 188, 294 to 296, 683.)

(x) Golden Letters: Gold denotes *Inmost Celestial Good* (A. C., 425, 643): also, *the Good of Innocence*, and Good in the Ultimate Heaven appears Golden through influx from the Superior Heavens. (5658, compare 4453.) Letters, denote *the ultimate form into which any idea or thought can descend*: thus the Word in the *literal sense*, is Divine Truth *in the ultimate of order*, in which the interior senses close, and upon which, as on a foundation, they rest. (9430, 9433, 10, 126. See also S. S., 27 to 36.) Golden Letters, therefore, denote *the influx of the Inmost Celestial Good, which is the Good of Innocence, into the very lowest possible ultimates*. The Lord, *Who Is Innocence Itself*, flows in immediately with this Influx into the Third or Inmost Heaven, and through that, mediately, into the Heavens beneath, where

the societies are arranged in order according to their Goods, and where, according to the Influx of Innocence from The Lord thus, the states of Good are changed. (A. C., 7836.)

(y) Blessing me in the Name of Jehovah-Jesus: It is written in Numbers vi., 22-27: "And THE LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, THE LORD bless thee and keep thee: THE LORD make His Face shine upon thee, and be gracious unto thee; THE LORD lift up His Countenance upon thee, and give thee peace. And they shall put MY NAME upon the children of Israel; and I will bless them." On these words, Swedenborg thus writes: "From the internal sense of these words it is evident what blessing summarily involves; namely, that Jehovah, that is The Lord, from Divine Love flows in with Divine Truth and with Divine Good with those who receive Him. The Divine Love from which The Lord flows in is understood by *the Face of Jehovah*; and the Divine Truth with which He flows in, is understood by Jehovah making His Face *to shine upon them*; and the Divine Good with which He flows in, is understood by Jehovah *lifting up His Face upon them*; defence from evils and falsities, which otherwise would take away the influx, is understood by *Jehovah keep thee, and be gracious unto thee*; Heaven and Eternal Felicity, which are the gift of the Lord by His Divine Good and His Divine Truth, are understood by, *and give thee peace*; communication and conjunction with those who receive Him, is understood by *and they shall put my Name upon the Children of Israel*, the Name of Jehovah signifying THE DIVINE PROCEEDING, which, in general, is called Divine Truth and Divine Good, and the Children of Israel signifying, *those who are of the Church, thus who receive the Lord*, concerning whom it is therefore said, *and I will bless them*. That this is the internal or spiritual sense of these words may appear from this consideration, that by the Face of Jehovah is signified the Divine Love, and by making it shine is signified the influx of Divine Truth, and by lifting it up, the influx of Divine Good; but that these things may be better understood, it shall be explained whence these significations arise. The Lord appears to the Angels in,

Heaven as a Sun, for it is His Divine Love which thus appears, this therefore is understood by the Face of Jehovah : the Light which thence proceeds is the Divine Truth, this therefore it is, which is understood by making His Face to shine : the Heat also which thence proceeds is the Divine Good, this therefore is what is signified by lifting up His Face, for by lifting up is signified to reveal Himself, which is effected from the Divine Good by the Divine Truth. (Ap. Ex., 340.) It is written in the 84th Psalm, 11, 12 : "FOR THE LORD GOD is a Sun and shield : THE LORD will give grace and glory : no Good will He withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in Thee."

(z) And shook me by the hand : Touching by the hand signifies, *to communicate and transfer, also, to receive.* (Ap. Ex., 79.) The palms of the hands signify, *the ultimate of the natural principle ; also power.* (Ap. Ex., 279, 700.) Hence shaking by the hand signifies, *to transfer and receive power in the ultimate of the natural principle—thus conjunction by state.*

(1) Friday Evening : Friday being the *sixth* day of the week denotes *a state of combat*, for *six* denotes *all states of labour, combat, and temptation*, before rest and peace arising from the conjunction of good and truth. (737, 1903, 4178, 8494, 8975, 10,360.) Evening denotes *the state which precedes regeneration*, (A. C., 22,9787.) Friday Evening therefore signifies, *the state of labor, combat, and temptation preceding regeneration.*

(2) About Eight o'clock ; The number *Eight* is *predicated of goods and evils*, and, denotes *all good or evil in the complex*, 10,614, Ap. Ex., 430 ; A. R., 739.) Also, *the beginning of a following, or new state*, when man lives from good or charity, and no longer from truth or faith, as before. (9227.) Also, *something distinct from what preceded.* (2866.) Also, *Every beginning, or every new state, with its continuation.* (2044, 2633.)

(3) Trumpet : signifies *Divine Truth.* (Ap. Ex., 55,262.) The voice of a Trumpet signifies, *Divine Truth about to be revealed from Heaven.* (Ap. Ex., 273, 489, 611, 681.) Trumpets blown by Angels signify *Divine Truth* passing through Heaven. (8815.)

(4) Naked Sword : Sword signifies, *Truth combating and de-*

stroying the false. (7456.) It denotes also, *the vastation of truth and the punishment of the false.* (7102.) An Angel with a drawn sword in his hand (Joshua v., 13,) denotes, *Divine Truth combating in its power.* (8895.)

(5) Blew his Trumpet: By *sounding* with Trumpets is signified, *to call together upon solemn occasions, and also to explore and discover the quality of the church.* (A. R., 391, 397.) To *sound* the Trumpet also signifies, *the influx of Divine Truth out of Heaven* (Ap. Ex., 489, 502, 566, 611): *and thence changes of state and separations.* (Ap. Ex., 500, 566.) Also, *the Divine Truth calling together and saying.* (Ap. Ex., 502.)

(6) Shook his Sword: "Shake thyself from the dust," (Isaiah lii., 2,) signifies *liberation from infernal falses* (Ap. Ex., 811): wherefore to shake a sword, will denote, *liberation by means of Truth combating and destroying the false.*

(7) Two Essentials: There are Two Essentials which constitute the Church, and hence two Principles of Doctrine, or two Principal Doctrines: the one, that the Lord's Human is Divine: the other, that Love to the Lord, and Charity towards the Neighbour, constitute The Church; but *not* faith separate from Love and Charity. (4723. See also 4766.)

(8) Brother: Brother signifies *good in the natural man.* (3166.) Also, *the same thing as neighbor.* (2360.) External worship is called *Brother to internal worship*, in the Word. (1244.) Also *such as are in the good of charity.* (A. R., 32.) Brother (Jer. xxiii., 35,) means *he who is principled in the good of love*, and companion he who is principled in the truth of doctrine. (S. S., 84.)

(24) Reformers: Reformation, according to the laws of order, must precede regeneration. (T. C. R., 106, 302.) Unless man enters on this state during his abode in the world, he can not become regenerate after death. (T. C. R., 571.) So long as man sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation. (T. C. R., 587.) The internal (natural) man is first to be reformed, and by it the external, and thus the man is regenerated. (T. C. R., 591-595.) Every man is able, *as of himself*, to reform and regenerate himself, only he must acknowledge in heart, that the *ability* is

from The Lord. (T. C. R., 621.) Reformation being a result of the quickening of the remains by The Lord, *Reformers* here will denote, *remains*, and *all states of reformation proceeding therefrom*, whether in the individual, or in the Church at large.

(9) Prince Regent : afterwards George the Fourth : he was invested with the Regency—"in all but name, a king"—in consequence of the madness and blindness of his father George the Third, who was confined in Windsor Castle, to whom his second son, the late Duke of York, was appointed by Parliament Guardian or Keeper, at a good salary paid out of the Taxes, in addition to the emoluments arising from the appointments which he held in the Army, of which, for many years, he was Commander in Chief, and which office he held at the time of his death in January, 1827. Of this Prince Regent, subsequently George the Fourth, the following Transactions are recorded in the Manuscript of James Johnston under the date of Sunday, April 29, 1832, as related in the Assembly of Angels, on that day, by the Angel addressing James, in the following words : "I will now inform you of an affair which the Queen Caroline told me of, and she knows the horrid transaction in fact. It took place in the time of the War, and we wish it to be recorded in the Book. It is this : The late King at that period was deeply in debt. Sidmouth was at the head of affairs. So it was planned amongst them to borrow from some of the moneyed men One Million and a Half of Money. [\$7,500,000.] This they got from certain rich men in Holland, to whom they agreed to pay a yearly interest, and the late Duke of York and your present King [William the Fourth, then Duke of Clarence], came good for the money and interest, as agreed unto. Accordingly the bonds were given and accepted. At the year's end, the men called for the Interest. This was evaded. Another year,—and they were put off as formerly. I think in the third, the Bondholders came to make a demand on the Government. So the Bondgivers and Sidmouth, with others of the crew, let the Holland King know the whole of the transaction, and prayed his assistance and agreement to pass the Alien Act, under pretence that the country was in danger from strangers and foreign spies.

So the then King or Governor of Holland joined the English in the plan : and the English made all haste and got the Alien Bill passed : and the next morning after the Bill was in force, they took up the men who had come from Holland to see after their money, and put them into a ship which they had ready for the purpose, and when they got the ship to the place intended, all the crew left the ship with the Bondholders in it, and took to their boats which they had all in readiness for the purpose, and left the ship to sink with the innocent men in it, who lent the Million and a Half of Money. The bottom of the ship was so constructed as to accomplish their purpose quickly. Thus was the Nation of Holland robbed of One Million and a Half of Money, and the men who lent it all murdered for the honor of King-craft. Wherefore it is the wish of this Assembly that you enter this on Record for a Memorial to future ages, so that it may warn nations how they ought to guard against giving their Power into the hands of tyrants."

It is Written, "Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known." (Matt. x., 26 ; Luke xii., 2.) Also : "For there is nothing hid, which shall not be manifested ; neither was anything kept secret, but that it should come abroad." (Mark iv., 22 ; Luke viii., 17.)

(25) It is written in Psalms xxiv., 1, "The Earth is The Lord's and the fullness thereof." Also in Psalm cxv., 16, "The Heaven, even the Heavens, are the Lord's ; but the Earth hath he given to the children of men." Also in Psalm cxlv., 16, "Thou openest thine hand, and satisfiest the desire of every living thing." The state therefore here spoken of, *while plenty was in the land*, shows how completely the Goodness and Bounty of The Lord had been abused and perverted, *and how nothing short of a Divine Judgment can relieve the poor and the oppressed*. "The Lord executeth judgment for the oppressed : The Lord giveth food to the hungry. The Lord looseth the prisoners : The Lord openeth the eyes of the blind : The Lord raiseth them that are bowed down : The Lord loveth the righteous : The Lord preserveth the strangers ; He relieveth

the fatherless and widow : but the way of the wicked he turneth upside down." (Psalm cxlvi., 7 to 9.)

(10) He always made his petitions to the God of Heaven : Is there not a correspondence in this custom of *Petitioning* the King, or the Legislature—concluding with "and *your* petitioners will *ever pray*," without which no Petition is received by either House of the Legislature in England—with the *principle* involved in that Record of the Sixth chapter of Daniel, where it is written, at the seventh verse, "All the presidents of the Kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions?" The internal sense of that chapter Swedenborg declares to be : "That it was thought concerning the worship of The Lord, how it should be in the church : that it was deliberated upon, and concluded, that they should be worshipped instead of The Lord : which decree being opposed by those who were of The Lord's Church, it was ordained that they should suffer the punishment of the inquisition, which is the lions' den, into which Daniel was cast : but, nevertheless, they were protected by The Lord, lest they should undergo that punishment : but, on the contrary, they who invented that wicked contrivance, were cast into hell : and they who were in the worship of The Lord were saved." (Summary Exposition.) Is not this a warning from The Lord through His Word, even at this day, to His Church, that they must brave all the horrors of an inquisition, if needs be, rather than fall into, much less submit to and acquiesce in, MAN WORSHIP, whether Civil or Ecclesiastical, and trust themselves to The Lord, to deliver them in His Divine Providence, in the times of such persecution ?

(11) Evening of Monday : Monday is the second day of the week, and therefore at its evening represents Two days, and the number two, which is predicated of goods and evils (10,624), signifies *all and singular things in conjunction, consequently what is full* (9037, 9166, 9529), involving thereby a *full state of either good or evil*. The Evening denotes—among other things—the *state of the Church when there is no longer any Charity, and when,*

as a consequence, *faith begins to decline* ; the night which follows denoting the total absence of all things constituting the Church. (2323.) The Evening of Monday therefore denotes, according to the subject here treated of, *a full state of the Church as to evil, in which there is no longer any Charity, and in which even faith begins to decline.*

(12) Defend : The all of Power is contained in Divine Truth, insomuch that it is Power itself, nay, the veriest essential of all things. (8200, 9327, 10,182.) All Power is The Lord's, and neither Angel, Spirit, nor man can have any other. (10,019.) An Angel with a drawn Sword in his hand denotes *Divine Truth combating in its power.* (8595.) All defence is by Truth ; the spiritual man is unable to defend himself against the natural man when ultimate truth is withdrawn. (5008.)

(13) The Remains of The Church : "The state of a Church in general is this. In process of time it departs from the true faith until it comes at length to be entirely destitute of faith, when it is said to be vastated. This was the case with the Most Ancient Church among those who were called *Cainites*, and also with the Ancient Church after the flood, as well as with that of the Jews. At the time of The Lord's Advent, this last was in such a state of vastation that they knew nothing of The Lord as being about to come into the world for their salvation, and they knew still less respecting faith in Him. Such is also the case with the Primitive Christian Church, which at this day is so completely vastated, that there is no faith remaining in it. There always, however, *remains some nucleus of a Church, which those who are vastated as to faith do not acknowledge* ; and thus it was with the Most Ancient Church, *of which a remnant existed until the flood*, and continued after that event." (A. C., 407.) "Those few with whom it remained at the time of the deluge, were called *Noah*. That the true Church does decrease *and remain with but few*, is evident from the progress of the Churches which have thus decreased. Those who are left are in the Word called *remains*, and a *remnant*, and are said to be in the *midst* or *middle of the land*. Now as this is the case in a universal, so also it is in a particular sense, or as it is with the Church, so it is with every individual man ; for unless *remains* were preserved by The Lord

in every one, he must needs perish eternally, since spiritual and celestial life exist in them. So also in a general or universal sense, unless there were always some with whom the true Church or true faith remained, the human race would perish : for, as is generally known, a city, nay, sometimes a whole kingdom, is saved because of a few. It is similar with the human frame ; so long as the heart is sound, life is extended to the neighbouring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. The *last remains* are those which are signified by *Noah*; for, as appears from the account in Genesis, the whole earth had become corrupt. Of *remains* as existing in each individual as well as in the Church in general, much is said in the prophets ;—as in Isaiah : “ He that is *left* in Zion, and he that *remaineth* in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem ; when The Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof.” (iv., 3, 4.) In which passage *those who are left* represent the *remains* of The Church, and also in every member, and are *hence* said to be *holy* ; for *those who are left in Zion and Jerusalem* could not be holy merely because they remained. Again : “ It shall come to pass in that day, that the *remnant* of Israel, and such as are *escaped* of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The *remnant* shall return, the *remnant* of Jacob, unto the mighty God.” (x., 20, 21.) In Jeremiah, “ In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found ; for I will pardon them whom *I make a remnant*.” (1., 20.) In Micah : “ The *remnant* of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass.” (v., 7.) The *remains* of man or the Church, were also represented by the *tenths*, which were holy ; hence also the number *ten* being holy, is predicated of *remains* ; as in Isaiah, where the *remnant* is called a *seed of holiness* : “ Jehovah shall remove man, and many things shall *remain* in the midst of the land ; and yet in it shall be a *tenth*, and it shall return, and shall be to exterm-

inate, as a teil-tree, and as an oak, when a stem is cast forth from them ; *the seed of holiness is the stem thereof.*" (vi., 12, 13.) And in Amos : "Thus saith The Lord Jehovah, The city that went out a thousand shall *leave a hundred*, and that which went forth a hundred shall *leave ten* to the house of Israel." (v., 3.) In these, and many other passages, in the interior sense are signified the *remains* of which we have been speaking. That a city, or State, is preserved because of the *remains* of the Church, is evident from what was said to Abraham concerning Sodom : "Abraham said, Peradventure *ten* may be found there : and he said, I will not destroy it for *ten's* sake." (Gen. xviii., 32 ; A. C., 468.) "Unless the good and truth of faith were preserved in these few, there would be no conjunction of Heaven with mankind. As to what respects *remains* with every particular man, it is to be observed, that the fewer those *remains* are, the less capable he is of being enlightened as to things rational and scientific ; for the light of goodness and truth enter by influx from the *remains*, or by the *remains*, from The Lord : in case a man had in him no *remains*, he would not be a man, but much viler than a brute : and the fewer *remains* there are, the less he is a man, and the more *remains* there are, the more he is a man : *remains* are to man as a sort of heavenly star ; the less it is, so much the less light proceeds from it, but the larger it is, so much the more light it emits." (530.) By *remains*, generally speaking, is to be understood whatever is of The Lord in man upon which the Mercy of The Lord operates. This is implied by, the Spirit of God moving upon the face of the waters. (A. C., 8, 19.) These are the *Remains* which the Judge said "he was about to defend" with the Sword which he had in his hand.

(14) Pass sentence against : No one in another world is condemned before he knows himself, and is interiorly proved to be in evil. (7795.) Man is condemned by himself to hell. (10,367.) They are condemned who have not lived according to the Lord's commandments in the Word, and did not believe in the Lord. (A. R., 874.)

(15) About Two days after : By Two days after is signified a *Second period of the Church*, which [is] *when a new church commences after the consummation of a former church.* (1335.)

(16) If he had granted their request : The Reformers denote *the remains of the church who were seeking the means to be preserved alive*. The Prince Regent denotes *the vastated church which does not acknowledge this nucleus* (see 407), and therefore does not grant their request.

(17) Prison : To be in prison (Rev. ii., 10,) signifies *to be infested by evils from hell, because they are as if they were bound in prison, for they can not think anything but evil, when, nevertheless, they will what is good*, whence proceed combat and interior anxiety. (A. R., 99.) Those who are in prison (Matt : xxv., 35,) signify *those who acknowledge that in themselves there is nothing but what is false or who are in the false*. (4956, 4958.) Thus is represented the state of vastation which those who are in the falses of a consummated Church have to undergo, before they can be brought into the reception of those truths of the New Church that agree with their interiors from which they will what is good. (See above A. R., 99.)

(a 2) All in proof of the Christian Life : How fully does this description of their Christian Life bring them within the Judgment and Condemnation pronounced by The Lord in Matthew vii., 21-23 : "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day : Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ; and in thy name done many wonderful works ? and then will I profess unto them, I never knew you : depart from me, *ye that work iniquity*." Also Luke xiii., 26 : "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say : I tell you, I know you not whence ye are ; depart from me, *all workers of iniquity*."

(18) So he asked me, "If I would meet him" : To *run to meet*, denotes *acceding-to in state, exploration, agreement, similitude, influx*. (2151, 3088, 3806, 4235, 4350.) To *go to meet*, to *come to meet*, to *go up to meet*, denote *influx and conjunction*. (4247, 6030, 7054.) To *stand to meet*, denotes *manifestation*. (7159.) To *wait to meet*, denotes *influx and reception*. (7308.) To *go forth to meet*, denotes *reception and application preceding conjunction*. (7000, 8662.) To *meet with*, said of Jehovah,

denotes *His Presence and Influx*. (10,147, 10,148, 10,197, 10,305.) The Tent of Meeting or Assembly, denotes *the external of Worship, of the Church, and of the Word, in which are internal truths and goods*. (10,547.)

(19) Next Sunday Morning : Sunday or the Sabbath : The state of the regenerate was represented in the Jewish Church by the Sabbath ; the previous state of temptation by six days labour. (85, 8494, 8506, 9278, 9431, 10,360, 10,667, 10,668.) The state represented by the Sabbath is, *the conjunction of good and truth* : the rest of the Sabbath, specifically is, *the state of peace in which such conjunction is effected*. (8491, 8494, 8517, 8506.) Also, *the state of tranquillity and peace that succeeds temptations*. (8494, 8506.) Also, *Peace and the Good of Love, thus Heaven in man*. (8890, 8893, 8894, 10,357, 10,360.) A Sabbath is *the state when good is conjoined to truth*, and this Sabbath is called *The Rest of The Lord*, because He then leads by Good. (8510.) In the SUPREME SENSE the Sabbath denotes THE UNION OF THE DIVINE AND THE HUMAN IN THE LORD ; in another series, THE CONJUNCTION OF THE DIVINE HUMAN OF THE LORD WITH THE HUMAN RACE ; in the inmost sense THE CONJUNCTION OF GOOD AND TRUTH IN THE HEAVENLY MARRIAGE, THUS, HEAVEN. (8495, 8886, 8887, 8895, 10,356, 10,360.)

Morning denotes *the succeeding state of light, of truth, and the Knowledges of faith, which succeed the whole state of shade, or of falsity, and the absence of faith, denoted by the Evening*. (22, 9787.) When the Church is so vastated that there is no longer any faith, then, and not sooner, a new light arises, which, in the Word, is called *Morning*. (408.) Morning also denotes *clear perception, or the light of truth from celestial good, hence elevation*. (2540, 2673, 3171, 3723.) Also, *Illustration*. (3837, 4214, 7924.) Morning, or Day-dawn, denotes *The Lord's Kingdom or Church, and whatever is of His Kingdom, principally the Good of Love and Charity*. (2333, 2405.) It denotes this in three senses, viz., *when any Church is resuscitated anew ; when man is made new by regeneration ; and when he enters upon every fresh state of love and faith*. (2405.) The Lord's Advent or the approach of His Kingdom is not simply compared to Morning, but is *really called Day-dawn or Morning*.

(2405, 9299.) The Lord is called the Morning, the East, and the Day-dawn, *from the states of mind perceived as such by the Celestial Men of the Most Ancient Times.* (920.) Morning denotes also *a state of the Good of Love, from the Spiritual Sun which is the Lord.* (8812.) Next Sunday Morning, therefore, signifies *the state of Regeneration succeeding the combats, temptations, and vastations of man's previously unregenerate state, in which he enters into rest through the peace and tranquillity arising from the conjunction of good and truth within him,* which is the Heavenly Marriage, and *The Lord's Kingdom or Heaven within him; resulting to him, from the conjunction of the Divine Human of the Lord with the Human Race,* through that Heaven within him, which also originates and descends from THE UNION OF THE DIVINE AND THE HUMAN IN THE LORD.

(20) Five o'clock in my world : Time in general denotes *state.* (2212, 2213, 2625, 3786, 7508, 8070.) *Times* denote *states as to existere, or external states of the life: but spaces or places* denote *states as to esse, or internal states of the life,* the former being more those of Truth and thence of the Understanding, and the latter more of Good and thence of the Will. (2625, 3938, 6983.) As time in general denotes states, so *all portions of time, as hours, days, months, years, etc., but with a difference.* (2788, 10,133.) Times and Spaces pertain to nature only; hence, when the sense of the Word passes into Heaven, all *idea of space and time* perishes. (2837.)

The Number *Five*, among other things, denotes *anything small, or a short time.* (A. R., 427.) Likewise *much*, as well as *little*, and *something*, according to the nature of the subject treated of. (5291, 5708, 5956; Ap. Ex., 430.) Also, *what is equal of good and truth.* (9716.) Also, *as much as is sufficient or necessary.* (9689.) Also, *all the remainder.* (A. R., 738.) Five o'clock therefore will denote, *States of Truth with equal Good, of a greater or lesser degree, but as much as is sufficient for each separate and distinct state, yet involving in it all of the remainder.*

(21) I said, "I would:" This is consent: In order that Truth may be conjoined with Good, there must be *consent from the Understanding and the Will*, and when it is *from the Will* there is conjunction. (3157, 3158.) *Full consent* is predicated of

Truth when it perceives in itself the image of Good. (3180.) To consent signifies *accession* (4464), and *agreement or concordance as to life.* (4484, 4490.) *Obedience* is predicated of what is *comparatively vile*; *consent* of what is *more eminent.* (6513, 8702.) When Good and Truth are conjoined, there is consent in every particular. (8702.) Evil enters the Will by detention in the Thought, *and by consent*; *and with consent the particular hell answering to that evil is opened.* (6203, 6204.) The converse of this must be true as to Good and the consent to Good.

(22) He thanked me: Thanks signifies *acknowledgment.* (A. R., 522.) Thanksgiving and honor are predicated of *the reception of Divine Good*, as blessing, glory, and wisdom are predicated of *the reception of the Divine Truth*, for these two Principles proceed from The Lord, from which Principles thus from the Lord are all things in the Heavens and in the Earths, and thus the Divine Truth is the source of all wisdom and intelligence with Angels and men, and Divine Good is the source of all love and charity with them. (Ap. Ex., 466.) Thanks, therefore, from those who are in Good and Truth from The Lord, though they may be *expressed* to Angels or men, are *an ascription of all good and truth to The Lord as their source*; for, "the Angels of Heaven [much less men], are not to be worshipped and invoked, because they have nothing divine in themselves, but they are associated with men, as brethren with brethren, with such as worship The Lord, and therefore The Lord alone is to be worshipped by both in consociation with each other. (A. R., 818, 946.) It is owing to the fact that man has nothing but what he receives from The Lord, that The Lord says in Luke, "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." (xvii., 9, 10.)

(23) And we parted: From what has been said before, it is very clear that this denotes *to meet again*, because *agreed upon by two*, and *two* signifies *conjunction*, and denotes here *a state of the conjunction of good and truth.* "The case in respect of this conjunction of good and truth is this: In the natural mind there must be truths, that good may be able to operate; and

truths must be introduced by the affection of genuine love. All the things in man's memory have been introduced by some love, and they remain there conjoined with it : thus it is with the truths of faith ; if they have been introduced by the love of truth, they remain conjoined with that love, and when they are conjoined this effect follows : if the affection be reproduced, the truths conjoined with it come forth at the same time ; and if the truths be reproduced, the affection itself, with which they are conjoined, comes forth also. Therefore during man's regeneration, which is effected in adult age, (because he does not before think, from himself, of the truths of faith,) he is ruled by Angels from The Lord, and thus kept in the truths, which he has impressed upon himself to be truths : by them he is held in the affection with which they are conjoined ; and that affection of truth being from good, he is thereby led by degrees to good. That this is the case is manifest to me [Emanuel Swedenborg] from much experience ; for I have apperceived, when evil spirits suggested evils and falses, that Angels from The Lord then kept me in the truths which had been implanted, and thereby withheld me from evils and falses : hence also it has been made evident, that the truths of faith, in-rooted by the affection of truth, are the plane into which the angels operate. They, therefore, who have not this plane, can not be led by Angels, but suffer themselves to be led by hell ; for the operation of Angels can not, in them, be any where fixed, but is transfluent : this plane however can not be acquired, *unless the truths of faith have been put into act, and thereby implanted in the will, and through the will in the life.* It is also worthy of remark, that the operation of Angels into the truths of faith appertaining to man, is seldom effected manifestly so as to excite the thought concerning that truth ; but there is produced a common (or general) idea, with affection, of such things as are agreeable to that truth. For the operation is effected by an imperceptible influx, which when presented to the sight, appears in the likeness of an inflowing light, consisting of innumerable truths in good ; and these truths address themselves to some single principle in man, and keep him, whilst in truth, in the love also which is of that truth. Thus the Angels elevate the mind of man from falses,

and defend him from evils ; but these things are totally unknown to the man." (5893.) These reciprocal reproductions of truths from affection, and of affection from truths that are in man's memory—and in the opposite sense of falses and *their* affections—reveal to us what is the life of man after death, and show us, in heavenly light, which is that of Truth Itself, the *supreme importance* of the Mission in which the Judge was engaged when he said, "HE WAS ABOUT TO DEFEND THE REMAINS OF THE CHURCH." That this may be rendered still more clear and manifest, we transcribe here what Swedenborg says of Remains in connection with *all the states* of man's life, WHICH STATES SUCCESSIVELY RETURN IN THE OTHER LIFE, AND THUS FORM MAN'S HEAVEN OR MAN'S HELL : "Remains are *all the states of affection for Goodness and Truth, with which man is gifted by The Lord from his earliest Infancy even to the close of life*; which states are stored for his use in the life after death ; for *ALL the states of his life return successively in the other life*, and are then tempered by the states of good and of truth with which he had been gifted by The Lord : in proportion, therefore, as he has received more of *remains* in the life of the body, or *more of good and of truth*, the rest of his states, *when they return*, appear more delightful and beautiful. That this is the case, may be plain to every considerate person. Man at his birth has not the smallest portion of good of or from himself, being totally and entirely defiled with hereditary evil ; but all the good that he has enters by influx, as love towards his parents, nurses, and little companions ; and this by virtue of innocence. These are the graces which flow in from The Lord through the Heaven of Innocence and of Peace, which is the Inmost Heaven ; and thus man, during his infancy, is imbued with such graces. Afterwards as he grows up, this infantile, innocent, and peaceful good by degrees recedes ; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures therein originating, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without these *remains* of things celestial, it would not be pos-

sible for man to become a Man ; for his states of lusts, or of evil, *without temperature by states of the affection of good*, would be fiercer and more savage than those of any other animal. *Those states of good are what are called remains, which are given him by The Lord, and implanted in his disposition, without his knowing anything of the matter.* In the subsequent period of his life he is also gifted with *new states* ; but these are *not* so much states of *good* as of *truth*: for in the age succeeding infancy he is imbued with truths, and *these likewise* are stored up with him *in his interior man*. By *these remains, or those of truth*, born in him *by an Influx of Things Spiritual from The Lord*, man possesses *the power of thinking*, and also of *understanding what the good and truth of civil and moral life are*, and likewise of *receiving Spiritual Truth, or the Truth of Faith*; but of this he is incapable *except by the remains of good which he has received in infancy*. That there are such things as *remains*, and that they are stored up with man *in his interior rational principle*, is altogether unknown to man ; the reason is, because he does not suppose that anything he possesses enters by influx, but that all is somewhat natural, and born with him, consequently that he had it all in himself whilst an infant ; when, nevertheless, the case is altogether otherwise. Remains are everywhere treated of throughout the Word, and by them are signified *those states by which man becomes a Man*; and this he does from The Lord alone. The Remains that were with The Lord, [during the process of the Glorification of His Humanity on Earth,] which were all the Divine States that He procured to Himself, and by which He united the Human Essence to the Divine, will admit of no comparison with those in man ; for the latter are *not* Divine, but *human*. The Remains appertaining to The Lord are what are signified by the *ten years* in which Abram dwelt in the land of Canaan. When the Angels hear the Word, they do not know what the number *ten* is ; but *the instant it is named by man*, the *idea of remains* occurs to them ; for by *ten* and *tenths*, or *tithes*, in the Word, are signified *remains*, as appears from what was said and shown at No. 576, 1738 : and when they perceive, that it was at the end of *ten years* in which Abram dwelt in the land of Canaan, the *idea* of The Lord occurs, and at the same time *innumerable*

things which are signified by the Remains appertaining to The Lord during His abode in the World. (A. C., 1906.)

In the Sixteenth Chapter of Genesis and the first four verses it is written : " And Sarai, Abram's wife, bare him no child. And she had a hand-maid, an Egyptian ; and her name was Hagar. And Sarai said unto Abram, Behold, now, Jehovah hath restrained me from bearing ; go in, I pray thee, unto my hand-maid ; it may be that I shall be built up by her. And Abram harkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar the Egyptian, the hand-maid, *at the end of ten years from Abram's dwelling in the land of Canaan*, and gave her to her husband Abram, to be to him for a woman. And he went in unto Hagar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes."

That this may be rationally understood—and that the nature of Significatives in Representations based on Correspondences may be further illustrated—and also that the Spiritual Sense of this portion of the Divine Word may be made known—we transfer here from the *Arcana Celestia*, the Summary Contents of the Sixteenth and Seventeenth Chapters of Genesis in their Spiritual or Internal Sense ; with which we shall close this little work.

CONTENTS OF THE SIXTEENTH CHAPTER.

(A. C., 1890.) "The subject treated of in this chapter is the first rational principle appertaining to The Lord, and its conception by an influx of the internal man into the affection of sciences belonging to the external. The internal man is Abram ; the affection of sciences belonging to the external is the Egyptian hand-maid Hagar : the rational principle thence derived is Ishmael ; the nature of which is here described, and afterwards in chapter Twenty-One, by its being expelled the house after The Lord's Divine Rational, represented by Isaac, was born."

(1891.) "That The Lord's first rational principle was conceived, according to order, by the influx or conjunction of the internal man with the life of the affection of sciences belonging to the external (verses 1 to 3). But as it was of the external man, therefore its nature was such, that it despised intellectual

truth (verse 4). Wherefore The Lord thought about subduing it (verses 5 to 9). And when subdued, that it would become spiritual and celestial (verses 10, 11). Its quality is described, as to what it would be if not subdued (verse 12). The Lord's intuition from His interior man into the cause thereof (verses 13, 14). Thus the rational principle is described as to its nature and quality; also The Lord's state when it had birth (verses 15, 16)."

CONTENTS OF THE SEVENTEENTH CHAPTER.

(1985.) "The subject treated of in this chapter is the Union of the Divine Essence of The Lord with the Human, and of the Human with the Divine; and, also, The Lord's conjunction by the Human Essence with mankind."

(1986.) "That Jehovah was manifested to The Lord in His Humanity (verse 1). Foretelling union (2, 3), viz., of the Divinity with the Humanity, and of the Humanity with the Divinity (4, 5). And that from Him is all good and truth (6). That thus conjunction of the Divinity with mankind would be effected by Him (7). And that the heavenly kingdom would become His, which He would give to those who should have faith in Him (8, 9). But that man must first remove evil loves and their filthy lusts, and thus be purified: this is what was represented and signified by circumcision (10, 11). Thus conjunction would be effected, both with those within the church and those out of it (12). That purification must needs precede, otherwise there would be no conjunction but damnation; and yet, that the conjunction can not exist but in the impure principle of man (13, 14). The Union of the Human Essence with the Divine, or of truth with good is foretold (15, 16, 17). Also conjunction with those who are principled in the truths of faith, both those who belong to the celestial church and those who belong to the spiritual church (18, 19). And that the latter also should receive the good things of faith (20). The conclusion, that all this would be effected by the Union of the Human Essence with the Divine in The Lord (21). The end of the prediction (22). That thus it should be effected, and that it was thus effected (23 to 27)."

UNITED STATES OF AMERICA, *September, 1866.*



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ERRATA.

Back of Title, line 11 from top, for "conjugal, read "conjugal."

The word *conjugal* is derived from the Latin "conjugum," a yoke, and aptly describes thereby the Marriage Relation as it *has* existed in the *past* ages of the Church; but the word *conjugal* is derived from the Latin "conjugium," union, and aptly describes thereby Marriage in The New Age, which *will* be a union of minds and souls, in which the Two will become ONE, as is written in Genesis: "and they shall be one flesh." (ii., 24.)

Page 8, line 13 from top, for "destroyed," read "impaired."

" 19, " 26 " top, for "bread," read "breach."

" 24, " 25 " top, for "revealed," read "recorded."

" 24, " 29 " top, the comma, with the word "and," omit.

" 32, " 3 bottom, for "Adam," read "Abram."

" 61, " 3 top, for "1741," read "1791."

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POSTSCRIPT.

SATURDAY, *December 8, 1866.*

THE Lord, in His Providence, has provided the means needed thus far to print, and gratuitously distribute, this and the Two preceding Pamphlets.

The parties who have been, in His hands, the agents in this work, have received expressions of good-will and of a desire to co-operate in making known, so far as may be permitted, the entire manuscript of James Johnston.

They construe this into a Providential Leading to that great end ; and therefore, as all ends are accomplished by means, and one obvious means to this end is some mode of communication among those who are willing thus to co-operate, they take this opportunity to inform all such, that communications relating thereto may be addressed to James Johnston, box 74, Station A Post-office, New York City, N. Y., U. S.