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The New-Church Magazine.

Vol. I.

BOSTON:
Massachusetts New-Church Union,
2 Hamilton Place.
1873.

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THE

NEW-CHURCH MAGAZINE.

VOL. I. NOVEMBER, 1872. No. 1.

THE PLATFORM OF THE FUTURE.

AS we read our Bible, one of the prominent themes which we find is the latter-day glory of the Church. It recurs in all the Prophets, in the Psalms, in the Gospels, Epistles, and Book of Revelation. After the preceding ages of comparative obscurity and darkness, there comes an age of clear and enduring light. The children of Israel are a figure or a symbol of the whole human race. The world has its wilderness, its journey and its promised land. The Lord, in His providential oversight of history, leads the faithful Church forward into heaven; and, too, after long periods of delay, perversity, and disorder — through the combined influences of the Church — in heaven and on earth — leads mankind at last into a state of holy order, religious obedience, and heavenly blessedness, here on the earth.

While many obscure views as to the mode of its fulfilment have obstructed the vision of the Church in the past, yet the general effect has been a hope which all the ages have fed upon. A millennium of gospel peace and joy is the bright prospect constantly held out to encourage and strengthen the heart of Christian affection and pious longing.

And in our day a sense of its fulfilment is beginning to possess the Christian mind and heart. The world has run through its antecedent stages, and is now ripe for a brighter and better day. There is a certain pause and hush throughout all Christendom,

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as if in expectation of a new and nobler future close at hand. From the universal consciousness there goes out the prophecy of grander hopes more rapidly to be realized. Human society has become softened, has assumed a more fluid condition, and great changes come suddenly, or in a very little while. People lay aside old time-honored institutions with much greater ease than ever before. Thrones vanish, and are replaced by popular governments, sometimes, in a few weeks. Constitutions are changed, national churches abolished, and the entire structure of society remodelled, simply by a vote; and, in a few months, the old forms disappear.

All things are being brought to the test of universal principles. The human mind has come into a new period of its growth, and the rational faculty is more open and active than in former times. There is a wider individual development, and the volume of mind employed on important and useful subjects far exceeds that of any former age.

Connected with this comes the desire for coöperation, and the increasing sentiment of Unity. The common brotherhood of man is growing every day in recognition. India and the Ottoman Empire are brought within the sphere of European influence, while China and Japan reach forth their hands to be admitted within the same common circle. Christian civilization has become the ruling power on the globe, and Greek and Turk sheathe their swords, abstaining from war, at the nod of a dozen men convened at one of the chief capitals, while the bond of universal peace is secured by a few strokes of the diplomatic pen.

The external, physical conditions and means for a wider, more diffused, and more intimate intercourse among mankind, have been multiplied by Divine Providence to an unparalleled degree. The postal system, the printing Press, steam, by rail and by sea, and beyond all, the telegraphic system, are rapidly combining all the populations of the world into one community, like the inhabitants of a single city. Nearly every country is brought within speaking distance of every other country; and on the day when our President is inaugurated, Germany can utter her congratulations to America, within the hour.

The moral meaning and results of these new conditions are beyond calculation. There is a silent process of education and change going on by their means of more significance and power than — at present — we are able to conceive of. We of the New-

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Church recognize in this entire movement the descending influences of the new heavens: and we recognize in it, too, a wonderful preparation for those influences to go on, coming still more fully into effect, and producing far more beneficent results. The whole looks towards the remarkable and rapid fulfilment of the Biblical Prophecies. The world seems to be visibly preparing to become One Fold, under the care and supervision of the One Good Shepherd.

The Church, too, is feeling the motion of these grand impulses. It is a period of wonderful Christian activity and benevolence. There is a manifest growth of the desire for sympathy and union. All good men feel more and more a demand for it, while they acknowledge its desirableness and importance. They desire it for the sake of a wider coöperation in useful and benevolent enterprises. When men go forth to labor for the common good — as when they go to carry the Scriptures and a knowledge of the gospel to heathen lands, or undertake any work having a general bearing upon the whole of society here at home, they find themselves greatly impeded — hampered and fettered — by the denominational lines and trammels. They cannot go very far together in any good work — not even in a translation of the Holy Scriptures — because their creeds are different. They are unwilling to call anything good, or to coöperate in doing it, which tends to strengthen in the community the influences of a belief which is contrary to their own.

And this unwillingness must be respected, for it generally proceeds from conscientious grounds and motives.

Here, then, we have two great tendencies in Christendom moving in opposite directions. The one, seeking to combine all good men in a common brotherhood of mutual sympathy and useful work, the other, tending to intensify the denominational peculiarities more and more, and to subdivide the larger denominations into still smaller bodies. It is the heart of Christendom drawing one way, and the head of Christendom turning and leading the other. Their benevolent feelings would draw men together, but their rational convictions keep them asunder. The religious intellect is divided from the religious affections.

The problem is, How shall the two be brought together and united in harmony? How shall the desired and expected Unity of all Christendom be attained?

Some may be disposed to accomplish it by the abolition of

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creeds, and through the effort of working together in benevolent uses, leaving religious beliefs out of sight as of little or no account. There is much leaning in this direction in our day, and much said favoring this view; and while we are under the influence of our naturally kindly sentiments only, we all may feel drawn and inclined somewhat to this way of thinking. It would gratify our benevolent feelings.

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But all such periods of mere sentiment, both in the individual and in the community at large, must of necessity be ephemeral in character and transient in duration. Man has a head as well as a heart, and the desire or attempt to abolish either would be equally disastrous. The two grand departments of mind are the emotional and the intellectual, and the functions of neither can be superseded or put aside. The intellect must have a creed. The rational thought will have positive beliefs on which to rest. Truth — knowledge — is the very food on which the mind thrives. The more it can have the better, so that it is genuine and appropriate. This is clearly recognized in all departments of human action. The progress of humanity has been wrought out by creeds — definite statements of definite beliefs. They are the only things that have organized men and bound them together. Hence all religions, in all nations and ages, have had their "platforms" on which they mentally stood — by which they ordered their worship, and from which they performed their works of life — charity and repentance.

Thus the superior obligation of Truth, over every other consideration, has been practically recognized the world over: the duty, that is, of cultivating and obeying the conscience, by following out what the rational convictions point out as important spiritual or divine doctrine. And on reflection, this will be seen to be a most healthy sentiment thus kept alive by Divine Providence in the universal consciousness of the race. For it is by Truth that we are saved — drawn out of error and evil, and enlightened, regenerated and healed. If we lose our hold on the Truth, we are gone — lost — delivered over to darkness and sin. Christianity is gone; moral order is gone; civilization is gone.

Truths, therefore, are the only means of good — the means by which we make progress in the heavenly way; they constitute, indeed, the very wealth or riches of the heavenly world. And from this simple fact alone all may see at once that the more we

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can have of them the better — the more of them we can acquire the better. The more their number is multiplied the better.

From the foregoing considerations, the inference we are to draw is clear. The solution of the great problem we have stated begins to appear. It is the Truth alone that will ever draw Christendom together: the Truth alone that can unite the head with the heart, causing the rational thought to coalesce with the religious affections, and enabling the two to work together in every good use with perfect freedom and harmony.

The Unity of Christendom is to be attained, and the glorious things of holy prophecy fulfilled, by the adoption of a true creed: a common platform of doctrine, containing the essential truths, which can combine all in a common sentiment on important matters, by which they can live, and from which they can work. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." . . . "A knowledge of the Lord shall cover the earth as the waters cover the sea." . . . "For they shall see eye to eye when Jehovah doth bring again Zion." And men will seek, more and more, and inquire, to find such a creed — for unity of thought — out of love, from charity — for the sake of the good of it, and on account of its invaluable uses.

And this creed must be distinct and definite, containing the essential things of the Christian Religion, and clear, so that its propositions may sink into the rational convictions of the religious inquirer, as they are unfolded to his thought.

And such a statement we have, as we believe, in the platform of the New Jerusalem Church; a platform containing the clear and essential teachings of the Word of God. It is short, and therefore the more easily studied and apprehended. While its truthfulness, importance, and value will, we are fully persuaded, come more and more into the view of all, as it is carefully and candidly examined.

In Emanuel Swedenborg's work on the "Divine Providence," it is stated (No. 259) that "there are three essentials of the Church," namely:

1. A proper acknowledgment of the Divinity of the Lord Jesus Christ.

2. An acknowledgment of the holiness or sanctity of the Divine Word. And

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3. The life of obedience to the Divine Commandments, which is called charity.

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Without some degree of acknowledgment of these three grand primary principles or truths, the Church cannot exist, nor anything that can properly be called a Christian Church be established. For it is from the sacred Scripture alone that we derive a knowledge of what the life ought to be; from the Lord Jesus Christ alone proceeds reformation and regeneration; while it is in the practical life only that these teachings come to their effects, producing works and faith, and so leading to salvation.

These, therefore, do, or ought to, form the common bond of universal Christian fellowship, and they constitute the Platform of the General Convention of the New Jerusalem Church in the United States. Those who accept these truths as of the first importance can come into and work in that organization. And the more these truths are unfolded as to their particulars, understood as to their meaning, and applied in practice to the affairs and conduct of life, the more does the true Church descend from the Lord out of heaven and take up its abode on the earth.

This theology is rooted in the Word of God. In the Old Testament the Lord uniformly reveals Himself as one Divine Person. Only one is heard of, from the call of Abraham to the last words of Malachi. It is Jehovah alone who speaks, a single, individual Person, always appearing to the prophets in the form of a glorious or Divine Man; from the days in which He stood in the Pillar of Cloud above the tabernacle door, and talked with Moses face to face, as a man talketh with his friend, forward, through all the Jewish annals to Ezekiel and Zechariah.

He is the only God, and is repeatedly declared to be the only Saviour and the only Redeemer. There is none else beside Him. He was the One whose way was to be prepared in the desert, that He might come and redeem His people. He it was, the sole One, who came down, assuming the human nature, and appearing as a Man in the world. Hence He could say, "Before Abraham was, I AM." And when the event came, Divine inspiration placed upon the lips of Mary the words, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The Son was then born. The angel said unto Mary: "That holy thing which shall be born of thee shall be called the Son of God." The humanity, begotten of the Father, and born, in time, of the Virgin Mary, is what the Scripture calls the Son. Thus

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in Jesus Christ dwelt the two natures together in One Person, the Divine and the human. The Divinity, which formed His interior soul, He called the Father; the human covering He had assumed in order to appear in the world, He called the Son.

By descending, and coming, and dwelling thus in that human nature and form, Jehovah wrought a progressive change in it. By degrees a successive transfiguration of its entire substance was effected. The human, mortal, and finite things derived from Mary the mother were rejected and put off, while in their stead there came forth divine things from the Father and occupied their places. All the time it was the Father within Him that uttered the divine sayings and performed the divine works.

The Son consented to the Father's will. By temptations, admitted into His human nature, where they were successively resisted and overcome, He conquered the powers of hell, and redeemed mankind from their bondage to them. His life was a continual sacrifice for the sins of the whole world, and for the salvation of the human race. Thus the outward being of Jesus Christ came to be altogether different from what it was at first. It ceased to be finitely human, and came to be altogether Divine. For, as the Father hath life in Himself, so hath He given to the Son also to have life in Himself; and thus He became one with the Father; the Supreme Divinity descending, and coming, dwelling within that Divine Humanity, as a man's soul dwells in, animates, and acts through his body.

Hence Paul says that in the Lord Jesus Christ dwelleth all the fulness of the Godhead bodily. Thus in One Person; not three. He is the only Person. As His threefold name implies, the whole Divine Trinity is embodied and contained within His own person, and in Him alone. As to His Supreme Divinity, He is the only Father. As to His Divine Humanity, He is the only Son. As to His Divine Proceeding, operative, regenerating, sanctifying and comforting energy, He is the Holy Spirit. The Father, and all there is of the Father, is in Him. The Son, and all there is of the Son, is in Him. The Holy Spirit, and all there is of the Holy Spirit, is in Him or from Him; is His own spirit.

Hence when He gave the apostolical commission, He came and spake unto His disciples, saying unto them: "All power is given unto me in heaven and in earth; go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all

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things whatsoever I have commanded you, and lo! I am with you all the days until the consummation of the age." Thus claiming to Himself Divine or almighty power, and assuming, in His own Person, all the authority and attributes of the entire Trinity.

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And so, again, to John in Patmos, He says: "I am the First and the Last, the Alpha and Omega, the Beginning and the End, the One Who is, and Who was, and Who is to come — the Almighty!"

And, as John saw, it is He, and He alone, who sitteth on the throne in heaven, receiving the worship of angels and departed spirits. And hence we read those words of his at the close of the Book of Revelation: "I, Jesus, have sent mine angel unto you, to testify these things in the churches." And the last words of the Revelation are the divinely-uttered words: "The Grace of our Lord Jesus Christ be with you all." This is the culmination of the sacred canon, the end and burden of all Divine Revelation, to lead us to this final conclusion, that the Lord Jesus Christ is the All in All, Jehovah in a Human Form — Jehovah manifested in the flesh — our Father in heaven, the sole Divine Person, and the sole object of true Christian worship.

Hence we, people of the New-Church, followers of the Lord in this His second coming, organize ourselves apart, setting up a distinct worship, and dedicating our temples or churches to Him alone Whom we believe to be the only God of heaven and earth.

Remembering the words which preface the first great commandment of the Law: "Hear, O Israel, the Lord our God is ONE Lord," we follow the divine formula, regulating our worship and our theology accordingly. We leave the Church of the Past at the Nicene Council, planting ourselves on the sure foundation of the Word, and the more primitive belief. We regard that Council as the point where the Church as a body began its departure into those errors which led to the mediæval darkness, and the mistakes which have been born from that darkness.

We do not unite with those who worship the Lord our God under the false mental image of three co-equal and co-eternal Divine Persons. We dare not do it. We are inhibited from it by Divine command.

We do not unite with those who, failing to see the Divinity in our Lord, pass by Him in their adorations, directing their worship to an invisible and indefinite Divinity, as though Jehovah

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had not manifested Himself in the flesh. We dare not do it. We are inhibited from it by Divine command.

We believe that this doctrine concerning the Lord is the sure foundation-stone on which the Great Church of the future is to be built — the new kingdom, foretold by Daniel, which the Lord is now beginning to set up, and which is to stand forever. We believe this truth to be represented by the stone seen in holy vision by Daniel, cut out of the Rock without hands, which became a great mountain and filled the whole earth. The union of Christendom can come only as Christian men adopt and stand upon the right platform of Christian doctrine. That grand and glorious Unity of the Future, the growing Hope of all enlightened and good men, is not to be achieved by the enlargement, renovation, or union of any former church or churches, but by a New Church planted upon the New Doctrine — not by the resuscitation or reappearance of an old Jerusalem, but by the institution and building up of a New Jerusalem, whose principles descend from God out of heaven. A higher than human authority is declaring, from the throne itself: "Behold I make all things NEW."

WM. B. HAYDEN.



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IS THIS EARTH TO LAST FOREVER?

THE belief that this earth will never perish prevails in the New-Church, quite generally. We read in our common translation, in No. 1 of The Last Judgment, "neither the visible heaven nor the habitable earth will perish, but both will remain forever." And the heading before No. 6 is, "The procreations of the human race on the earth will never cease." This would seem to be a decisive statement of the eternity of this earth. And it is confirmed by the whole argument in No. 9, in which it is clearly shown that heaven and earth are indispensable to each other, and will forever yield to each other mutual assistance and support.

The difficulty is, that our translation of these passages is altogether inaccurate. This is not entirely the fault of the translators, but is caused in great part by the inadequacy of our language.

In Latin there are two words which are both used by Swedenborg, "terra" and "tellus"; and these are both translated always by the word earth, when in fact there is a great difference in their meaning. "Terra" means earth, in the *generic* sense of the word; it means this or any or every earth. "Tellus" means *an* earth, in the *specific* sense of this or some other of the planets which roll round this or some other sun. Swedenborg constantly preserves this distinction, — as in the title of the work "De Telluribus in Universo," which we translate "of the earths in the universe." If we apply this distinction to the passages above referred to, we shall find that he does not intimate that *this* earth (tellus) is eternal, but always teaches that *earth*, meaning, we suppose, this ultimate of being, will always exist in some form, to provide a birthplace for human beings who may become angels, and a foundation for the heavens. He says nothing to prevent our supposing that each of these forms, or each planet, in its turn, will begin, grow, and end; therein following what seems to be the law of all material existences.

Thus in all the passages before referred to, and in the whole argument concerning the mutual interdependence between earth and heaven, he uses "terra." But in No. 10, we read in our translation, "It will be further shown in what is to follow, that as heaven has been formed from the human race, from the first

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creation until now, so it will be formed and enlarged from the same source hereafter. It is indeed possible that the human race on one earth may perish, which comes to pass when they separate themselves entirely from the Divine, for then man has no longer spiritual life, but only natural life, like that of beasts. When man is such, no society can be formed and held bound by laws, since without the influx of heaven, and thus without Divine government, men would become insane, and rush unchecked into every wickedness, the one against the other."

It is to be noticed that Swedenborg is not speaking here of the destruction of any earth or planet, but of the perishing of the human race upon any planet, while that earth is still habitable. This is plain from what immediately follows the passage above quoted. "But although mankind, by separation from the Divine, were to perish on one earth, which, however, is provided against by the Lord, yet still they would continue on other earths. . . . It was declared to me from heaven, that the human race on this earth would have perished, so that not one man would have existed on it at this day, if the Lord had not come into the world, and on this earth assumed the Human and made it Divine."

He here uses the words "tellus," "tellures," "tellure," and "telluribus." The inference from the whole passage would seem to be, that although man would perish on any earth if conjunction with heaven were cut off, the Lord provides against that, and there will always be a church on any earth as long as it continues to be habitable. The reason is plain. An earth in which no church existed, would be useless as an earth, because it could not be a seminary for heaven.

The New-Church now descending from heaven, is never to perish, is to be immortal. That would seem to be certain, not only from the repeated assertion of Swedenborg, but as conclusive from the principles of his system. But it by no means follows that *this* earth will not perish, and the church then be transferred to another earth, or continued in some other earth or earths, where it was previously established.

There is a passage in No. 3, L. J., bearing closely on this question in the original; but not in the least in our translation. Swedenborg is commenting upon the text in the Revelation, "I saw a new heaven and a new earth." What we read in our translation is, "That a new earth means a new church on earth." But the Latin is "Quod per novam terram intelligitur nova ecclesia

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in terris." "That by a new earth is meant a new church *in the earths.*" The inference is that the new heaven will find its support and foundation on this and other earths; and that the church which comes down from this new heaven upon this new earth will descend and be established upon this and other earths.

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It is less necessary, however, to consider the argument from probability as to the perishing of this particular earth, for it would seem that we have Swedenborg's direct authority on the question.

In A. C. 931, in explaining Gen. ch. 8, v. 22, "while the earth remaineth," or as he translates it, "all the days of the earth," we find him saying, "Hence it may also appear, that the earth is not to endure forever, but that it likewise will have its end." He then goes on to show that the end of the earth is not to be confounded with the last judgment, from which it is totally distinct. Those who are aware of this passage and yet suppose that Swedenborg teaches the eternity of this earth, probably construe "it may also appear" as if this meant and was equivalent to "it might seem," and was merely the expression of an appearance, or illusion. But this is a total mistake. The Latin of the passage above quoted is, "Inde *constare* quoque potest, quod *tellus* in æternum non duratura, sed quod quoque suum finem habitura." This word "constare" implies as positive an assertion as the Latin language contains; it is equivalent to "it appears conclusively and certainly." It is the word constantly used by Swedenborg to express the signification of texts from the Word; as in the beginning of this number, and in the preceding numbers 926, 927, 928, 929, and indeed everywhere else; it is usually, perhaps always, translated "appears"; but no one ever supposed that he meant to say that his significations of Scripture texts were only appearances and illusions. Indeed, it has been urged by some as an objection against Swedenborg, that he presents his interpretation of the Word with such peremptory and unqualified certainty.

But let the dictionary settle the meaning of "constare," from which our word "constant" comes. Dumesnil gives as its meaning, among others, "it is constant and well known," and he cites from Quintilian "constat de facto," which means "it is plain and certain in fact." Ainsworth gives, "to be plain or clear and manifest," and he cites from Cicero, "Quod inter omnes constat," which means, "which among all things is manifest,

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or certain." Andrews, our latest and perhaps our best authority, gives "to stand firm, to remain immovable and unchanging, to be established, settled and certain"; and he cites the same passages as the others, and many more.

From all this it must be plain that in the Latin passage just above quoted from Swedenborg, he states the fact that "this earth will not endure to eternity, but will also have its end," as distinctly and emphatically as he states elsewhere any interpretation of Scripture.

A PRAYER FOR GUIDANCE.

OFTEN, at midnight hour,
A blissful hush comes o'er
My troubled breast.
Then seems the Lord more near,
And shines the pathway clear
To heavenly rest.

But, when the day appears —
Day, with its toils and fears,
This joy has fled.
Goodness seems far away,
Doubtful and bleak the way
I fain would tread.

It is my fault, I own —
I seek to walk alone
Without His care;
Nor think His aid to ask
His blessing on my task,
Nor keep Him near.

O! may I, from this time,
My life and work resign
Into Thy hand;
And, ever at Thy side,
Dear Master, Saviour, Guide,
Unchanging stand.

S. C. DREW.

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LETTERS ON RELIGIOUS TOPICS.

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No. I.

YOU may well say that the ways of Providence are mysterious. They are "past finding out" by you or me, or any one on this earth. And yet "He walks in the light"; but our eyes are not opened to this kind of light.

Let me try to say a few words to you on this difficult topic, nevertheless, for in these days the veil seems to be at least partially lifted. Few they will be and simple, and perhaps dark, also; but I think I can see a little way on the pathway of truth, and, if I can, I may be able to make that little visible to you.

To state the whole difficulty at once and briefly, — How shall we account for the good and evil mingled in the world, how understand that such a world was created by a Being whom we believe to be as consistent as He is good —"The Father of Lights, with whom is no variableness nor shadow of turning"? Ever since men began to think, this must have troubled and perplexed them. For before their eyes, and in their hearts, and in all their lives, there was that which by its beauty, pleasantness and utility, indicated that Love was active in causing it; and there was also that, which, by its deformity, the pain it caused, and its obstruction or destruction of all that seemed good, indicated that something akin to hatred was equally active. How shall we explain the coexistence of these two hostile elements in the government of the world?

Many centuries ago there was a system of the universe called Manicheanism, from its supposed founder, Manes, which affirmed the coexistence of two original powers, one good, the other evil, which from the beginning, and always in all things, while inconceivably antagonistic, divided between them the government of the universe. This system only gave form and consistency to what must always have been in men's minds. Christianity succeeded in suppressing it so far that it ceased to have open advocates, or to be the avowed doctrine of any sect. But it still lives, and is very potent.

Common notions about the devil and "the Prince of this world," the sense of the inevitableness of suffering, and of the hostility of the body to the soul, and all that expresses itself by asceticism of any kind — all these things indicate thoughts or impressions,

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which, when they were systematized and ripened into a constructed theory, constituted Manicheanism; for they all at least suggest to the mind that, besides God, there is some other Power which opposes and counteracts Him, and which He cannot wholly subdue or repress.

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Orthodoxy explained the problem by finding these two discordant elements in God Himself. One it called His Love, the other His Justice. This it supposed to be an element of the divine nature which demanded, and would have, and did have, complete satisfaction. Orthodoxy held that all the suffering of mankind was deserved by them, and was inflicted because it was deserved.

Wherein was Orthodoxy wrong? Certainly not in asserting that Justice was an element of the divine nature. It must be there, and be perfect and irresistible. But the error of Orthodoxy lay in supposing that divine Justice was in antagonism to divine Love, or in presenting its working as if it were in such antagonism.

What, then, is the explanation of this problem which the New-Church offers? In the first place, while it acknowledges the mingling of good and evil in the world, it finds these two hostile elements, not in two Gods or primal powers, nor yet coexisting in one God, but one of them — the good — it finds in God, the other — the evil — in man. Therefore this Church substitutes for the original problem a new one, and it is this: God is omnipotent. He creates man and the universe, which is man's home. He governs man and the universe and all things in them with more than supreme and sovereign power; He governs them with *solitary* power, for there is no other, all the forces in the world, whether spiritual, moral, or physical, being derived from Him. How, then, are we to account for the existence in God's universe of a force, or active element, which is directly opposed to Him? Always hostile to His will, if He loves His children, it sometimes even appears to gain the upper hand in this deadly conflict, and quite to subvert His will. In what way does the New-Church propose to solve this problem? It cannot even attempt this without going far back and beginning with some inquiry into the nature of God.

What do we know of the nature of God, and how can we know anything of it? Many will say that it is quite useless to one's self with considering such a subject at all; yes, not only

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useless, but even wrong, for we may fall into fatal errors, and blaspheme holy things. But does not God wish us to love Him? Did He not so love us "that He gave for our salvation His only-begotten Son"? And how can our love grow at all, or even exist, unless we have some knowledge of Him? We can put no limit to the flight of thought when it soars upward, for if it rises at all above self and the petty concerns of daily life, it must go far up, even to the Highest!

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But that we may try to think rightly and not vaguely we go to the Bible; for we believe that to be His Word, His revelation of Himself to man. There we learn that God made man in His own image and likeness. Then we reasonably believe that His human creatures bear some resemblance to their Father, for this would seem to be implied in the relation of a Father to His children, of a Creator to His Creatures. And finally, we cannot help having this belief. It may indeed be possible to discard from the mind all belief in a God, but it is not possible to have any conception of Him unless we draw it from ourselves.

What, then, do we find in man? Desire, purpose, feeling or affection of some kind we must attribute to a man, or we do not think of him as alive. We call it motive, and this is well, for it is our motive-power. As a whole, we may call it the man's Love. It is his Life. It is that which, being taken wholly from a man, his life has gone from him.

Then his love, or affection, or desire, becomes conscious of itself, and operative in act only by thought. For if thought were wholly absent, any feeling or affection the man might have would necessarily be unconscious and inactive. Then if there be affection and thought, the man may do something; becoming conscious of power, he puts this forth in act or operation.

It is these three essential elements of human nature that we ascribe, and cannot help ascribing, to the divine nature, and are justified in so doing by Scripture and by reason. But with this difference: In man all these are limited and imperfect; in God these attributes are perfect Love, perfect Wisdom, perfect Power. He has these, He is these, and they constitute Him.

But again, while Love is in God, the primal cause of all causes and all effects, the Source whence flows forth all power and force, it must be unlimited and infinite; for if there were any other force to limit and finite this, that other force would be another God. The unity of God implies His infinity. Then among the

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three essential attributes of the divine nature, the Love is the primary and the motive-power of all the rest. This has no limit. But the divine thought or Wisdom is itself born from the divine Love, as our thoughts are from our affections. The Wisdom of God is only the thought which His Love excites, and through that thought the Love becomes active. Hence the divine Wisdom, as it springs from the divine Love, and exists for its sake, must necessarily have this limitation — it must be in accordance with the divine Love, instrumental to it, and therefore the instrument which it needs and can use.

Still more must the divine Power be subject to this condition: that it can do only what Love desires and Wisdom directs. In other words, it must always act in conformity with perfect order, as that is determined by the ends which God's Love seeks, and the methods which His Wisdom gives.

But the Love of God is perfect. What is that Love? what is any love? Every one knows, in a general and indeterminate way, what Love is. Only they who have tried to define it know how difficult is any definition. There have been many of these, but none on the whole so good and satisfactory as Swedenborg's. He says that Love is the desire that what is one's own should be the other's. (We may, if we prefer, say that this is not so much a definition of love as a description of its effect. It certainly is this.) If we love any person we desire to be with him, to exchange affections, sentiments, and opinions with him; to give him all that we possibly can, and receive from him what he can give. Look at husband and wife. We feel how imperfect this relation is, if we see each striving to lay hold of and appropriate all it can, whether of means and possessions, or of power and dominion; and we feel how true and real is this relation when we see each wishing to be the other's, to be so wholly, with no reserve and no self-seeking.

Or look at parent and child. The father seeks to give his child all he can. If he be weak and short-sighted, he desires to gratify his present wishes without thought for the future. If he has more foresight, he may still be so unwise as to toil for "the meat that perisheth," for the wealth he would give his children, with little other thought. Most men labor to give the result of their labor to their children. And if the wise father looks forward, even to an unending future, and works to acquire the spiritual wealth of truth and goodness, that he may communicate them to

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his child, his love is wiser, but may not be more ardent than that of the worldling who knows not that there are any other than worldly pleasures, and toils for the money to procure these, that he may give his fortune to those to whom he has given life.

Wherever we see love we see the desire to give what one has or is to the object of the love. And we see this in God, in His love; but in Him it is pure, perfect, and infinite. His love is an earnest desire to impart Himself. Hence He made man, and placed him upon the innumerable earths of the universe, that He might have those to whom He could impart His own attributes. He gave to man a will, into which He might flow with His love, and in which His love might become man's love; an understanding into which His own wisdom might fall, and in which His wisdom might become man's thought; and an organization bodily and mental, into which divine power might go and become human strength. But all this finitely, not infinitely. And if the desire of God thus to impart Himself be infinite, how can this finite imparting of Himself satisfy this desire? Thus He places innumerable human beings upon the innumerable homes He builds for them. He gives to them that power of propagating the race, which will give forever a constant enlargement of their number. He makes each one of them immortal — and then, most of all, He gives to each one the power of receiving from Him, more and more largely forever, His gifts of His own attributes.

To this end mankind was created and is governed. And when we see how this end or purpose required that condition of things from which the mingled good and evil of all created things has arisen, then we have solved the problem, and reconciled their existence with the divine love. Let me in my next letter try to help you to see this.

A.

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"THE COMING OF THE SON OF MAN."

"FOR as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."— (Matt. xxiv. 27.) The coming of the Son of Man is like the lightning, which comes with such intense brilliancy that there can be no mistaking. To make the analogy complete, the time must be night — a night so dark that nothing can be seen; and in which come the flashes of lightning, revealing to us in an instant the whole landscape, "from the one part under heaven to the other part under heaven."

They who first listened to these words expected a fulfilment of the things predicted in this chapter, in their day and generation, and in external nature, because it is said in another place, "this generation shall not pass away until all these things be fulfilled." But since it has been found that that generation, and many more, did pass away, we are of necessity compelled to look for an interpretation of these words in some sense above the letter. Men might have been so led above the letter at any time, by the letter itself; for it is said in the same connection, "The kingdom of God cometh not with observation; neither shall they say, Lo here, or Lo there! for behold *the kingdom of God is within you.*"

The kingdom of God, then, is in our minds; and the coming of the Son of Man to that kingdom, or to establish that kingdom in us, is like the coming of the lightning to external nature: illuminating so that there can be no mistaking. The Son of Man is the Lord as to the Divine truth, which is His Word; and it is when He comes to us in the truths of His Word, that He so enlightens our minds that we are beyond the reach of a doubt.

There are many ways in which the kingdom of God is built up within us, but they may be all classed under two heads. Under one head will be all things which relate to the will — all things of the affections; under the other head all things of the understanding. The Lord comes to us in both ways. When He comes as the Son of Man, He comes to the understanding, enlightening it as the lightning. It is in this sense that He is the light of the world. He comes, too, to the will, filling with good affections, and thus saving many who have little knowledge of truth. When He comes to the will, He comes as the Prince of peace; but when He comes to the understanding, His coming

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may bring no peace to us, for it may reveal to us things which we do not wish to see. Thus His coming as the Son of Man may not "bring peace, but a sword."

It has been believed that regeneration is an instantaneous work, and that he who is the recipient of this regenerative grace of the Lord, must be conscious of such reception; and, therefore, that he who is not conscious of such reception cannot have received. This belief might derive some support from the text, if it could be forgotten that the light is succeeded by intense darkness. If we could forget, too, that it is said: "The kingdom of God cometh not with observation," and that the birth of the spirit is as the wind, which "bloweth where it listeth . . . *and thou canst not tell whence it cometh or whither it goeth.*"

With our ideas of this text corrected by our knowledge of other texts, we see that the coming of the Son of Man is not likened to the lightning principally, as to its suddenness, or as to any of its terrible aspects, but as to its power of illuminating. We see truth with the same clearness that we see a landscape illuminated by the lightning flash. If we do not so see it we are not to accept it as truth. "Many will come in my name saying I am Christ; . . . *go ye not therefore after them.*" When the Lord gives to us to see the real truth, we shall not be in doubt. But we must not think that we shall always see with equal clearness — the light is sometimes succeeded by darkness; but in the remembrance of what we have seen, we shall plod along through the darkness, not doubting that the light will come again.

The Lord is the Son of God, in that God was His Father. He is the Son of Man, in that He had a human mother. There is also another and more universal sense in which He is the Son of Man. In this latter sense He may still be the Son of Man, although He has put off everything which He had from the mother. In this latter sense He is more truly and fully the Son of Man than in the former sense; for, as God is the one infinitely perfect man, all things of His creation are truly *man* in just the degree in which they resemble Him. Thus the only-begotten Son, by virtue of being the Son of God, is, in the highest sense, the Son of Man. If the things recorded in this chapter as evidences of the fulness of time for the coming of the Son of Man were to be taken literally — were to be understood as applying to the outward world — then has there been scarcely a time since His first coming, in which the world might not have expected

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that He was about to come again. For when was the time that there have not been wars and rumors of wars — nations and kingdoms rising against each other — famines, pestilences, and earthquakes — false prophets, hatred and the betrayal of one another in the churches — the abounding of iniquity — the abomination of desolation standing where it ought not? These things are symbolic pictures of the state of the church at its end; and as the church is spiritual, they are pictures of what may exist in the minds of any of us. The state of our minds may be such as is here described, wholly or only in part. Thus we may be in light upon some subjects — in darkness upon others. To look out of ourselves into the world, we see hundreds and thousands of people who professedly have no light, and who glory in having no light, believing that in spiritual matters no one sees, all are mere guessers, and that one man's guess may be as good as another's; looking upon those who think they see as dreamers; claiming that, while they themselves confessedly have no light, yet that their darkness is not as great as that of those who think they see. What is the condition of these people judged by our text? "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." If the Son of Man comes in this unmistakable manner, and if they are still in the darkness that they claim to be in, then has He certainly not come to them.

Just to the extent that we are still in darkness has He not come to us. Are the vital truths of Christianity presented to us in such a light that they look extremely probable, but still we are in a state of mind to believe something else, if it were as well presented? Then has the Son of Man not come to us; for when He comes He will illuminate so completely that there will be no room for doubt. This fact the natural man denies. He says: "You have no truth unless you can demonstrate it to me so that I may see it too." And in this position he is secure in his unbelief, for no one can make him believe against his will; but he has no right to be in this position. The burden of proof is upon the skeptic, not upon the believer.

Such is the perversity of the human mind — or such is a necessary condition of human freedom — that there are certain questions which are being perpetually settled, yet which are perpetually open: settled for some minds, open for others; but when really settled in any mind, always by the coming of the

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Son of Man. Do any think that they are settled in any other way — think that they have come to find peace in infidelity or skepticism, or indifference to matters of religion? Then do they deceive themselves; for what they believe to be a settled state of peace is only a temporary calm in the sea of unrest. Are we trying to be content while we are in doubt of or in indifference to the things of religion? Are we trying to believe that, while we do not see very clearly that we are right, yet that we are as near right as our neighbors, and we shall come out all right somehow? Then is it certain that, however we may come out at last, at present we are not all right, but all wrong.

When the lightning comes as described in the text, it illuminates the whole landscape within the range of our vision; but there are still unknown regions of space beyond the reach of our vision, which are not revealed to us. Thus is it with the coming of the Son of Man to the mind. It shows us a limited range, and leaves us to wonder, perhaps to perplex, and make ourselves unhappy about what is beyond. Then, when we have wandered so far away from the things we know, amidst the darkness of what we do not know, that we are willing to give up all hope of seeing of our own power — willing to plod along in doubt of many things, relying upon those truths about which we have no doubt — comes another flash of light to our minds, and another truth is indelibly imprinted thereon.

The human mind is prone to exclaim: "Lord, wherefore makest Thou us to doubt?" Why are not all things revealed to us so clearly that we may understand them without effort? Why, but because did we so understand everything we should have no more life than the trees of the forest. Since we are not trees, but men, gifted with freedom and rationality, we may be sure that the things which we do not understand will always be in vastly disproportionate relation to the things which we do understand. But this vast store of not understood things which always lies before us, will cause us no anxiety. It is rather the store of spiritual food upon which we may live to eternity. This brings us to the true understanding of the next verse, "Wheresoever the carcass is, there will the eagles be gathered together." And our thoughts are lifted above the disgusting feast suggested by the latter, to that feast of that portion of the mind to which the eagles correspond, upon those things which the Son of Man provides.

GEORGE COPELAND.

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THE FOX.

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THIS animal seems to be the same in all parts of the world. Whether in New England, or old England, or in Palestine, he is everywhere the fox. A description of a New England fox will be true of all the race wherever found. He is noted for a quality called cunning. This means much more than deceit, for it is a faculty which enables one to be successful in practising deceit. There can be no doubt that the fox is the most detestable and the meanest animal in existence. To say he is a sneak would add nothing to his picture. He delights, if he has any delights, in doing just the opposite of what we should expect an animal to do. If we dig down into a snow-bank or into the earth, and put meat there for him, he will get it and eat it, but if we put a trap over the meat, or close to it, he will dig down one side and then come up under the trap, and take the bait away unharmed. A young or inexperienced fox may be caught in a trap, but old ones seldom or never. They may live near each other, or in the same neighborhood, while young, but old ones choose a solitary, selfish, sullen life; not even living in pairs. Few dig their own holes or burrows. When unmolested, or not hunted, they often come quite near to dwellings, and take possession of holes dug by woodchucks and other animals, or find natural dens in the seams or crevices in ledges of rock. Woodchucks fear them, and go nearer to dwellings; leaving their homes for the fox to occupy, and going nearer to the farmhouse than the fox dares to venture. The old, cunning foxes seldom trust themselves in a hole in earth where they can be dug out, but find a home in the rocks. They take very little care of their dwellings, and show less taste or neatness than most wild animals. They often have many branches or apartments, but one part seems as common and uncomfortable as another. When one has a family of young ones she makes a soft bed of leaves or hair, or very fine grass and roots. This is the only attractive thing or sign of comfort ever seen in a fox's home. The mother (young foxes never know a father) makes two beds, one far in and near the surface of the ground, if possible, the other near the mouth of the hole. It is thought that they seldom carry their young to the inner bed, except when in danger, or perhaps when they go out for food. Foxes show very little signs of happiness or comfortableness. They appear sullen, dissatisfied, morose, uneasy, and per-

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fectly selfish; sleeping or dozing all day, not as if enjoying rest, but impatient for night to come, and fearing to go out before dark. They do not seem to enjoy their food particularly, nor, like the cat, play with their prey. A sort of smile may be seen as if they were internally pleased when they catch a bird or chicken. They seek first the most harmless birds, and their young, or eggs, and next to these the most innocent animals: young lambs, and rabbits, or hares. When they attack a flock of turkeys or geese they are perfect furies, darting like lightning from one to another, giving one fearful bite in the head of their victims, which is sure death. When they have killed them all, or all that have not escaped, then they take one at a time by the neck, and giving it a swing, throw it over or upon their back and start upon a full run, balancing, sometimes, a goose heavier than themselves without the least seeming inconvenience. All bones which they can break up so as to swallow, they eat and digest. All the large bones are left lying about near or in their dens. They seem to enjoy the sight of them, for they know enough to remove them or bury them if they wish to.

No one, seeing a fox running in a field or pasture, would believe that his home or dwelling was the most disgusting of all that animals make — filthy, and filled with the vilest stench.

These animals are hunted successfully by the rifleman. Wily and cunning as he is, and with a marvellous sense of hearing as well as smelling, the fox is outwitted by the gunner. When a strong wind is blowing from the fox toward the hunter, Reynard cannot scent his foe at the distance of a rifle-shot, and so he is shot down. Many are taken by means of dogs, but very seldom a real "old bruiser." A fox-hunt with dogs is often amusing, and sometimes quite exciting.

A hunter may have three dogs; one highly trained, "easy, wise and steady," another half educated, and a puppy or young one. He leads out the three some snowy morning, finds a fox track, and puts the puppy upon it. Away he goes, and at every leap his nose touches the fox's track. He sees nothing else, minds nobody; yelps, trembles with excitement, and rushes on. The fox runs around a hill, climbs upon a high rock or fallen tree, lies down and watches the dog; then dives into a thicket over logs, leaping low trees, and no doubt laughing at the fuss the dog will make when he comes to these obstacles. He will leap a high fence, hedge, or rock, tack about and leap back, crossing and re-crossing

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his own track, which will so puzzle the dog that he will give it up. Now this dog is secured, and the half educated one let loose. Then the fox seems to enjoy it, for instead of taking to his burrow, as he might, away he goes, perhaps swimming a river or off to another hill or mountain, and then back near his home again. Sometimes he will turn back and follow his own track, then leap one side and away again. The dog comes to the end of the track, whines, and begins to run around in a circle, making the circle larger until he crosses the track by which the fox departed. When this dog becomes tired, the last and best one, more wise than his cousin the fox, and but little less cunning, is let out, and then the fox is glad to seek his hole. If old and wise, the fox will be sure to reach his den in the rocks where the dog cannot enter, and where he can neither be smoked out nor reached by digging. But often they enter a hole in the ground where they can soon be dug out. Though they seldom dig a hole for themselves, they can dig very fast; and while being dug out, will sometimes dig ten or even twenty feet in sand, filling the hole behind them. How they breathe, or whether they would find their way out again, is a mystery, but no doubt they would find a way if left alone. No animal seems to be of less use while living, for he seldom destroys troublesome creatures.

One of the strange and queer things that take place in this world is a gathering of gentlemen and ladies or lords and ladies mounted upon noble horses, finely equipped and attended, for the purpose of chasing one of these miserable creatures, which are first cousins to the jackal.

This very particular description of the fox is given for a purpose. Everything in the natural world corresponds to and is caused by something in the spiritual world, and everything in the spiritual world relates to or finds a place in the mind of an angel or spirit: God is love; and He created the universe from love, or from Himself. God is a Divine-Man, and everything He ever created is in the human form; not in the shape as we say, but having some principles or properties which are in man. Man lives in both worlds, and is the connecting link between the two. All the life that ever comes to him flows down from the Lord in heaven, and all below man flows through or by means of him into other forms. Man's natural senses are the cause of all forms of matter. Without natural senses there would be no natural world. But for men, matter would not appear in the form of this world. Evil

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in all forms in this world comes from evil men. Natural eyes can see material objects, but evil objects cannot appear except from evil in man, who is the embodiment of all the principles and forms in the natural world, and the mould by which they are shaped.

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So the fox is caused by and corresponds to some affection in man. Few or none are wholly without this principle in this world, in this age. Some men have much more than others, and some very little, and it may be hoped that men may be wholly relieved from it even in this world.

When our Lord called a man a fox or a serpent, we may be sure that the leading characteristic in one, was what a fox is, and in the other, what a serpent is. If we know a fox we know a Herod, no matter what a Herod's external life may be. We hear of the murderer of John the Baptist as a selfish, wicked man, regardless of law, order and decency. He takes the life of a good and useful man to please his self-love or vanity, and to satisfy the feeling of hate and revenge of one who is a part of himself.

Let us call to mind what foxes seek: birds, lambs, and ripe, sweet grapes. Good birds correspond to good thoughts, in which are good affections, since they have warm blood. Good animals correspond to good natural affections, and such as foxes seek to kill correspond to innocent affections. Grapes correspond to spiritual good. A Herod "sought the young child's life," and failing in this, destroyed a multitude of little children. What could be more like a fox? The fox never attacks an enemy nor any animal of his own strength. Herod was civil and polite to all who could harm him, or help him. A fox in a nation is bad enough; a fox in society, or in the church, is a mean, cunning hypocrite; but worst of all is the fox in an individual. He seeks our most innocent and childlike affections, our love to the Lord and our love to the neighbor, our best and purest thoughts, and not content with these, he springs with all his might to reach and devour our spiritual good, the foundation of our eternal life. He comes in the night and leaves before morning. He keeps out of our sight; we find a sweet affection or a good thought has been stolen, but we know not the thief. Our good affections and thoughts venture out again for food in work and amusements, and perhaps another of their number is silently, stealthily carried away under ground, never to return. Why does the fox bur-

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row in the earth? For the same reason that low cunning in man hides away, creeps down into his ownhood, the foundation of manhood. The earth is solid, and protects the fox. That which the Creator gives to man for him to rest upon and grow up from, the fox principle creeps into to escape from good principles, which walk over and upon this foundation.

The earth sometimes means the Church, or the kingdom of heaven on earth, and foxes delight to burrow in this. Evils which the Lord has found a way to bend to good uses may do much to drive away and destroy these untamable lusts, as dogs are useful to drive away and kill foxes. "Foxes have holes," a place to rest, a place to receive them, and sensual wickedness has a resting-place in sensual men; "but the Son of Man," the truth of the Word in its literal sense, has no place, is not received in the earthy part of bad men's minds or in their understanding. The head denotes the whole man, and the Lord found no church, nor a single individual, who could fully and understandingly receive Him — found no place to lay His head. The jackal performs a good use by devouring filth, and thus changing it to what is less offensive. The wolf performs good uses by destroying other evil animals, but the fox has no redeeming quality; he cannot be tamed or educated, so he must be hunted and killed. The nations, cities, or individuals who cannot be reformed are cut off. The dog stands alone in his family or tribe. He can be bent, trained, and educated to perform many uses. He may be so trained that he will starve to death sooner than kill a chicken or lamb, or he may be trained to kill a man if told to do so. If man can make use of evil animals to help him and protect him in his natural life, then who can tell or even think of the wonderful ways the Lord may bend our evil affections and lusts to watch over, protect, soften and remove other falses and evils which are silently, stealthily watching, creeping around, or sneaking in our hearts to catch and kill our best affections and highest thoughts? For example, is it not possible that our sense of honor, even when it is worldly and poor, may yet be employed to oppose and extirpate our foxlike craft?

Samson made use of foxes or jackals. Samson denotes the power of the natural principle, and when he used these animals he had reached the lowest or last ultimate of natural power. Samson's wife had a good share of the fox in her character. She coaxed him, with tears in her eyes, to tell her how she could make

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him an easy prey for foxes. Samson denotes natural good, and he shows none of the fox in his nature. He shows the strength of the lion and the sweetness of wild honey. He also shows a very large share of the ox and camel; and we feel more sympathy, and mourn more for him, than for all the others who perished with him.

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Does it yet appear reasonable and intelligent for a noble race of men, the Anglo-Saxon, the kings and queens, the lords and ladies and gentlemen of England, to sound the trumpet and summon the bravest, and mount the noblest animals on earth, — the animal that corresponds to the understanding of truth, without which goodness is powerless, — and all give chase and follow over hills and through valleys, leaping dangerous ditches and high fences, and never halting till they have caught and killed the meanest brute, which corresponds to the lowest natural lust in man?

RICHARD WARD.

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THE MINISTRY OF ANGELS.

FOREVER the angelic powers
A guard around us keep,
Around us in our waking hours,
Around us in our sleep.

If, in the turmoil and the strife
Our daily walks reveal,
Some latent evil leaps to life,
And anger's heat we feel,

Then these sweet sentinels, who stand
Unseen about us aye,
Bring soothing oil, with gentle hand
Soon chase the flush away.

If, in the watches of the night,
When sleep our lids doth close,
Some prowling shape of ill would blight
The peace our spirit knows,

Then, with a zeal and power whose source
Is love and heaven's own might,
They raise their shining shields, they force
The dusky fiend to flight.

Through these bright beings, faith, and hope,
And joy to man are given;
'Tis they who keep the pathway ope
Which leads from earth to heaven.

WILLIAM B. HASELTINE.

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ANNALS OF THE NEW CHURCH IN AMERICA.

1824–1829.

THE appendix to the Journal of the Eighth General Convention gives us much information relative to the condition of the various New-Church Societies in 1824, 1825, and 1826. We select such matter from the reports of societies as may be of general interest.

The Society in *Bath*, *Me.*, consists of the members of five families, who hold regular meetings for worship on Sabbath evenings.

Boston, *Mass.* — The present number of members is forty-nine; receivers more than one hundred. Among the deaths is noted that of the aged and venerable Mrs. Abigail Cowell.*

Spencer, *N. Y.* — This society consists of twenty members, and is a branch of Danby. Dr. Beers preaches at stated periods.

Rochester, *N. Y.* — A small society in the village, and receivers in the vicinity.

The Society of *Southwark*, *Philadelphia*, is reported as flourishing, and having a Sunday-school with one hundred and thirty-two scholars, and thirteen male and eleven female teachers. Rev. Mr. Roche, the pastor, had been on a missionary tour, preaching at Lancaster, Bedford, Stoystown, Greensburg, and Pittsburg, towns in Pennsylvania.

The number of members in the *Frankford Society* is stated to be between forty and fifty.

In *Lynchburg*, *Va.*, a small society has been formed from five interested families. Mr. H. C. Linberg,† a licentiate, preached for them a short time.

At *Abingdon*, *Va.*, there is a society under the pastoral care of Rev. Samuel H. Wills, who was ordained by Rev. Nathaniel Holly, August 20, 1824.

A letter from General I. R. Steiger, at *Steiger's Rest*, *Ohio*, says: "I have formed here a new settlement of Swiss emigrants, and I shall admit no other than sober, orderly, and well-disposed people. These all I intend to introduce to the New Jerusalem; for this purpose I have concluded to erect a place of worship on

* One of the original twelve members of the Boston Society.

† H. C. Linberg removed to the West Indies, occupying for several years an official position under the Danish government.

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my ground; I hope it will be finished in October next" (1824). The letter is accompanied by a declaration of belief in the doctrines, signed by twenty-one persons, all of whom "have heartily embraced the New Jerusalem."

The publishing committee, at this convention, appended to the journal a list of places containing societies or receivers, with the name of the minister or leader, or some individual receiver. We copy from the list the names of places containing societies:

Abingdon, Va., Baltimore, Md., Bath, Me., Bedford, Pa., Boston, Mass., Bridgewater, Mass., Cincinnati, O., Danby, N. Y., Frankford, Pa., Harrisburg, Pa., Henderson, N. Y., Lancaster, Pa., Lebanon, O., Lynchburg, Va., Philadelphia, Pa., Pike, Bradford Co., Pa., Portland, Me., Riverhead, N. Y., Rochester, N. Y., Southwark, Philadelphia, Steiger's Rest, O., Steubenville, O., Wheeling, Va., Wooster, O., Yarmouth, Mass., Young's Town, O. The committee inadvertently omitted New York city and Spencer in making up their list. This gives us a totality of twenty-eight societies, and will be useful for comparison in the present and the future time.

The Ninth General Convention was held at the temple, in the city of Baltimore, on the seventh, eighth, and ninth of June, 1827. The Rev. John Hargrove was elected president, Rev. Lewis Beers vice-president, and Mr. Richard De Charms secretary.

One of the first subjects which engaged the attention of the members was the appointment of a committee "to consider the propriety of establishing a more orderly mode of ecclesiastical government, and particularly as relates to the ministry." That committee consisted of Rev. Dr. Beers, Rev. M. B. Roche, Mr. Condy,* Mr. Lammot, and Mr. Cunningham.

The next day Dr. Beers presented the report, from which we give the following extract: "They fully agree in opinion, and believe it to be the prevailing sentiment of the receivers of the doctrines of the New Jerusalem, that a trine ought to exist in the ministry, and they cannot doubt but that the societies, in their more advanced state, will assume that principle as the true order of the Church." But the committee express their opinion, in the

* In the summer of 1827, a few weeks after the Convention adjourned, Jonathan W. Condy departed to the spiritual world. Owning land in Ohio, Mr. Condy formed a settlement which he named Bethlehem. On his last visit to this settlement he was attacked with sickness from which he died, and his mortal remains were buried there, far from his home and family.

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conclusion of their report, that the time has not arrived for such an establishment, "and recommend that each society be regulated by what may appear to be expedient, leaving for the future the adoption of such measures on the subject of Church government as may become requisite for the general benefit and good order of the Church."

The report, as read by Dr. Beers, was, by order of the convention, laid on the table. The following day it was taken up, considered, and a resolution adopted, from which we make an extract: "They are disposed to be contented, for the present, with the order now subsisting in the Church, inasmuch as, for all necessary purposes, a threefold principle has been recognized, and does, in fact, exist in the ministry, by the usage heretofore adopted in the Church, in the establishment of the several ecclesiastical offices of licentiates, priests, and ordaining ministers." But the convention express a desire that the various societies should continue to freely offer their views on this subject for future consideration. Following this report, it was

Resolved, That the list of ordaining ministers, priests, and teaching ministers, and licentiates should be placed on the minutes of the convention, so far as it has come to the knowledge of the convention. The following is the list:

Ordaining Ministers: Revs. John Hargrove, Baltimore; Maskell M. Carll, Philadelphia; Lewis Beers, M. D., Danby, N. Y.; Charles I. Doughty, New York; Holland Weeks, Henderson, N. Y.; Manning B. Roche, Southwark, Philadelphia.

Priests and Teaching Ministers: Revs. Adam Hurdus, Cincinnati, O.; Richard H. Goe, Wheeling, Va.; Isaac C. Worrell, Frankford, Pa.; Nathaniel Holley, Cincinnati, O.; Thomas Newport, Lebanon, O.; Eleazar Smith, Bridgewater, Mass.; Lemuel C. Belding, M.D., Pike, Pa.

Licentiates: Messrs. Thomas Worcester, Boston; Samuel Worcester, Silas Ensign, Wooster, O.; Samuel H. Wills, Abingdon, Va.; John Lister, Frankford, Pa.; Edwin A. Atlee, M.D., Phila.; Adam Klingle, Phila.; Jonathan Horton, Riverhead, L. I.; William Pitts, Danby, N. Y.; Thomas Newport, jr., Lebanon, O.; Benjamin Essex, Lynchburg, Va.

At this convention Mr. Loring, of the Boston society, having expressed a desire that Mr. Thomas Worcester should be ordained, it was, on motion of Mr. Condy, unanimously

"*Resolved*, That this convention do recommend that Mr.

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Thomas Worcester * be ordained a priest and teaching minister in the Lord's Church of the New Jerusalem, with power to conduct public worship, to celebrate the sacrament of the Lord's Supper, marriages, baptisms, and funerals, and generally to perform all holy rites and divine ordinances, except that of ordaining other priests and ministers; and that the said ordination may be received at the hands of any two ministers possessing ordaining powers."

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From intelligence received, we learn that the Rev. Benjamin Essex, formerly a Methodist preacher, who became a recipient of New-Church doctrines, and procured a license to preach, has given three discourses before the society at Lynchburg, Va., and will continue to preach as often as his feeble state of health and old age may permit.

The society at Cincinnati consists of about one hundred members; the aged pastor preaches in the morning, and brother Oliver Lovell every Sabbath evening.

The society at Frankford, Pa., reports having had divine worship twice every Sabbath, and preaching from Rev. Messrs. Worrell, Carll, Dr. Atlee, and Mr. John Lister.

At North Bridgewater, Mass., a society was instituted in March, 1827. Rev. Eleazar Smith preaches once a month for them. The meetings are held in a private house.

In September, 1827, the publication of "The New Jerusalem Magazine" was commenced in the city of Boston, running an almost uninterrupted course for nearly forty-five years, and completing its forty-fourth volume. The "Last Judgment" and continuation, "The Earths in the Universe," and the "Divine Love and Wisdom," with other works, were also published in Boston during the year.

The Tenth General Convention was held in Boston on the fourteenth, fifteenth, and sixteenth of August, 1828, when the Rev. M. M. Carll was elected President, Rev. Eleazar Smith Vice-President, and Mr. T. B. Hayward Secretary.

An application from the Cincinnati society asked that ordaining powers should be conferred on the Rev. Adam Hurdus, and that Mr. Oliver Lovell should be recognized as a licentiate. The request of the society was complied with, and the name of Mr. Hurdus was placed on the list of ordaining ministers, and that of Mr. Lovell among the licentiates; in addition to which

* Mr. Worcester was not ordained under this resolution, nor until the next convention.

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order the following resolution, offered by Mr. Worcester, was unanimously adopted:

"*Resolved*, That the President of this convention be authorized to confer upon the Rev. Adam Hurdus, of Cincinnati, by a written certificate, the power of licensing and ordaining to the ministry."

A petition, signed by a committee of the Boston society, was presented by Caleb Reed, requesting of the convention that Mr. Thomas Worcester, who had officiated as pastor-elect for more than seven years, might be ordained as pastor over the society. Whereupon it was

Resolved, That the request be complied with, and that Rev. Mr. Carll, President of the convention, be authorized to ordain Mr. Thomas Worcester as pastor over the Boston society, and into the class of ordaining ministers.

Agreeably to which resolution, Rev. Mr. Carll ordained Mr. Worcester, on Sunday, the seventeenth of August, 1828, at the place of worship of the Boston society.*

On the list of licentiates appended to the journal, we find the added names of Artemas Stebbins and Philip Hathaway, of Freetown, Massachusetts, who had formerly been a Freewill-Baptist. No official statement of the licensing of these two brethren is reported.

From intelligence received at this convention, we learn that preaching and worship were maintained in Bridgewater, North Bridgewater, and West Bridgewater, and in Abington; the report says: "The New-Church here, at this time, is in a thriving and happy condition. We usually meet on every Lord's day for worship among ourselves."

From Philadelphia, Rev. Mr. Carll reports: "There are three ministers who statedly preach the doctrines of the Heavenly Jerusalem in our city: the Rev. M. B. Roche, Dr. Atlee, and myself. At Frankford, the Rev. Thomas Seddon officiates in the place of the Rev. I. C. Worrell, who has removed to Jenkintown, ten miles from Philadelphia, where he officiates to a small number of receivers."

Rev. Messrs. Weeks, Beers, and Hargrove were unable to attend the convention; the first two from sickness, and the latter from the infirmities of old age. Dr. Belding and Dr. Stephen

* Athenæum lecture room, near the head of Pearl Street, on the west side, no longer standing.

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Seymour, on their way to attend convention, were thrown from their carriage and severely injured, Rev. Dr. Belding dangerously, which of course prevented his attending.

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Rev. Mr. Roche, in a letter to the convention, gave as a reason for his absence, that he intended going to Cincinnati, and visiting intermediate towns where there were receivers of the doctrines. The name of the Southwark society was now changed to that of "The Second New Jerusalem Church of Philadelphia." No list of the ministers and delegates in attendance at this convention is given, and we can only gather from the proceedings the names of those participating in them.

We find there the names of Rev. Messrs. Carll, Smith, Worcester, and Stebbins, ministers; and Messrs. Caleb Reed, Parsons, Dr. Shurtleff Hayward, of Boston, Riley and Palmer, of New York, Mr. Hyde, of Bath, and Dr. Little, of Portland, delegates. It is to be regretted that the names of others were not recorded in the journal of proceedings.

The Eleventh General Convention was held in the city of Boston on the thirteenth, fourteenth, and fifteenth of August, 1829.

Rev. Dr. Beers was chosen president, and Mr. T. B. Hayward secretary. Besides the officers of the convention, we find the names of the following ministers and delegates:

Revs. Messrs. Worcester, Smith, Carll, Hurdus, Stebbins and Roche; and Messrs. Caleb Reed, Parsons, Hyde, Chesterman, Goddard, Haskins, Gerrish, Perkins, Harris, Drs. Wing, Mitchell, Field, and Cobb.

From the reports read at this convention, we learn that at Bath, Maine, an entire separation had taken place between the receivers of the doctrines and the branches of the old Church with which they had been externally connected. They had commenced separate public worship on Sabbath mornings, and continued their evening social worship as usual.

At Gardiner, Me., the report states that in June they had commenced assembling together, on Sunday evenings, for social worship.

The delegates from Portland state that they had recently commenced holding public meetings on the Sabbath.

The Boston society reported an increasing interest in the doctrines of the New-Church. Twelve persons had become members, and ten adults and infants been baptized. One beloved member, Mrs. Catharine Howard, wife of Adonis Howard, had

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been removed to the spiritual world. The society also reported the publication of books and tracts, which were on sale at reasonable terms.

A letter from Mr. Jacob Young, at Catlin, N. Y., states that a small church had been formed in that place, consisting of six adults, and six children received by baptism. Rev. Dr. Beers baptized the children and one adult, and administered the Lord's Supper. They continued to meet every Lord's day for worship, under the leadership of Mr. Catlin.

The Philadelphia Second Society had commenced the building of a temple, the corner-stone of which was laid on the fifth of May, 1829.

In Bedford, Pa., the society have preaching every other Sunday, in the morning, and a social religious meeting every Sunday afternoon. Mr. Richard De Charms preaches for them. At Dunning's Creek, four miles from Bedford, a small society was formed, holding their meetings in a mill belonging to one of the members. Mr. De Charms preached for them once in every month.

At Cincinnati, Mr. Alexander Kinmont had delivered a series of lectures, Rev. Mr. Hurdus preaching occasionally. Dr. Edwin A. Atlee had been invited to preach for the society, and was subsequently elected minister, holding that office in 1829.

On the twenty-fifth day of October, 1829, the new temple, built for the Philadelphia Second Society, was solemnly consecrated to the worship of the Lord God and Saviour Jesus Christ, in His Divine Humanity. The service was read by Revs. Messrs. Hargrove, M. M. Carll, and M. B. Roche, who had been elected pastor in the April preceding. The sermon, explanatory of the leading doctrines of the Church, was preached by Rev. Mr. Roche, to a large audience filling every part of the temple.

On the list of ministers appended to the journal of the Eleventh General Convention, were added the names of Richard De Charms, Bedford, Pa., and Solyman Brown, New York, licentiates.

One pleasant feature in our Church history, arises from the fact of an annual exchange of addresses between the brethren in England and those in the United States. A resolution was adopted by the Seventh General Convention, directing the President to prepare and transmit a respectful and affectionate address to the General Conference in England. At the eighth

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Convention, Mr. Hargrove reported that such address had been transmitted, an answer to which, from Rev. Richard Jones, of Manchester, President of the General Conference in England, being presented, was read to the Convention, and is printed in the journal. Rev. Mr. Jones's address on behalf of the conference is of the most affectionate and brotherly character, and deserves a reprint in our periodicals. We venture on presenting to the readers of these annals the concluding paragraphs:

"When we look at the numbers of our friends in this country we think them few, because we cannot but desire that they should be innumerable; but when we reflect on the low state of mankind (in which we feel that we all by nature participate), our gratitude that we are so many, becomes unbounded.

"Committing you all to the Divine Love and Wisdom of the Lord Jesus Christ, our only God and Saviour, we conclude our address, adding an assurance of our constant affection and esteem."

From that early interchange of addresses between the American convention and the English conference, the good and pleasant custom has, with slight interruptions, been continued to the present day. Every year these messages of Christian love are sent over the broad Atlantic to our English brethren, and every year the response comes back, acknowledging the brotherhood of children of the same Heavenly Father, all journeying to the same Holy City, the NEW JERUSALEM.

WILLIAM ROBERTS.

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THE TREES OF THE BIBLE.

WHEN we understand that the literal sense of the Word is holy and divine, and that everything mentioned in it has a spiritual significance and correspondence, it becomes a matter of new and special interest to know, as accurately as we can, what is meant by every word of the original text, and to know in particular what the natural objects are which are mentioned therein, many of which are unknown in our country and climate; and I suppose it may be regarded as a laudable curiosity which prompts us to inquire concerning them.

Having undertaken, in part for my own gratification, to collect such information respecting the trees of sacred history as could be obtained from sources within my reach, and to ascertain what could be learned with certainty respecting them, I thought it might be both useful and interesting to New-Church readers to see the results presented in a connected and readable form. The plan adopted is to give, first, the Hebrew name of each tree mentioned in the Old Testament (with few exceptions, the reason for which will be evident), then its English name, if known, or that by which it has been usually translated, then Scripture quotations and references, descriptions, illustrations, and discussions, when they seem to be called for.

Unfortunately, as it seems to us, the Hebrew has been so long a dead language, that the meaning of some of these names of trees has been forgotten, if not quite lost. In these cases, little more can be done than to cite the opinions of the most distinguished and reliable authorities.

The principal works to which I am indebted for the information given in these sketches, are Smith's Dictionary of the Bible, the Union Bible Dictionary, Appleton's American Cyclopædia, and The Land and the Book, by Dr. William M. Thompson. My thanks are also due to friends who have assisted me, either by the loan of books, or by furnishing needful information.

I. ZAITH, THE OLIVE-TREE.

"*The trees went forth to anoint a king over them; and they said to the olive-tree, Reign thou over us. But the olive-tree said unto them, Shall I forsake my fatness, which God and*

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man honor in me, and go to rule over the trees?"—Judges ix. 8, 9.

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The olive-tree is is one of those which have been known and cultivated from the earliest ages. It abounds in Palestine, and grows freely throughout the south of Europe. It thrives best in warm and sunny situations, and prefers a rocky soil. It is of slow growth, and lives to an immense age, bearing fruit as long as there is a living fragment of the tree remaining. There are trees which are believed to be seven or eight hundred years old, and some even much older.

The olive-tree attains a height of about thirty feet, having a knotty, gnarled trunk, and a smooth ash-colored bark. The wood is hard, and fine grained, and of a yellow color, not dissimilar from that of box-wood, but diversified with veins and shadings of a darker, brownish color. The leaves are slender, of a grayish green, like those of some willows, and enduring through the winter. They are placed opposite each other on the stem. The flowers are of a pale yellow in the bud, but when opened, white, with a yellow centre. They are four-cleft, of small size, but produced in the most lavish abundance, so that the tree literally bends under the load of them. Of course, not one in a hundred can come to maturity. I think the "beauty of the olive," referred to in Hosea xiv. 6, most probably signifies this abundant blossoming. Such an explanation would be as consistent with the spiritual sense of the chapter as with its natural meaning.

The fruit of the olive is an oval berry, somewhat resembling a plum, with a single stone or seed in the centre. It is at first green, but, when ripe, of a violet color, or nearly black. The oil is the juice of the ripe berry, differing in this respect from other vegetable oils, which are almost exclusively extracted from seeds or nuts. The olive is ripe in November, when the trees are shaken and the berries gathered. They are first ground in a mill, and the oil is then extracted by pressing. In ancient times, the olive berries were crushed in a stone vat, by rolling a heavy stone over them, and this method is even now sometimes employed. The treading of the olive is mentioned in Micah vi. 15; but it does not appear to be practised in the East now, nor could it be done unless the berries had lain long after gathering, so as to become soft. The "beaten oil," mentioned in several places, in Exodus and elsewhere, is said to have been made from olive

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berries bruised in a mortar; but I have doubts whether the truth respecting it is really known.

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The olive-tree is very productive, and its fruit is considered one of the most profitable crops which can be raised. The wild tree, however, produces little fruit, and that small and destitute of oil. The cultivated tree is therefore grafted.

But there is a way by which a tree can be procured that will be good from the roots. There are certain large warts or knots on the body of the olive-tree, from which buds and branches grow. Cut off one of these which has a branch growing out of it, above the place where the tree was grafted, plant and water it carefully, and it will grow into a tree, having the qualities of the grafted tree from which it was taken. This method of propagation, I believe, is peculiar to the olive-tree.

The olive-tree also requires but little care or labor, and, when long neglected, readily revives, when the ground is dug or ploughed anew; quite different from the vine, which quickly dies out from neglect. And in this fact we may see represented the quality of the spiritual states denoted by the olive and the vine respectively. For the heavenly state denoted by the olive is one which depends more especially for its continuance upon its inward reception of life, and less upon external care and provision; while the spiritual state denoted by the vine, being formed through the external reception of truth, and having less capacity for internal reception, requires constant care and external watchfulness for its preservation, lest the floods of falsity and evil should again return and destroy the spiritual earth.

The olive and its oil are very frequently mentioned in the Scriptures, and the oil was regarded, as it still is in the countries where it is produced, an indispensable article of provision, for many important uses. With the Jews it was perhaps more especially so, as the eating of animal fat was strictly forbidden in the Law of Moses, and it is considered doubtful whether they were acquainted with the use of butter, as there is reason to believe that the Hebrew word so translated signified curd, or curdled milk.

The oil of the olive was believed by the ancients, and probably not without good reason, to have important medicinal virtues, making it efficacious in the healing of diseases. The custom of anointing the head and face with oil, often perfumed with aromatic substances, was a common one. These uses of oil, it may be

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presumed, were at first suggested by a knowledge of its correspondence, and adopted from an idea that its application to the body must be as useful and salutary, naturally, as the possession of the heavenly good which it represents is to the mind. It is quite certain that its employment in inaugurations to priestly and royal dignity, originated in a knowledge of its spiritual significance. From its correspondence, also, the olive was regarded as a sacred tree by the ancients, and by the Greeks was dedicated to Minerva, the goddess of wisdom, by whose gift it was believed to have been bestowed upon the human race. Hence, also, its well-known use as a symbol of peace.

The Greeks also had a tradition that the first olive branch that reached their country was brought by a dove from Phœnicia to the temple of Jupiter in Epirus. This seems like a reproduction, in a Grecised form, of the story of Noah's dove. It may, however, refer to the foreign origin, among the Greeks, not only of the olive-tree itself, but of the arts of peace and civilization, which it might be taken to represent; and perhaps, also, of some knowledge of higher and sacred things.

It is a pleasant thing to learn, that, as we are told by Dr. Thompson, the dove exhibits a special partiality for the olive-tree. "These groves," he says, "are their favorite resorts. In them they build their nests, and there may be heard, all day long, their low, soft cooing, in sweet unison with the breeze which whispers peace to the troubled, and repose to the weary." It is not improbable that the knowledge of this natural fact suggested the connection of the dove with the olive in the history of the Flood. The dove is represented as bringing with delight, as the blessed symbol of the renewal of heavenly life among men, a leaf from her own best-beloved tree.

The olive-tree, in botany, is the *Olea Europæa*. The small family of the *Oleaceæ*, the olive-kind, is represented in our forests by the ash, and in our gardens by the lilac and the fringe-tree. There is also in our Southern States a species of the olive, (*Olea Americana*,) called "devil's wood"; a small tree, with pale yellow, very fragrant blossoms, but of no known use.

D. Hudson Howard.

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FINDING FAULT.

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LET me begin this article, which shall be a brief one, by quoting A. C. 1079. Similar instruction is given in No. 1088:

"They are described by Ham, who are in faith separated from charity, because he observed the nakedness of his father, that is, his errors and perversities. They who are such see nothing else with man; but they who are in the faith of charity do otherwise; they observe goods, and if they see what are evils and falses excuse them, and if they can, seek to amend them, as is here said of Shem and Japheth. Where there is no charity, there is love of self, and thence hatred against those who do not favor self; hence it is that they do not see with their neighbor anything but his evil, and if they see anything good they either see it as evil or interpret it into evil. Altogether otherwise are they who are in charity. These two kinds of men are thence distinguished; especially, when they come into another life, with them who are in no charity a spirit of hatred shines forth from everything; they wish to examine every one and even to judge; nor do they desire anything more than to find evil; continually bearing it in mind to condemn, punish and torment. But they who are in charity, scarcely see the evil of another, but they observe all his goods and truths, and what things are evil and false they interpret into good. Such are all the angels, because they have this from the Lord, who bends all evil into good."

To this let me add the following passage from Macdonald's last novel, "Wilfrid Cumbermede." If ever there was a writer who thoroughly comprehended human nature, Macdonald is one. I quote from page 134, American edition:

"During our journey Mr. Osborne had seldom talked to us, and far more seldom in speech sympathetic. If by chance I came out with anything I thought or felt, even if he did not disapprove altogether, he would yet first lay hold of something to which he could object, coming round only by degrees, and with differences, to express a little consent. Evidently with him objection was the first step in instruction. It was better in his eyes to say you were wrong than to say you were right, even if you should be much more right than wrong. He had not the smallest idea of siding with the truth in you — of digging about it and watering it, until it grew a great tree, in which all your thought-

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birds might nestle and sing their songs; but he must be ever against the error, forgetting that the only antagonist of the false is the true. 'What,' I used to to think in after years, 'is the use of battering the walls to get at the error, when the kindly truth is holding the door open for you to enter and pitch it out of the window.' "

There are men who are, in most respects, kind, benevolent, and well-wishers to those around them; but who habitually and freely find and expose the faults in others, and seldom if ever find anything but fault. What makes them act thus? I do not know, and I do not wish to answer the question by applying Swedenborg's test; but I think it would be well for such persons to look into themselves and find what spirit moves them.

Angels explore men for the good that is in them; but they also seek to see the evil that they may remove it. Devils explore men for the evil that is in them; but they also seek the good that they may destroy it. This world, and everything in it, is between heaven and hell, and is subject to influences from both. There is probably no man and no thing upon earth which is wholly good or wholly evil.

Would it not be a good rule, never to suffer ourselves to discern clearly and dwell upon the evil in any man or thing, without being sure that we discern as clearly, and dwell upon as earnestly, the good that is also there? Should we not then see the whole man or thing more clearly, and judge more wisely? and when it passes beyond seeing and judging, and comes to speaking, is it an angel or a devil that prompts us to give expression to what evil we think about others, while he puts a seal upon our lips as to anything else?

Would it not be well for us to be sure that we do not love better to be commended than we do to commend; and that we are as willing to hear of our own faults as we are to speak of the faults of our neighbor?

When we find fault with our brother, and nothing but fault, what reason has he for believing that we see or look for anything else? Does this tend to excite a frame of mind which would best enable the reproved to profit by the reproof? Are we helping his good angels to bring him into the state in which they would wish him to be; and which we should desire also if we spoke under their influence, and with no purpose but to do him good?

T. P.

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SWEDENBORG'S ONE GREAT BOOK.

IT is undoubtedly true that most New-Church people look upon the enlightenment of Swedenborg's mind as a gradual process by which, under the divine guidance, he became at last able not only to recount the events witnessed by him, but also to state in a comprehensive way the new truths of our religion. And to say that he *comprehended* these vast yet simple truths is to say the utmost that words can express. In some of his works, therefore, he is the truth-telling witness, but in others he is also the giant-minded, but child-minded philosopher,—in all, the messenger, conscious of his unworthiness, of great and good tidings.

Of the steps of this process we have evidence in all his works, especially in those which the affectionate care of his friends has given to the public since his death. He begins to write the Adversaria — his first notes on the Scripture — a Lutheran; and a delightful task it is to follow his footsteps and hear his exclamations of joy as new views of sacred subjects meet his eyes; while the reader must shudder now and then to perceive how deeply yet unconsciously Swedenborg was at the start imbued with those notions of divine wrath and unreasonableness which pervaded the theology of the last century.

His work was not a miracle, it was the enlightenment of a good man's mind. He says expressly, "these revelations are not miracles, since as to his spirit every man is in the spiritual world without a separation from his body, which is in the natural world; but in my case with a certain separation, but only as to the intellectual, and not as to the voluntary part of my mind."—(Coronis of True Christian Religion.)

While his understanding of these revelations was becoming more and more complete, he was pursuing the study of the Word, and was committing everything to paper, a great part of which was published; and this for twenty-five years.

If his labors had been concluded here, we should have had the Arcana, and all the books except the True Christian Religion, each treating upon a distinct subject, and as a whole incomplete, because incapable of combination. Each work in its own province was precious, but we should not have had in a comprehensive form the doctrines of the church. In his preface to the "Doctrine of the Lord," Swedenborg says: "Some years ago

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five small works were published. Now by the command of the Lord, who has been revealed to me, the following are to be presented to the public." In the first class, of those already published, he mentions the work on Heaven and Hell, and four others; in the second he enumerates nine, of which seven only are known to have been issued. These "small works" (opuscula) are not expressly declared to be, but may reasonably be inferred to be but foregleams of the bright days to be ushered in by a work in which these diverging rays were to be gathered to a focus.

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If there be any doubt of this, it could hardly have remained when six years later, in the year 1769, there appeared "A Brief Exposition of the Doctrine of the New-Church," in the commencement of which we read: "After several large and small works concerning the New Jerusalem, by which is meant the New-Church to be instituted by the Lord, were published by me, and after the Apocalypse was revealed, I formed the determination to exhibit in light the doctrine of that church in its fulness and entirety. But this being a work of some years, I have formed the plan of issuing a sketch of it, in order that a general idea of that church and of its doctrine may be obtained. Yet this brief statement is not offered to be critically examined, for its contents will be fully shown in the work itself."

Thus the promise is made. The man who had modestly and anonymously given the world the benefit of his studies was now to come boldly yet as modestly forth as "Emanuel Swedenborg, servant of the Lord Jesus Christ," bearing in his hand a book in which the doctrine of our church might be "found in its fulness."

In 1772 the long-expected work, a labor of many years, was issued, entitled "The True Christian Religion, containing the whole theology of the New-Church." That the promise of the title is made good, we all know. If, then, this contains the doctrines of the church in comprehensive form, the question will arise, What do the other works contain, and what is their purpose?

Some would answer that they are all chapters of one great book, the last being the summing up of the whole. This idea has evidently prevailed in the church, and we read in the constitution of the General Convention (preamble) of the doctrines "as revealed in the theological writings," etc., the same phrase being employed in reference to ministers who may be subjected to examination if they call in question "any of the doctrines con-

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tained in the theological writings," etc. The difficulties which this understanding of the relative importance of the works present, are very great; and, indeed, if our ministers were strictly tried under the rule thus laid down, we should probably in a moment be deprived of our ministry. To be sure no minister calls in question the leading principles of our faith, but there is hardly a work of Swedenborg's, except the last, which does not receive some correction in the subsequent works.

Another difficulty arising from the views now held, is evident every day in the discussions which are so constantly arising among us. One man, on the question of our certainty of becoming angels, for instance, takes the field with "Heaven and Hell," his opponent with "Divine Providence"; and in the late discussion about the ordination of ministers we have one combatant producing for his authority a little, incomplete, posthumous tract on "Charity," while another disputant totters under the weight of all the writings, neither calling attention to the fact that the doctrines were promulgated in heaven by the laymen who were with the Lord in the world, who, *in his summons* merely, received more than ordination, namely, power to heal the sick and to cast out devils.—T. C. R. 791.

Lest in this we should seem to have exaggerated Swedenborg's own view, we introduce an eloquent passage from the "Coronis," the several statements being apparently heads of chapters in a proposed work: "That the falsities which have thus far laid waste and at last have consummated the Christian Church, are especially the following: they have departed from the worship of the Lord as preached by the Apostles, and from faith in Him: they have separated the Divine Trinity from the Lord, and transformed it into three Divine Persons from eternity, thus into three Gods; they have divided saving faith among these three persons; they severed charity and good works from that faith as not saving: they have from that principle of faith alone deduced justification, that is, remission of sins, regeneration, and salvation, apart from coöperation on man's part; they have denied free-will to man in spiritual things, holding that the Lord alone works in the man, he doing nothing in return; from this predestination, through which religion is abolished, has necessarily proceeded; they have decided the passion of the cross to be the redemption. From these things falsities have swarmed forth in such abundance that there remains no genuine truth, un-

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falsified; and no genuine good, unadulterated. *Of this, its desolation and consummation, the church knows and can know nothing, till the Divine Truths which are* [*revealed*,—word wanting] *by the Lord in the work entitled the* TRUE CHRISTIAN RELIGION, *are seen in light and acknowledged.*"

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The writer believes that the elevation to its proper place of the "True Christian Religion" will enable us to take a ground on all these questions where all may labor freely; and he would suggest that Swedenborg's own statements, as well as the use of our reason, would lead us to look upon the other works as the valuable materials out of which that temple of wisdom, "The True Christian Religion," was built, and to point our ministers and members to this one book, after the Holy Word, as to the compendium of our faith, leaving them, if they choose, to differ upon those subjects which received only such treatment as the earlier years of Swedenborg's illumination could furnish.

Without understanding in the least all the other theological works, it is respectfully submitted that having been furnished, through the Divine Mercy, with one book which in an eminent degree contains the doctrines of our church, we ought to multiply the copies of it, to revise its translation, to study it as containing all the majority need to know, to refer to it in questions of theology and discipline, and to present it to the world as containing the doctrines by which we seek to live, written in the time of a full reception of those doctrines by the first receiver of them — Emanuel Swedenborg.

THEODORE F. WRIGHT.

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OUR GOD IS A CONSUMING FIRE.

O GOD, in Love we come to Thee,
Give Thou Thy love in turn,
For, Love loves unto purity,
And thus is Life's first germ.

In holy reverence may we see
That all we have is Thine,
O may we give our hearts to Thee,
Our Father, All-Divine.

With patience let us run the race,
Endure unto the end;
Our cross made lighter by Thy grace,
Our Master, Brother, Friend.

HYMN.

THERE is a place not far away,
A place of quiet rest,
In which I ever love to stay;
It is within my breast.

There is a name I love to speak,
A form I love to see,
A name, a form, divine and meek,
My Saviour it is Thee.

There is One can rule me well,
Whose hand will guide me right,
Whose pow'r no mortal voice can tell,
My Master in the fight.

O teach me, Father, to endure
Unto the end, the strife,
That I may thus thy love secure,
My Friend, my Guide, my Life.

HORACE P. CHANDLER.

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EDITOR'S TABLE.

THERE would seem to be no doubt that the doctrines of the New-Church, while they primarily regard things spiritual and eternal, yet throw great light on things natural and temporal. We believe that all the great questions, scientific, social, economic, and political, which much agitate the minds not only of thinking men, but of the masses, nowadays, are capable not merely of being made easy of solution, but absolutely solved, by him who, with patient, earnest heart, sits down to the task with illumination from these doctrines. For they are the revelations of the Lord given to men of the Church for ages of ages, and showing something of the nature and constitution of that spiritual world, which is the soul of this, and before which our solid earth is plastic and changing. But, before all things else, these truths should be used for men's eternal interests, for for that purpose were they given to them, and beyond all scientific or other temporal uses to which they may be put, is that all-important one, of teaching men the way to heaven. It would seem, then, to be the duty of those upon whom something of the light of the New Jerusalem has shined, although but faintly illuminated as yet, to be willing, and to try, to give to others some of the light they have received from this source; and if, by means of these doctrines, they have been helped in the regenerate life, or have been enabled to see more clearly into the subjects which interest men to-day, to communicate such light to others.

It has seemed to many that some knowledge of these doctrines may be best communicated to the general public by means of comparatively short essays in a periodical publication, reaching thus many who would not be likely to read or even to see the works of Swedenborg; and, without doubt, the discussion and consideration of such topics as those first named may be best made in such a publication.

Therefore it is that it has seemed well, and even a duty, to the projectors of this periodical, — there being no other in which articles such as it is particularly designed to publish in it can be so well given to the world, — to establish the "New-Church Magazine." It is designed to be chiefly a religious magazine, and, secondarily, to consider, by means of carefully-prepared essays, the topics commonly known as the "questions of the day," regarded from a New-Church standpoint. It is intended, in its editorial department, by briefer articles and items, to give a general idea of religious progress, and particularly of the intelligence of the distinctive New-Church, with information concerning such other current events as shall seem to indicate the descent among men of the light and heat of the New-Jerusalem. In this department it is also designed to notice somewhat critically, and always carefully and candidly, all books published in this country which may be con-

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sidered as peculiarly New-Church books; and also such others as it is thought intelligent New-Churchmen will desire to know about. Those who shall conduct it will endeavor to have nothing appear in it inconsistent with what they believe to be New-Church truth; but they will abstain from judging anything by a narrow or prejudiced standard.

The field which the Magazine will endeavor to occupy is an extensive one. Its usefulness, if properly conducted, no New-Churchman, we think, will deny. The difficulties which are likely to meet those who have undertaken the work have not been entirely unforeseen; but, when compared with the use which it might accomplish, those difficulties have seemed unworthy of consideration. With the fondly-cherished hope of doing some good to the Church universal, the holy Jerusalem, "the mother of us all," we have done what we could with the small means at our disposal; and we confidently ask help from those in the Church who think that the work which we have set before us to do it is well to have done, and that we are likely to do it, or at least something of it.

A very good specimen of the kind of criticism of the writings of the New-Church, and of receivers of its doctrines, very much in vogue a generation or two back, but somewhat fallen into disuse in these more liberal days, may be found in a notice of some length, of the Rev. Mr. Barrett's new book, entitled "The New View of Hell," in the *Christian Register*, of Sept. 14th. It is easy enough for any one to heap all sorts of abuse on an opponent, with seeming reason for much of it, if commencement is made by an entirely false statement of the facts. Such a commencement the writer of the notice referred to has made. He observes: "It seems peculiar, and yet it is natural, that Swedenborgianism, professing (at least in this volume) to stand upon a wholly liberal basis, should practically preclude all dissent and difference of opinion among its adherents. . . . Swedenborgianism as an organized creed cannot be liberal, simply because it rests ultimately upon an *ipse dixit*. . . . . It may seem to us very irrational that certain celestial facts should be as Swedenborg reports them; but this really has nothing to do with the question, which is, Do you, or do you not, believe the seer to have seen them? If you do, you must accept them, however absurd they seem to you; if you do not, it is time lost to reason about them at all."

Whoever has such a notion about the doctrines promulgated by Swedenborg as the above, is either very ignorant of the matter, or has been singularly unfortunate in his understanding of very plain language. He has read the writings of Swedenborg, in our judgment, to very little purpose, who has not found out this: that Swedenborg comes to no man, receiver or other, with absolute authority, which forces him to believe — whether it be absurd or not. All through these writings, in passages so numerous that quoting them would not only weary the reader, but insult the good sense of those who have read in them at

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all, we find the plainest statements that man should receive no spiritual truth on mere authority, but only because it seems to him in consonance with God's Word and his reason; and moreover, that authority in spiritual matters is productive of the most harmful results. That Swedenborg nowhere relies upon his own experience to prove any matter of doctrine, but that all his proofs are based upon the Word and enlightened reason, no reader of his books needs to be told. No New-Churchman is obliged to believe any matter of doctrine on mere authority. Nay, more, no man ought to believe any matter of doctrine, or rather profess to believe it, unless God's Word, and his reason enlightened by it, have assured him of its truth. One who should do so is hardly a New-Churchman, for he yet lingers in the slough of salvation by faith alone — led, that is, by the notion that as a matter necessary to salvation, men should accept unhesitatingly what authority prescribes, regardless of the reason. Against all such interpretations of New-Church doctrines we most heartily and unhesitatingly protest. The evil effects of simulated faith is plainly to be seen in the history of the Christian Church. To those who would seek light from the New Jerusalem, absolute spiritual freedom is above all things required. That first acknowledged, the earnest inquirer for truth — he who seeks truth through good — shall find, we believe, that neither the writings of the New-Church, nor any expounder of them, is an infallible pontiff, who must be believed because it is so said.

"The understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any delight he desires to see the truth. . . . But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that people are blindly to believe what the Church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves. So long as the understanding is held captive under obedience to faith, or so long as the understanding is removed from seeing the truths of the Church, theology is only a thing of the memory, and a thing of the memory only is dissipated, like everything disunited from the judgment, and perishes from its obscurity."

As to believing certain things which Swedenborg professed to have heard or seen in the spiritual world, the astute critic is right in supposing that the matter rests on evidence. But he has not favored us with his reason for believing this a peculiar hardship. As he puts it, his trouble is this: Swedenborg says he saw such and such things in the spiritual world. Now I must either believe that he could see things in the spiritual world, or that he could not; and if I believe the former, then I must believe that what he says he saw he did really see. And pray, why not? Do not men every day do the same, as to matters in this world? Every man who hears or reads any statement of any objective thing which has not come under the observation of his own senses, is subject to the same grievous necessity;

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but where the peculiar hardship is in the case of those things which Swedenborg says, our acute reviewer has forgotten to say.

The principal trouble with the critic, however, seems to be that he holds, as most believers in that doctrine do, the theory of universal salvation as a pure matter of sentiment. An eternal hell is dreadful; inability in a satanic spirit to become an angel is horrible. Surely the subjective notions of one so discerning even as our friend the critic, we can scarcely admit as worthy the name of facts. It would even be a greater hardship to be compelled to believe as facts the sentimental ideas of any one, than to be obliged to believe that what one, whom we admit has seen certain objective things, has to tell us about them, is true.

One cannot but be impressed with the spread which the doctrine of the sole divinity of the Lord is silently making in what is commonly called the old Church, if his attention has been turned to that subject. Not so much does it appear in dogmatic statements, for these, at least from the pulpit, are too apt to be bound down to the doctrine of three divine persons. But in those more unstudied, almost spontaneous enunciations, which show more what the heart really holds for truth, in spite of creeds, than anything else can, we more and more find that this great doctrine is working its way into the old theology, changing it, and preparing the way, we believe, for the silent inflowing of the Lord's New-Church.

Of this, many striking examples might be mentioned, but it will suffice, at this time, to allude to the farewell sermon of Rev. Dr. Blagden, late of the Old South Church, in Boston, an "Orthodox" society of the more rigid class. Preaching from the text in the twentieth chapter of Acts: "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified;" the preacher said in substance, "that it carried with it the idea of a personal God, the personality of the Deity was not only a plain and constant affirmation of Scripture, but a necessary inference from the natural world. No man hath seen God at any time, but we have the assurance of the Scripture that Christ came as the express image of His person, and Christ Himself says whosoever hath seen me, hath seen the Father. He emphasized the significance and the deep influence of belief in a personal God upon that people in whose minds the idea of God is an abiding reality. It was, as is the lofty mountain to those who dwell in the valleys beneath and around it, a constant presence, exerting a constant influence upon their minds and their feelings."

We find in the *Penn Monthly* for August, the following allusion to Swedenborg: "Now ecstacy is as well ascertained a mental state as is alcoholic intoxication; its literature is very considerable in extent and interest, embracing the names of Birgitta, Catherine of Genoa, Angela of Foligni, Bœhme, Engelbrecht, Swedenborg, and a host of

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others. Whether it is in any case associated with special spiritual insight, is a question. The New Testament seems to claim that it is, in the specific cases of Stephen and Peter (in Acts) and Paul (2 Cor.). Now one feature of ecstacy is, that images and conceptions which struck the subject of it with especial force in his ordinary state of mind, reappear now in the form of visions. They are objectivized in a strange and extraordinary way. Thus Swedenborg's rational theology projects itself before him into a spiritual world, in which all the angels speak his own crabbed Latin, and all the gardens are stiffly laid out in his favorite Dutch fashion. Who believes that, when the Swedish seer tells us, 'I saw an angel come down from heaven with a fir-tree growing out of his back,' he is giving us anything but a piece of the mental furniture of his own Swedish brain?"

Now we have to complain of the above for these reasons: First, because the writer is involved in much obscurity of thought. He has not matured the subject of his discourse in his own mind before seeking to put it into the minds of others. "Ecstacy is a well-ascertained mental state." And yet, although so well ascertained, whether it is mere delirium, or "associated with special spiritual insight, is a question." That is, whether it is mere derangement of mind, or the highest mental state to which man can attain — that is, the opening of the spiritual senses to behold the great world of realities, the home of all spirits — cannot be found out. It then is scarcely "well ascertained," unless by that term is meant that there is no doubt there is something, disease or vision, called ecstasy; and surely it needs no profound essay-writer to tell us that. Secondly, the writer seems to have drawn his facts concerning Swedenborg from that storehouse of distorted, unfair statements, White's "Life." That book contains the reproach, so to call it, that Swedenborg's heavenly scenes are merely Dutch gardens, although any special reason for the name so given, the writer has carefully abstained from offering his readers. Thirdly, we venture the assertion that the writer in the *Penn Monthly* is ignorant of Swedenborg both in Latin and English. "Swedenborg's angels" do not speak "crabbed" or any other kind of Latin, so far as any reader of his books can ascertain; nor can Swedenborg's Latin fairly be called "crabbed." Lastly, the professed quotation—which, it is fair to say, the writer, in a note, tells us is from memory — we believe cannot be found in the writings of Swedenborg, and we fear the writer's memory has played him a trick.

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CURRENT LITERATURE.

Some Recently Published Theological Books.

ONE cannot fail to be struck, we think, with the strong evidence which many of the theological books lately published present, of a growing knowledge of the central doctrine of Christianity — the doctrine of the Lord. Books whose authors belong outwardly to very many differing sects in this world, would seem in this to be in accord. The doctrine of the Lord's Divinity unconsciously unites many who to themselves appear to be widely apart, and seems to herald the rapid approach of the day when this and a belief in the sanctity of the Word, and a life according to it —the only essentials of doctrine— shall, over all the earth, as we trust, be believed in with a true, living faith.

Two large and exceedingly well-appearing octavos — well-appearing both inwardly to the mind and outwardly to the eyes — with a promise of a third to complete the work, have, within the past year, made their appearance from the pen of Dr. Charles Hodge, the well-known theological professor at Princeton.* A New-Churchman will scarcely agree with all, or even with much, that he will find in this book. Still, as a view of the opinions of the school of which Dr. Hodge is one of the leaders, it will be found very interesting; and the discussion of modern questions — philosophic and scientific, bearing upon theology — give to the book a freshness and an interest unusual in works of its class. But what the writer says of the Divinity of the Lord has particularly impressed us in our reading of the work. Among many other similar passages, we quote the following from vol. i., p. 345:

"Jesus Christ is the true God. The revelation which He made of Himself was the manifestation of God. He and the Father are one. The words of Christ were the words of God. The works of Christ were the works of God. The love, mercy, tenderness, the forgiving grace, as well as the holiness, the severity and power manifested by Christ, were all manifestations of what God truly is. We see, therefore, as with our own eyes, what God is. . . . Philosophy must veil her face in the presence of Jesus Christ, as God manifest in the flesh." And again, vol. i., p. 495:

"It is plain, that the Old Testament clearly predicts the advent of a divine person clothed in our nature, who was to be the Saviour of the world. He was to be the seed of the woman, the seed of Abraham, of the tribe of Judah, of the house of David; born of a Virgin; a man of sorrows; and to make 'his soul an offering for sin.' He is, however, no less clearly declared to be the Angel of Jehovah, Jehovah, Elohim, Adonai, the mighty God, exercising all divine prerogatives, and is enti-

* "Systematic Theology." By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: Charles Scribner and Company. 1872. Vols. I. and II. pp. 648 and 732.

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tled to divine worship from men and angels. Such is the doctrine of the Old Testament as to what the Messiah was to be; and this is the doctrine of the New Testament, as to what Jesus of Nazareth in fact was."

It is to be regretted that although the writer would seem to have a clear view of the true doctrine of the Lord, the attempt to reconcile it with the doctrine of three divine persons has much obscured it, and weakened the force of what else would have been a strong argument in support of the doctrine of the sole divinity of the Lord.

The author, on pp. 421 and 422 of his second volume, has given a very fair account of the doctrine of the Lord taught in the writings of Swedenborg, and discloses what would appear to be thoughtful consideration by him of these writings; but without acknowledgment of the truth of that doctrine, however.

The doctrine of the divinity of the Lord Jesus is the principal point of interest in the recently-published sermons of the late Rev. William Metcalfe.* The author was born in 1788, in England, and in early life become a member of the New-Church Society in Keighley.

He is represented to have read "all the books of the illuminated Scribe within his reach with avidity and care." The term "Bible Christian," which seems to be the name of the small sect at the head of which was Dr. Metcalfe during a great part of his life, we learn from this book, originated in Salford, Manchester, England, in 1809, at a conference held there by some professed receivers of the doctrines taught by Swedenborg, who had conceived the notion that abstinence from all intoxicating liquors and animal food was a religious duty. At this conference it was "unanimously agreed that the Bible, as the divinely-inspired record of the Word of God, contains all the principles and doctrines necessary to man's salvation, that God was in Christ, and that beside Him there is no other God. He is, therefore, the only proper object of worship. Disclaiming any human being or creed as authority, and cordially accepting the Bible as the divinely-inspired Word, and Christ as their only God, the members of the conference desired to be known only as 'Bible Christians.'"

In 1816, Dr. Metcalfe, who had a few years before been ordained, came to America with several so-called "Bible Christians." But unfortunately, of the twenty-two adults who came over, eleven very soon fell away, "and at the first opportunity gave way to indulgences in eating and drinking those things, which their principles had forbidden." However, after preaching what he called the doctrines of the "Bible Christian Church," for some years in a private house, in 1823 a church building was erected, and Dr. Metcalfe became the pastor of the society gathered there. He continued in his pastoral labors for many years, and died in 1862. The doctrines of the "Bible Christians" seem, in the main, to have been

*Out of the Clouds; into the Light. Seventeen Discourses on the Leading Doctrines of the Day in the Light of Bible Christianity. By the late Rev. Wm. Metcalfe, M. D. Philadelphia: J. B. Lippincott & Co. 1872. pp. 258.

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taken from the doctrines taught by Swedenborg. Certainly the doctrine of the Lord appears to have been taught most unequivocally by Dr. Metcalfe as the principal doctrine of religion.

The little work on Wesley and Swedenborg* has been published in a somewhat opportune time, as the latest and best life of Wesley, by the Rev. Mr. Tyerman, has just been completed; and such a work as this of the Rev. Mr. Keyes must be likely to be read by many who have been led to the subject of Wesley's life, by the publication of the new biography. The office of Wesley in the Church, a most useful one, too, is well set forth in this book. The great religious movement of Methodism, which owed more to Wesley than to any other human being — in its commencement, at least, as Mr. Keyes shows us — had these distinctive features: by it a new spiritual power was infused into the old doctrines; a great importance was attached to a good life, and religion was conceived of as consisting not in outward rites and ecclesiastical arrangement, but in love to God and man; and lastly, it inculcated a spirit of Christian philanthrophy. From these facts the author deduces the conclusion, which seems to be consistent with the truth, that Methodism was preliminary to the New-Church; the latter carrying out the distinctive features of the former above named, more fully, and basing them all upon a complete, harmonious, heaven-revealed system. The work is more particularly directed to Methodist clergymen, and it appears to be well calculated to excite in them an interest in Swedenborg and the doctrines of the New-Church, and it presents in an attractive form some of those doctrines. The book must, we think, do much good.

* Wesley and Swedenborg: A fraternal appeal to Methodist ministers, inviting them to consider the relations of Methodism to the New-Church. By E. R. Keyes, Pastor of the first New-Church Society in Philadelphia. Philadelphia: J. B. Lippincott & Co. 1872. pp. 72.

The inculcation of religious truth in a general way, and particularly of the peculiar claims of Unitarianism, by means of a course of widely advertised lectures, was adopted last season by the American Unitarian Association, and a course of such lectures, by various distinguished clergymen of that denomination, was delivered on successive Sunday evenings, and repeated on Monday afternoons. These lectures have now been printed, and make their appearance in a well printed duodecimo volume.* The purpose of the committee of the Association is thus set out in their invitation addressed to the several lecturers:

"It is not proposed that the course shall be a merely popular one, to awaken the indifferent and interest them in familiar religious truths, but rather to meet the need of thoughtful people perplexed amid materialistic and sceptical tendencies of the time. Nor is it desired simply to retrace in controversial method the beaten paths of sectarian or theological debate; but rather,

* Christianity and Modern Thought. Boston: American Unitarian Association. 1872. pp. 304.

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in the interest of a free and enlightened Christianity, to present freshly the positive affirmations of faith."

This has somewhat of a formidable appearance, mingled with something of a pleasantly seductive nature, as if we might expect discourses of a profound, and at the same time of an unusually broad, generous, catholic character. But the lectures, on the whole, seem to be of the well-known Unitarian type, not too heavy, yet with a show of solidity; well written; generally fair in their statements; and in everything else than in statements concerning the Lord, pleasant, and somewhat profitable to read. Indeed, in many will be found ripe thought, profound statement, and pure religious feeling, which must interest, instruct, and profit earnest, truth-seeking men of all denominations. The work abounds with so many of these passages, that to quote even the more striking would cause us to exceed due limits; but we may, perhaps, be allowed a single quotation from Prof. Everett's lecture:

"On the one side, religion is catching the spirit of the age, and is approaching the clearness and accuracy of scientific thought. On the other side, science is becoming conscious of truth which is unattainable by its methods, and which is to it therefore the unknowable. Already does Herbert Spencer, who represents the foremost thought of the time, feel the awe of this mystery, and see gleaming through it something of the presence of the infinite love. The life of the age, also, by bringing men near to one another, tends to produce the sense of human brotherhood. Its vast business enterprise, in some of its aspects, does more for the cause of humanity than many a professed charity. . . . Further, the age is, to some extent at least, directly inspired by Christianity. Its zeal for humanity, its sympathy with the oppressed and suffering everywhere, its gigantic and unparalleled charities, show it to be more truly Christian than any age that has preceded it."

Michael Faraday. By J. H. GLADSTONE. London: (Reprint.) New York: Harper & Brothers. pp. 172. Price $1.00.

A biographical volume may perform a most excellent use, for well-told detailed facts in the life of a good man serve as guide-posts to individual life. Such a book, and for such a use, seems the volume before us. "To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best." Whatever has been written of Michael Faraday, no better and more appropriate monument to his name and character has been erected than this little volume. Mr. Gladstone gives in a brief manner: The Story of the Philosopher's Life, The Study of his Character, The Fruits of his Experience, His Method of Working, and The Value of his Discov-

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eries. No wonder "the respect and love of his generation were given to Faraday because his own nature was full of love and respect for others."

The influence of a true life is felt beyond the third and fourth generations. Faraday lived *for* others. He sought Nature's secrets — because of his intense desire to *give*. The simplicity of the man astonishes us the more we become acquainted with his character. Of an affectionate disposition, filled with the desire to do his duty, gifted with unusual powers of discernment and an innate love for investigation, in the death of Michael Faraday Science lost her most earnest and indefatigable student as well as renowned and humble follower. An index is annexed, which adds to the value of the work.

Concord Days. By A. BRONSON ALCOTT. Boston: Roberts Brothers. 1872. pp. 276. Price $1.50.

There is much in this book that is enjoyable to read, much food for thought. It is divided into six parts, each one being named for the months from April to September inclusive, and under each month are short essays upon a most miscellaneous list of subjects. It is a volume to catch up for a few minutes, though by no means tiresome for an hour. The subjects are so varied, and the mind turned into new ways so frequently, that a feeling of mental rest follows. Mr. Alcott is a great admirer of Plutarch; and who is there, that knows him well, is not? Montaigne, too, comes in for a goodly share of fame. Nor are many other writers of the past neglected. The title-page has two lines from James Howel, which will perhaps express the tone of this volume: —

"Cheerful and various thoughts not always bound
To counsel, nor in deep ideas drowned."

There are opinions put forth in "Concord Days" which some — readers of this magazine especially — could not acccept with Mr. Alcott. This is not the rule, but the exception. The opinions, for instance, that the author puts forth as to Swedenborg, are such as no true New-Churchman could consent to. This subject is discussed in July; but later in the year (in life?) — in September — Mr. Alcott writes thus: "Let us discriminate religious truth from mere opinions. The fruit of temperament, culture, individuality, — these are wont to be local, narrow, exclusive. The planting of a church to which all men can subscribe, demands a common bond of sympathy, the feeling of brotherhood, mutual respect, peculiarities, culture, respect for old and young. Such is the bond of union for the New Church. Sects are provincial, geopraphical; the coming Church is to speak to every need, every power of humanity. Of the architecture — let this represent the essential needs of the soul. Our dwelling-houses best typify the tender domesticities of life; let the Church edifice embody more of this familiar love. In the ordering of the congregation, let age have precedence; give the front seats to the eldest members; let families sit together, so that the element of family affection be incorporated in the worship. Let the

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children have a larger share in the religious services than hitherto; one-half of the day be appropriated to them. Who can speak to children can address angels; true worship is childlike. 'All nations,' said Luther, 'the Jews especially, school their children more faithfully than Christians.' And this is one reason why religion is so fallen. For all its hopes of strength and potency are ever committed to the generation that is coming on to the stage. And if this is neglected in its youth, it fares with Christianity as with a garden that is neglected in the spring-time. There is no greater obstacle in the way of piety than neglect in the training of the young. If we would reinstate religion in its former glory, we must improve and elevate the children, as it was done in days of old."

One who can feel this, is, to say the least, open to conviction; and if the world were of such, we might feel quite sure that the truth would soon be acknowledged by all, and the doctrines of the New Jerusalem would descend more generally into the minds of men.

A Hand-Book of English Literature. Intended for the use of High Schools, as well as a companion and guide for private students, and for general readers. By FRANCIS H. UNDERWOOD. (British Authors.) Price $2.50. Boston: Lee & Shepard. 1871. pp. 608.

A Hand-Book of English Literature. Intended for the use of High Schools, as well as a companion and guide for private students, and for general readers. By FRANCIS H. UNDERWOOD. (American Authors.) Price $2.50. Boston: Lee & Shepard. 1872. pp. 640.

The author of these Hand-Books is to be congratulated for the successful manner in which he has performed a necessarily laborious, but very useful task: while the public may feel thankful that such a valuable work as this has been placed within their reach, for the purposes of education and general cultivation. After a careful examination it cannot be gainsaid that these books are the very best extant, for the purpose for which they were intended. And their use is by no means confined to the school-room. No public library is complete without them, and they should be handy volumes in the family library. Mr. Underwood had no intention, originally, of preparing a work for the Press, but simply of making out a course in English literature, to be used in the Public Latin School and English High School, of Boston. This done, and unanimously adopted by the School Committee, the author was advised to enlarge upon his plan, and to prepare a work suitable for a reading-book.

The plan proposed had several natural limitations. The selections must be within the comprehension, and suited to the tastes and character of students between thirteen and nineteen years old:

1. — They must not be indelicate.
2. — Nor too learned.
3. — Nor abstruse.
4. — Nor confined to any special science.

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5. — Nor parts of dramas.

With such boundaries in view, the treasures of our literature have been surveyed, and a few specimens gathered from every author of genius, from Chaucer to our own day. To the specimens of each author is prefixed a brief biographical notice; and the work has an historical introduction upon the elements and sources of our language. The compiler left Shakspeare, and other dramatists, for private reading, believing that no one scene or act could be read with profit by itself, and that a selection from Shakespeare's plays should be read *entire*. Of the earlier poets, many were omitted, because their best productions are exclusively, extravagantly amatory: this will account for the absence of a few well-known names. Other well-known authors have been omitted from a conviction that they are intrinsically dull, and have been kept in reading-books from other reasons than their merits. Whoever expects to see Pollok, Akenside, Tupper, Watts, Hemans, Keble, Heber, and other household favorites of early days, will have to look elsewhere. The selection Mr. Underwood has made is, he hopes, such as impartial posterity will approve.

In the introduction, the author endeavors to show what literature *is;* if the book is what it ought to be, it will be a guide to literary studies for foreigners learning English; for adults who have not been thoroughly educated; for those who wish to get a solid basis for a library; and, of course, for students in High Schools and elsewhere.

The authors are arranged in chronological order, beginning with Chaucer. There are no divisions of *chapters*, and no "directions" for reading — this work not being for elocutionary practice, *but for the study of literature*. There is no classification of subjects; so that the natural succession brings a pleasing variety.

The admirable historical introduction, from the attractiveness with which it is written, and the substantial information it imparts, may be made the foundation of a thorough study of the language and its literature.

The first volume (British Authors) was published in 1871; the work is now completed by a second volume (American Authors). Excellent biographical notes, copious indexes, and lists of authors, add to the value of this work, which we recommend to all desirious of becoming acquainted with the growth and present condition of English literature.

A Pocket Dictionary of the English Language, compiled from Worcester's Dictionary, by LOOMIS J. CAMPBELL, with numerous illustrations and tables. Boston: Brewer & Tileston. 1872. pp. 310. Price 75 cts.

The size of this little volume by no means expresses its value. It is indeed a *pocket* dictionary. The words are printed in a bold-faced type, making reference easy, while the tables, both in number and kind, are such as must be very useful. A pocket dictionary, like a watch, seldom is thought enough of.

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NOTES.

THE Trustees of the Rotch Fund propose to publish, in raised letters for the use of the blind, a book containing, First, a Preface, Second, the Life of Swedenborg, written by Mr. Sampson Reed, for "Appleton's American Cyclopædia"; Third, Selections from "Heaven and Hell," seventeen in number, as printed in Tracts 15, 16, 17, and 18, of the Boston Series, published by Carter & Pettee; and two selections from "Divine Providence," as printed in Tracts 17 and 18 of the same series. Fourth, the article on the New Jerusalem Church, written by Mr. Sampson Reed, for the "American Cyclopædia."

The articles are taken from the "Cyclopædia" with the permission of Messrs Appleton & Co.

The work is now in the hands of the printers. We give below the Preface, which was written by Mr. Sampson Reed:

"PREFACE.

"Mrs. Lydia S. Rotch was the wife of William Rotch, jr., of New Bedford. After the death of her husband, she resided in Boston, and died on the eighteenth of July, 1863.

"She was a woman of much intelligence and of great benevolence, and highly esteemed by all who knew her. For many years previous to her death, Mrs. Rotch was blind. She was a most cordial receiver of the doctrines contained in the theological works of Emanuel Swedenborg. While she was able to do so, it was her chief pleasure to read these works, and after she was blind, it was her daily habit to listen to them from the lips of others.

"Mrs. Rotch left a considerable sum in the hands of Trustees, to be used and applied at their joint discretion, for the benefit of the General Convention of the receivers of the doctrines of the New Jerusalem in the United States; her purpose being to spread a knowledge of these doctrines. It seems to the subscribers that they cannot better carry out the benevolent wishes of the donor, than by devoting a part of this legacy to publishing a book in raised letters for the blind, containing a portion of those doctrines which gave so much comfort and delight to herself, and which, as she thought and believed, imparted light to her mind, which went far to compensate for the loss of the light of this world. By the study of these doctrines, she had learned to believe with an undoubting faith that there is a spiritual body within the natural body, and that there are spiritual senses within the natural senses; and that after a few short years spent in darkness, her eyes would open on a world far more beautiful than this.

"When the Lord was in the world, He foretold that He would come again in the clouds of heaven, with power and great glory. As Mrs. Rotch believed, by the clouds of heaven are signified the literal

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sense of the Sacred Scripture, and this prophecy is spiritually fulfilled by the revelation of the spiritual sense in the literal, through the instrumentality of Swedenborg.

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"When the Lord was in the world He literally opened the eyes of the blind. It would almost seem as if they were the objects of His special interest and love. He does not now perform this miracle literally, but He opens the understandings of all those who feel and acknowledge that of themselves they are spiritually blind, and who look to Him for light, and keep His commandments. He has also put it into the hearts and minds of men to prepare books which the blind can read themselves. This seems to be little less than a miracle. It is usually regarded as simply a human invention; but it is of the Lord's providence. And we cannot doubt that the great purpose for which the Lord has made this wonderful provision is, that the blind may go directly to His holy Word, and to those books in which its truths are unfolded and illustrated. We trust that this volume may prove a useful and acceptable contribution to the catalogue of books already published for the use of those for whom it is designed.

THEOPHILUS PARSONS,
PELEG W. CHANDLER,
SAMPSON REED, } *Trust's.*"

IN a late number of the *Saturday Review*, a London periodical of wide circulation and influence, is a singular article, entitled: "Swedenborgian Ravings." It purports to be a notice of a book of which this is the title-page: "Signs of the Times; Explanations Applicable and Necessary for the Present Time, extracted from the works of the Honourable Emanuel Swedenborg. To which is added a pamphlet by a member of the Victoria Discussion Society, London." The notice relates chiefly to the pamphlet. The writer says: "As regards the origin, constitution, or the locality of this society, we confess ourselves with shame to be profoundly ignorant." He infers from the pamphlet itself, that the author of it is a woman, and the whole purpose of it seems to be to advocate what are called "Woman's Rights." How it is done some idea may be formed from the following sentence quoted from it:

"Among those happy people whose church was denominated '*Man*,' when the time arrives for the admission of the church denominated '*Woman*,' and these two join their hands across the abyss of time, which has so long separated them, and again become one flesh, they will bear in their train a happy family of human kind."

The article would cover five or six of our pages. It contains many quotations from Swedenborg, some of which are given very erroneously. After making due allowance for the obvious purpose of the critic to make all the fun of the book he can, we are compelled to fear that the book itself is not sensible nor likely to be useful.

The article closes with a new anecdote about Swedenborg. The writer attributes Swedenborg's visions to "a kind of waking nightmare, accompanied, as they undoubtedly were, with frightful internal obstructions." What he means by these

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obstructions, is shown by the passage which immediately follows: "'Mr. Swedenborg,' said his landlady (at his lodgings in Fetter Lane, where the angelic shape first appeared to him in a corner of the room, and told him not to eat so much), 'a good dose of calomel will do you a great deal of good.' A drastic course of medicine might have been the means of keeping from us all that is distinctive in the dogmas or in the jargon of Swedenborg. Still, under all this verbiage, and all these morbid workings of genius, there lay a certain stratum of common sense no less than of science."

We do not remember reading the calomel story with the hint at obstructions, in Mr. White's two volumes. And as it escaped his diligent search after everything which could present Swedenborg in a false or ludicrous light, we suppose it has been invented since his time.

The Lord promises to send us the "Comforter." The Truth is the divine Comforter, whom He sends, when we look up and away from earth, and the passing concerns of time. If we love the Truth, because it is truth, it will shed a light on the dark ways of the natural man, in which we may see that even those ways are the ways of a Providence of infinite mercy, which permits us to walk in them, not because they are good, but because they are the least evil, which we are willing to take, and because by taking them we may finally be led away from our selfish life to the better life, which is the Lord's.

What have we in this world, both of nature and spirit, but the Truth which the Lord gives in His Word, and at this day in His revelation of the spirit of His Word? And if we be not faithful to this, what is there for us to lean upon, what is there to guide us, in the surrounding sphere of evil and falsehood, in which evil lives produce the fallacious appearances, and the false opinions, of which we take counsel?

The principal point is the lack of interest in the Church and the feebleness of its hold upon us. How little we appreciate either its purpose or its value. Look at any of us — any of us in active life, I mean — and compare the interest we take in pursuits to which the strength of our lives is given, and that which we take in the Church! True it is, that active and energetic discharge of the duties which rest upon us in our various relations and places, is a most religious duty. But it ought to be accompanied by, and indeed rest upon, a due share of care for, and interest in, and watchfulness over, the Church itself, and it would be so accompanied if our discharge of this religious duty was in fact in itself religious. The poor struggle for a living, the middle class labor to support their families and their position, the rich strive and manage to make larger a wealth which is a certain and visible peril to themselves and their children.

They have been building a great church near me, and every day, as I passed by, I saw the filthy and ragged laborers working far down in the mud laying the foundations, but working only as their boss told

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them, without knowing why, and caring for nothing but their daily wages. It seemed to me as if I saw here a picture of the visible Church!

It is a commonly-received opinion that the Jew is inflexible in his religious opinions and prejudices, and that there are very few Jewish converts of Christianity. But we have recently seen it stated that there is no place on the globe where Jews live where the Gospel is not preached. Of 30,000 Jews living in London, 2,000 are said to be members of Christian churches. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are reckoned as Christian converts. In the Episcopal Church, in England, one hundred ministers are said to be of Jewish birth.

He who honestly draws his ideal of a true life, cannot go wrong. Even if the idea be not altogether correct, he is looking in the right direction, and light will arise upon him, and will guide him aright, and lead him to live even better than his ideal life.

With the careful guidance of Mr. Secretary Northrup, of the Connecticut State Board of Education, the Chinese students begin their educational training under the best auspices. They are reported to be happy, contented and studious in their new homes, eight in Massachusetts and twenty-two in Connecticut. Mr. Northrup has issued a circular to the families with whom they have been placed, suggesting rules for their instruction. Regular records are to be kept of their progress. At least an hour a day is to be set apart for the study of their own language and literature. "Filial piety and patriotism" are to be inculcated, and particular attention is to be paid to the laws of health. For the present, reading, writing, and spelling the English language are to be their principal studies, and others will be introduced as soon as they become acquainted with the language. The commissioners will keep a watchful eye on their studies and habits, and with such careful guidance their advancement must be rapid.

We are often led astray in physical, as in spiritual matters, by having our attention directed merely to the outward manifestations and appearance of a disease, and not to the cause of it. A sinful life is not really reformed by a non-commission of certain sins, but by a shunning of the evils which lead to the commission of the sins. So, in the human system, organic troubles should be sought out by, and in conjunction with, their outward manifestations, and the cause should be attacked through its effects.



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THE

NEW-CHURCH MAGAZINE.

VOL. I. DECEMBER, 1872. No. 2.

THE NEW HEAVEN AND THE NEW EARTH.

WHAT a lesson for all the ages is taught in that inspired narrative of the forty years' journey of the children of Israel! What perils and hardships they encountered in the wilderness! What fierce assaults from foes without and foes within! What sufferings from fiery serpents, and scorpions, and drought! And all for what? For a wise and beneficent purpose; to develop their higher and nobler nature; to deepen their humility and strengthen their love; to increase their trust and their sense of utter dependence on Jehovah God. As the record says: "That He might humble thee, and prove thee, and do thee good at the latter end."

And thus it is always that the highest and noblest life, the life of God in the soul of man, is developed and matured. Thus it is that individuals and nations are borne onward and upward in their career of progress. Not on downy pillows and along smooth and flower-bestrewn paths, but over rough and thorny ways, through wildernesses dark and dreary, through trial and temptation and doubt and conflict, over gory battle-fields, and often through seas of blood, the human wins its triumph over the bestial, the higher nature unfolds, matures and strengthens, and the race as well as the individual marches on toward "the land of promise."

During those fearful persecutions under the reign of the emperor Domitian, near the close of the first century, when no cause was less popular than the cause of Christ, and when no kingdom

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seemed weaker or less likely ever to triumph than his, the disciple whom Jesus loved, he who had been nearest to and most intimate with the Divine Master, and had imbibed his spirit in largest measure, he, the beloved John, far advanced in years, is banished by order of the emperor to a little island in the Ægean sea. There, in Patmos, a convict and an outcast, the victim of imperial malice and the object of imperial scorn, he has grand and heavenly visions. The senses of his spirit are opened; and scenes and objects above nature, of transcendent grandeur and deep significance, are then and there disclosed to him. The veil is lifted, and light from the celestial realms streamed in upon him. The state of the church as it would be in the then distant future, is shown him pictorially. Its consummation is foreseen, when darkness hangs over the world like night. To the prophet's couched eye the sun becomes black as sackcloth of hair, and the moon as blood, and the stars of heaven fall to the earth. And then, as the closing scene in this magnificent drama, he sees a new heaven and a new earth, and a city of stupendous proportions descending out of heaven from God, having the glory of God.

And as the central figure and object of supreme interest in this splendid panorama, the prophet sees "one like unto the Son of Man," his well remembered Lord and Master; not, however, as when he trod the plains of Galilee, but transfigured, glorified, radiant, beaming with an inexpressible brightness. "His countenance was as the sun shineth in his strength." How significant, too, the positions in which he beheld him! At first, in the midst of the seven golden candlesticks, whereby was represented the great truth that He is the Enlightener of all minds, the central Luminary in all the churches. Afterwards he beholds Him seated upon a throne, and surrounded by myriads of adoring angels, who sing with a loud voice "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing;" whereby was represented this other truth, that in the church of the future, typified and foreshadowed by the city New Jerusalem, Christians will acknowledge the Lord Jesus Christ alone as King and Judge and Lawgiver of the moral universe; that, around Him as the only living Centre, all faithful souls will cluster and revolve, and to Him will be ascribed the supreme homage of their hearts.

And what was typified by the new heaven and the new earth which the seer beheld, when the former heaven and the former earth had passed away?

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No material orbs are here referred to, as Christians have been in the habit of supposing; for the Scripture in its true sense everywhere treats of things and beings belonging to the supersensual or spiritual realm. The former heaven was that imaginary Christian heaven formed in the world of spirits from the time of the Lord's advent to the year 1757. We call it an *imaginary* heaven, because it was not a true and real heaven, was not founded on any enduring basis of inward character. It was a heaven merely on the outside. Most of its denizens were inwardly evil. But because they were good and pious outwardly, they all imagined themselves in heaven. And the former earth was the first Christian church, which was in sympathy and fellowship with that imaginary heaven, was one with it in spirit and in doctrine.

And because that heaven was not a real heaven, nor that church a true church, therefore they were both destined to pass away. This was in the order of Providence. Both *did* pass away at the time of the Last Judgment. And a New Heaven of angels was then formed, and a New Church on earth then commenced.

But what are we to understand by a New Church? Not simply a new ecclesiastical organization, with new doctrines, a new ritual, and a new ministry; but something vastly more comprehensive than that. We are to understand a New Age or Dispensation; that is, an Age characterized by new thoughts, swayed by new motives, burning with new desires, animated with new hopes, inspired with new ambitions, kindled with new freedom, governed by new principles, baptized with a new spirit. In short, we are to understand a new condition of our terrestrial humanity, a new state of thought and feeling and life and action.

Such is the real meaning of the new heaven and the new earth which the seer beheld in vision coming to take the place of the former ones which were seen to pass away. The vision was prophetic. And it began to receive its fulfilment a hundred and fifteen years ago, when the former heaven passed away. Then, also, the first Christian Age or Dispensation was consummated. It had lived out its destined term. It had accomplished its mission. It had come to its end. And so the former earth passed away; and a new earth (i. e. a new Church) commenced.

And in this Church, according to divine prophecy, everything is to be made new. "Behold I make all things new," is the proclamation which, the seer tells us, came from Him who sat upon the throne.

At the time of the Last Judgment the Christian Church was

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immersed in dense spiritual darkness. Its accepted doctrines were all false doctrines. Its philosophy was sensuous and material. Its spirit was not the spirit of the Master whom it professed to follow. Its life was far from heavenly; its charity was spurious; its liberty was not of the genuine stamp. These, and all the essential things of a true church, were not as the Lord desired they should be; for they were contrary to the spirit and true meaning of his Word, contrary to the laws of his love. They were anti-Christian, the opposite of what they were supposed to be. Therefore they all needed to be changed. And it was intended that they should all be changed at the Lord's second coming. His coming, indeed, involved and necessitated their change, just as the rising of a new day involves the dispersion of the shades of night. Not that these things were to be made new all at once; for no radical change in the church or in human character is ever wrought suddenly.

And as all subordinate but auxiliary human interests, all civil government, social order, educational methods and industrial processes, are but the normal outbirths of the mere interior states of the church, therefore these also must be made new as fast as the new doctrines and the new spirit descending out of heaven from God, shall be received into the minds of men.

The second coming of the Lord, foretold in Scripture, is to be understood as a spiritual coming: the advent of new and higher truth, for He is "THE TRUTH;" the opening and revealing of the spiritual, which is the *true* sense of the Word; the coming, therefore, of this sense to the understandings and hearts of men, through the obscuring mists or "*upon the clouds*" of the letter. And whoever witnesses or experiences in himself this advent of the living Word, knows that it is indeed as predicted, "with power and great glory."

And the first thing made "new" by this coming, is the doctrine concerning the Lord himself. In the new revelation He is presented as a Being altogether lovely; as a Being divinely human, yet without the least trace of human infirmity; perfect God and perfect man; endowed with "all power" on earth as well as in heaven; sympathizing with us in our sorrows and weaknesses, and continually striving to deliver us from the bondage of evil and falsity; not as *three persons*, but *one*, and that the person of the Lord Jesus Christ.

This new doctrine, the doctrine of the Divine Humanity, is, to the new theological system, what the sun is to our planetary system. It is the great central doctrine. It irradiates, and unit-

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izes, and vitalizes all the rest. Instead of *three* centres of thought and affection, it offers to the believer one only centre, Christ. It presents Him as the sovereign power, the central light and life of the church, the manifested Jehovah, "God with us."

And this new doctrine of the Lord could not fail to produce an entirely new system of theology. This was a logical necessity. It could not fail to modify or make new all the other doctrines of the church. And so, indeed, it has. In the doctrines revealed through Emanuel Swedenborg, which all radiate from and beautifully cohere with this, we are presented with a new view of the Sacred Scripture; a new view of redemption; a new view of the nature and way of salvation; a new view of the trinity, atonement, and regeneration; a new view of life and death; a new view of charity and faith; a new view of heaven and hell; a new view of the resurrection and of life beyond the grave.

And these new views, clearly set forth in the revelations referred to, are now seen to be working their way into all the best literature of our times, and some of them into nearly all the churches: agreeably to the divine prediction: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be," a prophecy which clearly points to a general enlightenment of the human race. And is not this enlightenment actually going on, rapidly, since 1757? And do not people *think* very differently on religious subjects nowadays, from what they did a hundred years ago? True, the creeds have undergone but little change; and to outward appearance the churches remain very nearly as they were. But inwardly they are different. Inwardly they have all been touched by the light of the New Morning. They have all felt the transforming power of the New Dispensation. They are all receiving some measure of the new light and life. And thus they are all being gradually reformed, renovated, made new.

How few intelligent Christians nowadays entertain the same views on the various theological and religious questions, that were generally accepted a hundred years ago! How few now really expect to be saved by faith *alone!* All are coming to regard a righteous life as indispensable. How few believe the old dogmas of infant damnation, imputed righteousness, unconditional election and reprobation, or a hell of literal fire and brimstone, such as the letter of the Word appears to teach, and such as was preached and generally believed a century ago! These dogmas may still be found in the creeds; but they are not among men's real beliefs, certainly not among their deep convictions

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as they once were. So surely has come to pass, and so obvious is its fulfilment even to the most casual observer, what the herald of the New-Church wrote more than a hundred years ago:

"Hereafter, the church will be similar, indeed, in the outward form, but dissimilar in the inward." And he tells us why, "For henceforth the man of the church," he says, "will be in a more free state of thinking on matters of faith, because spiritual liberty has been restored to him."

Yes; spiritual liberty, entire freedom of thought on all doctrinal and religious subjects, which is one of the benign effects of the Last Judgment, this is the reason for the changed and continually changing beliefs of men in nearly all the churches.

However the written creeds, then, may remain unaltered, the real beliefs of Christians are not what they were in 1757, or prior to that memorable year. With multitudes they are altogether different. New and more rational views on religious subjects are everywhere being accepted. And so we find that, in respect to the doctrinal beliefs of the churches, the Lord is gradually making "all things new."

And the churches are being made new in spirit not less than in doctrine. In most of the denominations, no matter what their accepted creed, the old, hard, exclusive, sectarian, intolerant spirit is perceptibly dying out. It is everywhere condemned as a spirit that comes from beneath, as the spirit of anti-Christ; and a far different spirit is beginning to take its place, a spirit more mild, tolerant, charitable and just, more akin to that which reigns in heaven. Not that persecution for opinion has altogether ceased in the churches; I do not say nor mean that. But I do mean and say that the persecutors are not now, as they were once, among the most influential classes, but among those least respected. The best minds are everywhere coming to see, and practically to acknowledge, that unity of spirit is compatible with considerable diversity of belief; and that perfect agreement in all the minutiæ of religious thought or doctrinal statement, is neither to be expected nor desired.

And so we find that, along with the new intellectual convictions which thoughtful men and women in all the churches are gradually reaching, a new spirit is descending into the heart of humanity, softening, expanding, mellowing, sweetening, and gradually lifting it up to loftier and serener summits. It is the spirit of the Lord in his Divine Humanity; the spirit of Him whom the seer of Patmos beheld in vision seated upon the throne,

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and who is coming and proclaiming in the ears of the nations with a voice louder than seven thunders, "Behold I make all things new!" As the author of "The Heart of Christ," that most beautiful and majestic prose-poem of modern times, truly says:

"Worthier and lovelier views of the Divine character and attributes; zeal for Christ purged of all bitterness from the gall of the unregenerate heart; tolerance of error in opinion; intolerance of wrong to any child of God, or of cruelty to any creature He has made; better theories of human nature and destiny; and better feelings of human fellowship, these mark the advent of Chirst, as John foresaw it, Christianity displacing at length the old Judaism and heathenism, as the New Jerusalem coming down from God out of heaven."

Manifestly, then, new views of religious truth and a new spirit are fast finding their way into all the churches, and faster still, perhaps, into many *outside* of them all. And thus a new earth is being created through the instrumentality of the new angelic heaven.

And since religious truth is the highest truth, and religious life the highest life, it is evident that any change or newness in these, must shortly produce a corresponding change in all subordinate human affairs; just as any radical change in a man's convictions, feelings and purposes, is sure to produce ere long a corresponding change in his outward conduct.

And who, looking at the Christendom of a hundred years ago, and the Christendom of to-day, cannot see that in all the less vital yet subsidiary human interests, stupendous changes have taken place and are still going on, which nothing less than some great change in the supersensual realm and a new dispensation of truth from heaven, can adequately account for? Who cannot see that, during the last hundred years, the Lord has been making all things new in science, philosophy, literature, legislation, the mechanic arts, modes of travel and transportation, industrial processes, methods of education, in everything, indeed, that pertains to the welfare and progress of our race? So plainly is the prophecy concerning His second coming receiving its fulfilment before the eyes of the world, that one would think even the dullest of apprehension could hardly fail to recognize the fact.

Estimating the progress of the New-Church, then, by the popular standard, that is, by the numerical increase of persons who accept its doctrines and acknowledge their belief in a New Dis-

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pensation, its growth has been extremely slow. But estimating it by the higher, and as I think the truer standard, by the advance of the new ideas for which it stands, the spread of the new philosophy which it announces, and the growth of the new spirit which it inculcates, its progress has been truly astonishing! Regarded in this light, we may say it is the *only* church that has made any progress for the last hundred years. Measured by the former of these standards, what is the New-Church to-day? A little trickling rill scarcely discernible among the great and noisy streams from the mountain. But measured by the latter standard, it is seen to be a broad and mighty river "proceeding out of the throne of God and the Lamb," rolling on majestically through the world with steadily augmenting volume, imparting freshness and verdure and bloom wherever it goes, its banks on either side all thickly covered with the tree of life, whose "leaves are for the healing of the nations."

It is better, then, is it not? to estimate the progress and present dimensions of the New-Church by the higher and more correct standard of measurement. Better for us who openly acknowledge its doctrines, as well as for those who do not. It lifts us up and enlarges our horizon. It brings new hope and strength and refreshment to our souls. It broadens our sympathies, and fills us with a joyful sense of wider fellowship. It makes us feel that all good men and women of whatever name or creed, really belong to us, are spiritually our kith and kin, heirs of the same heavenly inheritance, yea, members of the same church as ourselves.

And thus we see and welcome the New Jerusalem, not as a new ecclesiasticism, not as one more added to the already numerous and conflicting sects, not as a new and sharply defined organization to which the arithmetic may be applied, and which may be pointed at with a "Lo, here!" or a "Lo, there!" — but rather as the breaking of a new day for humanity; rather as a glad and glorious light which, coming out of the east, shineth even unto the west. Even "so," it was promised, "shall the coming of the Son of Man be."

BENJAMIN F. BARRETT.

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PREMATURE DEATH.

GOD created the human race, and all other things, from His own Divine love and wisdom, and pronounced them good. Indeed, nothing could come from Him that was not good. And as all things were created from God, so they necessarily corresponded to principles in Him. And because of this correspondence, He could, by influx, give them life, and thus sustain them. Hence it is written that God is life and that He giveth life to the world.

Man was the great object of the creation. All things below man were summed up in him. He embodied all their elements, and stood at their head. And in order that he might be able to study them and himself, and also to study and know his God, and be taught of Him, and be conjoined with Him, have His image and exist forever, God endowed him with rationality and freedom. This endowment distinguished him from all other creatures, and exalted him above them. Man, therefore, was the only creature that had an agency in the formation, cultivation and growth of his own mind and character. He was free to look to the Lord and use the life given him in true order and to be good and true; or to look to himself and pervert the life to selfish purposes, and become evil and false.

Now, as man and all other things at the creation, corresponded to principles in God, and as man was placed at the head of other things and contained their elements, so all things below man corresponded to principles in man. And as man was above them in the scale of order, therefore they had to receive their life from God through the medium of man.

Life always flows from God through higher things into lower. And because man in his freedom obeyed the Divine Law, he, before the "fall," has dominion over his affections, thoughts, passions and propensities. And this gave him dominion over the beasts of the field, fowls of the air, fish of the sea, and creeping things of the earth, which corresponded to his principles. For, so long as man remained good, the Divine influx through him into lower things kept them good. Hence before the fall all was order in man and nature. Nobody was murdered; nobody was sick; no destructive fires; no fighting among animals; no tares among the wheat; no enemy to sow them. All, everything, was good.

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And had man continued to obey the laws of life as he might have done, all would be peace and happiness to-day. All the natural elements would be good. Atmosphere and earth, fire and water, would be usefully and harmlessly performing their proper uses for the comfort and convenience of every living thing. Therefore by man came all evil and trouble. None of the premature deaths, destructive fires, tornadoes, disasters and sicknesses, are in the direct Providence of God. They are all from the perversion of the Divine influx; and man is the medium that perverts it. This perverted influx carries into natural things man's vitiated qualities, so as to keep them, at all times, corresponding to man. This influx passes from God regularly down through the medium of angels, spirits, men, animals, vegetables, into minerals, giving life to all. Every medium through which that life passes, from God down to the granite, modifies that life. But all things would be orderly from the highest to the lowest, if man did not pervert the living stream. The earth and all its elements would be pleasant and exhilarating.

Water corresponds to truth. And if all men properly used the truth, there would be no injurious droughts; the world could not possibly be without all necessary water; and that water would be pure. Wind corresponds to the Holy Spirit. And did all men properly receive and use the Spirit of God, it would surely be mild and gentle, giving joy and gladness. And the natural wind would be correspondingly refreshing. Fire corresponds to love. And did all men receive and exercise the divine life, in love to God and the neighbor, it would excite no fires of anger in their hearts, and set no unnecessary fires on the earth. The earth corresponds to the human mind. And if the minds of men were a cultivated garden of spiritual fruits and flowers, with no falses and vices to choke the good seed of the Word, the natural earth would have no thorns nor thistles, mildew nor blight.

True, God is the only power; and He constantly sustains and moves the universe in all its parts and particulars. The power which we have, comes in the life which He gives us. If we use the power right, it moves us towards heaven; but if we pervert the life, it moves us towards hell. Therefore, wherever we go, the Lord moves us; but we choose our course.

In this light we are to understand everything in the Word which seems, in the letter, to attribute to God the evils, premature deaths, disasters and sufferings in the world. These things all necessarily follow as the effects of man's transgressions. By God's power the whole web of human life is woven.

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Man is endowed with freedom and rationality, to select, from the Holy Word and other sources, all the principles, good or evil, true or false, which he may choose to put into the web of his spirit identity. He has before him, at this age, the great chart of human nature in all its diversified characters. He can see, if he will try, what effect certain principles in human souls are sure to produce when exercised. And he is free to choose them for his own heart, or to reject them. But according to his selections and appropriations, must be the character of his soul, the nature of his enjoyments, and the effect of his life upon the things of this world. Every man living has an influence upon the elements of the earth. His sphere affects the atmosphere and earth in which he lives; and perhaps with a contagious infection, which may reach and affect those who are in states to receive it. There could be no pestilential vapors, nor foul miasma in the natural atmosphere, were the mental atmosphere which fills it pure. For the natural atmosphere is the effect of the mental, and corresponds to it. Therefore so long as there are spiritual storms and whirlwinds, and fires and wars and diseases in men's minds, there must be natural ones on the earth; and there must also be noxious exhalations and malignant diseases, with distress of every shade of character.

Now, what a startling picture of the present state of human depravity do we see in the enormous defalcations and burglaries and other frauds; and also in the requirement of so many armed men, and peace-officers and prisons, in order to keep the infernals of our race from destroying life and property; and also in the appalling increase of the terrible disasters and great destructions of the blessings and comforts of this life, which are daily brought to our notice!

But there is another astounding picture, which comes nearer home, because it is more or less in every family; and that is, The general sickness and premature death of the race, one half leaving the world infants and children, and nearly all the rest, prematurely. And the picture is further startling, in the consideration of the large number of hospitals, asylums, doctors, nurses and drug-shops, and the great variety and amount of medicines, constantly used for the sick and afflicted. And so general is the debility and the uncertainty of the health of any one for a single day or hour, that the first question, when friends meet is, How is your health? A question never asked in heaven; and would never have been asked on earth, had man never fallen. How sad the thought that our earth is inhabited by a people with dis-

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eased souls and bodies! So much so, that there is not a person in this world to-day, who has experienced a single hour, in his whole life, of the pleasure and delight which would be enjoyed on this earth with a perfectly healthy soul and body, breathing a perfectly pure atmosphere; and in the sphere of a regenerated community. This is a side of humanity which I do not often dwell upon; but it is sometimes useful to look the evils of our race directly in the face; and then use the reason which God has given us to decide, by His Holy Word, where these evils came from and how they are to be remedied.

Who, then, causes this immense amount of untimely death and destruction? Certainly all cannot be right. Who is the author of the wrong? Who takes people out of the world prematurely? Is it God, or is it man? Is it the Law of God, or the breaking of the Law?

Had man never broken the Divine Law there would have been no premature death; all would have lived to good old age and put off the body without pain. True, all premature deaths, and the evils which produce them, are permitted by the Lord. But how can that permission cause the death, when, if man had done his duty as he might have done, the evil and death would not have come? What part did God take in the fall of man, or in the introduction of evil into the world through the perversion of the Divine influx? The answer must be, that man, acting in freedom against the Divine Law of life, introduced evil into the world. What will had God then in the fall of man? He had a will in man's freedom, as the necessary condition of his existence as a man. But He could not have had a will in the abuse of that freedom, because that would destroy the freedom itself, and render man a machine, and God the author of all evil. And yet God has a will in everything He permits. For he does not permit anything to take place that is not for the best under the circumstances; and His will must be in everything that is for the best. But it does not follow, from this, that the circumstances are all right; or that they might not have been much better and the evils avoided, if man had made proper use of his reason and freedom. Nor does it follow that the evil desires of man's will are all right, or were provided or intended by the Lord; for this would destroy the very foundation of humanity, and even of heaven itself. Therefore, though God's will is in His permissive Providence, yet it is not in the depravity of man, but in the use which at certain times, He sees that He can bring about by letting man ultimate that depravity. Thus God permits the human

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race to bring upon themselves, these dreadful evils, as the effects of their transgressions, in order that they may see whither they are tending and reform their lives.

But it may still seem to some that, if God has a will in everything He permits, He must have had a will in the abuse of man's freedom whereby he became evil.

We should know that the freedom of the will which brought about man's depravity is not a permitted thing, but is the condition of man's existence. God does not permit man to be free. It is the law of his being; and without it he would not be man. Therefore God exercises over it neither permission nor prohibition of thought or desire. But He does permit a man to break His laws. He permits him to do evil whenever He sees that He can prevent some greater evil by it. But at no other time does he allow us to do evil. Therefore, but few of our evil desires are permitted to be ultimated in acts. Thus it may be seen that the revenge and malice of the human heart are against all providence, because against God. He does not permit the freedom of the will. God permits only the outward wicked acts. The sins are in the will, and are committed in the evil intentions, before the outward acts are performed. An evil person may take the life of a good one or destroy his property. Indeed the good, in the mixed society of this world, are everywhere suffering more or less from the transgressions of the wicked; but this suffering does not hurt the good spirits, and it may do them good. If it takes them into the other world, it does them no harm.

God, in all his providences, has man's future condition, his salvation, always in view, and nothing is left undone, on His part, to effect it. But man, on his part, must be willing to give up his evils, or he will surely keep them. They belong to the man, and God cannot remove them against man's will; for what a man loves is all there is of him.

Notwithstanding, however, the enormous evils of the age, there is, in the world, a great amount of true light, virtuous knowledge, rational intelligence, manly freedom, and God-given ability, amply sufficient to gradually change this alarming state of things, and, in due time, restore order. The charity of many is warm and active; man's intelligence is keen; and the arm of justice, and the power to use it, have not been so strong since the fall of man as they are to-day. Why, then, are not these evils being more checked and removed? Simply because those who have the knowledge and ability do not exercise them. One would think that the sweeping disasters, and gigantic frauds, and incen-

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diary fires, and street murders, which the last few months have brought to notice, were enough to bring every lover of truth and order up to his duty. The better people are as much to blame for leaving undone what they ought to do, as the worse are for doing what they ought not to do, and therefore the good suffer in this world in common with the bad.

It is often the case that evils are allowed to go on until they are no longer endurable; and then the better elements of humanity and the more virtuous citizens rise up, in the strength of justice, for a revolution. And unless, with, all these warnings, there is some new and more regenerating, and evil-opposing spirit, brought into exercise, something more portentous will surely come.

We know, from the prophecies of God, clearly revealed, that good will finally prevail over evil upon our earth; when law and order, peace and good-will will be everywhere felt and enjoyed. But to what extent we are to suffer, or what trials we are to pass through as a people, before the evils of the age are sufficiently brought to light and conquered, we know not. Yet one thing we do know; and that is, that before order can be restored, there must be an acknowledgment of the Lord, and a forced obedience to His law, by the rulers and the ruled, until willing obedience comes into all hearts, bringing love to God and the neighbor. And the merciful Lord is now emphatically calling to all the people and saying, "Turn ye, turn ye; for why will ye die? For I have no pleasure in the death of him that dieth; wherefore turn and live ye."

ABIEL SILVER.

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VINETA.

THE SUNKEN CITY IN THE SEA.

[*Translated from the German of Wilhelm Müller.*]

FROM the ocean's depths profound upwelling
Vesper chimes in sad and low notes bear
Wondrous tidings, to our charmed ears telling
Of the old enchanted city there.

In the bosom of the floods reclining,
Lie her ruins, wrapt in magic light;
But her towers like golden fires are shining,
Seen in ocean's liquid mirror, bright.

And the mariner who once, enchanted
By the sight, in evening's splendors seen,
Always steered to that same place undaunted,
Tho' around rose cliffs of threat'ning mien.

From the heart's profoundest depths upwelling,
Vesper chimes come whispering sad and low;
Ah! they, too, their wondrous tales are telling,
Of its past love's yet enrapturing glow;

For a radiant world's there sunk and blighted,
And its ruins lie in depths supreme;
Yet, its towers, like golden heavens lighted,
Glowing, burn unmirror'd in my dream.

Then I would, into the deep downfalling,
Plunge, and sink in that reflection fair,
Whence, it seems to me, are angels calling,
From the old enchanted city there.

GEORGE J. BRADLEY.

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THE LAYMAN'S PART.

SOME hundreds, and perhaps thousands, of men and women in this country are engaged in what seems to them a work of immeasurable importance. They are trying to do what they may to extend to others a knowledge of certain wonderful truths, which, coming down from the Lord, as does all truth, has been made known to the world in the writings of Emanuel Swedenborg. They rightly consider that an acknowledgment in the life of the Lord Jesus Christ as the mighty God, the Creator and Redeemer, is worth more than riches or fame; and, with this belief ever in view, they wish to spread the knowledge of it in every direction, and are inquiring what it is right for them to do, and in what ways they will work to most advantage.

Every plan which has been made and acted upon in our Church has been an inquiry of this sort; which has been answered, sometimes by success and sometimes by failure. But success has pointed out certain ways of working as unmistakably useful. Among these may be named the publication of Swedenborg's and other New-Church books, including periodicals; the establishment of societies and Sunday-schools; the promulgation of our doctrines by the living voice; and the holding of general meetings of New-Church people.

Into these we can all enter with heart and soul, differing somewhat on minor details of method, but feeling safe in concluding that these ways of working have been sufficiently tried and are sure to succeed. There are some other ways which many would regard as proven to be good, as for instance the establishment of denominational schools, and of denominational communities; but as there is some doubt on these points we prefer to omit them.

Let us consider what laymen may do in these four ways. The writer of this article is not what is technically called a layman, although, in one of our periodicals in a discussion arising out of some articles on the ministry, he has been honored with the title of an "intelligent layman;" yet he desires to discuss the question of laymen's duties, and asks forgiveness beforehand if, in what he may say, the rights of laymen appear to be neglected.

In the work of publication, the layman should have a prominent place. We cannot conceive of any peculiar capacity of a minister over a layman for business. We have only to conceive of any one or two or more of our ministers entering into the pub-

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lication business to compete with already established firms, and we laugh at the idea. Ministers are usually without money except what they receive in salaries, and they are therefore usually without experience in financial operations. On this account they are manifestly better off when free from commercial employments of all sorts, and *vice versa*. And reasoning from the whole to the part, we suggest that the publication affairs should be intrusted to the men of affairs, who are the laity.

In providing suitable material for publication, the ministers may help their brethren very much. But it must always be borne in mind that the gift of writing a book is a rare and peculiar one, not the same with that of writing a sermon by any means. Volumes of sermons are indeed excellent in their way, and scarce any other books have been issued among us thus far; but the story is more powerful than the sermon when put into print, and where we have one minister who can write a story we have forty unordained men and women. Nor are our ministers able as yet to do much in the work of the essayist, because their time is almost all spent in their regular work; and the preparation of two or even of one discourse a week is about all most of us can do.

In the *work of publication*, then, the layman's part is to do three-fourths of the writing and all the publishing.

In the second part of the work, the establishment of societies and Sunday schools, the ministers will try to do all they are able to do, and the layman's part will consist of all the rest. It is commonly believed that a minister is best occupied when "settled" with some society to whom he ministers according to his ability on the Sabbath and through the week. This is undoubtedly best, both on account of the church at large, and of the individual societies. This being the case, the settled ministers will do little or nothing in establishing new societies, for their service in this respect will be limited to such occasional week-time efforts as they may find opportunity for. The number of those who are so fond of the missionary work as to prefer it to the pastoral work is very small, and will probably grow smaller as our societies become able to offer more pressing invitations to settle.

Who, then, are to do the work of getting together societies and Sunday schools and of assisting them till they become self-supporting, if the settled ministers cannot attend to it? The answer may be offered that the ministers who are without parishes may do it. But of those who are without parishes, because after a fair trial they have not proved successful in the pastoral work, we may say

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without disrespect that they will not do for this work, and that their efforts will be futile, if put forth in a ministerial way.

We gather from the history of the Church that very much, and very nearly all that has been accomplished, has been done by lay people. The Boston Society had become an organized and useful body before it had the services of an ordained minister. The society in Bridgewater, Mass., took its rise in the occasional visits to the place of a layman who brought Swedenborg's works and conversed on the doctrines with the families of the village, and in the efforts of other laymen of the place, who organized a New-Church library and held Sabbath services long before a minister was settled among them.

The history of nearly every society gives the answer that laymen have done almost the entire work of establishing and supporting them.

As to the Sunday school, the minister's sphere is very limited, and without the co-operation of his lay brethren and sisters his efforts would be unavailing. He can instruct the teachers, and if necessary can superintend the school, but this is not best perhaps; and all the rest is the layman's part.

In the *viva voce* promulgation of our doctrines, the minister's technical education and training, together with the special ability which always comes to one in his own work, enable the minister to labor more successfully than the layman. We think this is derivable from the philosophy of the Church, and from experience: and very few laymen will be found to deny that in this, his peculiar function, the minister should have precedence of the layman.

But this does not by any means exclude from this work the layman's zeal and practical good sense. Where lay people are found who seem called upon, either by the talent within them or the circumstances around them, to proclaim the truth, let them do it courageously, trustingly, freely; and the blessing of the Lord which was upon the untrained Apostles will be upon them forever.

In the last named use, that of holding general meetings, where experiences may be compared and individual idiosyncrasies overruled, the lay people must take a larger part than they do now before much can be accomplished. Until they are more forward in assisting and also in restraining the ministers as different cases may require, not much can be done. There are as yet very few laymen indeed in the church who, in the view of the writer, occupy their true position in our general meetings. The number of those

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who will venture to differ from the ministers in matters of discussion, and in the affairs which properly belong to them to firmly exercise a controlling influence, is lamentably small; but is destined, we feel, soon to grow larger. One great use in obtaining general funds, like that now raising for publication purposes, is, that it brings into notice and active participation in church work the men and women of the laity.

If, in what has been written above, an unbecoming directness and certainty of statement has been used, it is because in the writer's opinion the views expressed are those which would seem to the unbiassed mind evident, and possibly unworthy of an argumentative presentation. The writer is well aware, however, that to others they will seem unreasonable and hasty.

But this subject, like all others of practical work, must be settled by a proper agitation; and may not the time have already arrived when the question here brought forward should be considered, reasonably and pleasantly?

The writer's conclusion is, that, in the promulgation of our doctrines by the living voice, the layman's part, though naturally subordinate to that of the minister, is also important and responsible; that, in the establishment of societies and Sunday schools, the layman must for the present have by far the larger part of the work; and that in general meetings he should have a co-ordinate, and in the work of publishing an exclusive, influence.

THEODORE F. WRIGHT.

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LETTERS ON RELIGIOUS TOPICS.

No. II.

IT is now proposed to try to see why, if what has been said in the former letter be admitted as true, it follows that good and evil must be mingled in all things of this world. And especially is it to be remembered that God is Love, and that this great Love seeks constantly to give the best thing it can to the beings it has created, and that this best thing is Himself.

Then consider carefully this question: is it not of the very essence of love to be free? In a former letter this has been adverted to, but let me now place it distinctly before you. It is the essence of love to be free. I do not insist that there can be no love that is not free: perhaps it is so; perhaps it may be said that if love be coerced in any way or measure, so much of it as is not free is not love, and ought not to be called by that name. But it is not necessary to assert this: all that needs be said is, that the best love must be that which is perfectly free. Then, as the perfect love of God cannot but desire that man's love should be the best it can be, He must desire that it should be perfectly free. From this, all the rest follows.

For if man's love be free, then man must be free to love what he will. He must be free to love the Lord his God, or to love himself better; to love his neighbor for his neighbor's sake, that is, unselfishly, or to love his neighbor for the sake of what he can derive from him in the way of selfish gain and enjoyment. He must be at liberty to choose between these two loves: of the Lord and his neighbor, or of himself and the world for the sake of himself. If he chooses the former, he will gain all good; for the seed of all good is planted within him and is alive. If he chooses the latter, he will gain only evil; for the seed of all evil is planted and living within him.

The subject thus presented to you must suggest some difficulties. They may seem many, but they all flow from one difficulty: that of comprehending the necessity that love should be free, and especially that the best and highest love should be most free.

Probably the darkness which clings about this truth will only disappear altogether from any of us when the light of experience is cast upon it; and we cannot rejoice in the fulness of this light until we, too, have this best and highest love, and rejoice in the

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consciousness that it is our own in freedom, because the Father gives it to us to be our own.

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Imagine an angel (and this means a man who has become what every man may be), imagine an angel who has reached his place in heaven. So long as he lived on earth, more or less of earthliness clung to him. The propensity to self-love, whose assaults made this life a warfare, a continual conflict, but not a continual victory, and darkened his brightest days with sins desired, and sometimes with sins committed, and made memory painful, and sharpened the pain by the consciousness that the remembered past was ready at any moment to repeat itself and become a miserable present, all these are suppressed. He had chosen good, and it was given him. Do not try to imagine, for you cannot, the joy he feels at the certainty that he is in heaven; because, taking his Father's hand, He Himself had led him thither; and that it will be his eternal home, because that heavenly road passed, through temptations resisted and sins repented, into perfect freedom. He does not walk as one whom Omnipotence constrains to go aright, but as one to whom light is given to see the ways of peace, and strength given to walk therein. And oh, what joy! He to whom so much has been given, he can also give; and that love which came, which comes ever, from the Most High, flows gratefully back to Him from this angel heart.

This is heaven. It is the certainty of choosing good, and yet making the choice in freedom. Why might this not have been the condition of man on earth? If freedom be essential to love, why was it necessary that this freedom should be abused? The abuse was not necessary, only the possibility of either use or abuse. For freedom so guarded that it can walk only in one path, is not freedom. It is an utter misuse of words and an offence to reason, to call by the name of freedom the power to render obedience without the power to disobey. Man might have been led to, or born with, a kind of heaven and a measure of happiness, without freedom. But surely words are not needed to make visible the difference between the best heaven of this kind, and the heaven which is wholly free, and has been gained by choosing in freedom to live a heavenly life, even while on the earth.

Again, the question may recur and trouble you, if the happiness of heaven is certain, because the Lord may guide and lead one who is there in such wise that he shall be sure to choose the good, and yet choose it in freedom, why might not man have been so constructed that the same thing could have been done for him

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on earth? The answer, in its simplest and briefest form, is this: a man is in heaven, because he has profited by his freedom on earth, and has chosen for himself good rather than evil. This he has made his ruling characteristic. He has done this, because whatever the Lord did for him, he was called upon to do himself his part of the work. And he did this part in the strength given to him. This strength was given to him so to use aright, or to use otherwise, as he saw fit. His freedom in this respect was most real, most perfect. And by the right use of this freedom, he has enabled the Lord to build up in him angelic character. Because the Lord had given him this strength to use as he saw fit, He gave it to him to be used wrongly, if he preferred so to use it. If he could only use it aright, and could not use it wrong, or if he had been so made that he must of necessity use it aright, he would have had no freedom. That he might have freedom, he had as much power to do wrong as to do right. But he chose to do right, and the result was the formation of a character which made it certain that he would in this freedom always continue to choose good rather than evil. And this is heaven. And so it is that the possibility of heaven, and of the highest heaven, rests upon the freedom of earth. And out of the reality and completeness of that freedom springs the possibility and the actuality of all evil.

You may ask how it is with those who die as children: are they not in heaven? Certainly, in their heaven. But, to be very brief in speaking of what lies outside of our present topic, their heaven is not the same as that of grown people. Swedenborg tells us that they have the peculiar discipline suited to their needs, and that they are taught by those angels who died in their maturity, who are in heaven because they overcame their own evil tendencies. These immature spirits are permitted to see their own evil tendencies, and are helped to contend against them and overcome them. They can do this because they have not confirmed those tendencies by the voluntary choice of evil. They are most blessed, and most grateful for the Love which guards them constantly, and yet enables them to walk in a large measure of freedom.

Spiritual liberty is the law of the Universe. It was necessary, and the possibility of its abuse was necessary; but the abuse was not necessary. Nevertheless this abuse has taken place. As a fact it exists. And then the question is: in what way does our Father deal with the resulting evil? This prodigious question is nothing less than the inquiry into what are the means and methods by which Infinite Love and Wisdom make this evil as

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little as it can possibly be, consistent with human freedom, and make those offences which must come, themselves the instruments of good. He who does not feel his ignorance and impotence before such a question cannot understand the question. Nevertheless, there are some things which it may not be unwise presumption to attempt to say about it.

One thing is this. If we were wiser we should set a far higher value on the things of eternity, in comparison with the things of time, than we do. How very foolish we think that man who sacrifices the interests and prosperity of his whole life to a day's pleasure. Are we any wiser when we forget eternity in the passionate pursuit of pleasure for a little lifetime? But God is wise if we are not, and in all his Providence constantly regards the things of Eternity.

It is well that we cannot now appreciate the absolute nothingness of this life, in comparison with eternal life, for it would destroy all interest in our daily occupations. Nor would it be safe for us to remember that this life is to that which follows it, in the proportion of one to infinity, unless we were also wise enough to remember that this one determines the character of that infinity.

I have spoken to you before, I think, of the importance of learning *moral perspective*, learning to view things in their true proportions and acting accordingly. We are sure that before our Lord everything stands in this true perspective. Nothing is so great as to cast the little beyond his care; nothing so small as to be forgotten. It is therefore his constant effort and purpose to give us, at every moment and in every event, all the success and happiness we can have, but always only what we can have without detriment to the interests of eternity. Lives there the man who always knows and never forgets, that whatsoever happens to him (it may be exquisite joy, it may be bitter grief) is the very thing which Wisdom that cannot mistake sees to be the best thing that can come to him, and which unfailing love causes or permits, because it is the best.

Is it not well, then, that men should regard the sufferings which follow sin as its punishment? Exceeding well; for in one sense it is so. There is no vindictive God, but upon sin committed consequences wait which are intended to protect the offender and others also from the mischief of repeating the wrong.

This is the true end, and (I say it reverently) the only justification of punishment. This truth has made its way into human thought, and has much influence in regulating the punishments

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inflicted on animals. We should be wiser if we let this truth operate with more force upon our judgment of the divine action. We see this guilty or erring man suffer, and we say, that is right: he deserves to suffer; and so we account for it. But then we see suffering fall where we are unable to see that it is deserved or where we see that it cannot be deserved, as when it comes to the child in the cradle.

The mistake in all this is in the supposition on the one hand that any other power than God's power rules; or, on the other, that divine power is ever put forth except in love. He never inflicts pain and never permits those who love to inflict it, to gratify their malignant desire, unless he sees that the pain caused may be the means of a blessing which cannot otherwise be given. And thus while He does not suppress even their life whose life it is to do harm, He overrules them in such wise that against their will they do good.

Often a firm conviction that whatever may be their apparent character, all things are equally under the government of perfect love, enables us to discern the good result which is intended to be the effect of suffering. Sometimes we even see this distinctly, and sometimes, alas! very dimly. Thus when we see the infant convulsed with pain, all that we can do is to remember that the poor little thing inherited a woful perversion of its inner nature, and that its Heavenly Father is even then endeavoring to cure the distortions of its soul, and remove the obstructions they offer to the reception of happiness from Him. If the baby lives, every tear that it sheds now will save it many. If it dies, it will grow up into greater happiness in heaven because of the suffering endured in its momentary sojourn on earth. How is this done? We know not. But we may understand enough of the nature of God, and the working of his Providence, to be certain that it must be so, and in that certainty to find comfort.

Infinitely diversified are the means which Divine Providence uses, and the methods of its action. For how various are the wants it would supply, the weakness it would help, the blindness it would enlighten, the paths of wandering and woe from which it would lead, the sins it would cleanse by the purifying waters of repentance. And, oh, greatest of marvels! the adaptation of the work to the need of each human being is as precise and perfect as if that need were the only object of divine mercy.

I think no one who has had anything of what we call "the experience of life," no one who has been led to notice how the Lord dealt with him, especially during the sadder parts of that experi-

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ence (for in joy we are more apt to forget the dealings of Providence), can have failed to observe the wonderful manner in which strength has been given to bear some quite unexpected burden; how his bodily and mental frame become gradually adapted to changes of circumstances; how the very friends, the very scenes, the very books, come to him when he most needs them; and how when all this tender care is bestowed upon him at every moment, myriads of others, all the rest of God's creatures in fact, are under the same perfect guardianship.

And how it can be so arranged (it is a poor word, but we have only human modes of expression for subjects quite transcendent) that the same event which brings joy to one heart, and utter woe to another, should have the double capacity of bringing to each what each needed above aught else for their eternal good, is not this a constant and ever-increasing miracle?

I remember that when, as a child, I read in the Sermon on the Mount that the Lord caused His "sun to rise on the evil and on the good, and His rain to fall on the just and on the unjust," it seemed to me very beautiful, this image of a universal love that sent blessings everywhere lavishly, and was willing to have the poor sinners enjoy them, whether they deserved them or not; but how much more beautiful is this same verse to me now, when I believe that it is not a question of deserts, for none deserve anything, but because God is so wise as well as so loving, that the sunbeams and rain-drops always fall in just the right spots; and that every one of these good and these evil men receive these blessings for some special reasons which we cannot always understand, but can feel sure to be all tending to that heavenly happiness which our Father has ever in view for us.

Among our dear friends we may have one whom we always regard as the dearest and the most attaching, and why? Because we never go to him with any joy or sorrow without his immediately making it his own, or without his apparently taking the deepest interest in it; because in ordinary conversation one feels, for the time being at least, that one has chosen the very subject he cares most about, and that he is entirely congenial. And yet we know that this cannot always be exactly the case; we know that it is sometimes only a pleasant appearance. We feel grateful, however, even for this appearance, for a kind motive prompts the illusion. Now having begun at this lowest step of the ladder, what think you of the considerate and adaptive love of our friend, elevated till it becomes, not the kind appearance only, but the

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blessed reality, of a perfectly sympathizing and strengthening love, a protecting providence for every living creature!

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From the first moment of our existence through eternity, this unsleeping mercy watches over us. If it can, it will help us "to dash their little ones against the stones;" to dash the little ones of Babylon (sins while yet they are only the germs of evil, only sins in thought) against the truths which rebuke and expose, and have power to overcome them. If this cannot be, if the prodigal will take the living into his own hands and depart from his Father's house, he is permitted to do so, to waste the very substance of his life; until, when the lowest degradation has been reached, Divine mercy is able to inspire a consciousness of where and what he is, and a wish to leave the swine with whom he lives and the husks on which he feeds, and return to his Father. And then that Father meets him, "while yet a great way off," and supports his faltering footsteps until they reach his Father's house. Verily, in that house are many mansions, and to each one its own way leads. The bruised reed is never broken, the smoking flax is never quenched; and let there be in the heart one morsel, one fragment of true repentance for sin and true love toward God, and He who has personally known all that can be known of human temptations will "gather up the fragments that nothing be lost"!

Infinitely diversified are the providences of our Lord; but, through them all, there is the constant preservation of our spiritual freedom. Nothing can happen to us, nothing great or small, nothing counted upon or unexpected, nothing pleasant or painful, that will lift us from where it found us, unless we will that it should. It may, and often does, without our knowledge or consent, exert a beneficial influence, so far as this: it may bring us into a condition in which it is far easier for us to give up our self-confidence and yield voluntarily to spiritual influences, than it could have been otherwise. Much of the work of Divine Providence, and much that is most painful to us, is of this kind. The strong man armed, whose goods are in peace, must be overcome by one who is stronger than he, "who taketh from him all the armor in which he trusted." But, while this is true, all work of this kind is only preparatory. The question still remains, whether we will profit by it. This question we answer when the time has come for us to choose whom we will serve.

In times of tribulation and oppression we are not free. The loss of health, or of wealth, or of friends, or some other sorrow, has smitten us; and we feel that we deserve it and more. We

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see the need of repentance; we make good resolutions; we even utter a prayer for strength to keep them: but the prayer is little else than a cry for relief from suffering. Presently we are restored to ourselves. Our freedom which was suspended is revived. Are we now willing to profit by our past experience? We may if we will, for our bonds are broken. But will we? We cannot stand still, even if we fancy we do; unconsciously, we drift back every moment that we do not go forward. Which path shall it be then? That which our Father has pointed out, or that which leads back through the old infirmities and evils, thus making vain his efforts to save us? Infinitely diversified are the ways of Providence, but they all converge upon one point. Ever and ever does our Lord seek to lead, never to compel, but always to lead us, to a more full and unperverted reception of His own life in our freedom. For that is heaven. In heaven, the certainty that our freedom will never more be abused comes from the fact that the one end of all the workings of the Divine Providence has been so far attained, that a character has been built up which will make this perversion and abuse impossible. Therefore, in this life, where the foundation of permanent character is built, that freedom is given with all its liability to be abused, and with the actual abuse of it which is the source of all evil. The heavens are guarded from this abuse, not because coercive Omnipotence prevents it, but because perfect love is able there to accomplish its great purpose of founding eternal happiness upon eternal freedom. A.

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GEORGE MACDONALD.

THE story of the Vicar, as told by this author in "The Annals of a Quiet Neighborhood," and "The Seaboard Parish," is much to be preferred to the story of the Vicar's Daughter,* as seemingly told by herself in this book. The simulated change of authorship has not been attended by favorable results. There is too much of the father and too little of the daughter in the manner of the book. Mr. MacDonald, to judge of him from his writings in general, appears to have not a little of the affectional or feminine element in his temperament. When he writes as from himself, this comes out naturally, freely, and often in very attractive forms; but in this case, when writing as from a woman, it seems to be forced, and strikes one as unnatural. And it is unnatural. It is not according to the true order of things; and we greatly doubt whether it be possible for a male mind to veil in female garb its mode and form of thought, so as to escape detection. There is sex of mind as well as of body; or, to express it more exactly, there is sex of body because there is sex of mind. The radical and functional distinction in the human family, which is denominated sex, is of such a nature, both intellectually and physically, that no real interchange can ever be effected between the two classes of being. The more the one sexual form is developed, the less does it resemble the other; and any effort on the part of the one to assume the appearance of the other, only serves to render the divergence of the two forms more marked and manifest. A man can understand *how* a woman thinks; but this understanding will not enable him to think *as* a woman does. He can clothe himself in female dress; but the movement of his arms and hands, his walk, and his voice will always betray him. So, also, when he attempts to speak or write of a woman's life and experiences as a woman, he will without fail reveal his disguise by the absence of that peculiar somewhat of gentleness, tenderness, grace, and roundness, which is feminine, and only feminine. He may be gentle and tender and very gracious, but these qualities in him will be of the masculine type; and the more manly he is, the more manly will be their form and appearance.

Mr. MacDonald is an illustration of the truth of this statement,

* The Vicar's Daughter; an autobiographical story. By George MacDonald. Boston: Roberts Brothers, 1872.

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and, for that very reason, less capable than some others of accomplishing what he has undertaken to do in this book. A gentle and tender thoughtfulness of tone runs through all his writing, which charms the reader into attentive listening to its every note. But this thoughtfulness is free, vigorous, and manly. It grapples with questions of grave and vital import; and although we may not always agree with its reasoning or accept its conclusions, it nevertheless has reasons for its conclusions, and demands to be heard before it is struck. As a writer, he seems to be alive with affection for his fellow-men, and to wish them well in time and eternity; but whilst he deals kindly with them and with their faults, he yet thinks of them and for them as one who feels the absolute need of all the truth that he can attain for his own guidance on the way of life, and who would give to others for their needs the best that he has been able to gather. He aims to teach and improve his readers by leading their minds to what he believes to be the truth. And to this quality, in our estimation, his writings owe their superiority to most of the fiction of our day. Their true value does not lie in the story of his characters, but in the portrayal of their internal states of affection and thought which move and determine their actions. And although he fails to realize the full force of the doctrine, that man is a spiritual being whose true life is the life of the internal man, there is less reason to find fault with this failure, seeing that he apprehends the truth of the doctrine sufficiently to do a good work in preparing the human mind for its reception.

In the book under consideration, however, Mr. MacDonald appears to fall short of even his own conception of the true end of human life, as gathered from his works in general. When he permits Miss Clare, the real heroine of the book, to decline the offer of marriage made by Roger Percival, on the ground of its interference with her duties towards her poor friends, he elevates a lower above a higher standard and end of life. Perhaps he designs to show how the mind of even a well-disposed person may be kept in the dark by the pressure of a present and apparently urgent need, and how it can only be relieved therefrom by the movements of the Divine Providence. But this was the crisis of Miss Clare's life; and these movements of Providence are only suggested as possible or probable, and then, too, in subordination to the heroine's chosen object of life. A way is to be provided to enable her to accept the offered marriage; but this is to be such, that the state of marriage shall aid, instead of interposing an obstacle to, the performance of her use to her poor

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friends. Now there is involved in this, on the one hand, a subjection of the higher to the lower end; and, on the other hand, an inversion of true order, according to which the wife is to come into the husband's use or business in life, and not the husband into that of the wife. On the latter point it is to be remarked, that marriage, in any true sense of the term, is impossible when the interests of the parties are divided, or when the life's occupation, in which the interest centres, is determined by the predilections of the wife, and not by the judgment of the husband. If the man is a form of the love of growing wise, and the woman a form of affection of the wisdom that is in the man; and if the man's love embodies itself in some pursuit, business, or occupation, in which he exercises his intelligence and grows wise, then is it clearly an inversion of order on the part of the woman, not to unite herself in affection with this business or occupation, but to seek to supplant it by one chosen by herself before she was chosen by the man. And the inversion of order in this case, consists simply in her attempt to be a form of the love of growing wise, and to make her husband a form of affection of the wisdom that is in her. She cannot be the one because she cannot be a male man, any more than he can be the other because he cannot be a female man. Now, regarding this relation of man and woman as radical and functional, it is evident that not only is the occupation of the wife to be subordinated to that of the husband, but also that a woman's highest use in life lies in a true marriage; and that she may not decide adversely to an offer of marriage, on the mere ground of its interference with some other self-chosen use, without subjecting a higher to a lower end. If the author had made her set aside this motive, and base her decision entirely upon the conviction that she did occupy the proper mental or internal relation to Roger, he would have placed his heroine in a right position, and at the same time illustrated an invaluable truth. But by ignoring this point, and suffering her to be governed by another motive, he not only lowers the standard of his heroine's action, but also imparts to her story a strong flavor of human providence; an evil to which women are more prone than men, and which misleads so many of the better sort into imagining that the welfare of those with whom they are in any wise connected, depends almost, if not altogether, upon what they do or leave undone for them. They would be providences to them. Now, whilst it is true that we are mutually dependent upon one another, it is not to be supposed that our real welfare rests upon the well or ill doing of others. Men are agents, but only agents,

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of the Divine Providence. By them the Lord works out His will in His well-doing to all; and under His over-ruling wisdom, our wrong as well as our right actions may enure to the spiritual and eternal good of our fellow-men. The thought that the welfare of another depends upon our actions may constitute a permissible motive to the natural mind; but for that very reason it is not a true and spiritual motive of well-doing. Such an one is supplied only by the love of right, of truth, and of good for their own sake; and impels to the doing of right because it is right, and of good because it is good, without a looking to the ulterior consequences of such doing. These are to be left in the hands of the Lord. Men should know and consider, that they are not indispensable to the Lord in the performance of His Divine work, and that therefore their working is not indispensable to that work itself. He can do without us, and His work can be done without us. But we cannot do without the Lord, nor can we do without the work which He gives us to do. And what He gives us to do, as before said, is the true, the right, the good, because they are true and right and good.

Had Miss Clare regarded marriage in its true light, and had she been less actuated by a principle of human providence, she would have decided the question placed before her by Roger upon its own proper grounds; and, whatever the result of her decision, she would have done right. And so, in respect to her work, had she realized that she was but an instrument in the hands of a Divine Providence, she would have known that if it was of the Lord, it would not come to naught whether she did it or left it undone; and that if it was not of the Lord, it had better come to naught. Of course, she believed it to be a good work, and therefore of the Lord; but she looked upon herself as indispensable to it: and so, by substituting her little human providence for the infinite Divine Providence, she lost sight of the true question before her, and first decided against the proffered marriage on wrong grounds, and afterwards, if we follow the author's hint as to her subsequent course, gave her decision in favor of it on equally wrong and extraneous grounds. And these, the reader is left to infer, were intentionally prepared to bring about this result, by another human providence in the shape of a wealthy and benevolent lady. Now, the fact that such interventions are permitted, and that they do not always eventuate in manifest disorder and misery, is no evidence of their rightfulness; nor is it any proof of the truth and purity of motive on the part of those who exercise them. What we may rightfully do for others in such

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cases, is to help them, by all the means in our power, to form a true and just decision for themselves; what we may not rightfully do for them, is to decide for them when they are at an age to be capable of forming their own judgment. And in no concern of human life is this principle to be more conscientiously heeded than in that of marriage.

When men speak of marriages as made in heaven, they are apt to be misled by applying an undoubted truth indiscriminately to all conjugal unions; as well to those which are entered into from true principles, as to those in which the only thing sacred is the consecrating rite or ceremony. True marriages are from the Lord; and these are made in the heaven, or the internal minds of the men and women who stand to one another in the conjugal relation. Such a relation, however, it is evident, cannot be established by the opinions, advice, or intervention of others. It exists from the Lord in the internal minds of the two parties, and thence it comes forth and embodies itself in the act of marriage. Whatever the counsel given to them or received by them, this is neither to be given nor received with the end of causing a marriage, but simply with the view of aiding them to see and understand their own states, and thus to reach a right decision themselves. Any excess of this limit "cometh of evil," and becomes an interference with that freedom which is essential to true marriage. Love and liberty are inseparable. They are together in the very beginnings of marriage in the mind, and together they grow with its growth, through all the successive stages of its development in time and in eternity. To hurt the one, is to injure the other. And as his freedom is always hurt by attempting to persuade or influence a man against his reason, so is his love injured by being brought under the same extraneous influences. The reverse is the effect of an effort to enlighten his reason.

A recognition of these truths, on the part of Miss Clare and her friends, would readily have relieved the perplexities of her position. Looking upon marriage as the central human relation, and the source of all other human relations, she would have seen that it not only renders possible, but, also, actually involves, all the better and higher uses of life, both civil and social and religious. And what would have been to the very purpose of her chosen sphere of benevolence, another truth would have become plain to her; this, namely: that the disorderly conditions of society can be reformed only so fast and so far as true ideas of marriage are disseminated and take root in the minds and hearts of men and women. Sifted by these truths out of the plane of natural

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thought, and freed from the power of an unenlightened motive, her thought would have been turned inward to an examination of the state of her mind in relation to the person who was seeking her hand in marriage. And whatever might have been the result of this self-examination, whether in favor of or against the proposed marriage, the objects of her care and solicitude would in either case have been the gainers. For true charity is to learn the truth, and do it; is to show evils and falsities as sins against God, as they are made manifest to the understanding in the light of the truth which comes from the Lord. A single act of such genuine charity, because it involves the removal of an obstacle in the way of the Lord's coming into a human life and ensures that coming, is of more real and intrinsic value to mankind than much external care of many poor and ignorant people. It is a better work to pour the precious ointment upon the head of the Lord, as he sits, than to sell it for much and give to the poor: "for ye have the poor always with you, but Me ye have not always." This is the Divine testimony. An act of genuine charity is a spiritual good which includes natural good. In it the kingdom of heaven is established in the life of man, and is by so much brought nearer to mankind. Therefore the Lord's word is: "Seek ye first the kingdom of God and *His* righteousness, and all these things shall be added unto you." The things which are added are the ability and means of doing good in the natural plane of existence; and these are given in the principles of truth and good received from the Lord by His word, and made active in the life of man. And just in the degree in which these hold the first place in our estimation, and determine us to the doing of right because it is right and from the Lord, and to the doing of good because it is good and from the Lord, will be our power of usefulness.

Marriage is the highest and holiest of all human relations. In every true marriage the kingdom of God is established on earth. To add to the number of such marriages, is to extend the kingdom of God; and to extend the kingdom of God, is to do the greatest good to all men and also to every individual man.

That Mr. MacDonald recognizes the spiritual nature as well as the sacredness of marriage, his writings afford abundant and pleasing evidence. That he goes further, and sees a spirituality and a holiness in the affections and uses which are born of conjugal love, has proved an offence to some, probably to many, of his readers. A critic in a late issue of the "Nation," takes exception to his dwelling so much on the joys and pains and duties of maternity, "as if under the opinion that women were nothing but

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producers and caressers of babies." This exception points out a singular merit in Mr. MacDonald. If, as the critic says, "this is the more ignoble side of women," and if "their grace, their dignity, their purity, and their real loftiness of mind," are "higher feminine virtues" than those which come to fulness in maternity and in the care and education of children; then, indeed, were it better for women that marriage should be abolished. For surely, it cannot be well, either for men or women, to cultivate "their more ignoble side." It might be hard for this critic to show how a woman can have all "the higher feminine virtues," and yet be unwilling, so far as in her lies, to fulfil all the God-given functions of her nature and being, regarding them as the very end and purpose of her existence; but it is unnecessary to press the logical aspect of the case as he presents it. Its moral side is of greater vital interest and importance. And what a fearful revelation of the actual state of society is here! The truth should not be ignored. Such expressions in a leading and generally high-toned journal, coupled with the facts which are patent on the surface of the social life of every community in the land, testify to the existence of a corruption of the will, so deep and so base as to leave to men only the semblance of humanity, and make them beasts at heart and in life. There can be no question in the mind of any New-Churchman, that this state of things has its origin and seat in the utter corruption of every principle of true religion. How can men acknowledge and worship a Lord of infinite Love and Wisdom, whose Life is one of infinite use, whilst they deny in thought and practice that the life of the worshipper is to be in the image and likeness of the Divine in the doing of all the uses which correspond to the Divine uses, and the powers and capacities for which are implanted in him by creation, and constitute the very essence and form of his humanity? Nor can there be any question that this evil of hatred of maternity, which is so wide-spread, reveals the existence of a deep-seated and deadly hatred of conjugal life, and that this is a most potent source of that aversion to genuine spiritual truth which abounds at this day in the world. How can the Church, which is the Lord's kingdom on earth, find a door of entrance into human minds, whilst hell thus holds it barred from within? How can the Lord, when He comes, find faith in all the earth to receive Him, when corruption and death sit at the very root of that central use of human life, upon the performance of which depends the continuance of the human family, and the provision of a seminary for heaven? With right, then, is it remarked as a

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great and solid merit in Mr. MacDonald's writings, that he deals so plainly and faithfully with this matter; that he places the parental relations and duties in such beautiful light before his readers; and that the whole tendency of his thought seems to be to elevate the views and exalt the motives of men, in respect to all things which are connected with marriage, its uses and duties, its joys and sorrows.

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There is another subject suggested by the manner of the book under revision. It is that, in common with other popular writers, Mr. MacDonald's work seems to suffer from the strain which the public demand for it puts upon him. In this work, as well as in "Wilfrid Cumbermede," there are evident marks of too great haste of composition. The latter book is full of interest, and contains materials for a great novel; but it is crude and unfinished, leaving the mind of the reader in a very unsatisfied condition. It were much to be desired, for the sake of the eminent use which Mr. MacDonald is capable of performing, that he could or would take more time in the necessary work of digesting and arranging his thoughts, as well as his plots.

In his remark, "that there will one day be a deep repose for all, only the heavenly counterpart, coming of perfect activity, instead of weary success," he undoubtedly enunciates a great truth. But it must be borne in mind, that "perfect activity" is not incessant action. Even the angels of heaven do not work always. They have their regularly recurring periods of rest and recreation, in which they seek and find a renewal of their powers of activity. And these seasons of rest are as necessary to the perfection of those powers, as are the periods of exercise. Besides, every angelic work, like every Divine work, has its own time, during which it grows and gradually advances to perfection. The perfection of all activity lies in its quality, and thence in the quantity of its use, not in any mere quantity of measure or number. What is really good in quality, in the very nature of the case, appears in a corresponding quantity or form of use. These two factors are infinitely equal in the Divine life and its operations; and as a human life becomes more an image and likeness of the Divine, so will they approximate to a finite equality in all its living and doing.

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THE DIVINE PROVIDENCE.

O THOU ! who giv'st the lightning wing,
Its deep voice to the thunder ;
Thou who dost make the mountains flame,
And cleavest isles in sunder ;

Who sendest o'er the deep the storm
Which lifteth up the billow,
That dooms full many a cheek to make
Cold ocean's floor its pillow ;

Thou who dost suffer pestilence
To shoot its poisoned arrows,
As if 'twere blotted where Thy Writ
Makes mention of the sparrows :

Great God ! whate'er Thou dost decree,
Whatever Thou permittest ;
Hath reference to th'eternal years,
Is for Thy children fittest.

But surely as the creeping shades
At noon embrown the hollows ;
Wherever sin, the siren, roams,
Pain, fiend-like, closely follows.

The fearful boon of freedom, Thou
To every soul dost yield it ;
Yet never one took stain through lack
Of love which longs to shield it !

That love which once o'er Salem's state
Breathed forth such tones of pity,
Is changeless, and now bends o'er all
The world as one great city !

I well believe that though Thy bolts
Look red, with anger gleaming,
Sweet mercy tempers every blow :
Thy wrath is but a seeming.

WILLIAM B. HASELTINE.

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A FEW WORDS ON HYMNS.

THERE are two ways by which we can approach the Lord, and with uplifted voices praise and bless His name. The one is by making use of His inspired words; the other by our own heartfelt utterances. By the first, we go to Him with the sacred prayers and psalms of the scriptures: we worship and pray before Him, in the language made holy by His use. By the second, we look up to Him, and in our human words ask for the help which we seem to need; offer the praise and adoration which we feel; and endeavor to express, in our own way, as children confiding in a father's love, the hopes and fears, the joys and troubles we experience.

In this latter class, hymns occupy a foremost place, as being the attempts of natural men to set forth in their own language, their feelings towards the Lord. By hymns, we understand all such metrical compositions as have from time to time been written by devout men and adopted for sacred uses. Such verses as have been called forth from the mind by some deep, religious feeling; and, meeting with the sympathies of men, have been cherished and preserved, as being an expression of their own desires. The subjects they treat of are as various as the moods of men. Some are like prayers; others bewail a sin, asking help in overcoming it; others describe states of mind; others, still, speak of the glory of the Lord; while there are many which take texts of Scripture for their subjects.

Our literature is rich in such spiritual songs. From the early days of the Christian Church down to our own time, men have put their highest thoughts and their best feelings into the form of hymns and anthems. Thus we have in them an embodiment of the love and faith, the aspiration and hope, of those who have in times past and present set their faces heavenward, walking in the same path of temptation and difficulty which we are now treading. No one collection contains all these hymns. We find them scattered here and there, as suited the tastes or wants of compilers, and used by all denominations, for church worship, for household devotion or private consolation.

It is probable that hymns, or human, uninspired words of devotion, were used at an early day, even as far back as the time of the Apostles. We read in Acts, that Paul and Silas "prayed and sang praises to God" in the jail at Philippi. Paul, also, exhorts the brethren to sing "psalms and hymns and spiritual songs;" and, again, in his epistle to the Colossians, he says:

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"teaching and admonishing one another in psalms and hymns and spiritual songs." In each case he makes a distinct reference to hymns, seemingly as distinguished from psalms. Pliny, writing in the early part of the second century, says of the Christians of his time: "they sing a hymn to Christ as to God." Origen, also, says that "Christians are accustomed to sing hymns to God and His only Son, as the Pagans to the sun, moon, and stars." Eusebius says that in his day "there existed a whole multitude of such songs." Neander, in his church history, says: "In controversies with Unitarians, at the end of the second and beginning of the third centuries, hymns were appealed to, in which from early times Christ had been worshipped as God." There is an evening hymn mentioned by Basil, in the fourth century, which he says in his time was very ancient, handed down from the fathers and in use among the people.

The earliest author to whom a hymn has been attributed is Clement of Alexandria, who lived in the latter part of the second century. One hymn has been found in his writings, though some have doubted whether he was its author. About the same time Bardesanes, a learned and eloquent writer, is said to have written many psalms and hymns in elegant verse, for the diffusion of his own peculiar opinions. At the time of Ephrem, the Syrian, who lived in the latter part of the fourth century, these hymns were still popular. Ephrem diligently set about repairing the evil done by them. For this purpose he studied the models of Bardesanes, and endeavored to emulate the beauty of his compositions. He was successful at last in excluding these hymns, and his own were established in their place. Many of them are said to be used in the Syrian churches at this day. In this same century another hymn writer, Gregory of Nazianzum, flourished. He was a fellow-student at Athens of the Emperor Julian and Basil, with the latter of whom he had formed a close friendship. He is said to have been oratorical and overlabored in his writings, and to have employed classic metres unsuitable to Christian ideas and song.

The next hymn writer of note, was Ambrose, who was made Bishop of Milan, A.D. 374. There was a tradition that he and Augustine were the joint authors of the "Te Deum," and that Ambrose first sang it at the baptism of the latter. This story, however, is unfounded, and the "Te Deum" is said to have been composed by Bishop Nicetius, a hundred years after Augustine's death. Ambrose is said to have introduced into the Western Churches the practice of singing alternately or by response by different divisions of the choir. This mode of singing was then

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in use in the Eastern Church. It was used among the Jews, and probably passed into the Christian church through the medium of Jewish converts. It is of the hymns of Ambrose that Augustine speaks as being of such comfort to him at his mother's death. He also bears testimony to the influence of hymns in such words as these: "How did I weep, through Thy hymns and canticles, touched to the quick by the voices of Thy sweet attuned Church! The voices sank into my ears, and the truth distilled into my heart, whence the affections of my devotions overflowed; tears ran down, and happy was I therein."

Among the hymn writers from this period to the time of Gregory the Great, may be mentioned in particular Prudentius and Hilary of Arles; Prudentius was a Spaniard born in the fourth century, and devoted the latter part of his life to writing verses in praise of Christ and the martyrs. He seems to have been more a writer of long religious poems than of hymns designed for church service, though portions of his writings were from time to time adopted for that use. Hilary was born in the early part of the sixth century, and was preacher and bishop over the colony of Arles, in Provence. Besides hymns he wrote some theological works, and died at the age of forty-nine. Gregory the Great, who was elected Pope A.D. 590, is said to have greatly reformed the church music of his time. "He collected the musical fragments of such ancient hymns and psalms as the fathers of the church had approved and recommended to the primitive Christians, and arranged them in the order which was long continued at Rome and soon adopted by the chief part of the Western Church." He is said to have written the hymn, often attributed to Charlemagne, entitled "Veni, Creator Spiritus." Another hymn writer of this period was Venantius Fortunatus. He was an Italian, and his verses have a light and fanciful character, though many of them seem filled with tender and solemn feeling. Following him is the Venerable Bede, who was born in England in the early part of the eighth century, passing the greater part of his life in a monastery. He finished the translation of the Gospel of John into Anglo-Saxon in his last sickness, dying just as he had ended the last chapter.

In the twelfth century, the great era of the crusades, there were many writers of hymns. Of these the most prominent were Bernard of Clairvaux, Adam of St. Victor, Peter the Venerable, and Bernard of Cluny. The latter was the author of the hymn, made so familiar by the translation of Rev. J. Mason Neale, entitled "The Celestial Country." From this period, few hymns were written until the "Dies Iræ," ascribed to Thomas of

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Celano in the fourteenth century. After him was Thomas à Kempis, in the fifteenth century, said to have written "The Imitation of Christ" and author of a hymn on the "Joys of Heaven." One of the latest of mediæval hymn writers was John Mauburn, Abbot of Livry, who died A.D. 1502.

We have ventured to give this slight sketch of some of the early writers of hymns, in order to show that in the Christian church in all times, hymns have occupied the attention of learned and good men. Of those who wrote after the Reformation, we will not particularly speak. Their names and works are more familiar to us than of those who wrote in older times. We can remember Martin Luther's hymn, "A strong tower is our God;" we can recall such names as Herbert, the Wesleys, Toplady, Watts, Doddridge, Cowper. We have most of us treasured in our hearts some hymn of theirs. "Sweet day, so cool, so calm, so bright," "Jesus, lover of my soul," "Rock of Ages," are familiar to many of us as inheritances and remains from our childhood.

The distinctive character of hymns, that they are man's own words addressed to his Maker, seems to have been kept in mind by all who have written them. There is an acknowledgment of unworthiness, a referring of all things to the Lord, a constant veneration for the scriptures in them. These qualities, instead of turning us away in our own selfish pride, are ever bringing us to adore and magnify the Lord and His Word, above all else. Thus they have come down to us, rich in spiritual thought and devout expression, and with a sacredness about them which their long use by good men imparts, no less than their real merit.

Some one has said, that songs unroof houses and give us a glimpse of that which is passing at the hearth and in the family circle. This seems particularly true in relation to sacred songs. We seem to see in them how holy men in all times have worshipped, what their faith has been, what temptations they have endured, what hours of spiritual darkness have been theirs. Of the early hymn writers of the church, many are only known to us by some hymn which they have left and which has come down like a ray of light from those distant times. As we read them we see, that, through all the doubt and persecution of their time, above all the influence of Pagan and sceptic by which their authors were surrounded, they held firmly to their faith in the Saviour, they looked up to Him as Master and Lord. In looking over these early hymns, written specially by some pious bishop or father for his own particular church, a thoughtful man is led to reflect upon the occasions in which they have been used. Here are words composed hundreds of years ago, which were

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cherished then in pious hearts, were sung in the family no less than in the church, and whose influence swayed the hearts of great congregations. We can almost in imagination see the worshippers, as, with hearts uplifted by the music, they listen to catch the spirit of the hymn. We can recall the stormy days of the past through them. We can see what strong religious feelings underlay all the controversies and differences of opinion of those men of ancient days. And it is worth noticing, that, while most of the disputes and discussions of those times are forgotten or disregarded now, the hymns which were then written and sung are still cherished and preserved.

What the influence of hymns has been in times past we can only know through the testimony of those whose writings are preserved to us. We have already quoted the words of Augustine as to their effect upon him, and there are others who have borne similar witness not only to the power of hymns upon themselves, but also upon others.* By the testimony of many writers we learn, that hymns have been a power in the church from the earliest days. They have been sung in exile, in prison, in caves and mountain-tops, in persecution, in suffering and in death. It has been their office to work upon the affections, and thus to influence quietly but surely the events of life; to reach hearts which nothing else could affect,

"To touch the finer springs that move the world."

It is a well-known fact (so well known as to have become proverbial) that songs have great influence upon the people of every nation. It does not need to be told again, that a man far from home can be deeply affected, that a soldier's enthusiasm can be kindled, that a hardened man can be brought to tears by listening to some familiar song. We have most of us seen such things in our own experience, have been present, no doubt, in large assemblies whose tumult has been hushed by some national anthem or well-known song. We have perhaps felt the power of song in our own hearts, have been uplifted by grand compositions or melted almost to tears by hearing some simple air familiar to us from childhood. If the influence of song be such, how much greater must it be when the blessed truths of religion are the theme! How much more can the heart be touched by a song which all nations can sing, a hymn drawing inspiration from the highest and holiest source, and sounding the praises of one uni-

* Swedenborg in the Spiritual Diary says: "In the life of the body also, the evil may in a certain state be, as it were, carried out of themselves, when they hear instrumental music, and can perceive, as it were, a celestial sweetness." S. D. 2112.

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versal country. That the influence of religious songs has been greater than those of home and country, there can be no doubt. Indeed, many of them are songs of home, being learned in childhood in the family, and associated with all the memories of home.* I remember once, a few days after the battle of Gettysburg, when the Division to which I was attached halted just at nightfall from a long march. The camps had been pitched, the men had just eaten their scanty rations, and from all sides arose a tumult of voices, of laughter, and the many sounds of a bivouac. Suddenly, from a small wooded hill near by came the sound of singing; and the hymn, "Jesus, lover of my soul," fell upon our ears. In a moment, the whole camp was still, and every man listened till the hymn was ended. Then many went soberly to the place, where a few devout soldiers had met together for pious communion. There are many touching anecdotes related of the power of hymns. Rev. J. Mason Neale speaks of a child who, suffering unparalleled agony, would yet lie without a murmur while the hymn "The Celestial Country" was read to her.

The question of using hymns in our church service has been often agitated. Surely, if there are those who desire them, it does not seem improper to incorporate them into our worship. There does not appear to be any command in the Word against worshipping the Lord in our own language. Even in singing selections from the Word we have necessarily to use chants of human composition. It may be said that there is no language in the music, that it means nothing, and therefore it makes little difference who is its composer. We maintain that there is an influence in music apart from the words, and though it may not convey any distinct ideas to the mind, yet it creates impressions which are as vivid oftentimes as is the effect of spoken words. If it is not so, if music means nothing, why sing at all, why will not the mere reading of selections suffice?

There may be some who have no need of hymns in their worship of the Lord; whose faith is fixed and certain, who have attained to a higher plane of spiritual life, where earthly songs have no meaning, or, at best, bring no consolation to their elevated states. But we remember that our Lord came upon earth to call the sinners and not the righteous to repentance. If there are

* We are taught something of the nature of heavenly singing by Swedenborg in the following passage: "Moreover, every morning, from the houses around the forums, are heard the sweet songs of virgins and young girls, which penetrate through the whole city; it is some affection of spiritual love which is sung every morning, that is, is sounded by modifications of a musical voice, and that affection in the song is perceived as it is in itself; it flows into the souls of the hearers, and excites them to a correspondence with it. Such is heavenly singing." C. L. 17.

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some who have risen to higher lives, there are many, very many, who have but just set their feet in the upward way; there are multitudes who are groping in the dark, who might be assisted and led aright if those who have the light would but descend to their plane of life, as our Saviour's example has taught them. As the Sabbath was made for man, and not man for the Sabbath, so is it, or so should it be, with the church. It should seek by every means in its power to show men the way of life. It should give food to the hungry, light to the ignorant; such food and such light as they need. Not such as we alone require, but such as will satisfy them at the time, and which will lead them to seek for higher when it is needed. We believe that hymns are one means by which we can lead men to look with affection towards us, and from which great spiritual refreshment can be derived by many already in the church. Everything which leads us to love the Lord, which brings to us religious and devout feelings, which leads us to His Word as to an eternal fountain whence all that is good and holy comes, should be regarded as a blessing and a means of good vouchsafed by the Lord Himself. Hymns point us the way to heaven. They lead natural men by a cord of love and of pleasant association. They are a means to higher lives. They reach hearts which doctrine cannot touch; they lead before the mind is prepared even to search the Scriptures. Even good and wise men, the rich in spiritual goods, can hear them sung with joy, can derive a peace and blessedness from them. They should be a power in the church, presenting truth in a way which nothing else can.

So, let us use the means at hand; let us present our heavenly doctrines in their loveliest and most attractive colors. Let our church be one where the natural man can take refuge from sin; where the poor may be fed with spiritual food; where the thirsty may drink of living water; where the humble and lowly may find encouragement and assistance. Let it be one into which all conditions of mind and life may be gathered, all shades of spiritual experience; containing such variety as did the sheet let down from heaven, which Peter saw in vision. Thus our church can well be one into which the glory and honor of the nations shall be brought, a church which, like the regeneration of man, begins first with the lowest and most earthly states; progressing thence, through higher and still higher stages, towards heaven.

STEPHEN C. DREW.

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THE GREAT DANGER.

TAKING Swedenborg as the divinely authorized exponent of the New-Church, and his teachings as our platform and guide, I do not think the danger of too strongly emphasizing charity or life is one against which we need to watch with special care. The danger to which we are most exposed seems to me to lie in quite a different direction; in the tendency of the unregenerate heart to over-estimate the things of the understanding, to place a belief or creed before life, to exalt faith above charity. This has been the tendency of every church for many centuries past. But it was not so in the most ancient, nor in the ancient churches.

It may be true that "the progress of humanity has been wrought out by creeds, definite statements of definite beliefs;" and that such statements or creeds "are the only things that have organized men and bound them together;" and that, therefore, "the superior obligation of Truth over every other consideration has been practically recognized the world over." In the fallen condition of humanity, or in its utter blindness to and loss of that blessed charity which bound the ancient churches in one, notwithstanding their diversity of belief or doctrine, this is precisely what might have been expected. But if creeds are "the only things that have bound men together," we may say with even greater confidence they are the only things that have separated men into numerous and hostile sects. And where heads and not hearts are bound together, depend upon it the binding can never be very close. The great attracting and cementing force of souls, love, is wanting; and but for this, the angelic heavens themselves would fall asunder. And if the superior obligation of truth to all else "has been practically recognized the world over," is it not because the world has been in a pretty low or obscure condition? Is it not because the churches, since the fall, have not felt the mighty and conjoining power of love, and have, therefore, been unable to recognize its supreme worth?

However this may be, I cannot help thinking that the members of the New-Church are in danger (and I deem it the great danger) of attaching an undue importance to the understanding and acceptance of the truth, in danger of exalting it above the life of charity. And in view of all that is taught by the spirit of the Divine Word, as well as by the illumined herald of the New-

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Church, I cannot think "it is the truth alone that will ever draw Christendom together;" or that "the unity of Christendom is to be attained by the adoption of a true creed."

If in ancient times the doctrine of charity, or the recognition of its importance above all else, bound together churches of different faiths, why may it not again? Why may not the world be brought back to that golden period, or even a brighter? And why should we not strive for a union upon the higher, even the heavenly, plane of love? This is what Swedenborg says of the ancient churches:

"The churches throughout the whole Christian world, have made their differences to depend on points of faith." But

"The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches. And this doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those as members of the church who lived in the good of charity, and called them brethren, however they differed respecting truths which at this day are called matters of faith. Nor were they offended if one did not accede to the opinion of another, knowing that every one receives truth in proportion to the degree in which he is in good. The whole sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches. (Matt. xxii. 37–39.)"

And that the exaltation of doctrines tends to separation, while the exaltation of charity or love, as of supreme importance, tends to union, is taught by such passages as the following:

"There are two things which conjoin the men of the church; viz., life and doctrine. When life conjoins, doctrine does not separate. But if only doctrine conjoins, as at this day is the case within the church, then they mutually separate, and make as many churches as there are doctrines." A. C. 4468.

"The several churches in the Christian world are distinguished by their doctrinals; and therefore the members of these churches have taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed or Evangelical Protestants; with many others. This distinction of names arises solely from doctrinals, and would never have happened if the members of the church had made love to the Lord and charity toward the neighbor the principal article of faith" (ibid. 1799): that is they might have differed in their creeds as widely as they now do; yet if love or charity had been exalted to its proper place, their different creeds would not have split Christendom into different and hostile sects.

"All doctrinals whatsoever, provided they be derived from the

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Word, are accepted of the Lord if the person who is principled therein be in the life of charity. For all things belonging to the Word may be conjoined to the life of charity." Ibid. 3452.

Of similar purport is the following from Swedenborg's treatise on the Divine Providence, n. 259:

When the church itself has assumed for its essentials such things as belong to the understanding only, thus to doctrine, and not such as belong to the will, thus to life; and when the things belonging to life are not the essentials of the church; then man from [this state of] the understanding is in mere darkness, and wanders about like one blind, who runs against everything, and falls into ditches. For the will must see in the understanding, and not the understanding in the will; or, what is the same thing, life and its love must lead the understanding to think, speak, and act, and not the reverse; if the reverse, the understanding might, from an evil or even from a diabolical love, seize upon whatever presented itself through the senses, and join in with the will to do it. From this may be seen the origin of dissensions and heresies. But yet it is provided that every one, in whatever heresy he may be as to the understanding, may yet be reformed and saved, provided he shuns evils as sins, and does not confirm in himself heretical falsities; for by shunning evils as sins the will is reformed, and through the will the understanding, which then first enters from darkness into light.

There are three essentials of the church, an acknowledgment of the Lord's Divinity, an acknowledgment of the holiness of the Word, and the life which is called charity. Every man's faith is according to the life which is charity: the knowledge of what his life should be is from the Word; and reformation and salvation are from the Lord. If these three had been [maintained] as the essentials of the church, intellectual dissensions would not have divided but only varied it, as light varies colors in beautiful objects, and as various diadems [gems?] give beauty to the crown of a king.

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MEMORANDA CONCERNING THE TEXT OF SWEDENBORG'S WORKS.

APPENDED to one of my copies of the original edition of "De Nova Hierosolyma et ejus Doctrina Cœlesti," is a printed list of "Errata typographica;" without doubt, Swedenborg's own list of corrections.

The most important of these supplies an omission in No. 125, in the chapter "De Pietate," as follows: "P. 69, l. 26, tali adde et præcipue consistit in eo, quod homo ponat omnem cultum Divinum in sancto cum est in templis." The reference ought to be to page 68, not to page 69.

In the translations that are in my library, this correction has not been made. Will not Mr. Hayward and others keep it in mind when a new edition is called for?

In the "Apocalypsis Revelata," No. 239, is a summary exposition of Ezekiel's vision of the Cherubim. This exposition is in quotation marks, and purports to be taken from the treatise "De Scriptura Sacra," No. 97.

The last words of "Apocalypsis Revelata," No. 239, are, "Hæc summaria sunt;" "these are summaries." But the last words of "De Scriptura Sacra," No. 97, are much more full of instruction. They are these: "Hæc summaria etiam collata sunt cum Verbo in Cœlo, et cum illo conformia sunt;" "these summaries also have been collated with the Word in Heaven, and are in conformity with it."

If it is certain that Swedenborg intended to say in the "Apocalypsis Revelata" what he had before said in the treatise concerning the Sacred Scripture, it might be allowable in future editions to insert the additional words in brackets.

These "Summaries" are the same in meaning, and almost the same in words, with those contained in the "Summary Exposition of the Prophets and Psalms;" and there is no reason to doubt that all his summaries "were collated with the Word in heaven, and found in conformity with it."

In "Apocalypsis Revelata," No. 43, there is a summary exposition of a part of the fourth chapter of Zechariah. This, also, is found in the "Summary Exposition of the Prophets and Psalms." At the end of No. 43, "Apocalypse Revealed," Swedenborg says: "Hæc illius Capitis explicatio per Cœlum a Domino mihi

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data est;" "this explication of that chapter has been given me by the Lord through heaven." So, without doubt, were given all the summaries.

In the treatise concerning the Sacred Scripture, No. 113, Swedenborg says: "While I was reading the Word through, from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was granted me to perceive clearly that every verse communicated with some society of heaven, and that thus the whole Word communicates with the universal heaven." Swedenborg probably wrote the "Summary Exposition of the Prophets and Psalms," during the reading that is here referred to; and the extracts that have been made show that he had access to the Word as it is in heaven.

SAMUEL H. WORCESTER.

THOUGHTS IN AUTUMN.

ONLY a leaf, and yet a gift from God;
Only a child, but that a pledge of love;
Only a star beaming in the sky;
Only a cloud sailing along on high.

The leaf, God's gift, must fall;
The cloud must melt away;
The star above still shines,
Only the child shall stay,

Stay till the Father calls,
Stay till the work is done,
Until life's autumn-time,
When the angels whisper "come."

HORACE P. CHANDLER.

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EDITOR'S TABLE.

WE feel that our readers will overlook the delay in the publication of the present number, as it was unavoidable. After a considerable part of it had been put in type, it was destroyed by the fire of the 9th November, which entirely consumed the office and all the material of our printers. And it was not until several days later, that we were able to make other arrangements for the printing of this number. Besides the loss of time, the Magazine has suffered but little, although that little, in the commencement of our enterprise, is felt. We have no cause, however, for discouragement. Our first number, with a single exception, has met a very kindly reception. Very many pleasant letters have been received from New-Churchmen in different parts of the country, in which the Magazine has been spoken of in a way which has encouraged us; and the criticism which these letters have contained has been communicated in such a way as to profit us, and, at the same time, has shown the interest which the writers take in the Magazine. The exception we have spoken of, is a notice contained in a contemporary, which unfairly, we think, attributes to us, as our avowed intention (at least, we so understand it), to surpass any thing before published as distinctive New-Church literature, and especially to excel in this particular the "New Jerusalem Magazine." We have not had, and have not now, any such intention. We cannot be regarded as the successor of the "New Jerusalem Magazine," except in the sense of coming into existence after the death of that; nor do we make any claim to literary excellence. We shall only try to do as well as we can; but endeavor, in what we do, to have use as our object, rather than fine writing.

At the meeting of the British Association in 1870, the President of the Association, Professor Huxley, delivered an address upon the subject of "Spontaneous Generation." This subject was then one much talked about, from the fact that Dr. H. Charlton Bastian had just written a series of articles which were published in "Nature" on the same subject, in which views, differing entirely from that held on the subject by most scientific men, had been advanced by him. The main object then, of Professor Huxley, was to show that Dr. Bastian's doctrine, that certain very low organisms were spontaneously generated under favorable circumstances, was unscientific, and entirely unsustained by any evidence which could be brought to bear upon it.

Professor Huxley attempted to give a complete history of the belief in spontaneous generation; and it is somewhat remarkable that so eminent a scientific man should have been, apparently, entirely ig-

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norant of the fact that this doctrine was taught clearly, and with what would appear strong reasons, by Swedenborg, more than a hundred years before. Nevertheless, the eminent President of the British Association, aiming his weighty blows only at Dr. Bastian, did seem to those of us who, like pigmies among these scientist-giants, watched the conflict from a safe distance, to make short and very effectual work of his antagonist. But Dr. Bastian, it seems, had only retired to mend his armor, for now he is again in the field, ready for the contest, armed with two volumes, well filled with most cogent reasons for his faith; and it does really appear that the argument now lies with Dr. Bastian and the advocates for spontaneous generation. The merely external arguments which bear upon the question are those with which the author deals. But it is much to be desired that some New-Churchman, or at least philosophical disciple of Swedenborg, should approach the subject from the other side; that interior point of view, namely, which Swedenborg points out to us, and which we believe is so well supplied with cogent arguments.

Use, or active employment, for the good not merely of one's self but of others, is one of the cardinal doctrines revealed by Swedenborg. And of all the doctrines taught by him except the fundamental truths of religion concerning the Lord and the Word, this one of use, it appears to us, is the most prominently brought forward in his works. And it is in most marked contrast with the doctrine concerning the religious life as before taught in the world. Asceticism, the leaving of the world and its temptations, its sorrows and cares, and also its great opportunities for true spiritual culture, the doing of good to others, and the improvement of the condition of men, was more or less, among all sects, regarded as more likely to bring one to Heaven than a life in the world. But the new age has had revealed to it another and vastly different doctrine of life. Activity, a desire and attempt to do good to others, and honest labor, are shown to be essentials of the life which leads to Heaven. And it is come to be the almost universally received view that labor of some sort is most honorable, and that the religious man is more likely to be found to be the busy than the idle man. "There is always hope," says Carlyle, "in the man who really and honestly works, in idleness alone is there perpetual despair;" and with a deeper insight into the realities of things the herald of the New-Church teaches us: "to the intent that man may receive the life of heaven, it is altogether necessary that he live in the world, and engage in its business and employments, and that he then by moral and civil life receive spiritual life, and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven." So, then, we are taught that we should have a calling, and faithfully discharge its duties, to the end not only that we may support ourselves, but that we may be of use to others. But our labor for others does not end there. There are a variety of most important duties to be done,

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those, for example, which devolve upon a citizen in our republican government, which not only should be performed, but which it is as much our duty to do when occasion requires, even though it be without remuneration, as the duties of our regular calling. And besides this, a still more important duty rests upon those to whom in the Divine Providence of the Lord some knowledge of the great truths of the Church which shall be to ages of ages, has been imparted. Our privilege is a great one, to be able to know and to try to live according to these truths. But not for us alone were they given to us; but they were imparted also, that others might through us, as we shall be able to give, obtain some knowledge of them. So that in such ways as we can, it is our duty to spread the knowledge of these great truths in the world. We cannot throw our duty on to any man, or say, "because this person is a clergyman, he must do all the work." We should recollect that in the first days of the Christian Church, before the evil days came, when the words of the Lord were yet fresh in the minds and souls of men who had seen him and heard him; while the apostles remained at Jerusalem, the others, that is, all the believers, laity though they were, scattered up and down in Palestine, "went everywhere preaching the word." (Acts viii. 2–4.) So, or as nearly so as may be, should it be now. Every one to whom the Lord has given the ability should be willing in any way that he can, by voice or pen, publicly or privately, or in all these ways, to spread a knowledge of the New-Church doctrines, because, it seems to us, it is his duty so to do.

"We live in an age of free-thinking and plain-speaking," observes the author of "Christian Theology and Modern Scepticism." This free-thinking and plain-speaking we cannot, we believe, too highly appreciate. Of what immense importance it is that there should be the utmost liberty in these matters, Swedenborg informs us in many places, and particularly in the following passage: "With respect to the English nation, the best of them are in the centre of all Christians, because they have interior intellectual light; this does not appear to any one in the natural world, but it appears conspicuously in the spiritual world; this light they derive from the liberty of speaking and writing, and thereby of thinking; with others who are not in such liberty, that light, not having any outlet, is obstructed."

So one of the most conspicuous characteristics of the new age is this great liberty of thought, of speech, and of the press, and in the dissemination of the doctrines of the New-Church, a duty which should engage the thoughts, and command the efforts of every one in the Church; this principle, that those who are in the liberty of thinking and speaking are in greater intellectual light than others, cannot be too strongly insisted on. Especially will this appear of the greatest importance, when we consider the character of the times. Men of almost all creeds are engaged in thinking, talking, and writing about the reason of their faith. The old

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bulwarks can no longer defend the untenable positions of many of them. Those who have long stood behind them, in many cases are becoming aware of this, and intrench themselves within walls more capable of defence, or give up the old indefensible positions altogether. That a thing is old, or that it is stated by authority, is no longer enough. The influx from the New Heavens more or less influences all men, and leads them to try creeds, sanctified although they may be by age and by authority, by the light of reason and God's Word. And not only in the things of faith, but in matters of science, the same thing is true; and the scientist, arrogant by his success in his own domain, becomes very often the invader of the realm of religion. So that the man of the New-Church is imperatively called upon to remember the great truth we have stated, and everywhere, as a matter of the utmost importance, to most firmly oppose anything which shall look like frowning upon or discountenancing any honest effort to inquire into the truth. The more that men differ about a given subject, the more reason is there that it should, in a proper spirit and with truth for the object, be talked about, and written about; and thus we are convinced shall greater intellectual light result. We regard it as a hopeful sign of the times, that, with many who call themselves New-Churchmen, there is a desire to come together to consider the innumerable subjects which present themselves for consideration in the writings of the Church, and to write and converse about, and to discuss them; and that already there have been steps taken towards the formation of clubs for this purpose. We believe that such societies will become in a sort intellectual centres, from which can be radiated light which will be of the greatest importance at this time. If men doubt, discuss, question, and oppose the old order of things, old beliefs, and old systems, they very often do it in the desire for the truth, with the spirit of the inquirer for the right way, rather than that of the mere sceptic, or the destroyer for destruction's sake. Believing as we do, that in the writings which the Lord has given to men for the use of His New-Church, their inquiries on these matters, which so much interest the present generation, can be answered, we feel that we cannot too strongly urge upon New-Churchmen the importance of studying them and discussing them in the most catholic manner, and with the concession of the largest liberty of speaking and writing in so doing.

There has been recently a good deal of discussion among the Baptists on the subject of "close communion," which we believe has been, in a sort, a bone of contention among them for a long time. How a large and generally intelligent body of people, like the Baptists in this country, could deliberately, persistently, even tenaciously, hold to what seems to us not only a narrow, but an un-Christian dogma, is passing strange to us. Its genesis it is not difficult to see. It seems to be a weakness which poor human nature is particularly subject to, to get together in as large number as possible, but the number makes little

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difference, for the smallest numbers this: "Does he seek to live as frequently have the largest share of one?" Thus doing, not believing; this weakness, and complacently believing only that we may do, is resolve and determine that they are what the New-Church teaches us. the peculiar people, that all others are on the outside, and that they themselves hold the key to the only gate which admits men to Heaven. Ridiculous as this might otherwise seem, and worthy of all derision and contempt, in so momentous a matter as men's eternal salvation it becomes a most woful sight, at which all of mere bitterness must give place to sadness, and a desire to help to bring about a more enlightened state of things. "God," indeed, "is no respecter of persons," with burning zeal exclaims the apostle; "but in every nation he that feareth him and worketh righteousness is accepted with Him." And so the illuminated herald of the New-Church instructs us, that everywhere in all the wide earth God's holy Church extends. No visible bounds are drawn around it. Its length, its width, its height, are far too great to be shut in by anything else than the Lord's eternal truths, before which man-established creeds become the veriest chaff that ever wind swept away into forgetfulness. The time indeed shall come, that we must believe, when in all the earth no other test of the Christian shall there be than

Fortunately, some faint light through the darkness of men's understanding has penetrated from the Lord's new Heavens to their souls; and they cannot but see that those things of the worn-out past will not do in this bright morning of the grand new age. And it is among many of the old sects as in some of the societies in the spiritual world of which Swedenborg tells us. The light seems to come first to the laity, who have not confirmed themselves in direful falsities of doctrine and practice; thus, he informs us that among the English in the spiritual world there was "a twofold theology, one from the doctrine of their faith, the other from the doctrine of charity; that from the doctrine of faith is held by those who are initiated into the priesthood, and that from the doctrine of charity, by many of the laity." Thus it is understood that the dogma of "close communion" of which we have spoken is not held among the laity of the Baptist denomination with anything like the strictness that it is among the clergy, and that, in fact, a very considerable portion of the former are really opposed to it.

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CURRENT LITERATURE.

The Fourth Gospel the Heart of Christ. By EDMUND H. SEARS. Boston: Noyes, Holmes, & Co. 1872. pp. 551. Price, $2.50.

THE seer of Stockholm, after describing with considerable minuteness the last general judgment, which, he says, took place in the world of spirits more than a hundred years ago, tells us in a general way what would result from that judgment to the people here on earth, as effect from cause. And, among other things, he says there will be a notable increase of religious liberty. "Henceforth," to cite his own language, "the man of the church will be more free to think upon matters of faith, because spiritual liberty has been restored to him." This was not uttered as prophecy, but as the rational deduction of a mind that understood the connection between the spiritual and the natural world, and could readily see what changes in the latter must inevitably result from the great event which had just taken place in the former.

Now it is matter of history, that, near the close of the last, and in the early part of the present, century, new and extraordinary efforts began to be put forth in vindication of the right of private judgment in matters of religious belief. Prominent among the advocates of this right in our own country, was William Ellery Channing; a man who has done more, probably, than any other to free the pulpit and the people of America from a state of degrading thraldom to man-made creeds, to vindicate the prerogatives of the individual conscience, and to encourage the exercise of freedom and rationality in matters of religion. It was not for any particular doctrines that Channing battled, so much as for the right and duty of every individual to exercise his own understanding on religious questions, and to accept only such views as might seem to him reasonable and true. He was the fearless champion of free thought in matters of faith, the bold and unwearied advocate of intellectual and religious liberty. In defence of this, he was willing to be scorned and hated and persecuted; as, indeed, he was by the Pharisees of his day. And to his dauntless courage and unwavering opposition to spiritual tyranny, the cause of religious freedom in our country is largely indebted for its present strength. His writings are full of the spirit and principles of the New Age, earnest, catholic, uplifting, charitable, and free. They are eminently calculated to promote the growth of that freedom, sincerity, and earnestness, that strength and manliness of character, which are so much needed in the pulpit of the present day.

The author of "The Heart of Christ" has studied in the school of Channing, and imbibed in a large measure his free and catholic spirit. As sincere, reverent, and earnest as Channing in his search after truth, and as fearless in uttering his convictions, he has advanced far beyond

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him in actual attainment. He has struck depths in the Divine Word which Channing never sounded, and ascended to summits beyond those that Channing saw.

The work before us is one of extraordinary interest, depth, and power. There has been nothing equal to it for the last century. Sweet and reverent in its spirit, cogent and conclusive in its argument, trenchant but uniformly just in its criticisms, comprehensive in its grasp, exhaustive in its research, profound and spiritual in its philosophy, rational and scriptural in its doctrine, thoroughly earnest in its purpose, chaste and vigorous in its style, and uncommonly beautiful in its rhetoric, the reader is steadily borne on to the author's conclusions as by the force of a mighty and resistless tide. We unhesitatingly pronounce it the richest and most valuable contribution to theological literature ever made by an American author. And its charming spirit, as well as its masterly treatment of a lofty theme, must commend it to Christians of every name, and secure for it a large circle of thoughtful readers. And if it obtains half the circulation to which its merit fairly entitles it, its influence in modifying and shaping the Christian thought of our country will be immense.

The main purpose of the work is, to evolve the contents of the Johannean writings, "which, clearly apprehended," the author thinks, "are their own evidence, and prove Christianity itself a gift direct from above, and not a human discovery." He further thinks that the essential truths of the fourth Gospel, brought home to us in their all-reconciling power, "imply and necessitate the form and covering in which they appear." And beginning with their historic basis, whose genuineness and solidity he establishes by an argument of extraordinary force and conclusiveness, he finds that "the evidence grows and brightens all the way inward to the central light which shines out, encircles, and irradiates the whole."

The work is divided into four Parts; and contains, as a "Preliminary," three admirable chapters besides. That on "The Supernatural," and that on "Miracles," are especially interesting and valuable. Part First contains the historical argument. The author here introduces the witnesses of the second century, to prove the authorship and genuineness of the fourth Gospel, and manages the argument with consummate skill; presents the fullest and clearest view of Gnosticism and its influence that we have ever met with; and exhibits with force and clearness the scope, purpose, and spirit of the Apocalypse. In his chapter, on this subject, Mr. Sears says: —

"The psychological condition of the seer [John] is such that he sees spiritual things represented by natural things. We shall turn his vision into delirious nonsense when we interpret him as representing natural things by natural things. . . . Swedenborg is the only interpreter we have ever met with, who does not flounder in this interminable slough [of naturalism]. He keeps consistently on the spiritual plane; and though we do not pretend to understand his entire exegesis, we believe

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his method is the only rational one for interpreting a purely symbolical book, and that, in the work under consideration, it unfolds some of the profoundest truths that ever searched the nature of man."

Part Second traces the historic memorials; and in the chapters on "The Mystery of Birth" and "The four Gospels in organic Unity," we have a fine illustration of the author's spiritual insight and comprehensive grasp of thought. Part Third treats of the private ministry of Jesus; and Part Fourth discusses the Johannean theology, the cosmology of Plato and its influence, and "the Logos doctrine," or the Word made flesh.

Besides the great central doctrine of Christianity which the work unfolds, and presents with power and clearness, it discusses incidentally several other important topics; and on all of them the author has given us the most advanced thought of these new times, clothed always in a garb of singular beauty and richness. It is, on the whole, a book of wondrous power. But to appreciate fully its many excellences, and feel all its force, one should read it continuously and carefully from beginning to end.

Lectures on the Nature of Spirit and of Man as a Spiritual Being. By CHAUNCEY GILES. Sixth edition. Philadelphia: J. B. Lippincott & Co. 1873. pp. 206. Price, $1.25.

Light on the Last Things. By WILLIAM B. HAYDEN. Philadelphia: J. B. Lippincott & Co. 1873. pp. 193. Price, $1.25.

We are glad to receive copies of these two books, which, though first published some years ago, still have a use to perform. It is gratifying to see the "Board of Publications" moving, though slowly, in the direction long since pointed out by the experience and success of older church publishing bodies, not to say of common-sense business principles. The volumes referred to, printed on good paper, and bound somewhat as books containing the truths these do, should be, are welcome as old friends in new garments; though we protest against the absurdity of postdating, which some publishers persist in.

Christian Art and Symbolism, with some Hints on the Study of Landscape. By R. ST. JOHN TYRWHITT. Illustrated (English reprint). Roberts Brothers, Boston. pp. 292. Price, $2.00.

Of this book, Mr. John Ruskin says: "The writer has long been my friend, and in the early days of friendship was my disciple. But, of late, I have been his. I am thankful for his help in a work far too great for my present strength, — help all the more precious, because my friend can bring to the investigation of early Christian art and its influences, the integrity and calmness of the faith in which it was wrought." Mr. Ruskin usually finds fault, but his criticism appears just in the case of Tyrwhitt's book. There are two autotypes, that of the Delphic Sibyl by Michael Angelo, and the Theseus of Phidias. These add to the value of the volume, which should be familiar to those interested in the subjects discussed therein. The hints on the study of landscape are concise and simple enough for a child to understand.

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Studies in Poetry and Philosophy. By J. C. Shairp. Reprint from second Edinburgh edition. New York: Hurd & Houghton. Cambridge: Riverside Press. 1872. pp. 340. Price, $1.50.

These studies first appeared in the "North British Review." They have been somewhat revised for book form, not enough, however, to change their original character. The subjects of these essays (Wordsworth, Coleridge, Keble, and the Moving Force of the Moral Life) are more or less concerned with the relation of the divine life to that of the human. "Wordsworth as the prophet of Nature, as the poet who interpreted the relations between the elemental powers of creation and the moral life of man; Coleridge as the thinker who tried to find, and partially found, a philosophy of the supersensual life; Keble as the singer who applied both these great worlds of thought, so far as they fitted into the limitations of his own ecclesiastical system; and, finally, the subject of Mr. Shairp's last essay (the great moving force which helps man to become what he perceives that he ought to be) is one almost inevitably suggested by the lives of the three men who, from their different points of view, had all been chiefly concerned to discover new links between the life above and the life beneath."

The influence Wordsworth and Coleridge exerted over the times in which they lived and wrote has not yet ceased, and can easily be distinguished by any one willing to study the literature of that period. For a time the sensual tendency of English thought seemed to be elevated by the mental presence of these two men. It was but a parting of the clouds, a glimpse of the deep blue beyond, and materialistic storms followed, excluding the spiritual, which the poet and thinker strove to make men see and feel. In these days of breaking down and destroying, days as dark as the night when Peter denied his Lord, it cannot but exert a good influence upon the growing mind, to read and think of men who "threw themselves fearlessly on their time, broke with old faiths and institutions, in search of truth, set their faces to the wilderness, and, after sojourning for a season there, came out on the other side, and found peace. If they returned in some sense to their first faiths, they did so not in blind conservatism, not as grasping at mere tradition in despair of truth, but as having, after long soul-travail, discovered a meaning in old truths they had not divined before. After wandering about in many ways of thought, and having learnt in their wanderings to know themselves, they came back and found in Christian truth that which alone met their need. They held it no longer by hearsay from without, but learned it anew from within, apprehending it not in oldness of the letter, but in newness of the spirit."

In another work of this author, entitled "Culture and Religion," profound religious faith and the highest intellectual culture are united in a rare degree. The development of our spiritual nature is strongly urged. The childish things Paul put away are shown to be very different from the little child the Lord recommended for our example.

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Hints on Household Taste. By CHARLES W. EASTLAKE. Edited with notes by CHARLES C. PERKINS. Illustrated. Boston: J. R. Osgood & Co. pp. 300. Price, $5.00.

Every household in the land is indebted to the author, editor, and publisher of this volume. It is unique, full of good sense, and a specimen of typography worthy of comparison with the best results of English skill. "Order is Heaven's first law," says the poet; and it is a law hard to teach men. The editor, in his preface, says most truly: "Among the many lessons which we might learn from Nature's mild teachings, there is one which bears especially upon the decoration and furnishing of our dwellings; namely, this, that unity is perfectly compatible with the utmost variety. Had we learned it, we should cease to bring together within the walls of a house a number of objects which neither accord with it nor with each other; in other words, we should act upon the principle that the house and its contents, the room and its furniture, should be in harmony." We strongly recommend Mr. Eastlake's "Hints" to all lovers of good taste, order, and art.

The Doll World Series. By ELINOR GRACE O'REILLY. Boston: Roberts Bros. 1872. Each $1.00.—"Doll World," pp. 256; "Daisy's Companion," pp. 240; "Deborah's Drawer," pp. 293.

It is with sincere pleasure that we recommend the above books to all lovers of good stories for children, feeling sure that they will carry their own welcome with them. Two marked points present themselves on perusal: first, a keen and living sympathy with the griefs, needs, and pleasures of children; and, second, a fertile and most happy imagination, which readily personifies every object, and enables one to find an almost human companionship in Nature. For example: the wasp, after fruitless attempts to escape through the closed window, is let out by Daisy; "he buzzed his thanks, poor fellow! but she did not understand him; so he flew off to tell his yellow-bodied friends that the human beings had a wonderful power of making the air firm and solid, so that one could not fly through it, and then of making it clear again; he was but a young wasp after all, and had made the acquaintance of plate-glass for the first time in his life." The gate rattles on its hinges, as if impatient to be out on the lawn, enjoying a frolic with the dead leaves in the wind; the fire tells gay tales to the andirons; the stories, long shut up in the table drawer fret over their seclusion and are eager to fly out and amuse the children; the flowers under the snow feel their soft covering gradually drawn off and hear God's voice calling them, and they "open their clear eyes and lift up their little heads;" and Robertina, the doll, complains of the cruel pins stuck in her during toilet-making by her inconsiderate little Mistress.

We regret that the finest illustration is too lengthy for quotation. It is briefly as follows, as told by the attractive little heroine of the book, Daisy, to her visitor, Ada.

"A knight loved a beautiful princess, who exacted from him the most difficult tasks as the price of her favor. Once she said, 'Go up beyond the stars, and count the miles

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they are off, and weigh them and measure them.' And he did. He weighed and measured the planets and brought them down into his room and looked at them." "Oh, Astronomy!" remarked Ada. "But he couldn't. He brought down the stars of course with a telescope; I know that; but he *could* not go up himself; and who was the princess?" "He *did* go up. O Ada! Ada! you know very well you can get out of your body, and go up to the moon yourself if you like." "*I* get out of my body and go up to the moon!" cried Ada, staring at her cousin. "Yes of course. The Princess was Science, and the Knight was Mind-of-Man: one's mind can go anywhere, and a great comfort too." Then this knight dug into the earth and found pictures really drawn of the wonderful world which existed there ages ago, gigantic birds and colossal plants. "Well," continues Daisy, "she kept him ever so long scratching about in the earth, and once she thought she would like a little lightning; so he was sent to catch her some, and to chain it down and to make it do messages. And he did. . . . But he *never* got tired of serving her, and sometimes she changed, just as people do in fairy tales, and she was more bright and beautiful than ever; and the knight fell at her feet, and she said that she was his own, and the greatest treasure he could have, and her name was 'Search-after-Truth.'"

The book in fact portrays a series of worlds, the serene world of hope, for the better land of the grandmother; the ambitious world of air-castles of the growing boy; the retrospective world of auntie, who, with all her experiences, "must feel like a story-book," the children think; and the very real doll-world of the little girls; and such is the writer's tact and graphic power of pen, that we are carried without abruptness of change, from one "world" to another, and feel the vivid reality of each. If the hasty reader should demur at the wide range of experiences and incidents of doll-world as being beyond the scope of a child's mind to invent, we beg leave to say that we have seen in real life equal fertility of talent, among children, and that we recall with lively zest a morning once spent in a nursery, where we were the unobserved and keen sympathizers with the domestic troubles, love-making, and the social gayeties of doll-world. Indeed there is something wanting in the education of that man or woman who cannot enter into and thoroughly feel the joys and sorrows of childhood, especially as manifested in baby-house life.

These stories are essentially English in phraseology and in their portrayal of customs and manners, and while the grown-up readers in this country, caring chiefly for analysis of character, will perceive a hundred little touches illustrating insular life, the children will find a novel but unrecognized foreign flavor in the whole, and will feel, below the differences which education gives, so much of common sympathy and interest, that they will, we feel sure, heartily greet a future opportunity for nearer acquaintance with their little British cousins.

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Frances Mary Peard. One Year: or a Story of Three Homes. English reprint. Illustrated. New York: Scribner, Welford & Co. pp. 456. 1869. Price, $2.50.

The Rose Garden. Boston: Roberts Brothers. 1872. pp. 285. Price, $1.50.

Unawares. Boston: Roberts Bros. 1872. pp. 278. Price, $1.50.

Before the present year closes, we cannot forbear to call attention to an authoress with some of whose works the reading public of this country have become acquainted within a twelvemonth. Miss Peard is a native of England, and at present lives at Torquay. Her books are deserving of great praise for the simplicity of description they display, and truthfulness in detail, without being tiresome. Her delineation of character is wonderful. The scenes of most of her books are laid in a field in which Miss Thackeray has achieved a brilliant reputation. French provincial life seems to possess for her a charm which would be inexplicable but for the consummate skill she shows in handling the subject. There are many who firmly believe that French home-life is destitute of two elements which lie at the very heart of all domestic happiness, love, and truth. But such ideas are quite disproved by Miss Peard, who shows a remarkable intimacy with the habits, life, and modes of thought of the French people. It is quite time the world should know that Paris is not France, and that Parisian life and character does not extend beyond the environs of the great city. There is no better way of learning the manners, customs, capabilities, and characteristics of a people than by stories of their *domestic* life. The condition of domestic life will soon decide the position a people will occupy in the line of nations. As the former is elevated, the latter will be strong and *vice versa*.

Miss Peard shows an innate refinement in her writing. She appreciates and acknowledges the inglowing light of the new age, and admits being acquainted with the doctrines of the New-Church. We recommend these volumes to any one seeking high-toned fiction. The following extract is from "One Year:"

"Ursula looked out at the beautiful trees, only losing their summer roundness to gain a glory in color, at the gray homestead, the quiet little streams quietly making their way through the fields, the stalks of corn, and the heaps of yellow apples in the orchards. . . . She was thinking, as all beautiful things made her think, of him (her brother), his love and his happiness. He had entered into his rest, and for her there was much yet to do. The work, yes, with all her weakness, her failures, her wilfulness, there was the life-work which only the strongest could accomplish; a prospect which might well have cast her back despairing, had she not learned in that very time, which seemed the darkest in her life, to know that, would she but cling to the unfailing truth, there was for her a strength that was supreme."

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NOTES.

A correspondent sends us the following extract from a private letter received a few weeks ago. The writer has been an open receiver and public teacher of the New-Church doctrines for several years. And the incident he relates is interesting as it indicates the sure change that is quietly taking place in almost every intelligent community in regard to Swedenborg and his teachings.

"It has happened to me within the past week, to be invited by the Evangelical ministers of —— to meet them in one of their gatherings, which they have once a fortnight, to impart to them our views. This I did; and I never had a more intelligent, kindly and receptive audience. When all together, they number twelve, between thirty and forty years of age. They voted me hearty thanks, expressed the greatest satisfaction, and desired me to be one of their Association, that I might meet with them, give them more of our truth, and consider with them, for their help, whatever questions might come up. Of course I was not backward. Thus I find myself with a large and favorable opportunity for influencing the community."

A New-Churchman residing in one of our Southern States, writes to one of our ministers under date of Nov. 23:

"The doctrines of the New-Church have, like leaven, quietly permeated more or less every church in this place. The members of one in particular (the second Presbyterian) are deeply interested in the Truth as revealed through Swedenborg. As a consequence, I have been requested to open correspondence with some Presbyterian minister who is a receiver of New-Church doctrines, with a view to his settlement over them. It is a newly formed congregation of about fifty church members, and about one hundred and fifty attendants on the Sabbath ministrations. They are building a handsome church capable of accommodating about three hundred persons. The salary will be at least fifteen hundred dollars."

The gentleman written to, and who sent us this significant item, has opened a correspondence with an able minister connected with a church reputed orthodox, but who has for some time been an interested reader of the writings of the New-Church; and through him he hopes to learn of such a minister as the congregation above referred to are in search of.

Missionary work, from the earliest days of the Christian Church, has been one of its most conspicuous features. But within the past hundred years the extent of the field of operations of Christian missionaries has been very much increased. In fact this great department of Christian labor, has never, at any other time, been so prominent as within this period. No more striking evidence of the influence of the new age

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is apparent to us, than the real, earnest work which Christian missionaries are doing; their object being quite generally, we believe, not mainly to increase the number of this or that sect, but to spread the knowledge of God's Word among people before ignorant of it. Among the most interesting of the Christian missions we have recently seen an account of, is that of the Egyptian missions of the United Presbyterian Board. The work has been done very quietly, with little parade, and no trumpet-blowing over the results. Yet it is said that "their influence has gone into every department of life of Lower Egypt, and, through their scholars, is now felt in most of the occupations, trades, and industries of the land." The stations of the mission are at Cairo, Alexandria, Mansoura, the Fayoum, Osiut, and Koos-on-the-Nile. The schools established by the mission contain nearly nine hundred scholars; and in them a portion of every day has been devoted to a study of the Scriptures. In many places, meetings have been held several nights in the week for reading the Scriptures, conversation and prayer. Efforts have also been made towards establishing a native ministry, and nine students have attended the theological seminary at Ramleh. "From all the stations gratifying reports come as to the results of public preaching, the teaching in both boys' and girls' schools, the press, the Bible and book sales, the labors of Bible-women, and the women's work among women.

Japan, notwithstanding the fact that the government does not tolerate Christianity, is the field of much hopeful work by missionaries. Recently a convention of Protestant missionaries in Japan was held at Yokohama, lasting five days. A committee was appointed to prepare a thorough translation of the Word into the Japanese language. There was no representative present of the American Episcopal or the English Church mission, and the convention invited these missions and Père Nicolai of the Greek Church to cooperate with the committee.

We think that the following preamble and resolution, unanimously adopted by the convention, is a most hopeful sign of the times, filled, as it is, with the true spirit of the new age.

"*Whereas*, The Church of Christ is one in him, and the diversities of denominations among Protestants are but accidents, which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions cannot be understood: and

"*Whereas*, We, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences; we, therefore, take this earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible, identity of name and organization in the native churches, in the formation of which we shall be called to assist, that name being as catholic as the Church of Christ, and the organization being that wherein the government of each

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church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

We never know what we will do until we are tried. Faithfulness to the ideal which the truth sets before us, is given to but few among men, and they have hard struggles to maintain it. The world and its trials press hard upon us. In the other world all things will appear clearly, and this world is but a preparation for that.

The Lord alone knows what is in man, what he needs in order that the divine work may be done in him. What we have to do is to seek the best, and to make the best of all things which happen to us and others; and to believe that the end is not determined, either for us or for them, by externals, but by the inmost principles from which our actions proceed, and which are open to the divine eye.

At a conference of the Baptist clergy of Boston and vicinity, the committee on the subject of "close communion," reported as follows:

"First, That Christian baptism is the immersion of a believer in water, in the name of the Father, the Son, and the Holy Ghost, and is a profession of his faith in Christ; Second, That Christian churches ought to be composed of such regenerate persons only as have been baptized on the profession of their faith in Jesus; Third, That the Lord's Supper ought to be observed by Christian churches only; Fourth, That invitations of courtesy to partake of the emblems should be given to none but orderly members of churches, properly constituted.

"The report was accepted."

It is certainly a matter which should excite astonishment that, at this day, a few people could get together and calmly resolve that they, and those who agree with them, only are Christians: for this is the plain meaning of these resolutions. Such narrowness and bigotry deserve the hearty condemnation of all right-thinking people, and more especially of those who receive, from him whom they believe to be divinely commissioned, that most catholic of all creeds, the only creed of the New-Church, and the test of all who call themselves New-Churchmen: "Approach the Lord alone, and shun evils as sins against him."

M. Clermont Ganneau, well known in connection with the destruction of the famous Moabite Stone, claims to have identified the Stone of Bohan mentioned in Joshua xv. 6, and xviii. 17, a boundary-mark between the tribes of Judah and Benjamin, with the "Hadjir el Asbah," or "Stone of the Finger," as it is now called. He also thinks he has found the stone of Zoheleth of 1 Kings i. 9, in the present village of Silwan, under the name of Zeh-weile.

Some effort has recently been made, we learn, in New York city, looking to the establishment of a "Swedenborg Club." The purposes of this club are announced to be as follows:

"To promote intercourse among

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those interested in the New Christian Church, as taught by Emanuel Swedenborg; to provide a place for meeting and conversation; to maintain a library and reading-room; and, in general, to perform the uses of a Christian Social club."

Several gentlemen in Boston have also, within a short time, commenced the organization of a club under the same name, the object of which is to discuss the theological and philosophical doctrines contained in the writings of Swedenborg, to obtain a better understanding of them, and also to interest others in those writings. It is intended at first only to maintain meetings for discussion and conversation, but it is hoped the club will be able eventually to sustain a club-room with a library and reading-room. It is understood that the club intend to abstain from all denominational or sectarian objects, and to confine themselves to the increase of the knowledge of the doctrines taught in Swedenborg's works among themselves and others.

Mr. George Smith, of the British Museum, has recently communicated to the "London Telegraph" an account of the Deluge, which he claims to have deciphered from the Assyrian monuments. He says: "The cuneiform inscription which I have recently found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the biblical history; but it does not differ materially from either: the principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. JANUARY, 1873. No. 3.

VOLTAIRE.

ON a day in February, 1778, a carriage was stopped at the barrier of Paris by the watchful officers, stationed there to see that nothing entered or left the metropolis, except what royal mandate permitted. "Have you any thing with you contrary to the King's regulations?" The reply was quickly given: "On my word, gentlemen, I believe there is nothing contraband here except myself." The voice, the manner, the reply itself, excited the curiosity of the officers. They looked into the carriage. A small, old, thin-visaged man with remarkably bright eyes, was its occupant. Many years had elapsed since that old man was last in Paris; but his fame was world-wide, and every one in Paris knew him. "It is Monsieur Voltaire," said one, with astonishment and the most profound respect: "we beg that Monsieur Voltaire will pass on whither he pleases."

The news spread rapidly that Voltaire was in Paris. Men told it to each other on the street, as a notable and joyous event. Crowds flocked about the house in which he was lodged; and, although it was probable that the day would pass without his going out, waited on the mere chance of his doing so, that they might catch at least a glimpse of him. In the mean time, while crowds of the common people waited outside his door, his antechamber was thronged with nobles, waiting for admission to the presence of the great man. It was as if an emperor had returned to his capital after an absence.

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So days passed, and the same enthusiasm continued. Princes of the blood-royal and peers attended him as he went, and the people thronged the streets through which he passed, to see him; and, while he professed to dislike their plaudits, one at least he confessed affected him, "Le sauveur des Calas."

So was he received everywhere. The Academy welcomed him with every token of respect; but in one thing at least its members showed their wisdom. As the distinguished old man was about to commence what might have proved a most tiresome discourse, he was assured that the Academy valued his health too much to hear him, and so compelled him to remain in highly respectable silence. At the theatre the ovation was still greater, still more enthusiastic. His own play, Irène, was performed. Crowned with laurels, he sat conspicuously before the audience, who, combining with the players, seemed as if they could not do him too much honor. His bust surrounded with garlands was displayed upon the stage, and reverently kissed by the players; while the applause and plaudits of the audience were tumultuous. Nor was this worship ended with the play. The people blocked his path, shouting the names of his principal works, and prevented for a time the passage of his carriage. His horses even were kissed by the more enthusiastic, who seemed to envy the honor which they enjoyed of drawing the philosopher to his home.

Short was all this triumph. But little more than three months from the day of his entry into Paris, he was brought to his death-bed. The constant excitement which he had undergone in the three months made prophetic his own words at the theatre, as they pressed the crown upon him: "You will kill me with roses." Two days before his end, a priest approached his bed-side (brought there by invitation of the dying man's nephew), who asked him if he acknowledged the divinity of our Lord Jesus Christ. Pushing back the priest, the all but deceased man exclaimed: "Let me die in peace." Ten minutes before his death he took the hand of his valet, and uttered his last words: "Adieu, my dear Morand, I am gone." These were the last earthly days of the man who, than Frederic the Great, than Washington, than Rousseau even, was more talked about, more reverenced, exerted more influence upon, and was more powerful in his age, that strange, godless, irreverent, artificial century, the eighteenth, — François Marie Arouet, called Voltaire.

He had lived through more than three-fourths of the century. He was born six years before its first year, attained the great

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age of eighty-four years, and enjoyed more than sixty years of fame.

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If, on the one hand, it may be said that he was in some sort a creature of his time, on the other, we may say that he shaped, moulded, influenced it, as few men have their own, in any historic age of the world. What he found the period in which he lived, he helped to make more intense. It was an age when all that made the society of mediæval Europe poetic, and lovely even amid the most flagrant wrongs to humanity, had vanished with it.

Whatever else may be said of Europe in the middle ages, this is strikingly true of it: that the grand idea of a visible Church had, notwithstanding the most foul abuse of religion, in some sort sanctified it. The city which the early Christians, and almost all the world had believed to be as lasting as the earth itself, the eternal city, Rome, fell in the fifth century by barbaric hands. But the sublime soul of Saint Augustine saw, and consoled by the sight himself and his fellow-Christians, the City of God, more lasting than the everlasting hills, eternal in the heavens. "A city surpassingly glorious," exclaimed with rapturous zeal the holy man of God, "whether we view it as it still lives by faith in this fleeting course of time, and sojourns as a stranger in the midst of the ungodly, or as it shall dwell in the fixed stability of its eternal seat, which it now with patience waits for, expecting, until 'righteousness shall return unto judgment,' and it obtain, by virtue of its excellence, a final victory and perfect peace. . . . Incomparably more glorious than Rome is that heavenly city in which for victory you have truth; for dignity, holiness; for peace, felicity; for life, eternity." And so all the faithful upon earth were citizens of one great eternal city, whose King was Christ the Lord, to whom they had made vows of eternal allegiance, and dedicated souls and bodies for ever, by the holy sacraments of the Church, and were marching on, continually assailed by the powers of the prince of this world, hoping through Death's gate to attain to the Holy City. The idea is grand and solemn. I hope the world has not yet outgrown it; but the eighteenth century seem to have forgotten it. All that was great, beautiful, and holy in the traditions of the past, and the ceremonies and beliefs inherited from it, were scoffed at; and chief among the scoffers, and not only the chief, but the teacher of others to scoff in new, and more blasphemous ways, was Voltaire. I confess that it is very difficult, even after the lapse of a century, to judge of one calmly and dispassionately, who, in a long life of more than four-

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score years, always, on all occasions, systematically derided and vilified those things which men hold, or should hold, as the most dear and sacred to them of all things else.

The attacks of Voltaire on the Christian religion were constant. There was much, to be sure, to excuse in all this. For while the Jesuits, the ruling power in the Church in his day, were both scandalously worldly and bigoted, the Jansenists and Protestants of the time were also open to other less heinous, but still serious, charges. But Voltaire was utterly unable to discern the grand truths which lay beneath all that, and but for which the external Church would long since have died. The sublime idea of the City of God in the heavens to which the Church militant was leading its disciples, where they should be safe from sin, sorrow, and worldly change, he seemed incapable of comprehending. To him religion was but a system of cunningly devised fables, devised to hoodwink the people; and the Church the means for accomplishing that result. And while he professed to believe in the existence of deity, and even wrote against the atheists, all notion of worship, of asking help and guidance of that deity, he was very far from entertaining. The conception of deity which he professed to have formed, banished Providence from the world; and without belief in an overruling Providence, worship becomes almost a mockery, and may better be abolished than continued. Under the signature of "Ecrasez l'infâme" (which, applied as it would appear to have been to the Saviour of the world, we recoil from with horror), he for years poured forth attacks on the Christian religion, indecent in their language, and perverted in their so-called facts. These attacks, or rather the principal of them, form four volumes of the seventy-volume edition of his complete works.

And yet, in spite of all this open and avowed enmity to Christianity, he could now and then stoop to hypocrisy, only for the purpose frequently, it would seem, of giving him a better opportunity of new attacks from untried stand-points. In Ferney he built a church for the neighboring people, and, on its being completed, preached a sermon in it against theft; and, on complaint being made thereof to the bishop of the diocese, to quiet matters, he took the communion in the church; and in the following year, 1769, when the bishop had forbidden all priests to confess or absolve him, or allow him to take the communion, he took to his bed, pretended that he was dying, procured a Capuchin to administer all the offices of the Roman Catholic Church which a true member of it could claim, and had all the proceedings duly certified on the spot by a notary. And, lastly, after his

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death, a profession of "faith Catholic, Apostolic, and Roman," signed by him six weeks before that event, was produced by his nephew Abbé Gauthier. Other traits of character not more enviable might be mentioned, particularly that very common one of his, the denial of the authenticity of some particular one of his works, when it happened to excite any unusual commotion.

As a poet, in a century, above almost all others, prosaic and artificial, a century which produced no great poet (if we may class Göthe and Schiller with the poets of the nineteenth century), Voltaire certainly was eminent. But poetical reputation in the eighteenth century is worth little, so far as one's rank as a poet is concerned. He did somewhat better perhaps than Thomson or Akenside, but hardly as well as Pope, just what they and almost every other poet of his time did, turn into stiff and stilted verses, essays moral, historic, or otherwise; in which the merely artificial, that is the rhymes, the measure, and the frigid images, were the most noticeable features. His great epic, the "Henriade," has been pronounced a failure by competent critics, with perhaps unanimous voice. His lyrics are frequently graceful; for Voltaire, born a Frenchman, and from boyhood the companion and friend of all the chief wits of the time, could hardly have failed to give somewhat of grace to his writings when he studied to impart it; yet they can scarcely be ranked high in this department. But in satirical poetry Voltaire occupies a high place. He was by nature excellently well adapted for this species of composition; and his ready wit and disrespect for every thing which most men held in some sort of reverence enabled him to attain eminence in it.

Voltaire not only is noted as a lyric poet and a satirist, but also attained among his contemporaries some reputation as a tragic poet and a writer of comedies. His tragedies and comedies, while enjoying a considerable popularity both on and off the stage, during his life-time, cannot be regarded as works of genius. They partake of the same stiffness or unwieldiness which is characteristic of many of his poems, and I believe have long since been banished from the stage. His histories, while they are agreeably written, and possess, simply as narratives, great merit, have little reputation as truthful accounts of events. His life of Charles XII. in fact is little else than a romance. As a philosopher, he was superficial, and possessed, it would seem, very little knowledge of the history of philosophy. Thus, so eminent and well-known a philosophical writer as Spinoza, whom Coleridge called "the God-intoxicated man," is ranked by Voltaire

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among the atheists. Voltaire wrote upon the natural sciences, but would seem to have obtained the most of what knowledge he had of those sciences from the famous Marquise de Châtelet, the translator of Newton into French.

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But one thing at least we may say of this wonderful man, which is in the highest degree to his praise. He most cordially and fearlessly hated oppression. Not only theoretically so, in his books, but practically in active, personal effort for the oppressed, regardless of consequences to himself. I have alluded to the epithet given to him in Paris near the close of his life, ("Le sauveur des Calas,") and it may be well briefly to give an account of this famous affair, in which Voltaire, as he might well do, took great pride.

Calas was a Protestant who was unjustly convicted, through Catholic fanaticism, of murdering his son to prevent his becoming a Catholic. He was broken on the wheel; and his family fled to Geneva for safety. Voltaire, satisfied that he was innocent, investigated the facts with care, and never rested until, by means of legal proceedings, he had got the sentence reversed, and all the reparation that was possible made to the family. The case of Sirven, similar to that of Calas, and that of La Barre, a boy of seventeen, who, on suspicion of having injured a crucifix, was condemned to be tortured on the rack, to have his tongue cut out, and to be put to death, which sentence was in every particular executed, also were held up by Voltaire to the most indignant denunciations. By means of his powerful pen, all Europe was brought to join with him in the most hearty condemnation of these and other atrocious acts of the Roman Catholic Church in France. With great reason does his tomb bear the inscription: "Il défendit Calas, Sirven, La Barre, and Montbailly."

It is something, as Carlyle in his great essay on Voltaire has pointed out, that the world should acknowledge, as one of its masters, one who owed his position, not to wealth or family, but only to his great talents and wonderful industry. And we may well feel that while the eighteenth century had in some things fallen below those which had preceded it, there was much in it from which hope for the future might be derived, when talents and industry, without wealth or rank, would place a man among the foremost of his contemporaries.

I have very superficially sketched some of the more prominent things which may be said of Voltaire, and have given some idea of the wonderful popularity which he attained. My object is not to write even a sketch of a biography of this distinguished man,

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and therefore it will be unnecessary for the purposes of this paper to dwell at any greater length upon the incidents of his life. I purpose only to present a few suggestions which have occurred to me in reflecting upon the incidents of this man's life.

Speaking generally, Voltaire is remarkable only for his influence upon religion (using the word in its external sense) and politics. For, notwithstanding his wonderful fecundity as a writer, his literary merits are of comparatively little consequence; and, as a literary man merely, he is entitled to no very high place, even among men so little eminent in literature as the most of his contemporaries. But in religion and politics he certainly did in his own day accomplish a great deal, if destruction of existing things can be called accomplishment. Voltaire came upon the stage of active life when religion in France was at its lowest ebb. A generation before his birth, France, humanly speaking, might have regenerated itself, and infused into its people a vigorous religious life, had the Jansenists, with such men as Saint Armand and Pascal at their head, been permitted to quietly propagate their doctrines and their rules of life. Then France would have been saved from the Jesuits, at whose feet, however, she was, on the contrary, laid bound and helpless; while the Jansenists, who had at least some spark of earnest religious belief in them, were silenced; and the Protestants, the most industrious and wealth-producing portion of the population, were driven from its soil. The French church, which had from the earliest times until the reign of Louis XIV. maintained a semi-independence of Rome, was brought into a state of vassalage to the pontiff, which, in our own day during the reign and by the influence of the last of the Bonapartes has been rendered complete. As a consequence of this subjection to Rome, and this bondage to the Jesuits, it would appear that almost all real life, certainly among the nobles and higher ecclesiastics, had been driven from the French people, and a most dreadful state of naturalism succeeded. Unbelief had crept in everywhere; and among the clergy a state of things existed comparable only to that in the time of Pope Leo X., when even the pontiff himself derided and despised the most holy things of worship. And yet with all this secret, and at times open, disregard and disbelief in all that makes religion a power among men, the rulers, lay and ecclesiastical, were most intolerant of any outward departure from the prescribed external rites of the Romish Church, and visited such with the most rigid punishment which the social position of the offender would allow. Thus, the boy La Barre for a suspected injury to a crucifix was

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put to death by the most dreadful tortures; while Voltaire, who openly derided, scoffed at, and endeavored to refute the most essential tenets of the Christian religion, was only incarcerated twice or thrice in the Bastille for brief periods. The French church was hypocritical in its belief, immoral in its life, and both cruel and cowardly in the execution of its authority. There is, then, very much to palliate the feeling of thorough, cordial hatred which influenced Voltaire in many of his attacks upon that church. But, most unfortunately, he was utterly unable to appreciate, or even to discern the great truths which religion, in spite of all its corruptions, did really contain. Its abuse completely shut out from his mind every thing of good which it had, and might again when purified, accomplish.

It is very true that "God doth not need man's works," and yet we may see, now long after the man and the most of his works have alike departed from the earth, how under Providence Voltaire accomplished much good for the Church, using the word in its proper sense, of the house of God on earth, and in the hearts of men. Thus Voltaire, while he seemed himself to be its inveterate enemy, and was so, so far as in him lay, was helping to clear away the rubbish which had overgrown it, to open to it the light of day, and allow it again to become the guide of men through time to eternity, which for a space those extraneous corruptions, which had oppressed it, prevented it from being. That is, Voltaire was under Providence an instrument for the descent of the New Jerusalem among men. His, I may say, was the part of the storm, dreadful for a brief space, but which clears the atmosphere and helps to bring in the pure air and bright sunshine.

So too, in politics, Voltaire performed a most useful task. France, more than most nations of Europe, was in his day burdened with the most dreadful traditions and customs, inherited from an early and semi-barbarous age. The Church had in that early day, when it had had its chief growth, exercised such an influence upon ruler and ruled alike, as to soften the conduct of the former towards the latter; and to inspire these last with a feeling of respect and loyalty towards their governors.

But as the Church lost its early influence, and as other and merely selfish motives operated, the weak were crushed to the soil, and the strong became all-powerful. The nobles and clergy were free from all contributions to the public revenue. They seemed to live only for their own pleasure. The peasants were slaves, or but little better, oppressed with the most burdensome taxes and exactions; while the middle class, although better off

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than these, were yet exposed to oppression and unjust taxation. Voltaire, quick to see those things, impatient of tyranny, feeling keenly the injustice of the ruling state of things in France, boldly threw himself (and yet now and then with a great degree of shrewd caution, and care for consequences) into the conflict, just then beginning to be waged, between the wrong that was, and the right that was to be. He it was who began that great battle for human rights, which extended across the Atlantic, established here the American republic; and in Europe, through the blood of the French revolution, has ameliorated the condition of every European people, destroyed almost every abuse inherited from the feudal system, given to nearly every nation in Europe a constitution, and a popular legislative representation, and prepared the way, partially at least, for that system of human legislation, founded on broad and immutable principles, which shall, as we trust, be universal in the future, immediate or remote. In Voltaire's day, all that was oppressive and revolting in the mediæval systems of government still ruled with absolute sway. The Church had lost its life; its ministers believed in little else than their own pleasure. To-day the most of these things are of the past, and while all has not been accomplished which may and must be, yet the freedom which men now, here and almost everywhere enjoy, gives the largest hope of complete renovation of human affairs. To Voltaire, under Providence, very much of the early movements in politics and religion which led to all this is attributable.

The bad which he thought and did is all but buried with him. Purified and strengthened by the conflict, the Christian Church stands firm to-day, while the folios in which Voltaire's invectives and sneers against it are buried, moulder, almost unopened, upon the shelves of a few libraries, himself become almost the "shadow of a name." Diderot, more learned, more exact, more powerful than he, like him in his hatred of religion, is nearly forgotten; his works, of immense size and weight, remembered now chiefly for those qualities. Their coadjutors, men who boasted of their abilities to scoff at and deride religion, who wrote, with wonderful readiness, books which in their day seemed to have a tremendous influence, and to have almost driven the Bible from the hands of men, D'Holbach, Helvetius, the Encyclopedists, have passed away; and their works, except as literary curiosities, have gone with them. But, beginning with their own time, the Bible which they attacked began to circulate among men as it never had before. Ten years after Voltaire's death, the first Bible Society was estab-

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lished; and these societies have since distributed millions of copies of God's Word. All denominations of Christians have felt the influence of the new order of things, and men wonder that such a state could ever have existed as prevailed in the Church a hundred years ago.

Humanly speaking, one great cause of all this is to be found in the freedom of thought in religious and political matters which, beginning in Voltaire's day, has grown continually more and more extensive, until it has attained the growth which we now see. Much of the bad in the old has been removed, and, in removing that, but little of the old which deserved to be retained has been destroyed. So building far better than he thought or knew, Voltaire has really been a leader in the freedom of thought which has helped to regenerate this century.

But the cause behind all this was one which in his age was all but unknown: the descent among men of the New-Church.

When Voltaire was at the height of his fame, and kings and princes esteemed it an honor to be called his friends, a contemporary of his, one of the greatest intellects which existed upon the earth at that time, was living strangely neglected, forgotten, we might say, by his generation. He, too, had had a long life. He had been born six years before Voltaire, and entered upon life in the first years of the eighteenth century. Possessed of influence at the Court of his native country, he had early obtained an official position which his own attainments had shown him to be eminently qualified to fill. He, also, had turned from the existing Church, with a keen discernment of the worldliness of its practice and of the falsities of its faith. But deep religious feeling had kept him from the slough of unbelief and scoffing into which the great French philosopher had fallen. So, earnestly striving through a deep investigation of natural sciences to arrive at spiritual truths, he wrote and sent forth into the world, work after work, containing not only the result of patient study, but original thought, which showed their author to be a man of genius. These works had raised him to eminence among learned men, when, by the Providence of the Lord, he was called to a far higher office, as the messenger to men of the New-Church. From that time his worldly position was regarded as a thing of no consequence, and he had been almost altogether forgotten by his contemporaries, who were for the most part immersed in deep naturalism. He had, in the year 1771, arrived near the end of his stay on earth. His last and crowning book, "The whole Theology of the New-Church," had been published and distrib-

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uted. His work was done, and he was about to be removed from this world. In the last days of the year, on the eve of that day, which for centuries the universal Church has, with every demonstration of sacred joy, kept as the anniversary of the advent of its Great Head, our Lord and Master, his servant and messenger to the New-Church was stricken with paralysis. He lay alone among strangers. He was many hundreds of miles away from his native land. His only attendants were those whom he hired; no hand actuated by love or even friendship attended to him. In the outskirts of London, in the humble abode of a mechanic, visited, it would seem, only now and then by some who were actuated mainly by curiosity, this great and good man lingered on for weeks through the cold, dreary winter. One friend, indeed, he had, who lived but a short distance away, with whom he had had, in former times, much converse. Him he sent for, desirous, it would appear, of having one friend near him, in these his last earthly days. But this friend was regardless of the dying man's request; and so hirelings were all that ministered to him in his last days. So he passed his eighty-fourth birthday; and though no earthly friends were around him, the presence of heavenly ones made even this dreary time very sweet to him. Once indeed his spiritual sight was closed, and then he did seem shut out from intercourse with every one. But soon he was permitted again to look into the world of realities, beyond this shadowy realm of time, and so peacefully came to his end; near the last, as he said "to show the connection and union of the Church on earth with the Church in Heaven," partaking of the Holy Communion. Very precious to those who revere the memory of Swedenborg, in all the ages, will be those dying words of his; and these others, the last which he spoke: "It is well; I thank you; God bless you."

Voltaire was the iconoclast who broke the hideous idols of the past, with a grim love of destruction, a sort of satanic satisfaction in pulling down what other men had set up as holy things. But Swedenborg stood upon a plane immeasurably above that which Voltaire occupied. Around him a light not of this world shone, and by the Providence of the Lord he has been the means of bringing to men some of that light. Since his time, a revolution comparable to nothing of which history tells us, has swept over the world. All things have become new. Above all things the man of the Church enjoys intellectual freedom. "Now it is permitted to explore the mysteries of faith." This blessed liberty given to men from God has well-nigh ruined, and shall soon utterly accom-

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plish the ruin of all the wicked priestly domination which was the curse of the old Christian dispensation. Swedenborg stands forth as the great herald of this glorious liberty. Although neglected and forgotten in his own day, and dying alone among strangers; every year as the ages go on, the memory of this great and good man grows brighter and brighter on earth: the remembrance of Voltaire, who in his lifetime stood on the pinnacle of worldly glory, becomes yearly more and more dim, and his name shall soon be little more than an object of curious inquiry to the literary student.

Purified and enlightened, the Christian Church, amid the storm of the great revolution, stands, strengthened only by the shock. For the New Jerusalem comes down upon the earth, and kings shall "bring their glory and honor into it." What real glory is we certainly may learn from a comparison of these two men, Swedenborg and Voltaire; but we learn also these more important lessons: how powerless man is when attacking the truths of religion, and how immanent is Divine Providence in human affairs.

The path which Voltaire and Diderot toilsomely travelled, is now pursued by a new school of objectors to religion; new I mean as to the individuals and some of their methods: but the same sort of objections urged by the eighteenth century deists and atheists still appear, although clothed in new garments. Thus the historical objections which have become familiar to this generation through the writings of Strauss, and those of his school, will be found substantially the same as those of Voltaire, presented, it is true, with more skill, and based on a less superficial induction. As the Christian religion passed harmlessly through the latter, so, I am convinced, no thread of its garments shall be injured by the attacks of the former. And thus ever it has been. As Voltaire, Diderot, and D'Holbach passed away, and all their attacks upon religion came to naught; as, long before, Porphyry and Celsus and Julian alike sought to injure the great cause, but also in vain: so I believe it shall ever be; for it has the Almighty, the Lord, for its Founder, and its Preserver. So, through the ages which have passed since His advent, there comes to our own, sung joyously by the believers of all these ages, in one grand symphony, the same psalm of thankfulness for the preservation of the Christian religion in the past, of prophecy that so it shall be to all time, and of assurance that it stands immovable upon the eternal rock; and the doubters and objectors, sullenly and unwillingly, but re-echo the same strains.

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Of this psalm it may be said more truthfully even than of the "Psalmus Quicunque vult" of Athanasius:

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"The psalm that gathers, in one glorious lay,
All chants that e'er from heaven to earth found way;
Creed of the Saints, and Anthem of the Blest,
And calm-breathed warning of the kindliest love,
That ever heaved a wakeful mother's breast."

CHARLES H. DREW.

THE SUN OF THE SOUL.

Numbers vi. 24–26.

LIGHT of the soul, my Saviour dear!
Heaven is there, where Thou art near.
Draw gently me to Thee above,
Thou blessed Lord, with cords of love.

O let Thy face upon me shine,
Thou Sun of angels, Truth Divine!
Abide with me, and when I die
Let angels carry me on high.

There will I meet Thy loving face,
And there enjoy eternal grace,
There see the Sun, and be at rest
Among the happy and the blest.

A. O. BRICKMAN.

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THE CENTRE OF UNITY.

NOT long ago I was reading an interesting discourse by Mr. Beecher (his discourses are generally interesting), and came across the following passage, which I thought was worth remembering:

"Beware of religious faiths that separate men. Beware of religious faiths that put forth a hand bearing a flail, and go into life beating down, beating down, and beating down each other. Look for those religious administrations that draw men together; that inspire good-will; that seek to bring people into harmony, fellowship, and union: for in union there is strength; in union we find mutual encouragement and mutual support."

And yet how much of this flailing business there has been among those who profess the Christian religion! How much labor has been expended by Christian teachers in trying to beat each other down! The old religious creeds recognized no such thing as variety in the Kingdom of heaven, therefore they could not tolerate diversity of belief in the church on earth. Holding that salvation depended on belief or faith *alone*, they were consistent in demanding that all should believe alike; or, failing in this, that the dissenting minority should be cut off, cast out, rejected as unfit for the society of the blest. Hence, strife, division, enmities, and separations. Yes, the old faith alone is unquestionably *one* of the "religious faiths that separate men." Hostilities and divisions are among its inevitable consequences.

But a new and better creed is now propounded to the Christian believer. Unity with variety, harmony with diversity, this is the new doctrine concerning the Lord's Kingdom in the heavens, and his church on earth, and one which follows as a logical necessity where charity instead of faith is made fundamental. And it is a doctrine whose truth is avouched by the whole visible universe. It is written on all the face of nature; on field and forest, on river and lake, on mountain and promontory, on every beast and bird, tree and flower; yes, and on the souls and bodies of men. The most thrilling music, what is it but the harmonious blending of different sounds? Or the grandest painting, what is it but the harmonious blending of different colors? Or the noblest structure, even the human frame itself, what is it but the harmonious blending of different parts?

Yes: unity with variety, complete harmony with endless diversity, this now is the clearly revealed order of heaven. This

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is the divine order. And when the church on earth shall become one with the church in heaven, we may expect the same endless variety here as there, and the same beautiful harmony and union also. One in spirit and purpose, one in faithful and loving service, of the One only Good and True, but diverse in forms of faith and modes of worship, or in the outward expression of the inward spirit.

Hitherto, religious beliefs have separated the human family. They have not served to conciliate and unite, but to alienate and divide. They have multiplied and intensified enmities. Especially has this been the case, where faith has been held as the essential thing in religion. The love element has been overlooked, forgotten, left out of the creeds, and, consequently, out of the hearts of believers; left unexercised and undeveloped; well-nigh dead and buried in nearly all the churches. But under the New Jerusalem Dispensation, this element is restored to its rightful supremacy. The New Christianity proclaims the union, indeed, of truth and love; but it declares love to be supreme, the "first born," the essential principle of heaven and the church. It teaches, that where love to the Lord and the neighbor; love of serving rather than of being served; love of whatever is just and true and pure and good, for its own sake, rules supreme in the heart, there the kingdom of the Lord is established; there the Lord himself reigns; and that forms of faith or mere intellectual differences, need not and will not separate those whose hearts are really wedded to Him through the indwelling and operation of his unselfish love. Love is spiritual attraction. Love never repels nor divides, but ever seeks to draw all to its embrace, and make of them a unit. It is the mighty force that binds the innumerable societies of heaven together. Love is far-reaching, inclusive, comprehensive, all-embracing.

The New-Church, therefore, whose leading doctrine is love of the Lord and the neighbor, is not a distracting and dividing, but a reconciling and uniting Church. Holding a life of charity to be the essential thing, its aim, and the manifest tendency of its teachings, are to unite all hearts that are earnestly striving after this life, though they may differ considerably in their doctrinal beliefs. Not head-union, but heart-union; not perfect agreement in matters of doctrine, but agreement in loving and doing, is what it chiefly seeks. It proclaims love or charity to be the ground and centre of unity. It teaches expressly that "doctrinals alone do not serve to distinguish churches before the Lord; but this is effected by a life according to doctrinals, all of which, if true, regard charity as their fundamental" (Arcana Cœlestia,

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No. 1799); that "doctrinals are of no account unless the life be in accordance with them" (Ib. 1515); that the "essential doctrine derived from the Word is one only, that is, the doctrine of charity and love, of charity toward the neighbor, and love to the Lord; for this doctrine, and a life according to it, is the whole of the Word, as the Lord teaches, Matt. xxii. 35–38" (Ib. 3445); that "churches would be one, if all had charity, notwithstanding their diversity in doctrine and ritual" (Ib. 3451, 2982); and that "all doctrinals whatsoever, if they are derived from the Word, are accepted of the Lord, provided the person who is principled in them be in the life of charity." (Ib. 3452.)

The New-Church further teaches, that the separation of Christians into so many conflicting sects, distinguished by their doctrinals, or special forms of faith, "would never have taken place if the members of the church had made love to the Lord, and charity toward the neighbor, the principal point of faith. Doctrinals would then be merely varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave every one to receive according to his conscience; while the language of their hearts would be, He is a true Christian who *lives* as a Christian; that is, as the Lord teaches. Thus one church would be formed out of all these different ones, and all disagreements arising from mere doctrinals would vanish, and all animosities of one towards another would be dissipated, and the Kingdom of the Lord be established on earth." (Ib. 1799.)

Again, says the New-Church: "With respect to the Lord's church on earth, the case is this: that, since it derives its doctrinals from the literal sense of the Word, it must of necessity be various and diverse as to those doctrinals; that is, one society will acknowledge one thing to be a truth of faith, because it is so declared in the Word; and another society, another thing, for the same reason; and so on. Consequently, the Lord's church, since it derives its doctrinals from the literal sense of the Word, will differ in different places; and not only will societies, (or larger bodies of the church) differ in their doctrinal beliefs but sometimes individuals in the same society. Nevertheless, such difference is no reason why the church should not be one (or a unit), provided only there be agreement in willing and doing what is good." (Ib. 3451.)

Again: "If only doctrine unites, as is the case at this day within the church, then men mutually separate, and make as many churches as there are doctrines; which is evident from the fact that he who holds one doctrine condemns another [who holds a different one] sometimes to hell. But doctrine does not

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separate, if the life unites; which is evident from the fact that he who is in the good of life does not condemn another who is of a different opinion, but leaves it to his faith and conscience, and extends this rule even to those who are out of the church; for in his heart he says, that ignorance cannot condemn any, if they live in innocence and mutual love." (Ib. 4468.)

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And again: "Let it be received as a principle, that love to the Lord, and charity toward our neighbor, are the essentials on which all the Law hangs, and concerning which all the Prophets speak, and that they are, therefore, the essentials of all doctrine and all worship, . . . in this case all heresies would vanish and be done away with, and, out of many churches, however differing as to doctrine and ritual, either flowing from, or leading to, the above essentials, there would be formed one church. In this case, too, every one would say of another, in whatever doctrine or external worship he might be principled: This is my brother; I see that he worships the Lord, and that he is a good man." (Ib. 2385.)

It would be easy to fill a clever volume with extracts from the writings of Swedenborg, similar to the foregoing. They abound in his works. And how clearly do they reveal the true ground and centre of unity among Christians, and the large, comprehensive, and truly catholic spirit of the New Jerusalem! How broadly does such teaching distinguish the New-Church from the churches immediately preceding it! What a crown of glory, what a diadem of beauty upon her head, is this all-encircling, all-reconciling doctrine of love! Clearly does this teaching avouch its heavenly origin. Whence could such a doctrine have come but "from God out of heaven"? And they who receive and acknowledge this doctrine in heart and life, become conjoined in spirit to the Divine Master; become, indeed, "the bride, the Lamb's wife."

Is it said that those who receive the doctrines of the New-Church have, in their organized or ecclesiastical capacity, signally failed to exemplify the broad and beautiful catholicity of these doctrines? that they seem not to have comprehended the large and loving spirit, or the noble and sublime mission of this Church? that they, like the churches which have gone before, have made difference in *doctrines* a ground of separation, and perfect agreement therein a condition of fellowship? that they have even overlooked or forgotten the comprehensive significance of the Gospel ordinances, appointed as the symbols of fellowship and union among all who believe in the Lord Jesus

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Christ as their Redeemer and Saviour, and have so limited their meaning, as to make them the symbols of a sect, or of a special form of Christian doctrine, instead of a religion intended to be universal? Suppose we admit the truth of all this: what follows? Simply that the great end of the heavenly doctrines, which is, to make their recipients large and tolerant and charitable, and full of love like the angels, has not yet been realized; that it is much easier to receive these doctrines into the understanding than into the heart and life; and that it is no short or easy task to thoroughly slough off the old sectarianism, and become imbued with the new catholicity and the all-embracing love of heaven.

Besides, what people ever came fully up to the requirements of the truth they understood, and professed to believe? How far have the lives of Christian communities and Christian churches, generally, fallen short of the Gospel requirements! How poorly have they lived the religion they professed, or the precepts they understood and accepted for the truth! How feebly have they exemplified the spirit of Him whom they have called Master and Lord! What should we say or think of Christianity itself, were we to judge it by the general character of the nations or communities that profess to believe it?

It were expecting rather too much, then, to expect that the beautiful catholicity of the heavenly doctrines would find a speedy and complete exemplification in the character and lives of their receivers. Earth cannot suddenly be changed to heaven, nor men be quickly converted to angels. But the new has this advantage over the old: It holds up before us a lofty standard; it breathes a large and free and loving spirit; it declares charity or love, not faith, to be the primary thing, the centre of unity; it respects, and teaches us to respect, the sovereign rights of the individual conscience; it inculcates the largest toleration, and shows the most perfect unity to be compatible with the greatest diversity. Such is the spirit of the dispensation signified by the New Jerusalem.

And is not this the spirit of the Divine Master? the spirit of the inspired Word? the spirit of heaven? And can there be any danger in writings which breathe this spirit? Can their tendency be other than wholesome and improving? And may we not affirm, with the utmost confidence, that faith in the doctrines of the New Jerusalem is *not* one of the faiths that Mr. Beecher exhorts his hearers and readers to beware of?

BENJAMIN F. BARRETT.

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THE SCIENCE OF NATURE AND THE SCIENCE OF MAN.—A REVIEW.

THIS book is only an Oration delivered before the Phi Beta Kappa Society, of Harvard, with a few additions; * but it merits, small as it is, the closest attention. It is a fearless and very able exposition of the prevailing falsities and mischievous tendencies of the science of the day. True it is, that science, in its present low condition, is accumulating enormous stores for a higher science to make use of presently. True it is, that in its violent assaults upon every thing better than itself, it is also demolishing some errors which have fettered and darkened the human mind. But it is also true that, insane with self-conceit, it is striking heavy blows upon the foundations of all religion, and striving to make room for its altars of self-worship, by destroying all belief which tends to humble man in the presence of the Infinite.

The great power which these destructive and dangerous naturalistic theories have now, is a characteristic of the age; and nowhere within the same space, are these theories examined so acutely and so carefully, and their weakness, inconsistencies, and falsities so ably exposed as in this little volume. While unsparing in his criticism, the author is perfectly courteous, and always just to them whom he exposes; exhibiting their strong points and the good service they have rendered to truth and knowledge, as distinctly as their wide departures from sound logic and wise induction. Containing so much within so small a space, it is necessarily exceedingly compact and condensed, and no abridgment of its argument would be intelligible if it were much shorter than the book. But we will try to give our readers some idea of a work we value so highly.

The author begins with a reference to that new and wonderful instrument of science, the spectroscope. And we quote this beginning as a fair specimen of his manner:

"Not many days ago, as I strayed into the study of an eminent physicist, I observed hanging against the wall, framed like a choice engraving, several dingy, ribbon-like strips of, I knew not what, arranged in parallel rows. My curiosity was at once aroused. What were they? and why were they so carefully protected and so greatly honored by my realistic friend? They might be shreds of mummy-wraps or bits of friable bark-cloth from the Pacific, and therefore needing to be guarded under glass;

* The Science of Nature *versus* The Science of Man. By Noah Porter. New York, 12mo.

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or perhaps, indeed, they were remnants from a grandmother's wedding dress; or shoe-ties, out of which all color had faded, leaving a faint shimmer of satin finish on the water-stained surface. They were none of these; to have suggested any of which might have been resented by the grave philosopher, who solidly explained that they were carefully prepared photographs of portions of the Solar Spectrum.

"I stood and mused, absorbed in the varying yet significant intensities of light and shade, bordered by mystic letters and symbolic numbers. As I mused, the pale legend began to glow with life. Every line became luminous with meaning. Every shadow was suffused with light shining from behind, suggesting some mighty achievement of knowledge; of knowledge growing more daring in proportion to the remoteness of the object known; of knowledge becoming more positive in its answers, as the questions which were asked seemed unanswerable. No Runic legend, no Babylonish arrow-head, no Egyptian hieroglyph, no Moabite stone, could present a history like this, or suggest thoughts of such weighty import or so stimulate and exalt the imagination.

"Over against these symbolic bands, records of light by means of the light and glowing with light to the soul, hung the portrait of Newton, with its wondrous forehead and eagle glance. I turned from the spectrum to the portrait, and from the portrait to the spectrum, still musing as I turned. Newton's daring suggestion, that the force, familiarly recognized on the earth, might prevail as far as the moon and possibly extend to the sun, coming like inspiration, but held in abeyance for years, till careful and long-delayed measurements made it spring into an acknowledged fact, this came to mind as it had never done before. With it the successive experiments of Newton upon the light, his expansion of the colorless beam into the gay and many-colored spectrum, suggesting theories of rays and undulations and mystic powers in the several colors. There followed the thought of Wollaston and Young, and of Fraunhofer, and his discovery of the lines that were afterwards to be interpreted as a language from far-off worlds. But, first, chemistry must come into being, to evolve the gases and decompose the solids, that it might use the refracted light to determine the elements of that which is consumed in the light-giving flame. Each one of these steps of progress involved bold invention and exact observation. But each was necessary to this proudest achievement of our times, by which the scientist has connected the sun and the earth by the closest affinities, and interpreted the structure of the orb which for centuries had smitten with blindness the eye that had ventured to gaze familiarly upon its face, and has even resolved the nebulæ themselves into luminous gases."

He then goes on to show that in modern science, man, as a living being, as possessed of a mind and a soul, is left entirely out; for science now "only finds in nature physical agencies, and limits her resources to mechanics and chemistry, but discovers no place in her broad expanses or her generous provinces, for spirit or intelligence: accepting no man but protoplasm."

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He then proceeds to examine the four fashionable philosophies which seem now to divide among them most of the prominent thinkers, or rather writers, of the day. The first of these is "Positivism." The essence of this is the denial of all trustworthy knowledge of any thing beyond what are known as phenomena, which Greek word means simply appearances, and in this philosophy means only those things which the senses teach, or sensuous reasoning infers or accepts. These things it asserts can be *positively* known, and nothing else can be; whence it takes the name of Positivism.

He then examines the theories of Mill, who is in fact a positivist, although in his efforts to relieve the system of his master, Comte, from the difficulties and objections which obstructed its reception, he departs so widely, in some important respects, from the theories and principles originally asserted by Comte, that he can hardly be called his follower. Mill is an able man. His disciples, in their grateful acknowledgment of his efforts to enable the lovers of mere naturalism still to hold doctrines which favor that dreary unbelief, proclaim him the greatest thinker of the age, and have almost persuaded the world to believe him so. It is enough to say that he is certainly the ablest of the positivists, and has done all that can be done to win acceptance for that system. There is some comfort in knowing that nothing more can be said in support of it. And this is the way in which President Porter deals with him:

"But allowing Mr. Mill to believe in man and nature, as much or as little as he will, we inquire, with greater earnestness, what is his theory of induction; *i.e.*, how does he explain the process, and on what foundation does he rest the structure? These questions are somewhat important, when the scientist requires me to believe in the spectroscope. Especially are they important in the view of the neophyte, whose faith in science is weak, and who considers all at once the number of assumptions that enter into the result, the truth of gravitation, the theory of light, the chemical analysis by light of burning bodies and gases, and, above all, when he takes into account the enormous distances, and the subtle indications. It is not wonderful that he asks, 'How and why is it that I am justified in accepting this wonderful story, as enchanting, if it be not as fabulous, as the story of the "Lamp of Aladdin?"' Pray, Mr. Mill, who knowest every word and syllable of the magic spell, repeat it to me letter by letter and word by word, confirm the steps of my tottering faith, trace out for me the subtle and narrow path, along which the philosopher has reached the stars, and even cast himself into the abyss beyond."

President Porter then shows that Mill's positivism fails to give any foundation for belief or any explanation of man's capacity for

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knowledge. He then takes up the materialists proper, Bain and his school; or *cerebralists*, as he calls them, because they "limit the science of man to the analysis of the brain and its functions." They are easily disposed of. A very few pages suffice to show that their study of man and of his brain is confined to his and its external life and action; that their utter inability to account for his soul compels them to deny that he has one; and that if we admit all their assertions and conclusions we are as far as ever from knowing what the man is and how the man acts, who is able to think all these thoughts and construct from them a science of nature.

"Let it be granted that brain convolutions and nerve vibrations or nerve growths may account for the differences and developments of the human soul; that vision is simply a nervous response to the undulating light, and touch is an adjustment of particles in the innerved cuticle in accordance with the molecular agitations in the solid with which it comes in contact. Let it be granted that memory, imagination, classification, and reasoning are but material forces newly correlated in the form of nervous movements, and that what is called self-consciousness is one set of brain fibres dancing a mazy antistrophe to similar fibres in a corresponding brain lobe. Granting that all of man which we call thought, emotion, and aspiration, is reducible to the workings of mechanical statics and dynamics, we fail altogether to explain how man, so constituted and so acting, can form a science of nature; how Newton came to connect the falling stone with the moon steadily detained and impetuously struggling in its path, and ventured to write down the law of each in a brief algebraic formula; or how Kirchoff happened to imagine and was inspired to believe, that he could see the burning sodium in the molten crater of the sun, and could follow the hydrogen that flashes in jets along its surface."

He then proceeds finally to the consideration of Herbert Spencer's theories. To them he gives fourteen pages out of the one hundred which this book contains. Well may he do so. We have looked upon Herbert Spencer, for years, as the most dangerous among the atheistical writers of the present time. For atheist he is, while he asserts a belief in a God, and in the need of worship. We do not say that this is wholly insincere and mere craft and falsehood; for slippery as Spencer is, it is impossible to hold him distinctly to any thing. Whatever he asserts most positively on one page, is explained and qualified on the next, and encounters other statements utterly antagonistic and irreconcilable. He asserts a God; but what God? One who is perfectly unknowable; not merely one whom a finite intellect cannot adequately comprehend, but one of whom nothing is known or can

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be known; who cannot reveal himself to man, and who has nothing in himself which can be the subject of revelation. And we fear there are many who are misled by his specious and plausible exposition and the apparent candor with which Spencer asserts and seems to insist upon religion, into adopting principles destructive of all religious belief.

President Porter closes his examination of Spencer's system, thus:

"The position which Spencer holds among the philosophers of our time is so unique as to justify, if not to require, special attention. Many-sided in his culture, especially on the side of physics, mathematics, and natural history, and apparently familiar with the history of human culture and human progress, he seems to command an inexhaustible fund of pertinent and attractive illustrations. If he is not always clear in announcing his principles, if his arguments do not always convince us of the truth of what we do understand, the wealth and variety of his facts never fail to delight and astonish the confiding reader who cannot find it in his heart to distrust so well furnished a writer. . . . But it is not unjust to assert that in method and manner, he is master of the art of imposing exposition. The reader who has had some experience in the necessary art of searching for a meaning and method in writers, in which neither is obvious, will often lay down Spencer in despair, if not with disgust, for his stealthy subreptions, his cool word-plays, his confounding of inductions with axioms, and his sacrifice of common sense to the requirements of an unproved theory. The clearness of his diction is no compensation for the lack of that earnestness and *verve* which are the never-failing indications of the highest qualities of genius. The coolness of his manner rather betrays than hides the consciousness of paradox. His attempt to reconcile philosophy with religion proves his conception of both to be superficial. No well-read student of philosophy can hesitate to believe that, notwithstanding the zeal of his admirers, he will cease to be the wonder of the hour; that so soon as the secret of his plausibility is exposed he will suffer a more complete neglect than he will fairly deserve."

In a note to this passage he says:

"With the most earnest desire to understand Spencer, and some effort to reconcile his doctrines with one another in logical and philosophical coherence, we can find no place in his theory for what he calls 'Ultimate Religious Ideas,' for the reality of which he contends as earnestly as against Hamilton and Mansel, with *naive* unconsciousness of any inconsistency with his own theory of knowledge; on which theory, however, he does not hesitate to fall back at once as soon as he seeks to demonstrate their perpetual 'unknowableness,' by man."

Into this note, of which we have given but a small part, the author compresses views which involve a distinct refutation of

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the worst parts of Spencer's philosophy; and it strengthens our regret that he did not find or make room enough to give this refutation more expansion. It is enough to indicate to a thoughtful reader in what way he should go to escape from Spencer's delusions; but it is not enough to help him far forwards.

In the few remaining pages the author gives, or rather indicates, his own views. He urges freedom and the love of truth.

"The devotee of any special science may be the more disqualified in proportion to his zeal and success in his own department."

"Nothing is more arrogant, and nothing ought to be more offensive, than that the powers and principles on which all science and induction depends, should be resolved by or after analogies derived from the mechanics of matter and the dynamics of life. To narrowness of this sort the sciences of nature offer special temptations. The objects are so real, the processes are so definite, the experiments are so satisfying, the enthusiasm is so contagious, that the devotee is tempted occasionally to forget that he is a man as well as a scientist, and to adjust his estimate of human science and culture, and even of man's power to know, by a standard taken from a single and a narrow sphere.

"That these tendencies need to be corrected is as strikingly proved by the number of scientists of another sort, who are not content with a well-earned reputation within their own departments, but set themselves to reform psychology and metaphysics after the law of the dissecting room, and to correct theology in very extemporized 'Lay Sermons.'"

To this last passage, which refers to Huxley's "Lay Sermons," the author appends a note, which, with all its appearance of severity, seems to us perfectly just.

"The writer has no desire to say hard things of Mr. Huxley, because he has chosen to adopt the title of 'Lay Sermons' for certain of his discourses. But he cannot avoid the impression that he would have done much more wisely had he pursued a course, with respect to metaphysics and theology, similar to that which he does not hesitate to recommend to clergymen and metaphysicians with respect to science; *i.e.*, had he let them alone. The confident utterances in respect to the fundamental problems of philosophy and the truths and duties of religion, which are freely expressed in many of these discourses, appear to the greatest disadvantage when contrasted with the purely scientific expositions into which they are interwoven. They seem to have many of the worst characteristics of the most offensive descriptions of sensational preaching."

If in the earlier pages, the author writes only as a philosopher, in deference perhaps to what he might well suppose the tastes of his audience, in the closing pages he shows that he regards religion as the end and aim of all science and all philosophy.

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A very large part of the value of this work springs from the position of the author. He has lately become the President of Yale College. This is one of the two most prosperous and influential colleges in this country. Of Harvard, the other of the two, the motto once was (but is not now), "Christo et Ecclesiæ."

How is it with Yale? We can only say that we rejoice in the hope that the words of the President, in this book, "Nature cannot be truly and liberally interpreted unless man, in his higher capacities, is embraced within her plan and made the end of her agencies. . . . The science of man and of man's higher nature, in its highest developments, is essential to a science of nature, because nature itself cannot be interpreted, except as designed for the uses and culture and development of man as a spiritual being," — the hope that those words express the principle which will lie at the foundation of her education. And were it not for this hope, the eminent ability and broad and deep culture of her President, made known by many other valuable publications, and of which even this little volume offers proof, would not enable us to congratulate Yale, as we now can, that she has this man at her head.

THEOPHILUS PARSONS.

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FLOCKS.

THE shadows of night rested silently upon the hills of Judea many long years ago, when, to the shepherds who were watching their flocks, came the strange light and the wonderful announcement which filled their hearts with astonishment, and has sent its echoes to the ends of the earth:

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

They were humble men, doing simply their common work and probably giving little thought to the wonderful things foretold by the prophets, although they might not have been unfamiliar with them, and they were surprised and terrified by the unexpected appearance of the angel; but when they heard words which they could understand, "Fear not; for, behold, I bring you tidings of great joy," they were reassured, and after listening with wonder to the story said one to another, "Let us now go, and see this thing which has come to pass, which the Lord hath made known unto us." We are all familiar with the story, how they made haste to go, and found every thing just as the angel had told them. It is so easy and so universally a habit to read this account as merely a record of events which took place long ago, that, although reverently believing them to be true, there are, perhaps, few who regard them in any other way. We may believe that the Lord came and lived in this world long ago, and that his coming was to save men from sin. We may believe that his coming was announced to the shepherds as we read the story; but just how this is to be applied to our own lives, and help us here and now may not be plainly understood.

Our Lord came then that he might come continually. He came visibly to men in this world that he might come for ever spiritually nearer to all. By living here in a material body, he is able to come down to his children and help them in their need, however far they may have wandered from the heavenly way; and even from the wilderness of sin the faintest cry for his assistance finds him close at hand with proffers of almighty aid. He comes to-day. He is here now in the midst with us; but only the heart that knows him in its daily need can recognize his presence.

There are many who have watched long for the signs of his coming, hoping and trying to believe in their literal fulfilment.

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But while they look outside of themselves, expecting to see him in the clouds of heaven, they must for ever be doomed to disappointment. There are always some, however, who look within their own hearts for his coming, and they are the ones who find him. More than two hundred years ago, these words were written by Angelus Silesius:

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

"Hold there! where runnest thou?
Know heaven is in thee;
Seek'st thou for God elsewhere,
His face thou'lt never see.
Ah! would thy heart but be
A manger for that birth,
God would once more become
A child upon this earth."

He must be born into our hearts before we can truly know him and receive the help he would give us all; and when he comes there it is always at first as a little child. Our first acknowledgments of him are always faint and feeble; but wherever these are cherished he increases in stature, as of old, until he becomes "God with us," a very present help in trouble, a presence within and about our daily living as real as the air we breathe, although, like that, invisible. Yet the change is not in him. He never changes in his love for all his creatures, or in his willingness to help them. It is our own growth toward him that makes him appear to change. God's Word to man is for ever true. "One day is with the Lord as a thousand years, and a thousand years as one day."

We read that his coming was announced to the shepherds who were watching their flocks, and this is true now; but who and where are the shepherds who listen to the voice of the angel to-day, and find the young child Jesus in the Bethlehem of their hearts? They must still be those who watch their flocks by night, though not upon the hills of Judea, or in any fields of this world.

The flocks of sheep and lambs guided by shepherds through

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the grassy fields, of which we all think when we read of the shepherds of Israel, are not the only flocks that need to be watched and tended. There is, within each life, a flock requiring unceasing care and vigilance, for many in it are wayward and given to wandering. Each one is set as a shepherd over the desires of his own heart, and the faithful performance of our duty in striving to bring them all under the guidance of our Lord, who is the only Good Shepherd, is the greatest help that we can have in recognizing his coming to us, and his presence with us.

Jesus spoke a parable to some of the people who listened to him which they did not understand, and he repeats the same continually for all who will listen:

"Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

"The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

Jesus is the good shepherd, and the sheep are those who hear His voice and follow Him. Every one who goes to the Bible, as God's word, for help and instruction, and with earnest

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sincerity tries to obey its teaching in his daily life, is one of the sheep. Such can truly say, "The Lord is my shepherd." The smallest effort to obey the commands of the Lord, because they are His commands, however feeble and unavailing such an effort may appear, becomes our passport through the door into the sheep-fold, and when we can feel and know the tender care of the Great Shepherd for us, we shall wonder how we could ever doubt it, or how He could ever seem to us far away. We shall know how He makes us to lie down in green pastures and leads us beside the still waters; and even when troubles come, and we "walk through the valley of the shadow of death," we may still trust Him, assured of his presence even in the darkness.

Yet we cannot always remain in such states of confidence. We have days and nights within, as well as without. When all things seem to favor us in our favorite pursuits and we are happy, it seems easy to look up to our Father in heaven, and acknowledge that He is the Sun that makes our day. But when, from any cause, we are troubled or perplexed, gloomy thoughts arise, shutting us in, like the shades of night, with their feeling of discontent. We cannot then see and feel the tender presence and care of our Father, although it is just as real as the continual shining of the sun, which we cannot see while we are in the shade that hides it.

The voice of the angel and the heavenly vision came to the shepherds in the night; and so in the nights of our sorrow and discontent may heavenly voices bring to us glad tidings, if we are only in a state to hear them. While we try, even though our efforts seem vain, to cherish good feelings which are the sheep within, and to remember our Father's watchful care, even in the darkness. He can come to us, and reveal himself under the protecting shadow which prepares us to acknowledge and receive Him into our hearts. It is not always in times of joy that we receive the most precious blessings. David said, "Thou hast enlarged me when I was in distress." Joy refreshes us, when received with a right spirit; but grief prepares our hearts to receive a richer blessing. Like sunshine and rain, both are necessary that we may bring forth the fruits of a truly good life.

Swedenborg says that, "Lambs signify those who are in the good of innocence and love to the Lord; and sheep, those who are in the good of charity towards their neighbor." (Apocalypse, Ex. 9.) And this may help us to see a new meaning in many passages of the Bible where sheep and lambs are mentioned.

Jesus was called "the Lamb of God," because of His perfect

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innocence and love; and the lambs of His flock whom He promises to gather with His arm and to carry in His bosom, are those who love Him so truly that they are willing to try to follow Him in all their life, to listen to His voice, and try to obey His teachings. Such may know and feel His protection always.

David, the king of Israel, was a shepherd. "He chose David also his servant, and took him from the sheepfolds, from following the ewes. . . . He brought him to feed Jacob His people, and Israel His inheritance;" because this represented the good state of love for others into which we all need to come, that we may become rulers of the kingdom within, which is represented by the Land of Israel. The words of Jesus are, "The good shepherd giveth his life for the sheep," and "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

Must we then give up our life in order to become sheep in our Lord's flock, and follow Him? Yes! every thing that we love best in this life in the world, we must, at least, try to be willing to part with, until we love nothing so much as His will for us and for all. This is laying down our life, the life that we all love best; and it cannot be done once for all by some great sacrifice, but day by day must it be repeated. Day by day, in all our intercourse with others, must we lay aside our own way, and choose the Lord's way. And so, day by day, will the Lord's life come to take the place of the life laid down, and we shall be of His flock, and know His voice, and He shall lead us.

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CARRIAGES.

THE Romans had carriages, and the Egyptians had chariots. Pharaoh had two chariots (and for aught we know a hundred) when he kindly took Joseph under his protection, and very wisely made him his most important and useful officer. Except the little knowledge we have obtained from coins, bas-reliefs, and pictures on the walls of Egypt, we know nothing of these chariots. But for these we should not know whether they had two, four, or six wheels, or whether the wheels were one foot or six feet in diameter. From the Scriptures we learn that they were used for war, and not for pleasure, comfort, or convenience. The first chariot or carriage named in the Word is the one Joseph rode in. Soon after this, wagons were sent up from Egypt to bring down the wives and children of all the sons of Jacob. It required more muscle or a stronger man to ride upon and manage a chariot than to walk or run. So the kings, who were ever on the lookout to prevent or save their subjects from growing physically weaker, did not fear the effects of chariots until it was discovered that they could be so built or hung that they would be agreeable to ride in and a rest instead of a severe exercise. After this improvement or invention, the kings, lords, and nobles began to ride in chariots, but took measures to prevent the people from doing the same. Carriages were not used generally until about two hundred years ago. The early war chariots were very simple, clumsy, uncomfortable things, showing less workmanship, skill, or ingenuity than the carts now used for carting dirt and gravel. Fanciful paints and gay-colored skins, or strings, or even gold and silver ornaments did not hide the skill or want of it in the chariot-maker. The improvements in the style and comfort of carriages came very slowly, and not until within a century do we find in use or in existence pleasant, easy-riding carriages.

Hungary appears to have been the country in which the coach was invented or where the chariot grew to become a four-wheeled, whole-bodied carriage, called ever since a coach. There was quite a display of carriages in Germany at the beginning of the fifteenth century; but almost wholly for display and confined to a very few owners. In 1550 there were three carriages in Paris. The Queen had two, and a corpulent lord one. Italy, France, Spain, and Germany, all claim to be first in introducing carriages. Coaches were first known in England about 1550.

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Queen Elizabeth had been seven years a queen before she had a coach or chariot, and then received a present of one from a Dutchman. Towards the close of the sixteenth century, a coach was taken to Sweden from England. There was a determined struggle in several countries during the seventeenth century to make and use carriages; but the rulers and law-makers put down this growing intelligence, wherever it appeared, until about two hundred years ago. Kings and nobles rode, but the people were not allowed to indulge in what was considered a dangerous luxury. Laws were made and executed to prevent even the wealthy from riding in wheel-carriages, especially those drawn by horses.

It seems incredible now, when we have such an array of beautiful, costly, and luxurious carriages, that men made and rode in such clumsy, jolting, uncomfortable things, only one or two hundred years ago. The two-wheel chaise deserves particular attention. Like the chariot, it held its place, its dignity, and use for many years, and was the only stylish one-horse carriage in America. It was to us just what the chariot was to the old countries.

The first power used to move carriages, so far as we know, was horse-power; and through all the ages the horse has held his place, and is to-day the first choice of men. The capacity of a steam-engine is reckoned from the power of a horse. The uses of carriages are too well known to need any words. The writer is not writing to describe carriages now for the sake of history, but is trying to find out or trace the cause of carriages, and to see and understand why carriages were not made and used in early ages, and are made and used in this age. This is a world of effects, and the spiritual world is a world of causes. Nothing can be or exist in the natural world that does not correspond to something in the spiritual world. This is true of thoughts, words, and acts. No man can make a thing he does not first think of; and the thought comes from the other world, and is caused by something there.

The work, business, and pleasure now going on in this world could not be what they are, nor any thing like what they are, without carriages. The intellectual work, the exercise of minds in countless ways, could not be without rules or laws of order. We could not have the world we are living in any thing like what it is without carriages, any more than we could have our educated or learned world without rules, guides, formulas, and mental patterns. Carriages correspond to and are caused by these particular ways of thinking, or rules by which the mind uses the knowledge gained by means of the senses (that faculty which

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brings different facts, truths, and principles together), and from these may become intelligent, and then wise. The ways or rules applied to the truths in the Word, by which these truths are made serviceable to men, are called doctrines; and so all carriages named in the Word signify and correspond to doctrines. A doctrine means something that is or may be taught, or something we learn. True doctrines are truths; but truths may so exist that men cannot comprehend or use them. Doctrines are truths so arranged or put together that men may receive or understand them. When we say a man cannot receive a doctrine, we mean that the truth so arranged or taught is not adapted to his state of mind or enlightenment. Men work by rules, plans, and patterns: they think by doctrines, formulas, and principles.

Carriages cannot be made or improved any faster than doctrines are improved. No improvement or invention can take place without new or improved thoughts; and these thoughts must be caused by corresponding things in the spiritual world. We might follow out these correspondences into all the thoughts of minds, and all the innumerable uses of carriages, and into all the materials used to make carriages, and into the mechanism of every part; and this may be a delightful exercise of the mind, but not profitable to write or read. When we are perfectly sure a tree has good roots, and plenty of them, we take and plant it without examining every root to its minute end. If the general principle is seen and understood, then it will become a healthy exercise of the mind to trace out correspondences, just as far as a good use in so doing can be seen.

Let us see if experience, without which we really know nothing, and facts which we know, will show us that carriages correspond to doctrines, and if they are to men in the natural world just what doctrines are to the mind, or to men as to their spirits. Effects are never above or prior to causes. Carriages never cause rules or doctrines, but show that these exist; for truths working in a particular order or way ultimate in things convenient to convey men and materials from one place to another. Truths, when understood and arranged in proper order, always make a vehicle or conveyance, in which the mind may progress from old to new truths, and to new uses of old facts. This faculty in the mind of man is a vehicle in which he and the materials he uses may be removed from one state or condition to another.

Chariots were used for war. War was then considered the highest art, or the most important education. Carriages were

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kept from the masses. How was it then as to education or the cultivation of the intellect? In proportion as useful knowledge has been allowed, provided, and given to men, carriages have become popular, and men have been permitted to make and use them. The school-house and carriage manufactory have advanced side by side. The intelligent use of knowledge which always advances or increases by laws, doctrines, or formulas will create a necessity for corresponding conveyances or carriages in this world, to move the bodies in which these progressing minds or spirits dwell. Our doctrines are to our spiritual life what our carriages are to our natural life. When the chariot of Egypt was a simple, clumsy, two-wheel cart, with solid trucks for wheels, filled with wooden spikes or trunnels to keep them from falling to pieces; fastened to a great wooden axle-tree by wooden linch-pins; and upon this solid axle was fastened a simple, rough box for the warrior to stand in; what, then, were the doctrines drawn out of the truths in the Word, and adapted to men's understandings?

From that age let us leap to the one-horse chaise which for a century served the parson, the doctor, the lawyer, and the gentleman. The nice work and the variety of fine materials in these carriages need no description. Fitting closely to his back, and helping him wonderfully to maintain his dignity which he so loved and cherished, and strengthening his back-bone which then as now often needed to be strengthened in this enlightened, progressive country, these open-faced, smiling, nodding chaises held and carried the men who represented the goodness, the skill, the wisdom, and politeness which they loved and protected. Half in carriage and half as it were on horse-back, feeling every motion of the horse, these indestructible chaises, together with the horse attached, seemed one living creature, half horse and half a flying thing with wheels. If there ever was a carriage perfectly useless without a horse, it was this same chaise.

Can we fail to see that in a good sense or when used by good men for a good use, it corresponded to the Christian doctrine of that or this age; and the horse to the understanding of the truth from which that doctrine was first drawn or made? Carriages are of very little use without horses. Doctrines will not carry us forward when we have lost the understanding of the Word of the Lord. Then (as now) men could understand how very unpleasant it was to ride in a chaise drawn and carried by a lame horse. They would search the country around for a stylish, even-gaited, elastic-stepping horse; but they did not then know that this cor-

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responded to searching the scriptures for a true understanding of the truth therein, and then receiving or making a true and rational doctrine in which they could rest and journey on through life, going from one good word and work to another.

The animals used for draft, particularly the horse, corresponds to that faculty of the mind called understanding, and sometimes called a good judgment. By this faculty men carry forward their plans which they have made by established rules. The ass, camel, and ox, when used for moving carriages, represent that faculty in the mind which understands what the senses know. The horse denotes the higher faculty which takes cognizance of spiritual things. This faculty is above and entirely out of the reach of the corresponding faculty upon the natural plane. But it understands all below it; for there can be no understanding of spiritual things without first comprehending natural, any more than there can be a man who never was an infant.

The fact that immense carriages without number are now being moved by steam, opens a new and wonderful field of thought, and shows that a great change has come in the world of mind; for all changes in this world originate in the other world. The spiritual effects in the minds of men on the earth may not be seen, known, or understood for a long time, and even when they see these changes ultimated in natural things on the earth, they may not know what they mean. In regard to the use of steam, this paper will be silent, only expressing the belief that men are to be sooner or later led in this world, not wholly as now through the understanding, but to a very great extent by that which corresponds to fire and water, or to fire acting by means of water. Since men have gained all their knowledge by means of their reason, they have constantly been losing faith in the Lord, or a Divine Being. The natural effect of reasoning out all we learn and trusting to this reasoning, must be to increase our dependence upon human prudence and self-derived intelligence.

A fashion in carriages has lately sprung up, and is making fearful progress among all classes. It consists in cutting away or lessening the capacity of the body, and increasing the size of the wheels. Some men seem to desire nothing but wheels. These seem to regard speed more than comfort, or even safety. Wheels correspond to the intellectual part of true doctrines, and may be used in a manner to represent mere thoughts without real intellectual ideas. To ride signifies an elevated and progressive state. One man rides upon a skeleton carriage and the crowd are delighted, but stand still, upon the earth, and are all eager to know

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three things: namely, first, the time made; secondly, the name of the horse; and lastly, if perfectly convenient, the man's name. So a man may take his seat in a doctrine which is of the head and not the heart, and by means of reasonings, witty comparisons, and bright hits delight the crowd; but he may not take a single soul along with him, and perhaps it is not desirable that he should. The multitude are not anxious to *do* even what he does, but eager to see the ingenuity of his reasoning, the speed of his thought, the quality of his words (name means quality, A.C. 1754), and, if *convenient*, the quality of his own life. Wheels are growing larger, carriage bodies smaller. Words may be growing large and very plenty at the expense of ideas.

RICHARD WARD.

A HYMN FOR CHRISTMAS.

O Lord we lift our hearts to Thee,
Our thoughts in humble prayer,
We beg forgiveness for our sin,
And crave Thy tender care.

Long years ago Thou dwelt with us
In lowly mortal guise,
Thy gentle life taught each of us
How we should sacrifice.

'Mid Angel-song of praise and grace,
Thy mother gave Thee birth;
A heavenly host proclaimed good will
And peace to all the earth.

Our Father, Lord, the Christ, our King,
To-day within us dwell,
Teach us to know, in joy and grief—
Thou doest all things well.

HORACE P. CHANDLER.

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ANNALS OF THE NEW CHURCH IN AMERICA.

1830–1834.

THE twelfth General Convention was held in the temple of the Second New Jerusalem Society, Philadelphia, on the 3d, 4th, and 5th days of June, 1830; Rev. John Hargrove, president; Rev. Dr. Belding, vice-president; and Mr. Richard De Charms, secretary.

The following ministers and delegates were present: from Boston, Rev. Thomas Worcester, Dr. Samuel A. Shurtleff, and Sampson Reed; from Swansea, Mass., Rev. Artemas Stebbins; from New York, Samuel Woodworth and Robert. L. Smith; from Danby, Rev. Dr. Beers; from Newark, N. J., Israel Brown; from the First Church of Philadelphia, Rev. M. M. Carll, Joseph Randall, and Daniel G. Hopper; from the Second Church of Philadelphia, Rev. M. B. Roche, Coleman Sellers, Samuel Hemple, and Samuel Ashton; from Baltimore, Rev. John Hargrove, Wm. Hubbard, John W. Hunt, and Nicholas Montseriatt; from Frankfort, Pa., Rev. Isaac C. Worrell, Robert Glenn, and Thomas Rover; from Delaware County, Rev. James Robinson, David Snyder, John Trites, and Charles Sellers; from Bedford, S. M. Barclay, and Richard De Charms; from Pike, Pa., Rev. L. C. Belding, and Asahel Johnson; from Harrisburg, Pa., Peter Birkman; from Middletown, Pa., Mr. Miller; from Lancaster, Pa., Wm. Girling; from Bridgewater, Mass., Holmes Sprague, and Waldo Ames.

When the journal of the ninth General Convention was published, Rev. S. H. Wills of Abingdon, Va., addressed a letter to Rev. Mr. Hargrave, in which he complained that in placing his name in the list of licentiates, the Convention had degraded him, inasmuch as Rev. Mr. Holly had ordained him previously to leaving Abingdon. The case of Mr. Wills being now presented, it was voted that the secretary place his name on the list of priests and teaching ministers. Rev. Mr. Hardus was authorized to license Mr. Stephen Peabody, and by vote of the convention the license of Mr. John Lister was indefinitely continued. Rev. Mr. Roche was authorized to grant a license to Mr. William Girling. It being stated to the convention that the Rev. James Robinson, pastor of the First New Jerusalem Church of Delaware County, Pa., "had been regularly ordained

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by the New-Church in England," it was ordered that his name be placed in the list of priests and teaching ministers. From reports read to the Convention, we learn that the receivers at Bath, Maine, consisting of five males and five females, had expressed a desire to be duly organized as a society of the New Jerusalem Church, and that Rev. Thomas Worcester, with a delegation from the Boston society, visited Bath for that purpose on the 20th of October, 1829. After the preliminary services, the ten associated brethren and sisters were pronounced to be "A regularly instituted society of the New-Church, as possessing all the rights and privileges of a distinct society and commended to the fellowship of the other societies of the New Jerusalem." The society of Delaware County, Pa., reported that the Rev. Mr. Roche and Rev. Mr. Carll had held meetings in the academy at Haddington village, monthly. "To these," they say, "and the exertions of our aged and worthy brother Nathan Sellers, for many years past, probably, we are indebted for most of the general interest in this neighborhood in the holy cause of the New Jerusalem." At Pike, Bradford County, Pa., a small church was formed on the 27th of December, 1829, consisting of fifteen members. In the city of New York, Mr. Edward Riley one of the first and oldest receivers, had departed to the spiritual world, and in Baltimore is noticed the decease of "George Higson in his seventy-fifth year, who remained steadfast and immovable in the heavenly doctrines of the New Jerusalem, from his first reception of them to his last hour on the earth."

The thirteenth General Convention was held at the New Jerusalem chapel, city of New York on the 2d, 3d, and 4th of June, 1831. Rev. John Hargrove was elected president, and T. B. Hayward secretary. Rev. Mr. Hargrove, on taking the chair, delivered the following address: "Beloved brethren, your affectionate partiality, in repeatedly electing me to preside on these solemn and pleasing convocations, has engraved on my heart an indelible impression of the most pure and pious regard and brotherly love towards you all. But, my respected brethren, I am not insensible that the growing infirmities of old age have now so far invaded both my mental and physical powers, as to render me no longer capable of performing the duties of your president in such a manner as might be expected, and pleasing both to you and to myself. I beg you therefore, beloved brethren, to permit me now to resign this chair to some other of our valuable brethren here present, whose sense of hearing and mental powers have not suffered the natural decline that mine have." At the close of

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this touching and affectionate address, it was voted that Rev. Mr. Hargrove's request be complied with, and Rev. C. I. Doughty was elected as his successor. Delegates were present from the following societies: Baltimore, Philadelphia First Society, Philadelphia Second Society, New York, Boston, Delaware County, Pa., West Bridgewater, Mass., Abington, Mass., Riverhead, R. I., and Cincinnati, O. The following ministers attended: Rev. Messrs. Hargrove, Carll, Roche, Doughty, Worcester, Robinson, and Stebbins. By a vote of the convention, the names of Adonis Howard of West Bridgewater, Mass., and Samuel Worcester of Cambridgeport, were inserted on the list of licentiates. Rev. Mr. Carll reported that the committee on the case of Rev. Mr. Holly found that the certificate of his ordination authorized him to exercise ordaining powers only with the consent of the Abington Society, and that, the connexion with that society being dissolved, the certificate, so far as relates to the power of ordination, has become void. The said report was accepted and approved. By reports to this convention, we learn that several of the smaller works had been published in Boston, and that T. H. Carter had the following books in the process of translation to be stereotyped, and published: "Conjugial Love," "True Christian Religion," and "The Apocalypse Revealed."

At the commencement of the year 1831, the new temple at Upper Danby for the use of the Delaware County society, was consecrated for Divine worship, and service regularly held every Sabbath; pastor, Rev. James Robinson. On the 22d of August, 1831, Rev. Thomas Worcester, with delegates from Boston, officiated at the formation of a society in Portland, Maine. The number of members was thirteen at its organization. A Society of thirteen members was organized on the 27th of August at Baiting Hollow, Riverhead, L. I., by Rev. Mr. Roche. It is known as the Riverhead Society.

The fourteenth General Convention was held at the hall in Phillips Place, Boston, on Thursday, August 16th, 1832. Rev. T. Worcester, president, and Zina Hyde, secretary. In consequence of the prevalence of the cholera in various parts of the country, the convention was attended by no delegates except from the States of Maine and Massachusetts, and continued but one day in session. But a small amount of business was done at this session, and it was voted the next convention should be held in Boston the following June. By the report of the Cincinnati Society, we learn that Alexander Kinmont had been licensed to

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preach by Rev. A. Hardus, and that * Dr. Atlee had resigned his membership in the New-Church. On the 12th of May 1831, at Cincinnati, Mrs. Eleanor Bailey, late of Philadelphia, departed to the spiritual world in the 77th year of her age. Her husband, Mr. Francis Bailey, died in Philadelphia in 1817. They were among the earliest receivers of the doctrines in America.

Agreeably to adjournment, the fifteenth General Convention was held in Boston on the 6th, 7th, and 8th of June, 1833, and was attended by delegates from Bath, Boston, East Bridgewater, West Bridgewater, North Bridgewater, Bridgewater, New York, Danby, Philadelphia First and Second Societies, Delaware County, and Frankford. The ministers present were Rev. Messrs. Worcester, Beers, Carll, Doughty, Roche, Robinson, and Smith; licentiates, Messrs. Stebbins, De Charms, Howard, Samuel Worcester, and Henry A. Worcester.

Rev. Dr. Beers was chosen president, Rev. Mr. Doughty vice-president, and Mr. T. B. Hayward secretary.

The committee appointed in 1831, "to consider the more perfect organization of the General Convention," reported, "that no list of societies entitled to representation had ever been made to the convention, and that receivers have been allowed seats in the convention without any proof that the society existed and possessed a regular standing. They, therefore, proposed the following rule, which was adopted by the convention:

That a list of united societies, each of which possesses the right of representing itself, and acting through its delegates in General Convention, be formed by this convention; and that this list, as amended and increased from time to time, be printed in the journals. The next day the committee, appointed to report the names of societies entitled to send delegates to the convention, reported the following list: — Maine: Portland, Bath, Gardiner; Massachusetts: Boston, Bridgewater, East Bridgewater, North Bridgewater, Abington, West Bridgewater; New York: New York City, Riverhead, Danby, Henderson; Pennsylvania:

* The following is a copy of Dr. Atlee's letter of resignation:

Dear Brethren: Having for a considerable time been deliberating on the best religious course to be pursued by me, there appear weighty reasons to determine me to seek again, in the Society of Friends, that peace of mind which I have failed to enjoy in as great a degree as I experienced while amongst them.

Although I am fully persuaded and convinced, that the doctrines of the New Jerusalem are heavenly, and as a system perfect, yet I am equally convinced, that, by reuniting with Friends, I shall best qualify myself for realizing in life the Divine truths of the Word, and for usefulness in the vineyards of the Lord.

You will therefore receive this as a tender of resignation of my outward membership among you, and accept my cordial desires for your preservation in the truth and in charity. Farewell.

Cincinnati, May 7th. EDWIN A. ATLEE.

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Philadelphia 1st Society, Philadelphia 2d Society, Frankford, Delaware County, Lancaster, Bedford, Leraysville; Maryland: Baltimore; Virginia: Abingdon; Ohio: Cincinnati, Stubenville, Dayton, Lebanon, Bainbridge.

The names of Henry Aikin Worcester and Luther Bishop were added to the list of licentiates, and the names of Silas Ensign and Wm. Pitts discontinued.* The society in Cincinnati sent a written request to the convention, that Mr. Richard De Charms, pastor elect, might be ordained; and that the ordination take place in their presence. By vote of convention, said request was complied with, and Mr. De Charms was duly ordained as a priest and teaching minister by Rev. Adam Hardus on the 28th of July, 1833. On the 29th of May, a church was instituted in Bridgewater, Mass., by Rev. Thomas Worcester, consisting of ten males and twelve females. The society in New York City reported that their pastor had, from the time of his ordination, continued regularly to officiate for them; but, until the present year, had also exercised the practice of the legal profession. In January, Mr. Doughty, at the request of the society, abandoned his secular profession, and attended wholly to his pastoral duties.

We come now to the formation and history of the Western convention. A convention of receivers west of the Alleghany mountains, having been called by previous notice, was held in the temple, Cincinnati, October 12th and 13th, 1832. After religious services by Rev. Adam Hardus, the convention was organized for business: Daniel Mayo of Kentucky, president; and M. G. Williams, secretary. The remaining business related principally to the establishment of the convention. A committee was appointed to prepare a friendly address to the General Convention, and the Western convention then adjourned to meet in September, 1833. The second Western Convention was held in Cincinnati, on the 6th and 7th of September, 1833: Calvin Washburn, president; and John Murdock, secretary.

The Sixteenth General Convention was held in the temple of the Second Society, Philadelphia, on the 5th, 6th, and 7th of June, 1834; and the following ministers and delegates presented their credentials: Rev. M. M. Carll, Messrs. Jacob A. Tryon, Wm. Macfenan, Jacob Keyser of the Philadelphia First Society; Rev. M. B. Roche, Messrs. Samuel Ashton, Samuel Hemple, Wm. Roberts of the Philadelphia Second Society; Rev. James Robinson, Messrs. David Snyder, Charles Sellers, Elias Levy, of

* The name of Silas Ensign was erased from the list by request of the brethren in Ohio. Wm. Pitts asked the Convention to omit his name as a licentiate.

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the Delaware County Society; Rev. Charles J. Doughty, Messrs. James Chesterman, Robert L. Smith, of New York; Rev. Thomas Worcester, Messrs. Theophilus Parsons, T. B. Hayward of Boston; Rev. L. C. Belding, Le Raysville, Pa.; Mr. David L. Kreider, Baltimore; Mr. Benjamin Hobart, Abington, Mass.; Mr. Zina Hyde, Bath, Maine. Rev. Isaac C. Worrell and Mr. John Lister, licentiate, of Frankford, Pa. There were also a number of receivers present as visitors, but the writer of these annals can name no one with certainty except the venerable Judge Young of Greensburg, Pa. The missionary and tract board reported their organization and the appointment of missionaries. Rev. Mr. Carll, appointed by the board, commenced his duties in July, and presented a statement, from which it appears that he preached in the State of New York twenty-four times; in New Jersey, eight times; in Lancaster, Pa., four times; at Alexandria, Va., once; in Lynchburg he preached nine sermons, and baptized nine children and one adult; and at Riverhead, L. I., he preached and administered the holy ordinance of the Lord's Supper. Miss Elizabeth Jones, of Orange County, N. Y., having made a bequest to the New Jerusalem Church in the United States, Messrs. Chesterman and Smith were duly authorized and empowered to receive the amount of such legacy from her executor. It was also resolved that the money, so received, should be appropriated for supplying our universities, colleges, and literary institutions with the works of Swedenborg. The committee on the ordination of Samuel Worcester recommended that he be ordained as a priest and teaching minister, by such minister as possesses ordaining powers, and at such time and place as the Bridgewater Society may determine. The report of the committee to whom was referred the communications of the Western Convention was read by Theophilus Parsons, and met with general commendation. We present extracts from the resolutions. "*Resolved*, That this convention recognizes, in the establishment of a Western Convention of the New Jerusalem, new means of promoting the growth of the Church." Again: "While we heartily acknowledge the vital importance of asserting and maintaining within the Church, that liberty which the truth gives, we are unable to discern any special occasion for a negation, by our brethren in the West, of the right of the convention, to exercise control or dominion over them, this convention being perfectly aware that it neither has, nor could have, nor should have, any right to coerce any members of the New-Church in any way whatever."

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The society at Bridgewater, Mass., having erected a house for public worship, it was dedicated September 3d, 1834, and Samuel Worcester was ordained as a priest and teaching minister of the New Jerusalem. The dedication and consecration service were performed by Rev. M. M. Carll, and responded to by Mr. Worcester on behalf of the society. The ordination service was read by Rev. C. J. Doughty, who also preached the sermon.*

The society at Abington, Mass., reported that they had erected a building for public worship, which was named "The New-Church Hall." In Philadelphia, Michael Baker and Coleman Sellers, two of the oldest and most active members of the Second Society had been removed to the spiritual world.

The third Western Convention was held in Cincinnati, Oct. 17, 1834, when an application from the society asked that a license to preach should be granted to David Powell. The Cincinnati society reported that they had built a neat and commodious temple on the ground occupied by the former building, capable of seating between five hundred and six hundred people, and which was dedicated in Sept., 1834. The society also reported being entirely free from debt. Rev. Richard De Charms had been chosen as their minister. At Dayton, Mr. Milo G. Williams had been elected minister and leader. Mr. J. M. Espy reported a small society at Columbus meeting at his house for worship.

In May, 1834, delegates from all the societies in Massachusetts assembled at Bridgewater for the purpose of organizing a series of quarterly meetings, and bringing together the different societies of the State for consultation on the best methods of promoting the general good, and the growth of the Church. Rev. Samuel Worcester was appointed chairman, and Mr. T. B. Hayward, secretary. This meeting resulted in forming the Massachusetts Association, which has been continued until the present time.

WILLIAM ROBERTS.

* See N. J. Magazine, Oct., 1834.

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THE TREES OF THE BIBLE.

II. TEËNAH, THE FIG-TREE.

"*They shall sit every man under his vine and under his fig-tree, and none shall make them afraid.*" — Mic. iv. 4.

THE fig-tree (*Ficus Carica*) is a native of Asia and Barbary. It attains a height of about twenty feet, with a branching, spreading head, like an apple-tree. It is, therefore, referred to as a tree desirable for shade as well as for its fruit. The fig-tree in Palestine produces three crops yearly. The early fig is ripe towards the last of June, and is said to be the most beautiful and delicious of all. The second crop, or summer fig, ripens in August. This is the most abundant and valuable crop, and furnishes the figs which are dried for exportation. The winter fig is ripe towards the latter part of autumn, when the tree has lost its foliage. These figs are larger than the others, and are said to remain sometimes on the tree through the winter.

The most remarkable peculiarity about the fig is, that it grows without any appearance of a blossom. If, however, the fig be opened at a certain stage of the early period of its growth, it will be found to contain within numerous very small, apetalous flowers, each seed of the ripened fruit being the produce of a separate blossom. The fresh fig is of the shape of a pear, and of various colors, as white, green, yellow, brown, black.

The fig belongs to the same natural family which includes the mulberry and tropical bread-fruit. These are also called compound fruits, because each fruit is the product of many flowers aggregated together upon a common receptacle; though in the case of these, the flowers are on the outside, and not within, as in the fig.

The question has often been asked, respecting the fig-tree which the Lord cursed for its barrenness, why he should have sought for figs upon it, when it was not the proper time for them. I find the following explanation given, which, whether it be the correct one or not, seems quite simple, that the expression "the time of figs was not yet" should be understood to mean, that it was not time for them to be all ripe and gathered; and, consequently, He might reasonably have hoped to find some on the tree, if it had not been an unproductive one.

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These three trees, the olive, the vine, and the fig, which are so often mentioned in the Word, and occupy so prominent a place there as representative trees, were probably among the first whose fruits ministered to the wants of the infant human race, and soonest brought into cultivation. These three are named in that part of the Word which, according to Swedenborg, was taken from a more ancient Word than ours, and which we may therefore believe to be the oldest written documents extant.*

And they are the only certainly known trees which are mentioned there. Thus they seem to be of all others most intimately connected with the early history of man. Not only on account of their representative signification, but also of their natural uses, it is easy to see why they should have been held in the highest esteem by many of the nations of antiquity. The fig especially, which is one of the most nutritious as well as delicious of fruits, must have contributed largely to the support of human life, long before the art of cookery had gone beyond the simplest processes, or had been found out at all.

It is a fact worthy of observation, that the seats of the most ancient empires, and of the earliest efforts towards civilization, of which we have any historic knowledge, were established for the most part, if not wholly, within the limits of that region of south-western Asia, where the olive, the vine, and the fig are native productions, and in whose neighborhood several of the other most highly esteemed and useful fruits of the temperate zone are to be found; and where also, there seems to be good reason for believing that wheat, the most excellent of edible grains, is in some part indigenous. In Palestine also where, according to Swedenborg, the Most Ancient Church was situated, these northern fruits grow side by side with the more southern date and pomegranate. Fruits, grains, and nuts were doubtless the first food of man. And of nuts I venture to presume, in the absence of complete information, this region may furnish an ample variety and abundance. In addition to the walnut, the almond, and the Syrian pistachio nut, it would be strange if the chestnut did not flourish there, and probably the sweet acorn, on which, according to the

* "And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off." — Gen. viii. 11.

"And Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken." — Gen. ix. 20, 21.

"And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons." — Gen. iii. 7.

It is somewhat singular that some critics, in their zeal for the literal, historical truthfulness of this part of the Word, should have wandered from the plain and evident meaning of "fig-leaves," in this text, in search of a tree whose leaves were so large as not to need sewing together for the purpose mentioned.

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Greek and Roman historians, their rude and uncivilized ancestors at first subsisted. The opinion is therefore probably correct that this favored portion of the earth was the primeval abode of at least that part of the human race to which we belong. And thus it was literally and naturally, as well as spiritually, true, that man was first placed by his Creator in a country which, like a garden, abounded in "every tree that was pleasant to the sight and good for food."

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III. SHAKED, THE ALMOND-TREE.

"*The rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.*" —Numb. xvii. 8.

The Almond-tree is the *Amygdalus communis*, a tree very nearly allied to the peach, and somewhat resembling it in its leaves and flowers. It is a native of Asia and North Africa, but is extensively cultivated in the south of Europe, for its agreeable flavored nuts, and in England, where its fruit will not ripen, for its beauty. The descriptions given of it are rather singularly discrepant, for a tree so well known. Smith says: "The height of the tree is about twelve or fourteen feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel." The engraving given by Dr. Thompson, represents a tree apparently two or three times the height and size here implied, and with an erect, columnar-tree-like, trunk, quite unlike a peach-tree. Another account describes the nut as covered with "a horny husk, which opens of itself when the fruit is ripe." Probably it is tender and succulent when young, but grows hard and dry at maturity. Its blossoms, like those of the peach, appear before the leaves; and in Palestine, as early as February, or even in January. The flowering of the almond-tree is supposed to be referred to in Eccl. xii. 5, "the almond-tree shall flourish," by way of comparing the white head of an old man to the almond-tree, covered with white blossoms, unrelieved by green foliage, to which Dr. Thompson alludes in speaking of this tree. But Gesenius, in his Hebrew Lexicon, denies the allusion, and rejects the commonly received translation "flourish," on the ground that the flower of the almond is "not white but rose-colored." The translation I shall not attempt to defend; but the truth, as I am assured on good authority, is, that the almond-

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flower is found both white and rose-colored, and of all shades between. Dr. Thompson speaks of them more than once as white, and mentions no other color.

The Hebrew name of the almond, *shaked*, is derived from a verb signifying to hasten; and thus is explained the allusion in Jer. i. 11. "The word of the Lord came unto me saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it." The reference is supposed to be to the early flowering of the tree, being the first to put forth its blossoms after the repose of winter, and hastening to display them long before the appearance of its leaves. To this, Dr. Thompson adds, with reference to the miraculous blooming of Aaron's rod, "not only do the blossoms appear on it suddenly, but the fruit sets at once, and appears even while the flowers are yet on the tree; buds, blossoms, and almonds together on the same branch, as on this rod of Moses." And so the Lord would signify to Jeremiah, that he would speed the execution of his word, with the haste of the almond-tree in flowering and bringing forth its fruit.

IV. RIMMON, THE POMEGRANATE.

"*And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates and of the figs.*" — Numb. xiii. 23.

The pomegranate is the fruit of a bushy, thorny shrub, the *Punica granatum*, belonging to the order of *Myrtaceæ*, the myrtle family, which furnishes many excellent tropical fruits, as well as the clove and allspice. It has narrow, spear-shaped leaves, and large and beautiful flowers, varying in color from scarlet to crimson or purple. There is a kind which has very large double flowers, but bearing no fruit, and cultivated merely for its brilliant blossoms, which are put forth profusely during the whole summer. Dr. Thompson's particular description of this fruit, of which so little is known in these northern latitudes, will doubtless be found interesting. He says: "There are several kinds of them in this country (Palestine). In Jeboah, on Lebanon, there is a variety perfectly black on the outside. The general color, however, is a dull green, inclining to yellow, and some have even a blush of red spread over a part of their surface. The outside rind is thin, but tough, and the bitter juice of it stains every

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thing it touches with an undefined but indelible blue. The average size is about that of the orange, but some of those from Jaffa are as large as the egg of an ostrich. Within, the grains are arranged in longitudinal compartments, as compactly as corn on the cob, and they closely resemble those of pale red corn, except that they are nearly transparent, and very beautiful. A dish filled with these 'grains' shelled out is a very handsome ornament on any table, and the fruit is as sweet to the taste as it is pleasant to the eyes. They are ripe about the middle of October, and remain in good condition all winter."

This description helps me to understand why this fruit was named pomegranate, which, I formerly supposed, was on account of its numerous seeds; for it is compounded of two Latin words, *pomum*, an apple, and *granatum* abounding in grains, as though we were to call it grained apple. But now it appears that the flesh or pulp of the fruit is composed of distinct and separable grains; and it is from these, I doubt not, that it has received its name, not only in English, but in several other modern languages; in French, *grenade;* Spanish, *granada;* German, *granatapfel.*

Solomon speaks of wine from the juice of the pomegranate, in his Song; and wine is said to be made from it, in considerable quantities, in some countries where it grows, in modern times, especially in Persia.

Dr. Thompson suggests that the golden bells which were placed alternately with the artificial pomegranates upon the hem of Aaron's robe were made in imitation of the flower of the pomegranate. It is not improbable.

D. HUDSON HOWARD.

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EDITOR'S TABLE.

WE wish to have it fully understood by all our readers, that the Magazine is not intended or designed as the exponent of any particular views or opinions; but only as a medium of presentation of the doctrines of the New-Church as applied to topics of every-day interest. From the nature of the external New-Church, made up, as it is, of persons from almost all the sects of the old church, accustomed to look at questions from a great variety of differing stand-points, it must follow that upon very important doctrines there must be a difference of opinion. Indeed, this difference of opinion is inseparable from humanity. Even the angels, we are taught by Swedenborg, do not all agree in truth, although they do in charity. Therefore this difference of opinion, so far from being regarded as a misfortune, should be looked upon as a most hopeful sign, indicative of spiritual and intellectual life. It has been well said, that if Swedenborg settles many questions, he starts many others. And this is very far from being a reproach. For as truth is infinite, as one acquires a little of it, still more must present itself to his view, to be sought after and attained, and so on and on infinitely. Sir William Hamilton truthfully observes: "Absolute certainty and absolute completion would be the paralysis of every study; and the last worst calamity that could befall man, as he is at present constituted, would be that full and final possession of speculative truth, which he now vainly anticipates as the consummation of his intellectual happiness." So a man with vigorous intellect shall go to the works of Swedenborg, and find therein question after question of the utmost importance and interest started; and as he reads and studies, as his reward therefor, shall find much that will help him to solve these questions, and then these shall lead to others; and so on, until questions arise which cannot find their solution in this world, but which require for that the light of the spiritual world. But while every thing may not be capable of being answered which an active and cultivated mind may bring up for discussion, very many of them can be, in the works given for the use of the New-Church. And it is certain that in this study, and especially in that which should be to all New-Churchmen a matter of primary importance, the bringing of the doctrines of religion into practical subjects connected with every-day life, very much help may be derived from the studies of others, of others particularly who have not been accustomed to look at things in the same way as ourselves, but who yet have charity for their object. And it is therefore a great use to provide a medium whereby such views and discussions may be presented to all who care for them. Thus not only will the external church become more homogene-

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ous, because careful consideration of questions of religion by good men will be likely to lead to one common result in which all will concur, or, if not, bring them to differ in good feeling and in common charity; but much light will be thrown upon the works of our teacher. So we hope that all who are interested in the Magazine will look upon it in this light, not as committed to one view or another of any question discussed in the church; nor, on the other hand, as a convenient place for the exhibition of any private hobby valuable only to the owner; but as a periodical which will gladly welcome proper discussion on all subjects in which New-Churchmen will be likely to be interested, when conducted in the spirit which has good, and truth for the sake of good, for its objects.

How little truth alone can do in the salvation of men, we are over and over again taught by Swedenborg. Indeed, we may say that it is one of the central doctrines taught by him, that it is good, and not truth, which leads a man to heaven. Thus he instructs us that more of the Gentiles (that is, those who are ignorant of the Christian religion) are saved than Christians; and in his teaching respecting the life which leads to heaven, we are told, not that it is a life spent in inquiry concerning the mysteries of faith, but in a life of active usefulness in the world, according to the Lord's commandments, and true worship of Him alone. More and more every year this important fact is being acknowledged and acted upon by those whose office it is to teach men in religious matters. Not by any means is it so generally admitted or practised as it should be; for the belief in salvation by faith alone is still clung to, but that it is gaining ground upon that pernicious doctrine is evident. It was an important part of the office of Swedenborg to show to the church the utter falsity of the dogma of salvation by faith alone; and we hold it to be the imperative duty of all receivers of his doctrines to oppose on all occasions all semblance which remains in the world of reliance upon that soul-destroying dogma. And it is particularly important that they should do so, because an impression seems to prevail among those who know little of the doctrines of the New-Church, that it is a purely intellectual system, one which requires a degree of mental culture, and some considerable study, to understand. While this may be in part true, so far as relates to an acquirement of an extensive knowledge of the doctrines taught by Swedenborg, it is not true of the essential doctrines of the New-Church, the reception into the life of which makes a man in the true sense to be a New-Churchman. With truth it was long ago said, "God doth not require of any man any more than this: to believe in the Scriptures as God's Word, to endeavor to find the true sense of it, and to live according to it." And with still greater catholicity, as the herald of the New-Church, Swedenborg instructs us that the New-Church "is formed by those who approach the Lord only, and at the same time perform repentance from evil works." These, then, we are taught are the

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essential doctrines of the Lord's New-Church, and they should therefore be prominently brought forward in preaching and teaching. These doctrines can be understood by all; by the child who is old enough to be taught any thing, and by the most ignorant and uncultivated. From the very wealth of instruction upon spiritual matters given for the use of the New-Church, there is danger that too much account will be made of a mere intellectual reception of them. By the church of Ephesus, we are taught, is understood those "who primarily regard truths of doctrine and not goods of life;" and that "this is against them that they do not esteem good of life in the first place, which, nevertheless, was and is alone in the beginning of every church."

In the "Old and New" magazine for December is an article of a remarkable character on "Correspondences." It is remarkable in this, that even in these days of copious writing on subjects with which the writers have little knowledge, it is seldom that we find one so entirely ignorant, and in the first principles too, of that whereof he writes, as the author of this article. The editor, we suppose it is, introduces the article in this way:

"We have received from a friend, who is an inquirer, the beginning of a curious piece of work. It seems that he has conceived the idea of examining the Swedenborgian 'doctrine of correspondences' by taking the Bible, and inlaying in those portions of it which are received as inspired by the New Jerusalem Church, the correspondence, or spiritual meaning, in place of the natural meaning. We print below the first chapter of Genesis in correspondence. The words in italics are what is left of the text of the authorized version. Words for which no correspondence is given are indicated by a bracketed entry, thus: [no interp.]. Where the choice of two or more meanings was doubtful, all are given. An occasional explanation is also bracketed. What is supposed to be the fairest reading in correspondence can be followed consecutively, of course, by passing over all the bracketed matter. Can any of our friends inform us whether this work has not been done already, and in what publication?[1] The whole of the accepted books thus treated would, we suppose, constitute a Swedenborgian version of the Bible."

As a specimen of the performance we give the first four verses:

"1. *In the* most ancient time *God* regenerated *the* internal *and* external church.

"2. *And* man *was* in the state before regeneration [or the external church was without any essence, or substance, *and* contained nothing of good]; *and* natural light [i.e., as opposed to spiritual] *was upon the* lust of the unregenerate man, and the falsities thence originating. *And the* divine mercy of the Lord lived *upon* [i.e. on the exterior of] *the* knowledge of good and truth.

"3. *And God* perceived [or thought: either or both may be meant], *Let there be* spiritual light [i.e., such as illuminates the understanding]; *and there was* spiritual light.

"4. *And God* knew *the* spiritual light, *that it was good* [no interp.]; *and God* caused a parallelism and correspondence *between the* spiritual light *and the* natural light."

The crowning fallacy of the whole thing is, that the writer seems to

[1] Except Rev. Mr. Clowes's version, 4 vols. 8 vo, of the Four Gospels, printed in parallel columns, the authorized version on one side, and the correspondences on the other.

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have run off with the notion that what Swedenborg calls the "Science of Correspondencies," as applied to the elucidation of the internal sense of the Word, is to be learned as one learns any natural science by getting a book or books on the subject and studying it or them; whereas nothing can be further from the truth. Swedenborg very plainly teaches us, that the internal sense of the Word cannot be learned in that way, but "is not perceived by any others than those who are internal men of the Church."

Again, the writer seems not to have even glanced at the "Arcana Celestia," where he would have found an exposition of the internal sense of the chapter referred to by him. Thus he tells us that no spiritual meaning is given to such passages as "that it was good" in the fourth verse, "be gathered together" in the ninth verse, "let them have dominion," in the twenty-sixth verse, "be fruitful and multiply and replenish" in the twenty-eighth verse, and many others. If the writer will read through the first chapter of the "Arcana," he will find his statement is not true.

The writer of the article seems to have compiled what he calls the internal sense from a "Dictionary of Correspondencies;" a proceeding less sensible than it would be for one wholly ignorant of the Latin grammar to undertake to translate a Latin work with the help only of a dictionary.

It is matter of surprise that a respectable journal like the "Old and New" should admit into its columns such an article as the one referred to.

Whatever else may result from "the Old Catholic Congress," it has at least shown how much the age is averse to authority in religious matters. Even from a body so long bound down by priestly domination as the Roman Catholics, a considerable party have come out as advocates for freedom in spiritual things. A writer in the "Contemporary Review" says that a Jesuit observed to him that the movement was merely one of educated laymen, and that the masses would take no part in it. Whether the conclusion of the Jesuit be right or wrong, that the masses will not follow intelligent laymen, it is yet a reason for hope that a considerable body of intelligent laymen take the stand against authority which these of the Old Catholic movement have. Freedom in religious matters is one of the most distinguishing characteristics of this new age; and those who have been instructed in the doctrines of the New-Church, know that it is now provided by the Lord, to the end that those doctrines may be rationally received, and thus brought into life, and the New Jerusalem be extended upon the earth. When once the mind is released from the spiritual chains which have bound it, we may feel certain that one important step has been taken for the admission of the light of truth into it.

WE have received the following letter:

"MR. EDITOR, — I have read with deeply interested attention the article entitled 'Is this earth to last for ever?' in No. I. 'New-Church Magazine.'

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"It is true, as we read in the commencement, 'The belief that this earth will never perish prevails in the New-Church quite generally.' For some years I have been a reader of Swedenborg, also of many of the collateral works of the Church, and a listener to the teachings of the advocates of its doctrines; and now for the first time learn that Swedenborg does not teach the permanent duration of this earth. It was one of the first accepted views, and great satisfaction was afforded by it. This new version shakes a foundation I supposed grounded on the abiding declarations of the Lord in His Holy Word, and conclusively established by all New-Church teachers from the source of correspondencies. From this disturbance of a settled doctrine follow, of course, question and inquiry.

"If Swedenborg has been mistranslated in those passages quoted, may not many other passages have been mistranslated also, and led to error on other points?

"The work of translating being so important, should not his writings receive a thorough revision, and set us right on all subjects? The writer is, without doubt, a thorough Latin scholar, and tells us just what Swedenborg said. If it is *true*, then the Lord's coming to this earth and making Divine the peculiar humanity which belongs to it, is *not* sufficient to 'establish it for ever.' Is it possible that this earth can ever become so corrupt as to sever the connection between it and heaven to such a degree as that all people together with the world will cease to exist, when it once was the dwelling-place of its Divine Creator? Is there not so much of difference in the characters and genius of the people of every earth, that the peculiarities of each are required to make perfect the Heavens or Grand Man?

"If, as we read in Isa. xi. 9 and Hab. i. 14, 'a knowledge of the Lord shall cover the earth as the waters cover the sea,' how can it be destroyed? In many of the Psalms we read, 'The earth is established for ever.'

"Are these passages to be taken as teaching true doctrine in the literal sense?

"It may seem somewhat like presumption to question a point advocated by so learned a person as the author of that paper; but, as an earnest seeker for truth, I cannot keep silent. Will some one of the wise and learned please answer my inquiries, and give me the knowledge sought?" ***

We think our correspondent is unnecessarily alarmed. His suggestion that if one passage is found to have been badly translated, others may be, and so there is no certainty at all, presents an entirely imaginary difficulty. The same thing may be said of the Scriptures, in our English version, in which, as is well known, many passages occur which might be better rendered. But the knowledge of this fact ought in no way to affect our reliance upon the essential correctness of the translation. And so it is with our common versions of Swedenborg's works. While all acquainted with the subject will probably agree that here and there better renderings of the original might be made, they on the whole may be regarded as good and

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reliable, and, so far as we are aware, no spiritual error is likely to be propagated by any fault of the translators existing therein. Concerning the particular matter referred to, perhaps we may be permitted to present, in addition to the reasons for, or belief in, the eternity of this earth, presented by our correspondent, the following brief suggestions in the way of criticism of the article on the subject in our first number: The only reason for a belief in the non-eternity of the earth is the passage in the "Arcana Celestia," n. 931. All the rest of the article, it will be observed, is devoted to showing that passages, which, as they now stand in our English version, seem to prove the eternity of the earth, when properly translated do not, *necessarily*, mean that. But admitting that to be so, they certainly do not prove the contrary; and, even as rendered by the writer of the article, may be interpreted as well of this earth as any other. The passage referred to in the "Arcana" is the reliance, however, of the writer. And if we understand his argument, so far as it relates to the word *tellus* (earth), in the passage, it is that *tellus* is used specifically, and *terra* generically. Therefore that in the particular passage he must use the word specifically of this earth. But it is not clear to us that, if Swedenborg does always use the word specifically, he means to refer to this earth. In his work "De Telluribus, etc." (Earths in the Universe), he uses the word generally of any earth, as well those in our solar system, as those in what he calls "the starry heavens." So that it is not perfectly clear that when Swedenborg uses, as he does in the passage in the "Arcana" the word "tellus," without any other qualifying word, he means *this* earth, necessarily. But without making an argument upon the matter, we would refer to the following passages: —

"The principal reason why the Lord was willing to be born on our earth, and not on another, was because of the Word, in that it might be written on our earth, and, when written, be afterwards published throughout the whole earth, and, when once published, be preserved to all posterity, and thus that it might be made manifest, even to all in another life, that God was made man." "In every other earth, divine truth is manifested by word of mouth, by spirits and angels, but this manifestation is confined to families; for mankind in most earths live distinct, according to families; wherefore divine truth, thus revealed by spirits and angels, is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes; it is otherwise on our earth where divine truth, which is the Word, remains for ever in its integrity." (Earths in the Universe, 113, 120.)

The subject is an interesting one, and in our next number we shall publish an elaborate article on this topic; and we hope any one who feels sufficiently interested in the same to answer the inquiries of our correspondent, will do so.

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CURRENT LITERATURE.

Regeneration. By EDMUND H. SEARS. Philadelphia: Claxton, Remsen, and Haffelfinger. Boston: Noyes, Holmes, & Co., 1873. Price $1.25.

The Great Teacher says: "Except a man be born again [or be born from above], he cannot see the kingdom of God." And to be born from above is to be born of God. It is to experience the kindling of a new and divine spirit in the heart. It is to have a nobler life awakened within us, a righteous, unselfish, joyous life, such as the carnal mind can form no conception of. It is to be brought out of that low, natural, selfish state in which we seek only to do our own will, and be introduced into that high and holy state in which we delight to do the will of the Heavenly Father. It is to have new and heavenly dispositions, feelings, desires, and purposes awakened in the soul. It is, in short, to have our ruling love (which, naturally, is the love of self) so thoroughly changed or subordinated to the heavenly love of the Lord and the neighbor that we become spiritually "a new creation," as Paul says. We can form no just conception of this birth of the spirit or of the delight that accompanies this opening of the soul to the influx of the higher life until we have actually experienced it. We must, therefore, be *born into* the kingdom of God before we can really understand its nature or *see* it; for to see a thing spiritually is to understand it.

It is, therefore, a subject of transcendent interest and importance to every human being that the work before us undertakes to treat. And never, we venture to say, has it been treated in a manner at once so profound, philosophic, exhaustive, logical, and scriptural, as in the volume before us. There is in this, as in all of Mr. Sears' writings, a rare combination of freedom and fervor of spirit, simplicity and clearness of statement, strength of conviction and earnestness of purpose, united with extraordinary logical, exegetical, and rhetorical power. The nature and laws of the regenerate life are here unfolded in a manner so clear and convincing that the thoughtful reader is not likely to misunderstand or ever to forget them.

The work is divided into three parts. Part first treats of "The Natural Man;" and, after touching briefly upon the popular theories of man's sinfulness as "consisting in the *guilt of Adam's first* sin" and exposing their absurdity, the author proceeds to the discussion of the several subjects into which this part naturally divides itself, such as "Hereditary Corruption," "Acquired Instincts," "The Mystery of Death," "The 'Adam' of St. Paul," "The Law of Descent beneficent," &c.

Part second treats of "The Spiritual Nature" through eight separate chapters, each of which follows logically from what has gone before, and carries the reader on to its conclusions by a charm of rhetoric, a fervor of feeling, and a force of logic,

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that are perfectly irresistible. And part third on "The New Man," consisting of fourteen well-arranged and delightful chapters, discloses the nature of regeneration, and the means by which it is accomplished; points out some of the characteristics of the regenerate state; and so, like a beautiful dome to a strong and well-proportioned temple, gracefully crowns and completes the whole. We had marked a number of passages for quotation, but have not room for more than two or three. The following gives a hint of the author's idea of death and the spiritual world, as well as of the powers that lie folded up and waiting within us:

"The spiritual world is not a realm far off in space, into which we shall be introduced by the event of death. Rather is it that order of being of which we are to have cognizance by the powers that already wait within us; and death will not so much remove *us*, as remove *from* us the obstructions that closed us in from its unseen illuminations.

"We read that sometimes in the plan of Divine Providence this inner sense, which ordinarily is not brought into exercise until that moment when the spirit is dissevered from the swathings of the flesh, is for special reasons opened before that time, giving to the prophet cognizance of those schemes and orders of being which surround him. The patriarch lay down to rest, and while his external senses were closed, this inward eye was unsealed and opened wide, and lo! the vast agencies are revealed to him, rank above rank, that 'move up and down on heavenly ministries.' The prophet is called to his solemn office while the coverings of sense are rolled away, giving him gleams of that sublime ritual by which the heavenly hosts waft praises to the Creator. The three favored disciples withdrew with their Master to the stillness of the mount, and there saw Him as he appeared within the concealments of flesh and blood, holding converse with the glorified prophets. . . .

"Man could not be the subject of such revelations unless already he lived within the precincts of the mystic world, and had a faculty within him to be acted upon by its essential laws. These concealments of matter which engird us are therefore but frail walls that shut us in, which, falling down, give us sight of those higher skies that arch over us, and those brighter fields that lie around us trodden by the feet of angels, and over which breathe the airs of celestial love." (p. 83–85.)

The supreme and absolute Divinity of Christ is implied all through the book, and very distinctly taught in several passages. Take the following for illustration:

"It is no example of mere human nature, however sublimated and exalted, that satisfies our wants as sinful men. No finite power and influence can create us anew. No models of human virtue, however pure and perfect, are to regenerate and save us. Rather do they dazzle and mock us with ideals which we can never realize ourselves. I may fix on them my earnest and despairing gaze; but there aloft they shine and shine in vain, giving me gleams of a region of purity and peace which I cannot climb to, and which

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fall upon my unsunned and frozen nature like the shimmer of moon-beams upon a mass of snow.

"In our fallen, sinful state, it is not first and chiefly an example that we want. We want God. We want Divine succor and influence, coming within us with creative power, not primarily to bring us into conformity with some model that is placed before us, but to revive the Divine image within us, so that by its own radiation it shall produce around us the halo of all Christian virtues and graces.

"Whatever, then, may be the mode of union between the human and the Divine in the person and history of Jesus Christ, and we shrink from applying the scalpel of our metaphysics to the Divine nature, this one truth stands bold and prominent in the entire history of the Incarnation, that the human was so overlaid, controlled, and possessed by the Divine, that the Saviour is without reserve 'God with us.' The Divine inlays all his words and actions, so that they are the undoubted expositions of the Eternal Wisdom and Love." (p. 198, 199.)

The following is the concluding paragraph of a chapter of exceeding interest on "Human Life in Organic Unity," — one of the new chapters added to this new edition, and in which the author refers to "Swedenborg's doctrine of 'Remains' as the prime ground of man's regeneration:"

"We hear and read a great deal about parental responsibility; but the impressions which the little ones take, not from your words merely, but from yourself during the primal period, are the most important of any thing in all their earthly history. We discuss new methods of education: nothing can supersede or outvalue those remains in the heart of the child made by the naked impress of your soul upon his like the seal upon fluid wax. The transfusion of your spirit through his when the silence is most profound, the sacred melodies dropped into his ear at even-song, the words of Jesus read over with him in the first dawn of infant intelligence, or the first prayer to which you shape his thoughts and lips, in all these you work in harmony with these unseen Divine agencies, who with you are inscribing on its very first page the alphabet of the Book of Life." (p. 104.)

We should add that the largest portion of this most admirable work has been in print for a number of years; and, despite all the disadvantages it has hitherto had to contend with, it has already reached the *ninth* edition. We rejoice to see it now in the regular channels of the book trade, where it will be brought within the reach of thousands who cannot fail to be delighted with it, but who have never yet read or seen it. The publishers, too, deserve, and no doubt will receive, the thanks of the reading public for the tasteful style in which they have issued the work, uniform with "The Heart of Christ."

Letters on the Future Life addressed to Henry Ward Beecher. By B. F. Barrett. Philadelphia: Claxton, Remsen, and Haffelfinger. 1873. pp. 191. Price $1.

A distinguished author and divine has within ten years, written somewhere that the time rapidly ap-

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proaches when it will not be decent for men to profess ignorance of Swedenborg. The "immediate occasion" of the book above named was, the author tells us, a sermon on "The Hereafter" published in "Plymouth Pulpit," March 23, 1872. Three of these letters first appeared in "The Golden Age," and three more of greater length have been written, which with the former make the volume. Although these letters are addressed to the Pastor of Plymouth Pulpit, they are intended for the thoughtful and inquiring of all denominations, or, as the author pointedly adds, "of no denomination." Mr. Barrett's style is well adapted to present the truth in a natural and convincing form to the receptive mind. There is a vigor and terseness most welcome in these days of long-drawn-out and tedious attempts at generalizations, and we thank the writer for presenting the argument with the force he has. We believe these letters will produce a favorable impression upon the candid reader; and we hope he may be led to search for more light and a knowledge of the doctrine which is awaiting all who are willing to receive.

Thoughts for the Times. Sermons by REV. H. R. HAWEIS. New York: Holt & Williams. 1872. pp. 347. Price $1.50.

This volume consists of short-hand reports of sermons, delivered extempore by the author during a year and a half. They are the free, outspoken thoughts of a man with an open heart and active brain. The style is vigorous. Indeed, like an extempore speech, it comes from the heart and goes to the heart. We welcome every evidence of renouncing the old custom of long and tedious essays for weekly pulpit use, and the growing desire for and acquiescence in the stirring exhortation, spoken not written. The book before us is eminently practical. Hardly a man, woman, or child, could "sit under" such preaching, and not go away, feeling better, knowing more, and with higher impulses. The old church is fast waking up. The new wine is bursting the old bottles. The New-Church is descending throughout not Christendom alone, but the world. Men are now asked to think, to do: not to follow blindly, and believe without understanding.

We have only space to quote the following passage (p. 174):

"Through your children you rule posterity. Supposing before your child is born, you managed to make yourself a better man, or a better woman; supposing before you enter into the marriage state you actually do make yourselves better men and women, then you will transmit to another generation these better tendencies; but supposing you neglect this, and allow yourself to go on in unbridled lusts and passions; suppose you do not acquire habits of love and truth and self-control, then the child born to you will be born with so many tendencies against him. You have no right to lay the burden of the original sin upon him. See, then, dear friends, how solemn a thing it is for you to enter into the bonds of matrimony, and yet often how carelessly you do so. Ought you not to pause and ask: 'Am I worthy to be married, and to set a going a new generation, be-

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fore I myself have become better?'" We need not be anxious, all that is required of us is to do the best we know and can. The issues are all in divine hands. Store up remains from the Word in the minds of the little ones, as much as we can, and they will turn up right at last. *We* can't make them good, but we can implant the seeds of goodness in them: this is our work; the rest is the Lord's.

In Extremis. A Novelette by Mrs. R. S. Greenough. Boston: Roberts Brothers. pp. 202. $1.50.

The style is good; the sentences unusually short, clear, and well-defined; and, as a book, dealing wholly in impassioned sentiment, it deserves mention for its freedom from any thing involved, either in idea or expression. The occasional short poems are by far the best part of the book, although the poetical element shows itself in a delicate, pleasing way many times in the prose parts.

The story, however, greatly lacks repose, and the exaggerated and intensely wrought feeling of the whole frets the artistic sense: there are no half-tints and shadows to bring the strong points into clear relief; and we feel the want of that reserved force of the fine novelist, who rather keeps under control the fiery and intense elements with which he deals, than pushes them to the last extreme. As far as our observation of the world goes, all people's lives contain a good share of the commonplace; and no tortured soul goes rushing from one intense feeling to another, during the whole of its earthly existence.

All the metamorphoses of character are too rapid to be life-like; all the so-called love is a blind passion, existing in one case at least, as is clearly expressed, without any foundation in respect; the tone is morbid and the incidents forced, and we should be sorry to see fresh young people fed on such mental pabulum. The New-Church teaches plainly that all continuous and deep-seated feelings, whether good or bad, are things of growth; for the mind is organic, like the body, and every new influence must be gradually appropriated before it can produce a radical and wide-spread effect on the character.

Gutenberg and the Art of Printing. By Emily C. Pearson: Noyes, Holmes & Co. pp. 292. $2.50.

This book will be found useful and interesting in an unusual degree, and will richly repay not only its reading, but its purchase. When we consider that the Reformation would have been impossible unless printing had brought both Luther's thundering theses, and the far more powerful Word of God to the minds of the perishing multitude; and that the New Jerusalem could not descend among men here, had not an unfettered press encouraged a spirit of inquiry and honest doubt, independence of thought, and a free interchange of opinion on religious questions: the subject of the above book may well claim the attention of New-Churchmen.

The writer has treated the subject exceedingly well, sketching, with rapid hand and surprising clearness of detail, the home life and social position of Gutenberg, and his

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laborious efforts, untold discouragements, and surprising tenacity of purpose in accomplishing his great object. Possessed of rank and fortune, his best years were spent in the mechanical labor of cutting type, in the midst of superstitious ignorance in the lower classes, and narrow, mercenary envy among the learned, so that the complete merging of his private and personal interests in his great work deserves especial mention.

The book could not well be free from technicalities, but can be intelligently enjoyed by one unlearned in the craft of printing, so graphically are the various mechanical processes described; the reader is greatly aided, too, by the fine illustrations, which are judiciously chosen and full of interest, while the paper and type are excellent.

The latter part of the work is occupied by descriptions of the best modern improvements in printing, showing by frequent and vivid contrasts the former and present method of transmitting thought. One is impressed with the idea of the solidarity of the human race, in seeing how men of talent of each century have perfected and complemented the work of their predecessors.

Twelve Views of Heaven. London: (Reprint). New York: G. W. CARLETON & Co. 1873. pp. 234. Price $1.50.

There is cause for rejoicing to every true catholic New-Churchman, as evidence is furnished daily of the leaving of the strict and sectarian views held in the past by miscalled Christians. It is but a few weeks since a clergyman, of high standing in the Church of England, rebuked the people of London for suffering the heathen princes of the East Indies to walk the streets of the metropolis, and worship a Deity, each in his own way. But it was a stinging rebuke which was hurled back in reply. It was in substance, that, though his religion might not on the one hand *profess* as much as the Christian, yet it was not dragged down and belittled by the self-conceit, persecutions, quarrels, and proselyting spirit of the religion practised by the offended ecclesiastic.

The first century of the New-Church has closed.

There are in many things, spiritual and temporal, a striking similarity with the close of the first century after the Lord's first coming. We have no record in detail of that far-off time; but, from such as we have, the unprejudiced student may see that, then as now, men fought over their beliefs, and waged war about matters of worship.

In the preface to the volume before us, occur the following lines: "Heaven is a glorious reality. Its attraction should be felt perpetually. It should overcome the force with which this world draws us to itself, and be to the believer an object of deep interest, of earnest hope, and constant pursuit." After this come twelve sermons, by as many authors, each giving his view of Heaven. This book has already run eighteen thousand copies. Its pages are full of consolation, and for the most part true, touching upon the interesting subject under consideration. There are statements all cannot accept; but there are many all good earnest men and women can accept, and to them we recommend this little volume.

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NOTES.

PERHAPS one of the most dangerous of little faults, because it often, and unconsciously to themselves, attacks really good men, and destroys much of their usefulness, is the habit of finding matter of complaint in the words or actions of others. A New-Churchman ought to be the last to indulge in this fault; because he, before others, should see that in infinite variety there is perfection; that no two men ever have been, nor to all eternity will be, exactly alike; and these differences make the universe to be what it is: an infinite aggregation of goods and truths proceeding from its infinite Creator. And it follows that, as each one is different from all others, each one, if he be truthful and self-reliant, will have a way of his own of looking at things and of doing things. So that we ought not to expect, or to desire, that all should be done in what some people call an "orderly" way; meaning by that the way which seems to them according to order. Perhaps no good word has been so much abused as this word orderly. As Tennyson says of the word "gentleman," it is

> "Defamed by every charlatan,
> And soiled by all ignoble use."

Let us recollect that each man has, or certainly should have, his own views of what is orderly; and that charity should be our object rather than the production of order, which is for the Divine Providence and not for us to work out. There is an old story told, which will bear the retelling, of an ambassador from the Commonwealth of England to the Low Countries in the troublous times in Cromwell's day, who fretted much and lost good sleep because the times went not as he desired them to; to whom his servant, wise beyond his station, thus discoursed: "Master, do you not think the Lord took good care of this world before you came into it?" "Certainly," was the reply. "And will he not after you leave it?" "Assuredly." "Then," said the servant, "why not trust him for the little time you remain in it?" There is wisdom in the servant's final inquiry. Not for us is the evolving of consequences, the bringing about of results, the fretting about this man's disorderly way of doing this or that thing, or the dreadful notions which that man will ventilate by voice or pen. Other and infinitely wiser hands than ours shall guide all these things, so that true order, the good and the true, shall in good time, either soon or late, result. We are only the instruments. We must work, it is true, but in what our hands find to do, not about our neighbor's way of doing what he finds lying convenient to his hands. Akin to this fault-finding is that suspicion which men, who in other things are most exemplary, are apt to entertain towards all those who don't admit that the former are the true exponents of what is right and proper under all circumstances. Let us who humbly trust we may be counted worthy to

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be of the Lord's New-Church be very careful that none of us shall stand in the way of any man's doing for the church as he may think is his best way, nor act as if we thought we had any prior claim to the writings given for the use of the church.

WE find the following in the "Independent."

"A writer in the 'Christian Intelligencer' speaks of Swedenborgians as 'our enemies.' Is it the deliberate opinion of the 'Intelligencer' that the disciples of Swedenborg can be fairly classed among the enemies of Christianity?"

In the "Intellectual Repository" for November, is an interesting address of the President of Lincolnshire New-Church Association, from which we make the following extract: "It is thought by some that the truths of the New-Church are not always presented in the most attractive manner, or clothed in the most elegant and refined language by its ministers and missionaries. The want of a good education is a thing to be deplored; but this is not the most important *desideratum*. An earnest affection for the doctrines, diligent study of the writings of Swedenborg, active and earnest zeal in disseminating them, a love of doing good to others which takes practical form, these are more important than education, desirable though it be, and are possessed in an eminent degree by most of the principal workers in the Church. And it should be remembered that the Lord makes use of all good and true men, whether educated or not, to teach others what they know and love; that he looks at the intention to benefit, and will bless it to those who hear, whether the words be well chosen or not." Although what is said above has been very often said before, its importance is such that it can never be too often said. The Lord makes use of all. Each individual Christian should recollect that it is as much his duty to be a minister of the New-Church, that is, one ready to serve it, and advance it, as if he were regularly set apart to that use. Not that every one should take upon himself, whether qualified or not, the preaching of the doctrines in public; but that every one should consider himself so far a minister, that is, a servant of the Church, that in some way, the way he is best qualified for, he will actively do something for its advancement. The best way to do this, a way which is in every one's power, is to strive by the Lord's help to live according to his commandments. Thus shall the Church be building up in us, and the Church universal shall also grow by our growth. But although a silent, yet an effective preacher is the man who lives a good life, and whose life is, as it were, a continual sermon, witnessing to all how adapted to life, and thus fulfilling what all must acknowledge as the chief requirement of true religion, are the heavenly doctrines of the New-Church. And then, besides that, how much, humanly speaking, might be accomplished, if every New-Churchman charged himself with some public duty in the Church, which he would fulfil regularly, cheerfully, and earnestly! This man and this woman are adapted for teaching children: they devote themselves to

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that use; during the week preparing themselves for it, and upon Sunday instructing in the Sunday school. That man and that woman have ability to write, and knowledge of the doctrines sufficient to enable them to present instruction through the periodicals of the Church. And so on, in very many ways. There are many who do this now. But all should do it, and thus each one, a true servant of the Church, would be a laborer in the Lord's vineyard. And while thus working for others, and for the good of the general Church, he would most certainly build up the Church within himself as nothing else could.

In the October quarterly statement of the English Palestine Exploration Fund, George Smith, one of the best Assyrian scholars living, gives an account of all the notices of Palestine in the cuneiform inscriptions. The "Independent" contains an interesting summary of the statement, which we quote with some alteration.

"The earliest of these references is made by Sargon (contemporary with Joshua), who, after making other conquests in Elam and Syria, started from his capital, Agane, situated near Sippara (the Sepharvaim of Scripture), and advanced to the Mediterranean Sea, on the shore of which he set up a monument to celebrate his victories. The next mention of Palestine is in the reign of Tiglath Pileser, about B.C. 1120, or about the time of Eli. After defeating the northern Hittites and capturing Carchemish, he advanced with his army to the slopes of Lebanon. But in 1050 B.C. the King of Syria defeated the Assyrians, and drove them again across the Euphrates. This defeat left room for the growth of the Israelite power under David and Solomon, and the Assyrian Empire did not revive until after the death of Solomon. Assyrian conquest recommenced with Vul-nirari, whose son, Tiglath-ninib, conquered Mesopotamia, while his successor, Assur-nazir-bal, once more crossed the Euphrates. About B.C. 870, Assur-nizar-bal invaded Syria. Crossing the Euphrates near Carchemish, whose king, Sagara, gave him tribute, he marched to Lebanon and crossed the Orontes, near which he built a fortress and established a garrison. Passing along the sea-coast, he received presents from Tyre, Zidon, Gebal, Arvad, and other Phœnician cities; but no permanent conquests followed this expedition. His son, Shalmanezer, in B.C. 854, advanced as far as Hamath, where he was checked by a league of kings under the leadership of Benhadad of Damascus. In the army of the confederates was Benhadad of Damascus, with 10,000 chariots and 20,000 footmen, and Ahab of Israel with 2000 chariots and 10,000 footmen. The whole force, including charioteers, probably amounted to 85,000 men. An engagement on the banks of the Orontes checked the Assyrian advance, and Shalmanezer returned to Nineveh. Four years later, B.C. 850, he fought another indecisive battle with Benhadad. The next year the confederates were defeated, with the loss of 10,000 men. In 846 B.C. Shalmanezer crossed the Euphrates with 120,000 men; but another victory left the confederates strong enough to prevent his advance. The Syrian league was now broken up. Benhadad was succeeded by Hazael. Moab had, under Mesha, become independent of Israel; and the family of Ahab was succeeded by that of Jehu. In 842 B.C. Shalmanezer marched against Hazael, King of Damascus, who was defeated, with the loss of 16,000 soldiers and 1,591 chariots. Hazael fled, and was besieged in Damascus. Unable to capture Damascus, Shalmanezer,

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after wasting the neighborhood, turned to the Hauran, which he wasted with fire and sword. Jehu, "son of Omri," gave tribute, as did the king of Trye and Sidon. Three years later Shalmanezer again invaded Syria; but though he took tribute from Tyre, Zidon, and Gebal, he did not take Damascus, and the road to Palestine was not open. Shalmanezer's grandson, Vul-nirari III., captured Damascus, and its king, Mariha, paid as tribute 20 talents of gold, 2300 talents of silver, 3000 talents of copper, and 5000 talents of iron. This opened Palestine to the conqueror, who received tribute from the "land of Omri" (Israel), Philistia, and Edom.

In 743 B.C. Tiglath Pileser II. entered Arpad, and received the submission of several kings of that region. The king of Syria was the Rezin of the Bible, who gave heavy tribute, as did the kings of Tyre and Hamath. A revolt followed, and after a war of three years Arpad and Hamath were again captured. Hamath had received assistance from Azariah, King of Judah. A large part of Hamath was annexed to Assyria, and Menahem, King of Israel, paid tribute. In 734, Tiglath Pileser made another expedition to Palestine, the cuneiform records of which are imperfect; but the war seems to correspond with that mentioned in 2 Kings xvi. 7, when Ahaz, pressed by Rezin and Pekah, sent to Tiglath Pileser for help. The fragment of inscription begins with the rout of Rezin and his flight to Damascus. Syria was then ravaged, as was Israel, and the people carried into captivity. From Israel Tiglath Pileser marched to Philistia, attacked Ashkelon, whose king, Rukipti, submitted. Hanun, King of Gaza, fled to Egypt, and Gaza was captured; after which Hanun returned and submitted. Samsi, Queen of Arabia, is also mentioned as having submitted, and among the tributaries occurs the name of Jahuhazi (Ahaz) King of Judah. Tiglath Pileser states that on the death of Pekah he established Hoshea as his successor on the throne of Israel."

AT a recent session of the General Convention, the subject of devising some distinctive name for the collected receivers of New-Church doctrines, or what is commonly called the visible New-Church, was proposed for consideration. In view of the proposition it may be well to call attention to the following extract from Swedenborg's "Invitation to the New-Church," written not long before his final departure from this world:

"From this time persons will not be called Evangelicals and Reformed, still less Lutherans and Calvinists, but Christians."

THE anniversary of "those days" in which Cæsar Augustus taxed "all the world" has come and gone. Have we kept watch by night? Have the "good tidings of great joy" come to us? Have we gone "even unto Bethlehem?" It is the old story. Yes. But is it any the less true? To each one of us there is a spiritual night, a spiritual flock, and a spiritual manger. In those days the Lord came in the flesh. To-day He will come in the spirit to all who will receive him. We spend our money; we decorate our Christmas-trees; we satisfy our mouths with good things. Have we done all this unto one of the least of these? Let the star go before and guide us to the Bethlehem of one regenerate life. Let the light be borne into our souls, and we shall grow and become strong in spirit.

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THE

NEW-CHURCH MAGAZINE.

VOL. I. FEBRUARY, 1873. No. 4.

SWEDENBORG AND THE NEW CHURCH.

EMANUEL SWEDENBORG, the son of a Swedish Bishop, was born in 1689. After a thorough education and travels in different parts of Europe, he devoted himself mainly to scientific studies and publications, and to the duties of an important political office, until 1743. He then commenced writing theological works and labored with great diligence until the year 1772, when he died at the age of 84. He was a man of vast attainments and of great modesty, simplicity and dignity. The personal character of few men has been so carefully scrutinized but no stain whatever rests upon his name. "Wherever he resided when on his travels, he was," says an English Rector, who knew him well, "a mere solitary and almost inaccessible, though, in his own country, of a free and open behavior. He affected no honor; he declined it; pursued no worldly interest, but spent his time in travelling and printing, in order to communicate instruction and benefit to mankind. He had nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on enthusiasm in his conversation or writing." He never undertook to establish a sect or to persuade the public to read his works, or, in any way whatever, to attract attention to himself. His voluminous theological treatises were written in Latin and printed at his own expense. With the exception of the last and one other they were published anonymously. Copies he freely gave away, and most of them he deposited in the libraries of distinguished universities. Swedenborg held a high social

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position; was on terms of friendship and even of intimacy with Charles XII., by whom he was held in great respect. After the death of that remarkable man, Swedenborg was ennobled by his sister, Queen Ulrica. Nor did he lose any of these worldly advantages after he voluntarily retired from public life, declared himself the servant of the Lord Jesus Christ, and devoted his time to the New-Church. From youth a member of the Lutheran Church, he partook of the sacrament at the hands of a minister of that communion, in London, on his death-bed. "With deep and affecting devotion," writes Ferelius, the minister on this occasion, "with head uncovered, he confessed his own unworthiness and received the Holy Supper; after which he presented me in gratitude with a copy of his great work, the "Arcana Cœlestia," of which only nine copies remained unsold."

For those who have studied the personal character of this man, it possesses a singular fascination and they are strongly induced to regard it in a different light from what he did himself; to call themselves after his name, and to place him at the head of a religious sect. After a slight familiarity, however, with his writings this feeling subsides, and, although respect for the individual is not diminished, it is usually lost in a reception of the peculiar doctrines which he taught. Probably the religious teachings of no man, living or dead, have been and are regarded with more calm enthusiasm and sincere trust than those in question. And yet the number of his readers is small; the churches are few and feeble. Multitudes of people, who are well educated and deeply religious, have never heard of his name, or couple it with ideas of all that is absurd and ridiculous. In England, where many men of considerable ability have been preaching and defending his doctrines for almost a century, the progress has been very small so far as numbers are concerned. In the United States, where there are numerous societies, and an annual convention which has been in existence for fifty years, the whole number of members of the various societies is less than 5000. Nor has our growth as an organization kept pace with the growth of the country. When the population of the United States was only 10,000,000 the number of receivers was about 2000, more than a third of what it is now, when the population is four times as great. Some flourishing societies have entirely disappeared; and the "New-Church" stands to-day, in popular esteem, as one of the smallest, feeblest, and most insignificant of any Christian denomination in the land. All this after patient, honest, and, in general, well directed efforts.

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The question often arises, why this is so? Is it because the doctrines are not true, or is it because those who believe in them fall short of their duty? Will not the Lord care for His own? or do those who should look to Him only and rely on His right arm, so far mistake His will that their efforts are naught?

In the first place, so far as the opponents of the doctrines are concerned, statistics cut both ways. Christianity itself, after almost two centuries from the death of its Founder, has made comparatively little progress in the world, if we judge by numerical returns alone. The countries where it is tolerated are but a mere dot upon the earth's surface. In the fourth and fifth centuries of Christianity, South-eastern Europe (now European Turkey), Asia Minor, Syria, Palestine, Egypt, and the northern coast of Africa were Christian and are now Mahometan. While the number of Buddhists, Mahometans, Jews, Pagans, and other Asiatic religions in the world is 1,192,000,000, the Christian population is about 388,600,000; and it must be remembered, that, while the non-Christian peoples are full believers in their various religions, not more than one-third of the Christian nations are any thing more than nominal believers. If, then, the truth of Christianity is to be measured by its actual success among mankind, or were to be submitted to the approval of the whole population of the globe, its defenders might well be appalled at the result. Nor should it be forgotten that the most earnest efforts have been made by able and self-sacrificing preachers to extend it among the heathen, with very little success, so far as the actual number of conversions is concerned. The whole efforts of the American Missionary Society for twenty years in Greece resulted in the conversion of a single individual. One of the ablest men I know, who was long connected with the Turkish mission, informed me, that the whole number of actual converts in Constantinople from Mahometanism was less than fifty, and of them only about six were considered reliable. One of these had been in prison for crime. At the same time he considered the efforts of the missionaries successful, inasmuch as religious liberty was increased, Christian ordinances had gained a foothold and were respected, and there had been vast changes which could be traced to the Christian system. We must look at general results and not rest our conclusions on special facts.

As to the New-Church, any attempt to measure its influence or to limit its extent by a reference to the number of those who are familiar with the writings of Swedenborg, and who receive his doctrines as true, would well illustrate the remark of an able

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writer, that figures of themselves, unaccompanied by any explanation of the nature of the subject upon which they bear, and especially without any account of the causes that may have influenced them or the circumstances by which they were attended, can lead only to false conclusions or to no conclusions at all. In a certain sense the New-Church was never so firm, so strong, so numerous as it is to-day. A misapprehension in this respect is almost universal among Christians, and prevails too much among the readers of Swedenborg, owing in a measure to a misunderstanding or misapplication of terms. If we regard it as a sect, comprised of the few who read and approve his writings, the prospect is not encouraging. But if we regard it, as he himself regarded it, a church founded upon certain principles and embracing men in all sects, denominations and countries, Pagan as well as Christian, then we shall entertain very different views.

What, then, did Swedenborg understand by the term "New-Church?" In the preface to his last great book he says: "The faith of the New Heaven and the New-Church in its universal form is, that the Lord from eternity, who is Jehovah, came into the world that he might subdue the hells, and glorify his humanity; that without him no flesh could have been saved; and that all will be saved who believe in him." . . . "The particulars of faith on man's part are: 1. That God is one, in whom there is a Divine Trinity, and that he is the Lord God and Saviour Jesus Christ. 2. That a saving faith is to believe on him. 3. That evil actions ought not to be done, because they are of the devil and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that man should do them as of himself; nevertheless under this belief, that they are from the Lord operating with him and by him." This in regard to Christians. As to those who are not Christians he says. "The Lord has mercy towards the whole human race, and wishes to save all that are in the universe and to draw them to himself. The mercy of the Lord is infinite and does not suffer itself to be limited to those few that are in the Church, but extends itself to all throughout the whole world." "And besides," he adds, "those who are out of the Church and are called Gentiles live a much more moral life than those who are within the Church, and far more easily embrace the doctrine of a true faith when they are instructed in it hereafter." "The worst of all people come into the other life from the so-called Christian world, bearing deadly hatred towards the neighbor and towards

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the Lord." In another place he says: "The Church is, specifically, where the Word is and where the Lord is known by it, but still those who are born where the Word is and where the Lord is known, are not members of the Church on that account, but they who live a life of charity and faith; *for the Church of the Lord is with all in the universe who live in good according to their religious principles, and acknowledge a Divine Being, and all such are accepted of the Lord and go to Heaven.*"

The New-Church, therefore, is no more limited to those who have read and receive the writings of Swedenborg, than salvation is limited to those who have received the Bible.* All who live a life of charity, who endeavor to keep the commandments of themselves, but in the confidence and belief that they are from the Lord, operating with him and by him are, or will be, of his New-Church. There is a most important use to be performed by the receivers of Swedenborg's doctrines. They occupy a certain position, and it is an interesting and responsible one; but they are no more favored or beloved by the Lord than those who never heard of our author. Others, uncounted multitudes, are also in the Divine economy, performing uses in advancing His kingdom, some of which they understand and some of which are hidden from their eyes. If we and others of like infirmities choose to magnify our offices, and to be filled with conceit and despise the position and works of others; if we contend among ourselves about forms and ceremonies, and take much trouble about mint and cummin, and are puffed up with pride and self-righteousness, and so are small in numbers and feeble in influence, the New-Church itself is marching forward under the great Captain; who, in his divine love and wisdom, embraces all his children and provides for their salvation, so far as they, whose freedom he never impairs, will permit him to place them in mansions of eternal happiness.

It is an extremely narrow view which regards in the descent of the New-Church only those doings which affect our narrow circle.

* Rev. Dr. Worcester not long since made this remark: "The New-Church in its specific sense is a very small body, but in a general sense, it is very large. I don't think we have love enough or thought enough for the whole body to which we belong." In England, one of the most learned, able, and prolific writers in defence of the doctrines, for nearly half a century, has been at the same time a rector in the established church. A settled Unitarian minister, and one of the most distinguished authors of religious works in this country, writes thus: "I have read Swedenborg with much profit; and though I could not be called a 'full receiver,' the central doctrines of the New-Church are my daily bread. My acquaintance with New-Church people has been very limited, as I supposed they were generally close communionists; but under whatever name, the increasing number of those who receive the truth of one God in one person, and that person revealed openly and supremely in the Christ, must become itself a communion large and free, and gather to itself the true believers of all denominations."

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It is because we are blind and will not see; it is because we are deaf and will not hear, that we lament the slow progress of the truth. Old beliefs are fading away; old systems are so modified that they have lost their peculiarities. Who does not appreciate the wonderful changes in religious opinions within a hundred years, while the forms remain the same? Who now believes in the Athanasian Creed without such explanations and qualifications as fritter away its obvious meaning, although it is still printed in the English Book of Common Prayer?* Who now receives the doctrine of "decrees," or the awful theories of man's relation to God as Jonathan Edwards taught them? Who now of any denomination can read the old works on theology without a shudder or a smile? While all these systems, built up and defended by some of the greatest intellects in the world, are crumbling away like the horrible rites of pagan nations, some people wring their hands and lament because their own particular church does not increase more in numbers and influence.

Still, the fact that those who are familiar with the writings of our author are so few, is, in some respects, a singular one, and not a little trying to those who regard him as actually illuminated. A little reflection, however, ought to convince them that this is not surprising, and indeed could not well be otherwise. While Swedenborg himself was toiling with an industry which had no cessation in writing and printing his voluminous works, the question never seemed to trouble him whether anybody read them. He was so absorbed in the themes of which he wrote, so completely wrapped up in the great mysteries he was unfolding, that an immediate reception of them by the world was the last thing he considered. Living at a time when the masters of polite

* There is at the present time much excited discussion in the English Church as to the omission or essential modification of the Athanasian Creed, which was established after the Nicene Creed, as a summary of the true Orthodox faith and a condemnation of all heresies, ancient and modern, and stood as such for more than a thousand years. The following from an English periodical, of the highest character and influence, is significant: "The Oxford University preachers lately have not unnaturally referred a good deal to the Athanasian Creed. Mr. Plumptre insisted very justly that even the advocates of the creed prove by their 'explanations, formal or rhetorical, that the language of its damnatory or cursing clauses is in itself untenable.' And Dr. Pusey, last Sunday, in pleading for the creed, illustrated curiously enough Mr. Plumptre's assertion, when he asked: 'Will any soul be lost, heathen, idolater, heretic, or in any form of hereditary unbelief or misbelief, if in good faith he was what he was, living up to the light which he had, wheresoever it came, and repenting him where he did amiss? All Christendom would answer you, God forbid! He would not be saved by that law which he professeth, but he would be saved in it, by the one love of God the Father who made him, and of God the Son who redeemed him, and God the Holy Ghost who drew, and in his measure sanctified him.' What puzzles us is, why men who think thus with Dr. Pusey are so bitter against making the creed say to ordinary ears what they think it really means. Grant our stupidity in not being able to understand that the sweeping denunciations do not apply at all to most of the people to whom they seem to apply, yet why not condescend to our stupidity, and make the words express to everybody what they express to the initiated? Is the creed a charm or a spell, that any merely verbal change in it should be thought so fatal?"

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literature were on the stage, and when there was extraordinary religious excitement, he apparently took no interest in, if, indeed, he knew any thing about them, and his works are more free from any remarks on passing events, or reference to living characters, than any in existence. There is no instance in which he alludes in any theological work to a living personage by name.* There is nothing in them calculated to excite the least natural interest, still less any enthusiasm among the living. And even now when men and things are greatly changed, and there is much excitement on the very topics he wrote about, his works are so bare, positive, and emphatic; so utterly destitute of any attempt to soften the condemnation of falses; so absolutely outspoken in regard to every thing which was contrary to his system; and so free from every thing that tends to excite the imagination or pervert the sentiments, that they are very apt to shock the ordinary reader and to excite his disgust by their dulness. It is quite significant also, that, all through his writings, things are presented like the Memorable Relations, apparently with a purpose (for they are sometimes out of proper connection), of compelling or of persuading the reader to throw them aside, unless he is really in such a state of reception that he clings the more earnestly and persists in going further. The intelligent readers of Swedenborg regard this as providential, in the belief that it is among the most injurious things for men to profane the truth, since it is far better for one to be ignorant of it than to know and deliberately reject it.

Moreover, the purposes of Divine Providence are very different from what they are often supposed to be.

> "God moves in a mysterious way,
> His wonders to perform."

If Christianity itself has not, in 1800 years, accomplished any thing like worldly success, since there are four times as many heathens as there are Christians, and especially if more heathens are saved than Christians in proportion to the number of each, a problem is presented far more difficult of solution than the one we are considering. One great difficulty arises from the supposition that the Lord does not love all his children alike, and that his

* A late writer says, it is odd that Swedenborg should have been so thoroughly excluded from the gossip of his English contemporaries. "His name is not even mentioned by Johnson or Walpole, South or Warburton, Cowper or Gray, Hume or Burke." It does not seem to have occurred to this writer, that Josephus, who was born ten years after the crucifixion, does not allude to that event. Swedenborg was a good deal in London, but was constantly engaged in writing and printing his works. He could have taken no more interest in the persons named than Goethe would in a parade of the horse-guards.

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designs are not calculated to save the whole human race, but only a select few, and especially that he can make men free, and at the same time compel them to be saved, whether they consent to be so or not. Our own position in his vast designs may be very humble. How is it possible for any individual or any collection of men to understand the precise use they are performing in the great designs of Jehovah? How can we appreciate the methods of an Infinite Being? How can we know but that our efforts are of no avail, and even worse than useless? How can we assert that our own position as a Church is not intended to be obscure and our numbers small? The real Church, or Church Universal, on earth corresponds with the Grand Man in Heaven, and the Christian Church corresponds to the heart and lungs. It is sometimes said that the "specific New-Church" as to the "general New-Church" corresponds to the heart and lungs; but the heart and lungs, although most important organs and essential to life, are never seen of men, and multitudes are not aware that they even exist. It is for us to walk in the path where we are placed, and to do the immediate work before us in humility of spirit in the assurance that every step we take may count in the grand march and assist in the final result.

These considerations are not gratifying to the natural man. Although ready enough to confess with the lips that of and in ourselves we are nothing, it is sometimes only the stern discipline of sorrow and the sharp agony of experience that cause us to bow our heads and confess in the bitterness of disappointed expectations and hopes that, at the best, we are unprofitable servants. It is well for us, when our own selfish schemes for increasing the Lord's kingdom are defeated, and all our attempts to do good so far come to naught, that we are willing to obey His will implicitly and occupy just that position as a Church and as individuals where he can employ us best. In the words of the author of the "Growth of the Mind," "Let a man's ambition to be great disappear in a willingness to be what he is; then he may fill a high place without pride and a low one without humiliation."

When men are really in earnest, and entirely willing to devote themselves to usefulness, *the way to do it* opens of the Divine Providence. But when men are not in earnest, they love to expend their forces on details and methods and plans of their own, and interpose their own schemes. When thus obstructing all progress, they grieve that, while the harvest is small, men are starving for food. The highest love we can show the neighbor is

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to aid in introducing him into the Lord's New-Church, not necessarily our particular church, in order to swell our numbers or increase our importance; but to assist him in keeping the commandments by a true acknowledgment of the Lord. To do this more effectually, we must enlarge our vision, restrain our selfishness, acknowledge all who live a life of true charity as brothers and co-workers. We know and feel that the writings of Swedenborg, while unsparing in the denunciation of falsities and evils, are full of the gentlest charity for all. They throw floods of light over the whole field of duty of man to man. They greatly enable us to bear with cheerfulness the ills we have. They point out the way of life, and lead us to Him who loves all mankind, whether good or bad, whether in this world or the next; Him who is the true object of worship, not merely in temples made with human hands, not in this mountain or in that valley, nor by any particular forms and ceremonies, but in the hearts of the children who love his law and try to keep his precepts. "Our fathers worshipped in this mountain," was the plaint of the woman of Samaria, "and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the father. . . . The hour cometh, and now is, when the true worshippers shall worship the father in spirit and in truth. . . . God is a spirit, and they that worship him must worship him in spirit and in truth."

P. W. CHANDLER.

"IT is essential in reading Swedenborg to bear in mind, that he always assumes the unity of humanity in heaven, on earth, and in hell. Nothing takes place in one which does not affect the other; and both heaven and hell find their body and basis through man on earth. Let the reader try to compass the thought, for until it becomes familiar, much in Swedenborg must remain obscure. The fact which is every year becoming clearer to natural philosophers, that the universe is one, and that the least things in our little world are related to and influenced by the sun and the far distant stars, Swedenborg proclaims to be true of humanity. Humanity is one: angels, and men and devils are knit together in one bond from which escape is impossible."

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THE ONENESS OF THE LAW AND THE GOSPEL.

AN opinion prevails quite extensively, at the present day, that between the Old and New Testaments, (or, as the phrase is, between the Law and the Gospel,) there is a radical difference, amounting almost to an antagonism. Not only is the Mosaic code looked upon as a provision for a local and temporary emergency, which has long since passed away, but the whole Old Testament Scriptures are supposed to be animated by a spirit, and to inculcate principles, which, in our more enlightened age, should not be accepted a true expression of the Lord's character. The Ten Commandments are held to be binding only so far as they are re-enacted in the Gospel, and no further; the Psalms and the Prophets are read simply as religious poetry; while the historical books are criticised as containing accounts, valuable, indeed, for their antiquity, of transactions, indefensible in Christian ethics. The result is, practically, a denial of the divine origin of the Old Testament, and its rejection as a portion of the Word of the Lord.

Viewed in any other light but that afforded by the teachings of Swedenborg, this opinion seems to be well founded. Christianity, on the one hand, has been so perverted, and Judaism, on the other, so misunderstood and misrepresented, that, if the popular estimate of the two be taken as correct, they have indeed nothing in common. Whether men adhere to Rome or protest against its errors, whether they be High Churchmen or Low Churchmen, Trinitarians or Unitarians; Calvinists or Arminians, in short, whatever form of Christianity they adhere to, except that which Swedenborg shows us, they necessarily fail to see its identity with the religion of the Old Testament. The disciple of Swedenborg alone perceives, in a rational manner, that the Law and the Gospel, though externally different, proceed from the same God, embody the same principles, teach the same truths, point out the same road to heaven, and are, in all respects, essentially one.

In saying, indeed, that the two divisions of the Word proceed from the same God, we state an element of the question which disposes of all the rest. Let it be only sincerely admitted that God is one in person, and the oneness of his Word follows as a logical sequence. God, to be God at all, must be, at all times, consistent with Himself; and if He be the author of both the

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Law and the Gospel, then the two must alike be the expression of His infinite wisdom, which never contradicts at one time what it has taught at another. Even if, as the Unitarians assert, Jesus Christ was not God, but only an inspired creature, yet, since they concede that the source of His inspiration was the same as that of Moses and the prophets, they should likewise admit that the words He spake are not in conflict with the messages of His fellow-servants of an earlier epoch. Still less can the Trinitarian, who contends for the substantial unity, while he asserts the personal reality, of the Son and the Father, take different ground. The trouble lies in the fact that the Unitarian, in his inmost heart, denies even the inspiration of Jesus; and that the Trinitarian, while he professes faith in the unity of the Son with the Father, really thinks of him as an entirely distinct being. The Father, in his estimation, is as stern and unforgiving as the Son is mild and merciful, and viewing the Law as the work of the former, and the Gospel as the work of the latter, he naturally regards the two as embodying two very different sets of principles. Swedenborg demonstrates, on the contrary, that Jehovah and Jesus, the Father and the Son, are one and the same Divine Person; and it is easy for those, who can follow out his reasoning, to conclude, that, whatever may be the appearance, the Hebrew and the Greek Scripture have but one Author, and hence must be in perfect accord with one another.

There is great significance, in respect of this proposition, in the manner in which the admitted Author of the New Testament speaks of the Old. He says that he came not to destroy the law and the prophets, but to fulfil them; that till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled; that the Scriptures, then extant, testify concerning Him; and in the memorable walk to Emmaus, after His resurrection, it is recorded that, beginning at Moses and all the prophets, He expounded in all the Scriptures (the Old Testament, of course, as the New was not yet written), the things concerning himself. Frequently, besides, we are told of His quoting from the Hebrew Scriptures and applying the quotations to Himself, and that He did or commanded to be done certain things "that the Scriptures might be fulfilled." It is true, that all this may be explained as referring to Him merely as the messenger foretold in the Old Testament, but it becomes much more intelligible, if He be taken to be the Divine Being Himself, manifesting Himself in human form, and acting out in deeds the symbolical Word He had previously caused to be written.

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The supposed antagonism between the Law and the Gospel, comes, as has already been said, from a perversion of Christianity on the one hand, and a misunderstanding of the spirit of the Jewish religion on the other. For example, it is common to hear it asserted, that, while merely outward ceremonies were prescribed for the Jews, a worship of the spirit is enjoined upon Christians; that revenge and cruelty were approved of in the former, but are forbidden to the latter, and love and charity, in a form unknown to the Jews, inculcated in their stead; and that, while the fear of punishment and the hope of reward were held up as prominent motives under the Jewish dispensation, a more unselfish spirit is appealed to under the Christian. That these are fallacies may be made to appear without going behind a fair interpretation of the letter of the Word of both Testaments.

The most prominent feature of the ceremonial worship of the Old Testament was the sacrifice of living animals. Long before the time of Moses, we read of such sacrifices being offered by Cain and Abel, by Noah and by Abraham, Isaac, and Jacob. The Levitical law is full of minute directions concerning them, and under it they were made, sometimes, on an enormous scale. Solomon, we are told, offered at Gibeon, when he was about to begin building the temple, a thousand burnt offerings; and at the consecration of the edifice he slaughtered two and twenty thousand oxen, and one hundred and twenty thousand sheep. Throughout the Jewish history, we read of similar bloody performances, and it is difficult to resist the conclusion that the Jewish priests were no more than consecrated butchers. All this has passed away under the Christian dispensation, not by direct command, but in obedience to its controlling genius, and the bread and the wine of the Holy Supper alone remain to remind us of it. But it can be demonstrated, from the Old Testament itself, that the Jewish sacrifices were, equally with the Lord's Supper, symbols of spiritual worship, and that the difference between the two is one of form only, and not of quality. The theology which makes the bullock or the sheep which the Jew brought to the altar an actual substitute for him, and the vicarious sufferer of the penalties of his sin, is as false as that which makes of the mass offered by the Christian priest an actual sacrifice in the place of those for whom he acts. Swedenborg has fully explained the laws of the symbolism involved in both the Jewish and the Christian rituals, and to his writings those who desire information on the subject are referred. Some of the testimonies of the Word on the subject are these:

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"Will I eat the flesh of bulls or drink the blood of goats? Offer unto God *thanksgiving;* and pay thy *vows* unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. l. 13–15.)

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a *broken spirit:* a broken and a contrite *heart,* O God, thou wilt not despise." (Ps. li. 16–17.)

"For I desired mercy and not sacrifice; and the *knowledge of God* more than burnt offering." (Hos. vi. 6.)

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." (Is. i. 11.)

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold *to obey* is better than sacrifice, and to hearken than the fat of rams." (1 Sam. xv. 22.)

The Jewish sacrifices are thus plainly declared not to be a substitute for the obedience to Sinai law and the sanctification of the soul. The Law, as well as the Gospel, insists on personal repentance and reformation as conditions of salvation, and not only does not teach that pardon for sins can be purchased by the offering of a sacrifice by the sinner, but distinctly rebukes the idea as false and mischievous.

Again, the treatment of enemies not only permitted, but directly enjoined, in the Old Testament, is frequently contrasted with the meekness and forgiveness insisted upon in the New, to the disparagement of the former and the praise of the latter. The Amalekites fought against the Israelites on their departure from Egypt, and eternal enmity was in consequence declared against them. Four hundred years afterward, King Saul was rebuked by the prophet Samuel, because, when he had won a victory over the Amalekites of his day, he did not utterly destroy, not only the prisoners he took, but also all the sheep, oxen, and other spoil that he had captured. In the war with the Midianites, it was commanded to kill all the adults, both men and women, and even all the male children; and, what is more, that command was executed not in the heat of battle, but in cold blood. When Joshua captured the city of Jericho, we are told that "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." Other apparent enormities of a like nature occur frequently in the Scriptural narrative, and it is repeatedly made a subject of complaint by the prophets that the

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divine injunction to utterly exterminate the heathen was no obeyed. When we set in opposition to this bloody and cruel policy the gentle teaching of the Sermon on the Mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," it does indeed, at first sight, seem as if two different systems of religion were before us.

In considering this difficulty, however, we need only remember that it was not for the gratification of private revenge, that the Gentiles were killed, their cities sacked and destroyed, and their land taken possession of. The heathen were punished, not as enemies of the Jews, but as enemies of God, and a similar intolerance is enjoined by the Gospel. The fig-tree that bore no fruit was cursed by the Lord, so that it withered away. We are bidden to pluck out our eyes, and cut off our hands, if they offend against Him. The Lord declares that He came not to send peace on the earth, but a sword. He commands us to forsake father and mother and wife and children for His sake. He threatens punishment, without forgiveness, for blasphemy against the Holy Ghost, and predicts that the Son of Man will "send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Elsewhere, too, He threatens eternal torments against those who disobey His laws. Whatever charge, therefore, of cruelty and vindictiveness can be brought against the Law, for commanding the execution of the divine judgments on the ancient heathen may be brought with equal reason against the Gospel. But the same explanation applies here, that was made in regard to sacrifices. The wars of the Jews symbolized the wars which every Christian ought to wage against his own evils. Our foes, at this very moment, are those of our own household, and unless we exterminate them as relentlessly as the Jews exterminated the Canaanites, we cannot enjoy heavenly peace and prosperity. Moreover, the Lord, both at His first and second coming, waged with evil spirits in the spiritual world, just such battles as the Jews waged with the heathen; and to the eyes of spirits and angels, these battles had quite as merciless an appearance. We are told repeatedly in the Gospels that the devils trembled at the Lord's presence and complained of the torments He inflicted on them; while in the Apocalypse, which bears to the Gospels the same relation that the prophecies of the Old Testament do to the historical books, we have descriptions of fearful plagues to be

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visited upon the earth, the destruction of cities and even of this globe itself, and the casting of the wicked alive into a lake of burning brimstone. The Law and the Gospel coincide in this respect, and embody the same spiritual teaching.

The retaliation for injuries commanded by Moses is, again, strange as the assertion may appear, but a lower and more striking form of what is commonly known as the Golden Rule. When Moses enacted, "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, strife for strife (Ex. xxi. 23–25), he only expressed the identical principle, which is embodied in the Gospel precept, "All things whatsoever ye would that men should do to you, do ye even so to them;" and it is worthy of remark that to the latter precept is annexed the reason, "*For this is the law and the prophets.*" Again to the Lord's Prayer, as recorded in Matthew, is added the threat, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And the terrible lesson taught in the parable of the sheep and the goats is that of the recompense of good for good, and of evil for evil. They who on earth had shown kindness to the poor and sick and suffering were rewarded with the Divine kindness, while those who had been hard-hearted were sent away to everlasting punishment. In like manner, the Lord says in the Apocalypse: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Both the evil and the good we do returns upon ourselves, and in the spiritual world this law works virtually and visibly. The kind offices which the angels perform one to another react upon themselves and return happiness into their own bosoms; while the torments the devils seek to inflict one upon another rebound and smite them with anguish. In order to complete the representation which it was the end of the whole Jewish ceremonial to maintain, the same result had to take place in outward form upon earth, that takes place in the spiritual world. Only because the Jews had perverted the representation into the indulgence of revenge, did the Lord rebuke them, explaining the true principle, which forbids wilful retaliation, and leaves the wrongdoer to suffer the punishment he brings upon himself. On this subject Swedenborg says:

"And thou shalt give soul for soul." That hereby is signified the law of order, that thou shalt so do to a neighbor, as thou art willing that another should do to thee, consequently, that what thou doest to another shall be done to thyself, appears from this consideration, that to give

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soul for soul, eye for eye, tooth for tooth, and so forth, denotes that a thou hast done to another, so will it be done to thyself. The reaso why this law was given to the sons of Israel was because such is the la in the spiritual world; he who there does good to another from the hear receives like good, hence he who does evil to another from the heart receives like evil; for good from the heart is conjoined with its recom pense, and evil from the heart is conjoined with its punishment: henc there is a heaven for the good, and a hell for the evil. That this is th case it has been given me to know from much experience; for the cas herein is this: with him who does good from the heart, good fro heaven flows in from all sides into his heart and soul, and by inspirin inspires it, and on this occasion the affection of love is increased at th same time for the neighbor to whom he does good, and with that affec tion delight, which is a delight celestial, ineffable: the reason of this i that the good of love from the Lord is in heaven a universally urgin principle, and flows in continually according to the degree in which it i expressed to another. The case is similar in respect to evil. With hi who from the heart does evil to another, evil from hell flows in from a sides into his heart, and by exciting excites it. On this occasion th affection of self-love is increased at the same time, and with it the delig of hatred and revenge against those who do not submit themselves; th reason of this is that the evil of self-love is in hell a universally reignin principle, and flows in continually according to the degree in which it i expressed to another; when this is the case, punishing spirits are imme diately present, who chastise the offender, and by this the evil, with it delight, is restrained. . . . *The law of order from which the above pro ceedings flow is what the Lord taught in Matthew: "All things what soever ye would that men should do unto you do ye even so to them, fo this is the law and the prophets."* (A. C. 9048.)

But I pass to points of more positive agreement between th two great divisions of the Word. The reader need scarcely be re minded that the Ten Commandments, which constitute the ver kernel and soul as it were of the Old Testament Law, are als the basis and life of the New Testament. These commandment were the beginning of the written revelation which we now pos sess; they were given under circumstances of extraordinary so lemnity, and the tables of stone, on which they were engrave under the direction of the Lord Himself, were sacredly guarde as the most precious treasure intrusted to the care of the nation All this was for the purpose of showing in the most emphati manner, the importance of the commandments to spiritual life and no less importance is attached to them in the Gospel. Joh the Baptist, who came as the forerunner of the Lord, insisted o obedience to them, as a condition of salvation; and the Lord when he was inquired of, what a man should do to be saved, an swered: "If thou wouldst enter into life keep the command

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ments." The Gospel nowhere contradicts or sets aside these ancient precepts, but, on the contrary, explains and enforces them with a breadth and fulness, which, to the Jews seemed new and strange. Yet we know, looking at the subject at this distance, that all which the Gospel teaches lay wrapped up in the Commandments from the very first, and might have been seen by the Jews but for their hardness of heart.

The idea, too, that the Gospel precepts are fuller of love and charity than those of the Law, is an error founded upon an imperfect understanding of both. The end of all divine revelation is not to *create* sin and then punish it, but to restore the broken union between man and God. Hence the Law is continually called the covenant or conjunction of God with man. It is because of the separation which our iniquities have caused between us and Him that so much of the Word is taken up with denunciation of sin and threats of penalties for committing it, but the underlying truth of both the Old and New Testaments is the lovableness of the Lord, and the happiness that results from loving Him. Hence, the key-note of the law as well as of the Gospel is: "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy strength." Thousands read these words in the Gospels, without being aware that they were embodied in the Law ages before the Gospels were written, and are to be found in the book of Deuteronomy (chap. vi. 5). So the next command, "Thou shalt love thy neighbor as thyself," was first given in Leviticus (xix. 18, 34). The words are: "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord." "But the stranger that dwelleth among you shall be unto you as one born among you, and thou shalt love him as thyself." It will be observed that here the stranger is included in the command, making it broader than it is in the Gospel. When now, the Lord declared that on these two precepts of love to him and to the neighbor hang all the law and the prophets, he repeated the same thing that he said of the Golden Rule. He declared that the spirit of the law is identical with the spirit of the Gospel.

There are a multitude of other precepts in the Old Testament of the same benevolent character. It abounds in injunctions to show mercy to the widow, the fatherless, the poor and the stranger. Every seven years a general release of debts was commanded, and every fifty years a general restitution of alienated homesteads. The taking of interest for money lent to a brother

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Jew was forbidden. The gleanings of the grain-fields and vineyards, and, every seventh year, their entire produce, were devoted to the poor. The memory of the sojourn in Egypt is repeatedly invoked as a reason for having compassion upon those in like manner strangers in a strange land. In the prophets this feature is still more conspicuous. In Isaiah we read: "Is not this the fast that I have chosen, to unloose 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." (lviii. 6, 7.) In Jeremiah: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." (xxii. 3.) In Amos: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat? making the ephah small and the shekel great, and falsifying the balances by deceit, that we may buy the poor for silver, and the needy for a pair of shoes, yea and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works." (viii. 4–7.) In Micah: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" (vi. 8). Indeed, the whole burden of the prophets seems to have been an exhortation to do justice to the neighbor and a denunciation of punishment for not doing it.

As to the argument that the inducement to obedience to the divine commands held out to the Jews, was happiness and prosperity in this world, instead of the next, and of a material rather than of a spiritual character; that they were promised that if they kept the Lord's commandments they should be prospered in their fields and vineyards, should overcome their enemies and should enjoy health and long life; whereas the gospel tells us that we are to expect rather suffering in our efforts to do the divine will, and that only after a long probation shall we reap the reward of our labors, it is enough to say that there is no difference in the principle involved. The Jews were addressed with appeals to the highest motives which they possessed; and the material prosperity and adversity presented to their minds, was symbolical of the spiritual results which follow spiritual

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causes. The Law promises treasures on earth: the gospel treasures in heaven. The Jew was recompensed in this life: the Christian expects his recompense in the life to come. The Christian may, like the Jew, pervert the promise, and do for hire what he should do from love to the Lord and to the neighbor; but the promise he relies on is of the same nature as that made to the Jew.

Lastly and chiefly, the Lord, in the Old Testament as in the New, is presented to our apprehension as a divine Man. The importance of this point of agreement can hardly be overestimated. For centuries, now, the dispute has been raging as to whether Jesus Christ is man or God; but the prior question, which needs first to be settled, is, whether God be a man at all, or only an abstraction incomprehensible by the human intelligence. If He be indeed an infinite divine man, then the impossibility of His becoming incarnate in visible human form, about which so much is said, vanishes; whereas if He be merely an abstract spiritual force, it remains a great if not an insuperable obstacle to faith in the deity of Jesus. In fact it will be found, upon careful scrutiny, that most of those who believe in Jesus Christ as very God refuse because they also disbelieve that God is a man in any sense. It is not merely the Divine Humanity of Jesus Christ that they reject, but the divine humanity in general. In so doing, they are compelled to depreciate if not to reject the Old Testament; since, from the beginning to the end of it, this doctrine of the divine humanity of God is as plainly taught as his existence itself. The very first chapter of Genesis informs us that God created man in his own image, thus distinctly telling us what that image is. In His interview with Adam, with Cain, and with Noah, His human form is unmistakably implied. He wrestled with Jacob in the form of a man; He spake with Moses face to face on Mount Sinai; He appeared in the human form to Gideon and to Manoah; and Ezekiel saw him upon a throne, in "the likeness as the appearance of a man." Besides these, the Old Testament is full of expressions relating to the Lord's face, his eyes, his nostrils, his mouth, his ears, his arm, his hand, his feet, his heart, and his bowels; so that it is impossible to read it through without having the idea of him as a man fairly wrought into the soul. When, now, the Gospels tell us that God assumed flesh, and walked on earth in the human form; and when the Apostle John, in the Apocalypse, describes his appearance in terms almost identical with those used by the prophet Ezekiel, they but repeat a truth, for the reception of which all the pre-

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vious Scriptures had prepared mankind. It is the literal truth, that "the testimony of Jesus is the spirit of prophecy;" and that testimony and that spirit are the same in the earlier as in the later given books of His written Word.

THOMAS HITCHCOCK.

AT SUNSET.

THE winter sun
Sinks pale and cold towards yon far-off hill;
Its beams glance o'er white field and icy rill,
Then fade away; the wind blows drear and chill,
And day is done.

Gone from our sight.
And yet I know, that on some fairer scene
The sun has risen; and hill and flashing stream,
Fields bright with flowers, rich woods, and meadows green,
Glow in his light.

So with us here:
We shine with feeble light through life's brief day,
Then swiftly sink to rest, and pass away
From scenes of toil and pain, change and decay,
And gloom and fear.

We pass away,
But go from earthly faith to heavenly sight;
Go to a land of peace and chaste delight,
Where the Lord's glory, like the sun in might,
Gives endless day.

STEPHEN C. DREW.

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THE DUTY OF THE CHURCH.

THE Lord has made His church the custodian and dispenser of His Holy Word, for the salvation of a fallen world. And those who love God and the neighbor, and keep the commandments, wherever they are, and of whatever sects or names, are that church.

Now the salvation of men requires a complete change of the will, from the selfish love of self and the world, to the generous love of God and the neighbor. And this change can be made only by the force of truth, rationally convincing the free mind of the origin and nature of all evils and of the only way to have them removed. When this point is gained in any mind, he will embrace the truth, shun evils as sins, and obey the Law. Thus the duty of the church is made plain and practical.

And when we look at the multiplicity of creeds and the divided state of the religious world, and consider the truths which the various conflicting minds need, in order to bring them all more rapidly together in harmony; and consider how surely the truths of the Word in their rationally convincing light would do it; and consider the ability which God gives the people who see and love these truths to teach them: how emphatically is the duty of the church brought out to view, and how definitely it prompts its members to let their light shine, by obeying it and teaching it in the Spirit of the Lord!

There has probably been no time in the world's history, when those who loved and revered the Holy Word, were more loudly called upon, by the condition of the human race and the demands of justice, to let that light shine, to proclaim it in its power, than are those who now see and feel its influence. For, in the cool, scientific, and sober estimation of many thousands of people who have once regarded the Bible as the sacred Word of God, it is now silently losing its Divinity, and thence its sanctity and its power. By them its Divine authenticity is openly doubted.

The age has come for asking the whys and the wherefores of a man's Christian faith, as well as for every thing else. The old answer, that God says so, the Bible teaches it, no longer satisfies. Sects and creeds have so multiplied, and are so various, that men say, Whom shall we believe? Which way shall we go? We must either stand still and doubt, or examine for ourselves.

Thus the Holy Word is being brought up, before the bar of

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human reason and natural science, to answer to its mysterious and strange declarations. And where its spiritual sense is not seen, it is, by many natural minds, judged to be in many parts, inexplicable and often contrary to sound reason and true science; and thus men cease to regard it as the production of Infinite Wisdom.

This, in many instances, is being done by educated men of high standing in civil society, not maliciously, but, no doubt, honestly, from the want of a deeper knowledge of what the Word is in itself, a knowledge which cannot be obtained by natural science and human reason alone. It must be reached by means of the spiritual science of the Holy Word, the science of mind and soul, studied in the light of analogy between natural and spiritual things, in humble dependence upon the Lord. And, when so reached, it satisfies the demands of natural science, so that the most deep and profound literary scholars embrace it with all the head and heart. For, when understood, they find it to be in perfect harmony with all natural science.

With all these facts staring us in the face, we see that the one great theological question of the day is, Bible, or no Bible; a Book of Divine Wisdom in which God Himself speaks; a Book, clear, rational, instructive and practical; or a book of mere finite man, fallible, mysterious, and uncertain.

Now, what is the natural effect, upon society, of a disbelief in the Bible, as containing the Word of God Himself to men, and given for their salvation? We see that effect in the heavy defalcations and enormous frauds of the day, perpetrated by educated men in high places, as well as by many others. Now, did they believe, from the heart, that the Almighty God, their Creator, says to them, "Thou shalt not steal," would they do it? No, never. Did they believe the theft would do them far more evil than the stolen property would do them good, would they take it? Not they. And so of the commission of all other crimes. They do not believe the Great Jehovah speaks to men in that way. Hence come all crimes. Take the Divine sanctity and influence of the commandments of God from the hearts of all the people, and universal death and destruction would inevitably follow. We have no safety of government, life, or property, without God's laws, as a Divine influence over the rulers and the ruled.

With these facts before us, it becomes the solemn duty of all who love the Holy Word as a Divine Treasure, to watch the signs of the times, and to note disbeliefs, and mark their effects

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and whither the world is drifting, that the truly faithful may better understand the work that is before them. For they have a duty before them of vast magnitude. The Holy Word must be sustained as God's law. It is the only light and power that can dispel the clouds of error, and save the world from a universal wreck.

These sceptical states of men are the certain days which our Lord prophetically declared must be shortened or no flesh would be saved. He has therefore mercifully provided the way for shortening them. This way is in the power and great glory of the Holy Word in its spiritual light beaming through and in the letter. The rational light of the Word, which reveals that power and great glory, is already in the world; and something of it is being seen and declared in all denominations. Every close observer must see that the religious world is passing through remarkable fluctuations. And a vast number are still in darkness and doubt. Therefore the light as far as possible should be given. The crisis should be met: not by wild enthusiasm, nor by bigoted fanaticism, nor by superstitious dogmatism, but by sober reason and solid conviction of soul, through the indisputable light of God's Law. God is now bringing the means to accomplish this noble work within the reach of the people, and He is offering them the power to use them. But He cannot make men use these means against their wills. Men must be rationally convinced, by the force of the truth, of what is right and best for them and for the world, before they will change their course. Those who see the truth must bring its light convincingly before the people.

But how shall they do it? They must send it forth in their lives by living it; they must send it forth in words by declaring it; they must send it forth in books which teach it. And, what should be definitely understood, they must send it forth in *doctrines*, the true doctrines of the Holy Word. What but the doctrines of the Word ever established its truths in any mind? Who ever returned to the Word and embraced it after he had given it up, but by the light of the doctrines? What former sceptic is now embracing it with flowing tears of joy and gratitude but through the doctrines? It was false doctrines which turned the rational minds away from the Word. It is the true doctrines, now being seen, which call them back. Some who have turned from the dark doctrines have supposed that there is a charity broad enough to save men without doctrines. What! save men without their knowing how to be saved? Save them

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without any knowledge of God or of their duty and how to do it? All these things are doctrines. Save men in the dark? Charity itself exists by means of doctrines. There can be no living charity that has not the truth of the Word as a doctrine to direct its efforts. Doctrines are the rules of right thoughts, feelings, and actions. What men want, is a clear and rational view of the true doctrine of the Holy Word; of the Trinity, Atonement, Fall, Regeneration, Resurrection, Judgment, Heaven and Hell. The mystery which has beclouded these doctrines is passing away, and their true light is being more or less seen by some minds in every Christian denomination. The spiritual sense of the Word is becoming the light and glory of the doctrines, and is removing the falsifications with which the traditions of men had covered them. The age of reason, and science, and free thought in religious matters, has come, and a great many people are turning their thoughts and feelings away from the doctrines as they were popularly taught a century ago, who do not yet see the true light.

While, therefore, false doctrines are gradually being given up by the Christian world, and many people are left afloat on a sea of mist and doubt, the true doctrines must be supplied, or scepticism will follow. For, in the loss of the doctrines is involved the loss of the Word itself. And the loss of the Word is followed by naturalism and materialism. Therefore all Christians who have the light and these facts before them should earnestly use every possible vigilance and care to reach the mass of doubting minds with the rational and convincing truths of the Word.

To do this work effectively, those who have the light should act in concert as much as possible. They should bring their minds into mutual activity in harmoniously carrying forward the truths they have, without contending about things they have not. Further light will come as we live out the light we have. No matter how far separated as to space, if people are loving the heavenly truths and letting the light shine, they are together spiritually, be they of whatever sect or name they may. And even in such union there is strength. All over the world, wherever the spiritual light of the Word shines in any minds, there the New Jerusalem is coming down and forming the one crowning church on earth, which is to bring the watchmen to see eye to eye, and restore the world to order. And every society should come into closer union and more united activity in the great work before it. In the union of minds and means, and of strength and action, there is an effective power that could not

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otherwise exist. And there should be method for concert of action, in which all who see the light can have a sphere of use, and thus each have his soul fed and let his light shine. Take away the social fellowship, and thence the united influence and mutual action of a religious body, and it would fall to pieces, and its parts would die. A powerful spiritual sphere must have a combination of mutual minds within it; and the strength of the sphere will depend upon the intelligence, purity, number, and mutual action of those minds.

The time has fully come for all who have the light, and can do it, to come together in active and resolute determination, in humble dependence upon the Lord, to make the power and great glory of the Word to be seen and felt in its heavenly light, as it goes forth, warm and luminous, from the sphere of united souls, carrying with it love to God and good-will to men. To accomplish this, the church, individually and collectively, should leave none of its duties undone. For in doing its duty it comes more into life. And when it thus comes up into full obedience to every duty, then it will grow in life, and the power of the Lord will be emphatically felt. For when the Lord can have free, open, earnest and intelligent minds to act in, then will his mighty power be felt on the earth, and the world will move.

For nothing is more certain than the promised fact, that with the scrutinizing and penetrating light of the true doctrines of the Word, the world will not always sleep over its evils. Can it be possible that there will be no day of Pentecost in the Millennial age? Who cannot read it in the excitability of human nature, in reviewing the past history of the religious world? People want their souls saved, and have always been willing to do any thing that they fully believed would accomplish it. How many millions have been moved by religious excitements in the enthusiastic spheres of masses of agitated souls, stirred by warm and vivid exhortations, addressed to the feelings by fervent and zealous men, pleading with tears that sinners may believe in Jesus, and thus be momentarily snatched as brands from the burning, and saved from the wrath to come, and who, in this excitement, have imbibed the absurd belief that their sins were all pardoned and they were prepared for heaven! But new light has come; and this way of saving souls is being modified, and by many given up, who know not what to do next, and still would do any thing that they really believed would save their souls.

Now, if the sincere and fervent zeal of pious men could move the people, by thousands, to seek the salvation of their souls, in a

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mysterious and wonderful way, which they could neither understand nor explain, will not the clear light of truth, which reaches the understanding and the will, convincing the heart, so that men can no longer doubt what salvation is, and the way it is to be obtained, will not this arouse the world to action? Will not the true doctrines, when presented in their real power and glory, touching the highest possible interests of mankind, engage the hearts and minds of men and move them to fervent and faithful action? They surely will.

And the time has come. The light is here. And all that will try, may hear the Lord, crying from His Word to His church all over the world, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended. The people also shall be all righteous. I the Lord will hasten it in its time." ABIEL SILVER.

"ASK, then, no longer why man is free; why he is not born in a state of perfection and beatitude without peril of failure. He is free, because he should love; he is free, because he should choose the object of his love; he is free, because he should devote himself to the object of his choice; he is free, because in the union which terminates love, he should bring the stainless dowry of an entire personality; he is free, in fine, because God has freely loved him, and has willed to receive from him the equitable recompense of full reciprocity." — *Lacordaire.*

CHRISTIANS! love always, pardon always. Do not change household quarrels into vital questions." — *Dupanloup.*

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THE INTROMISSION.

THE writer fears (it may be but fancy, yet he fears) that to many people Swedenborg is an incomprehensible being, a state of things which is augmented by almost every mention of him among his friends. He has so often been disparaged, that those who speak in defence of him seem to have fallen into the habit of speaking of his inventions, his anatomical studies, his poetry and philosophy, in such an emphatic way, as if he could be regarded only as a wonderful or what is in this case the same, as an incomprehensible man. The harm of this is, in the impetus given to those who are unfriendly, to infer that he is an object of reverence if not of worship among us; in the example set to those who are friendly, to regard him with awe, and thus to stand aloof from him; and in the assumption of what is false.

If Swedenborg was great, it was as all other men are great, if at all, in the noble and faithful performance of his duty: if he was good, it was as all other men are good, if at all, in his humble submission to the will of the Lord. And until we can come into warm sympathy with the author, we cannot understand the books. And how are we to come into this sympathy, if we fear him as a weak man instinctively fears a giant; if we are in awe of him as of a mighty apparition; if we are wonder-struck, or think that we ought to be wonder-struck, at his mighty presence?

Lest it should be thought that we are making excuses for attacking Swedenborg, and for levelling him and his office to the ground, we hasten to say, in the beginning, that our aim is precisely the opposite of this. We believe that he stands upon the ground, but we also believe that the light which wreathes his countenance is not of the sort to dismay the beholder, and that the clouds which envelop his person are of our own making, rising from altars which must be taken down.

We think the time has come for Swedenborg to tell his own story, issuing from behind the veil, which, with kind intent, has been placed before him, and showing himself to us, a man like men. This he will do, and will gently rebuke those who maintain him upon a throne by coming down to our level. And we cannot thus become acquainted with him without receiving a portion of fresh interest in every thing written by him, nor without becoming ready to believe that he was the man of all men

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of his time, fit "to serve as an instrument for opening the things which lie concealed within the Word." (Adv. ii. 839.)

There would seem to be no reason why men should have looked upon Swedenborg as an extraordinary being, and we are far from accusing any one of a deliberate purpose to produce such a conviction, yet there is one reason which has always appeared to the writer to account in a great degree for any false impression which may exist. This reason is the fact that a distinct date is assigned to the intromission, from which it follows almost of necessity, that a man should conclude that on a definite day Swedenborg entered upon his great work, that on a definite day he dropped his previous studies and was henceforth a seer, that on a definite day he rose from the ranks of men to the understanding of angelic wisdom, and to the position of an angelic teacher.

He did assign a definite date, to be sure; but that he at this time was miraculously changed in thought and feeling we deny, and partly for the purpose of founding this denial upon Swedenborg's own statements, this article is written; partly, also, for the sake of bringing before those who do not need to be convinced on this point some passages in the writings which may not have come under their eyes.

It may be well, however, to settle the fact of Swedenborg's reference to a particular date.

In Adv. i. 475, he says that he has talked with the departed "eight months" in the same, 1003, "from the middle of April. 1745." The year may lead some to think that there is ambiguity in the fact that we are not informed whether the new or old style of dating is employed here, and the writer must confess that after careful study he is himself at a loss. In the "Itineraria" or Diaries of Travel, Swedenborg carried both dates up to a certain point in the year 1733, and then adopted the new style altogether; but in some later dates than 1745 he adds, "old style." It is probable that the precise day of his admission to heaven cannot be made out, but about the year 1745 there can be no doubt.

He writes in Adv. iii. 3149, "these things were written on the eighth day of July, 1746, old style," and just before (3102) he says his speech with the angels has continued "fifteen months." In Spiritual Diary, 821, his experience is said to have continued "two and three-fourths years," the adjacent date being Feb. 18, 1748. This in Aug. 1748 (S.D. 2937) has come to be "more than three years;" in Nov. 1748 (S.D. 3990), "three and a half

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years;" in April, 1749 (S.D. 4228), "four years;" and in the "Invitation to the New-Church" which was written after the work called "The True Christian Religion" or in 1771 or not later than 1772, for Swedenborg died in that year, he says he has been "daily with the angels for twenty-seven years."

In this important year in his history, what did actually happen? Many will say that he became the seer of the New Jerusalem, and so saying they have confessed that they do not understand the matter, since the seer of the New Jerusalem was a man, and a man is not lifted in a moment to understand such vast truths.

But Swedenborg does not claim all this for the year 1745, nor hint at it. The dates referred to above are always introduced to tell how long a speaking acquaintance with inhabitants of the other life had continued, and when it began; this must of necessity have had a beginning, a definite beginning, and a distinct date can be applied, we do not hesitate to say, to this alone.

When, then, did the ability to perceive spiritual truths and to announce them to the world have its beginning? Swedenborg does not tell us; and we are sure that it cannot be pointed out in his writings. The year 1745 does not seem to have had any thing more to do with it than any other year, though, as it marks the beginning of his speech with spirits and angels, it denotes an important step in his progress.

The events of that year, let them have been what they may have been, did not make him what we know he was when he wrote the "True Christian Religion;" as may easily be established. Nor was he, up to that time, entirely ignorant of New-Church truth, as may likewise be easily established from his scientific works.

In what was probably the last of his writing before the year 1745, except that the "Worship and Love of God" was evidently written still later, we are promised "a key to natural and spiritual arcana by way of correspondences and representations." (Part vii. of the "Animal Kingdom" concerning the soul, at the end.)

All his life he had been travelling a road which led straight upward, and the Lord had led him thus, for the sake of bringing him much farther. But he passed in at the heavenly door which opened in 1745, much the same man he had been, and it was of the Lord's mercy to him that he should put away, by little and little, the garments of his former faith, for those in which he was soon to stand and speak to mankind, angelic wis-

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dom. We may trace his progress somewhat, and coming close to his real self, may come to love him with a love which will light up his books and make his otherwise obscure words radiant with heavenly light. And the authority which was yielded reluctantly to a saint and master will be gladly given to an elder brother, a humbly wise preacher, a messenger of good tidings.

Turning now to a book which for the very reason that it was the first, and was never prepared for publication, will admit us to the man's own thought, we find that as late as in No. 7439 of part third of the "Adversaria," he still uses the parenthetical expression "ni fallor," "unless I mistake." How late this was may be judged from the fact that a few numbers later than this (7572) he speaks of his speech with the departed as having continued *almost a year and a half;* and that more than a thousand numbers before it (6317) he affixes the date, July 22d, 1746.

This shows us the truly humble method of his study, which may appear also from an expression in Adv. iii. 3897, when speaking of the meaning of a certain part of Exodus, he says "What these things signify, I do not yet know." As may be evident from No. 3149, he wrote this after "July 8, 1746, old style." He uses the same expression in No. 7548.

If after a year and a half of intercourse with inhabitants of the other life, some things yet remained for him to learn, we can conclude as to the fact of his illumination: namely, that it was no sudden, though exceedingly rapid; and that to assume that the year of his intromission among the angels was also that of his arriving at the summit of wisdom is to assert for Swedenborg that which he for himself denies. His manner of alluding to himself in his published writings, which he does only when it is absolutely necessary, shows how diffident and withdrawing a spirit characterized the man.

He did not even wish to harm the church for whose teaching he probably never had much respect, for in Adv. iii. 2086, he writes after speaking of those who were ignorant of the arcana of religion and yet are "innocent, childlike, and pious," "I might have said something here; for there have been infants quite often [seen] who were being instructed in a most innocent way, and to whom this instruction was most delightful; but the case is altogether different with those who have lived in the light of knowledge but have not been innocent and childlike. (But let care be taken lest any thing be inserted, which may remove the minds of certain from the commonly received canon, that without knowledge and faith no one can in any way be saved.")

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Deeming it unnecessary to give more than a single instance of Swedenborg's false theological opinions, which clung to him even to the middle of the year 1746, we quote Adv. iii. 3566, "The Messiah offered himself to death, and exposed himself to the devil, even while he was appeasing the wrath of Jehovah the Father," and pass on to show as well as we are able the positive side of the illumination.

In the seventh page of the Tafel Edition, vol. i. of the "Adversaria," Swedenborg uses these remarkable words concerning the first chapter of Genesis on which he was then writing. "It is evident that all things were created and made *by means of speech*. But to understand what speech is, and the creation of all things by means of it, is indeed a secret of secrets, still by means of representations of the purposes of our minds it is in some degree and thus obscurely perceived; namely, that there representations of all purposes take place first, being succeeded by decrees and commands, which are therefore as the word or speech, agreeably to which uses follow, and these are terminated in acts." Where were these representations? He does not tell us yet. Perhaps he does not yet know. But he will soon know and tell us, for on page eleven, he says: "It is sufficiently clear that the earthly Paradise [the garden of Eden] represented a heavenly one, or that the image of one stood forth in the other; *for there is nothing on earth to which something in heaven does not correspond.*"

This broad statement is never taken back, but every day he learns some particular truth which was really contained in this, as other men do in ascending from earth to heaven. For when he had written on a distance equivalent to seventeen hundred pages, he says, Adv. iii. 1923–24: "Concerning gold and silver in general, I have learned, from what has many times been represented to me in dreams, that gold signifies celestial things, even the highest, consequently celestial affections. But silver signifies spiritual things even to the highest, thus truths and intelligence, while gold signifies degrees of good and that which belongs to the will."

Quotations need not be multiplied, if sufficient has been given to show that Swedenborg in the year 1745, and for the next year at least, was but *entering* that palace of truth constituted by his writings. For if it has been made manifest that his first step was not his only one, and thus an incomprehensible one, it has also been shown that the same course of reasoning carried further would enable us to accompany him step by step up the path on the exceeding high mountain.

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But the ascent would grow more difficult at every step, and the writer is well aware that he would not be able to follow straight on understandingly. Not attempting therefore to carry the subject into the published writings, though he had collected some slight means of doing so, he leaves the matter here, satisfied if by removing in any measure what seems to him a harmful degree of awe, he has at the same time done something to open the way to that degree of sympathizing fellow-feeling with Swedenborg which seems to him essential to a right understanding of his works.

He urgently commends a careful reading of the work from which most of the above quotations have been taken, and especially to his brethren of the ministry, in order that through their intimate personal acquaintance with the noble servant of the Lord Jesus Christ, they may like him become servants and ministers "serving as instruments for laying open what lies concealed within the Word," going on under Swedenborg's guidance and imitating his caution and frankness of statement, and letting their lights shine as they go.

THEODORE F. WRIGHT.

"LIBERTY is one thing, independence another: a man is free politically, whose rightful energies are not crushed by the selfish unjust claims of another. A man is independent, politically when he is free from every tie that binds man to man. One is national blessedness, the other is national anarchy. Liberty makes you loyal to the grand law, 'I ought;' independence puts you in a position to obey the evil law, 'I will.' So, also, religious freedom emancipates a man from every hinderance, external and internal, which prevents his right action. A man is not free who is enslaved by some lust, or who is restrained by Church thunders or by the rules of society from letting his intellect and conscience work truly. Every Christian ought to be a free man, but no Christian is or ought to be independent." — *F. W. Robertson.*

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CHURCH POLITY.

I.

AT the last session of "the General Convention of the New Jerusalem in the United States of America," the following preamble and resolution (as appears from its Journal of Proceedings) were offered and adopted:

"*Whereas*, There are persons belonging to the General Convention, some ministers and some laymen, who are by no means satisfied with the present order of the ministry as recognized by this body; and,

"*Whereas*, There is a goodly number of New-Churchmen in various parts of our country, not less, probably, than one thousand, who are not connected with the Convention, and whose chief objection to being united with us is our present recognized order of the ministry; and,

"*Whereas*, It is desirable to remove, as far as possible, every obstacle to harmonious and united action among the receivers of the Heavenly Doctrines in our country; therefore, with a view to the promotion of increased harmony, unity, and strength,

"*Resolved*, That the whole subject of the ministry, particularly the expediency of recognizing a personal trine therein, be referred to the Committee on Ecclesiastical Affairs; and that said Committee be requested to consider and report on the subject herein referred to them at the next meeting of the Convention."

It will be seen that the due consideration of the subject here referred involves the consideration of the whole question of church polity; for the polity of every church, or the structure of its government and the methods of its administration, will ever be shaped and controlled by the recognized order of its ministry. This order, whatever it be, will make itself seen and felt throughout the remotest bounds of the church. The whole organization must of necessity be brought into correspondence and harmony with it; precisely as the structure and administration of any civil government will be shaped by, as they must depend upon, the recognized powers, duties, and prerogatives of its chief officers. In view, therefore, of the foregoing preamble and resolution, which are to be considered and reported on at the next meeting of the Convention, it seems eminently proper and desirable at this time that the subject of church polity be calmly considered and thoroughly discussed. In this way, those who now differ may possibly come to see alike on the subject; may see what particular polity is most

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in harmony with the free and catholic spirit of the New Dispensation, and best suited, therefore, to the organization known as the New-Church.

The external order of a church, like the external form of a state or civil government, will depend, of course, on its inward life and dominant principles; and as these vary in different churches, and in the same church at different times, we ought to expect corresponding variations in the external form. That polity, therefore, which may be well suited to one church, being in perfect agreement with its spirit and principles, may be altogether unsuitable to another whose spirit and principles are different. The same form of civil government, even though it be the best form for nations far advanced in civilization, is not the best for *all* people. It is very doubtful whether our free republican form would be the best for Russia, Turkey, or Austria, at the present time. We are told that the forms of government are not all the same even in heaven. They differ in different societies as the states and functions of the societies differ. Says Swedenborg:

"In the spiritual kingdom of the Lord there are various forms of government, differing in different societies. Their variety is according to the ministries which the societies perform, and these are similar to the functions of all the parts in man to which they correspond. That these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As the functions of these members are various in the body, so likewise are those of the societies in the GRAND MAN, which is heaven. . . . But all the forms of government [in heaven] agree in this, that they regard the general good as their end, and in this the good of every individual." (H. H. 217.)

What ecclesiastical polity seems most in agreement with the spirit and principles of the New Dispensation, is the subject which immediately concerns us at this time. And, as a first step in the inquiry, let us glance at the civil polities of nations.

All the forms of civil government on earth divide themselves in general into these two: 1st, the democratic; and, 2d, the monarchic.

1. The democratic is that form in which the supreme and governing power is recognized as resident in the people themselves, and to be exercised by them in such a manner or according to such forms of law as they shall elect. This is self-government; that is, government exercised by the people over themselves and in their own chosen way. Under such a form of government, the people,

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of course, choose their own officers, prescribe their duties, and limit their powers. The officers are the servants, not the masters, of the people. The latter, not the former, are the sovereigns.

2. The monarchic or aristocratic form is that wherein the supreme power is recognized as resident in one man, or a few men, whose right it is to rule, not because the people have voluntarily conferred on them that right, but because they have inherited it (such is the claim set up) from their ancestry. In this form of government the rulers are above the people. They are their masters, not their servants. Not being chosen by the people, they are not amenable to their will, nor removable at their pleasure. They may impose their own will upon the people; they may spoil and oppress them by their cruel exactions; and there is no remedy but in the right of revolution, the right of the strongest.

Between these two forms of government, there is a difference not unlike that between feeedom and slavery. In freedom, a man is controlled and governed by himself, by a force from within. In slavery, he is controlled and governed by the will of another, by a force from without. And if we concede that, in a certain stage of human development, this latter condition may be preferable to the former, better even for the individuals themselves, we must also concede that it is an exceedingly low stage. The state of freedom, or of individual self-government, even though that government be badly administered, and the results by no means satisfactory, is a more advanced and desirable state. Government by a force from within is the heavenly form; but government by a force from without is the diabolical or infernal form.

Now, as there are in general these two forms of civil government, so there are two general and corresponding forms of ecclesiastical government. These are known: one as the congregational or democratic form; the other, as the prelatical (now called episcopal) or monarchic form. Doubtless there are states of the Church to which both these forms are suited. But there can be no doubt which, viz., that which makes the congregational, or that which makes the prelatical form the most appropriate, is the more advanced. Hitherto the Christian Church has been in a very low state; therefore, prelacy has prevailed extensively. Up to the time of the last judgment, nearly all the churches in Christendom were prelatically governed; but since that event, and in consequence of it, the Lord has been making "all things new," and, among them, the form of church government. In place of the old monarchic or prelatical form, He has been gradually sub-

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stituting the new democratic or congregational form. This latter seems far better suited to the genius of the New-Church. It is more in harmony with the large, free, and catholic spirit of its teachings..

But many persons in our communion evidently have but an imperfect idea of what the congregational polity is, or wherein it differs from the prelatical. Some appear to be under a total misapprehension of the meaning of congregationalism, and of what is involved in it. They have an idea that it is a loose, slipshod, slovenly way of managing things pertaining to the Church; that it has no just appreciation of the importance of a regular and educated ministry; that it tends to degrade the clerical profession by allowing every one who has a fancy for preaching to enroll himself in that profession without being examined by competent persons, and without furnishing any adequate evidence of his fitness for the ministerial office. To show how entirely erroneous are these ideas, it were sufficient to point to the ministry of the churches that are congregationally governed. But I desire to show what congregationalism is; and the best way to do this is to cite the language of those most familiar with it, of those who have studied and had experience of this polity for many years, and who therefore thoroughly understand its meaning and operation. And I know of no better authority on the subject than Henry M. Dexter, editor of the "Congregationalist," and associate editor of the "Congregational Quarterly." In his work on "Congregationalism: what it is; whence it is; how it works; and why it is better than any other form of church government," Mr. Dexter says:

"Congregationalism is the democratic form of church order and government. It derives its name from the prominence which it gives to the *congregation* of Christian believers. It vests all ecclesiastical power (under Christ) in the associated brotherhood of each local church as an independent body. At the same time it recognizes a fraternal and equal fellowship between these independent churches, which invests each with the right and duty of advice and reproof, and even of the public withdrawal of that fellowship in case the course pursued by another of the sisterhood should demand such action for the preservation of its own purity and consistency."

And among the subordinate principles of Congregationalism, as set forth by Mr. Dexter, are the following:

"Any company of people believing themselves to be, and publicly professing themselves to be, Christians, associated by voluntary compact, on Gospel principles, for Christian work and worship, is a true church of Christ.

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"Such a church, as a rule, should include only those who can conveniently worship and labor together, and watch over each other.

"Every such church, while it ought meekly and gratefully to receive, and candidly and prayerfully to weigh, advice, and, if need be, admonition, from its sister churches, is yet independent of any outward jurisdiction or control whether from Popes, Patriarchs, Archbishops, Bishops, or other persons assuming to be Christ's officials; from General Conventions, Conferences, or Assemblies; from Synods and Presbyteries; and from Associations, Councils, or other courts or convocations, or from other churches, being answerable directly and only to Christ, its head. And every such church, whatever may be the lowliness of its worldly estate, is on a level of inherent genuineness, dignity, and authority with every other church on earth.

"And though every such church is equal in essential rights and powers with every other, and, by its very constitution, independent of all ecclesiastical control, yet, when difficulties arise, or especially important matters claim decision, . . . it is not only competent but desirable that such churches should, in a fraternal manner, advise each other, assembling by delegation in council for that purpose; such advice being, however, tendered only as one friend counsels another, and subject in all cases to the final decision of the party asking for it. . . .

"The officers which Christ has designated for his churches are of two kinds: the *first*, indiscriminately called, in the New Testament, Presbyters, Bishops, Elders, or Overseers, now usually Pastors, who preach the Word, and have the general oversight of the spiritual concerns of the church; the *second*, Deacons, who attend to the relief of the poor, and the secular affairs of the organization, and aid the pastor generally as they have ability and opportunity. These officers are chosen by the membership from their own number; and the distinctive idea of their office is, that they are to be the servants, for spiritual and material toil, and not the masters of the church."

It will be seen from this last paragraph that congregationalism recognizes but one grade in the ministry. It has no room for any more grades, for it knows no such thing as "*churches* in larger form," such as associations, conferences, or conventions, composed of many societies or churches. It recognizes the propriety and use of such larger bodies; but it would no more think of calling them *churches*, than it would of calling town-meetings, or any other annual or quarterly assemblage of Christian people, churches. They are *not* churches, because not organized especially for worship and for mutual edification in spiritual things. Hence it has no need of any higher church functionaries than pastors or ministers, whose duty, according to the congregational theory and usage, is to teach their respective congregations from the Word, according to the doctrines of their church, and lead them to the good of life. And this is precisely the definition of a minister's duty, as given

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by Swedenborg, in his chapter on "Ecclesiastical and Civil Government." Nor does he anywhere hint at any other duty as belonging to a certain *class* of ministers, such as watching over other ministers, or over other societies than his own, inducting men into the office of the ministry, and presiding over associations or conventions. If he had contemplated any such superior grades in the ministry of the New-Church as are recognized by many who accept his teachings, or any such superior duties as are supposed to belong especially to these higher functionaries, it is very strange that he should not have said a word about them. What would be thought of a statesman who, in drafting a national constitution, should carefully define the duties of the subordinate functionaries, and say not a word about those of the highest officers in the State? Yet this is the transparent folly which the advocates of a personal trine in the ministry of the New-Church would convict Swedenborg of.

Congregationalism, then, is a term used to denote a particular ecclesiastical polity. It has no reference whatever to any system of doctrine or religious belief. It denotes a form of church government which stands related to the prelatical or episcopal form, as democracy or republicanism in the State stands related to monarchy or aristocracy. It is a polity which, I think, belongs preeminently to the New-Church; for, better than the prelatical or any other, it accords with the simplicity, freedom, and catholicity of this church. More than any other, too, it promotes freedom, harmony, growth, and union among brethren. The religious sects in our country which are most distinguished for their freedom and catholicity, and whose influence upon the people is most marked, are all congregationally governed; such, for example, as the Orthodox, Congregationalists, the Baptists, Unitarians, Universalists, and Congregational and Wesleyan Methodists. And where shall we find a better educated or a more earnest and efficient ministry than these sects can boast? And where less of the natural man's ambition to be the greatest? less of miserable and petty jealousy among the ministers, or less of scheming, wire-pulling, log-rolling, or manœuvring of any sort, to obtain the highest seat in the synagogue, or the highest official "position in the church?"

And it is an encouraging and noteworthy fact that here in the United States, where there is the greatest degree of civil and religious liberty to be found in the world, and where, consequently, the descent of the New-Church into every department of human life and action is most manifest, the congregational church polity

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has gained favor and been adopted to an extent far beyond what we find in any of the old monarchic or aristocratic governments of Christendom. Mr. Dexter, in his carefully prepared work, shows that, out of 45,819 churches (or societies) in the United States (in 1865), 24,098, more than half, are congregationally governed. Should we expect such a spread of congregationalism in this free land, were there not in this polity something quite congenial to the spirit of the New Dispensation?

Yet there are receivers of the doctrines of the New-Church who fear that, under the congregational polity, we shall fail of an orderly and efficient ministry; that men of odd fancies and eccentric habits and doubtful capacity will enroll themselves in the ministerial ranks, and the ministry, as a profession, be thereby greatly injured, if not utterly ruined. This fear I hold to be utterly groundless, and will, in another communication, show it to be so.

B. F. Barrett.

"As for the state of the Church, it will be dissimilar hereafter; it will be similar, indeed, in the outward form, but dissimilar in the inward. Divided churches will exist as heretofore, and diverse doctrines be taught as heretofore, and the same religions as now will exist among the Gentiles. The man of the Church, however, will be in a more free state of thinking on matters of faith, that is, in spiritual things which relate to heaven, because spiritual liberty has been restored to him. . . . And since spiritual liberty has been restored, the spiritual sense of the Word is now unveiled, and interior Divine truths are revealed by means of it, which man in his former condition could not have understood, or if he had understood, would have profaned." "With the angels, I have had various converse about the state of the Church hereafter. They said, that of the future they are ignorant; for knowledge of the future is of the Lord, alone, but that they do know, that the former captivity of the churchman is at an end, and that now he is set free to recognize interior truths and to be spiritualized by them if he will." — *Swedenborg.*

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WILL THE EARTH ENDURE FOR EVER?*

IS there any evidence to show that the material world will ever cease to support human, animal, or vegetable life?

There can be no direct evidence on this subject from the Divine Word, because it is not the object or intention of that Word to treat either of the origin, progression, or perpetuation of the material world. Any information from this source can only be analogical, or on the application of general principles, as illustrated by the law of correspondence. In this way the creation of the earth is treated of, as also its destruction, consummation, and passing away; but the application of this law to the material world, or the mode of its operation, may be very doubtful; for, although all Divine laws are universal, it may not necessarily mean that the physical type should be dissipated or even uninhabited; but only that it would undergo successive and gradual changes, as from summer to winter, in respect to its climatic states; or to its successive productions in relation to its flora and fauna; or to the state of its inhabitants, as in the stone age, when only stone implements were used; or the change to the iron, the copper, silver, or golden ages, as these metals were successively used; these being, as it were, new earths, or new developments of the earth physically, answering to the new intellectual æons, or ages, which succeeded each other. At least this might seem to be the case, so far as any argument could be deduced from the teachings of the Sacred Scriptures. Nor is it claimed that any certain information on this subject can be obtained from the writings of Swedenborg, for that is not their end

* The author of this article in a letter to the editor says: As the question as to whether this earth is to last for ever, has been raised in the first number of your periodical, and as it is a question both of science and theology, and one of the many new points of interesting inquiry which are constantly arising, I can see no reason why it should be ignored in the New-Church. It is true, our positive statements have always been that the world will endure for ever; but this has rather been in opposition to the popular opinion that the Scriptures teach the destruction of the world by fire. Without changing, or even amending, our positions on this point, the question is yet open for consideration, as to whether it is in the economy of the Divine order that the same material worlds are to continue for ever; or whether they are to decay and pass away, and be renewed by others as in the vegetable and animal kingdoms of nature. Considerations connected with this subject were presented by the Conference of New-Church ministers at its session at Chicago, in 1871, in answer to the question: "Is there any evidence to show that the material world will ever cease to support human, animal, or vegetable life?" Those views attracted much attention at the time, although they did not appear to be concurred in; the main point of objection to them was contained in what Swedenborg says in the work on the Last Judgment, a critical review of which is given in your first number; and if the position therein advanced is correct, it would be difficult to find any thing in the writings of the Church, to sustain the opinion which is everywhere so prevalent among its members, that this same earth is to continue for ever.

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or purpose. Perhaps the nearest approach that he makes to it anywhere, is in A. C. 931, where the language is of doubtful meaning; for he says, that from the language of Scripture in Gen. viii. 22, "during all the days of the earth," or so long as the earth endureth, it may "appear that the earth is not to endure for ever, but that it likewise will have its end;" and that this is not the same thing as the end of that church or age, and the judgment upon it. Still, as these words in Genesis are purely symbolical, they do not seem to afford any ground for supposing the physical earth is that which is meant, or even that that meaning is to be included. So that in reality it may be very doubtful, whether we can obtain any definite information in regard to the perpetuity or dissolution of the material globe, or its permanent capacity for sustaining human, animal, or vegetable life, either from the Scriptures or the writings of the Church. Whatever, therefore, can be learned upon this subject must be from what we know of the operation of the Divine laws in the natural world; the relationship or analogy of things known to those which are as yet unknown; the orderly manifestation of the processes of life; and the means provided for its preservation and continuance. Still even here, though we may clearly see the order and universality of certain principles, we may not know equally well how to make their application. Let us see, however, how much may be learned from the legitimate application of known laws; and the first of these to be noticed is: "Increase and multiply;" because this is written upon all created things.

We can see the universal operation of this process in all human, animal, and vegetable life, but perhaps not so clearly in the mineral; still, if it is a universal law, must it not be applicable there also? And in the animal and vegetable kingdoms, this increase and fructification is generated by productions from their own body, either viviparous, oviparous, or by means of seeds. What is there analogous to this in the mineral kingdom, or in planetary earths? In the human race, and among all animals, there are two sexes (male and female); and these are necessary to reproduction.

In the formations below them, there are still two sexes: one represented by the vegetable, and the other by the mineral kingdom, adumbrating, in their lower plane of life, the actual sexual relation of the higher. And is there nothing answering to this in the yet lower degree of solar and planetary relationships; *i.e.*, no attractions, repulsions, affinities, or symbolic marriages? The doctrine was everywhere prevalent among the ancients that

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these sexual principles pervaded all nature; and that a typical marriage existed between the suns of the natural and spiritual worlds. Hence the marriage of *cælum* and *terra* (or of heaven and earth) was universally recognized. The spiritual sun was the common father, and the natural sun the common mother; and the planetary worlds were the children brought forth. And it was necessary that they also should be fruitful and productive; and this law is fulfilled by their giving birth to the two kingdoms of nature (the vegetable and animal) which are conceived in the womb of the mineral. In this way, therefore, is illustrated the law of multiplication and fructification: especially as each earth furnishes all the means by which this increase is effected; and on its ability to do this depends the very possibility of the perpetuation of vegetable, animal, and human life. And is there no lesson to be learned from this? If all the seeds that are produced, or all the germs that spring from the ground were to grow to maturity, there would not be room enough upon the earth for them all. Or, if all the beasts, birds, and fishes that are born, were to live to their full age, there would not be room enough on land or sea for their existence. And if all the human beings who are born, were to live the full measure of their days, the earth would have long since been incapable of affording sufficient space for them. Must we therefore suppose that in the future, as well as in the past, so many will die in childhood and early youth, before they have been able to fulfil the law of their being, to increase and multiply? Or that so many will be slain in warfare? And yet unless it is so, or the human race ceases to increase, the earth can neither afford them sustenance, nor even space sufficient to stand upon! The question therefore is already answered, so far as relates to all beyond a limited number.

And if unhappily the same diseases, plagues, pestilences, famines, and warfare, should be as destructive in the future as in the past, even then can the earth afford the requisite means for their nourishment and support? For, notwithstanding all these calamities, the population of the earth is constantly increasing; and its available soil for cultivation is, in the same degree, made tributary to man's wants: and as the centuries roll on, it is manifestly evident, that not only on this continent, but on the wide expanse of the whole earth, every spot of ground will be cultivated to its utmost extent of bearing; and if the increase of population still continues, the earth will not be able to supply them with food and raiment. Two thousand years ago the population of Britain was very sparse; what would it have been now,

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had it not been for emigration? And even within two hundred years, how could the State of Massachusetts have provided food and clothing sufficient for the natural increase of her population, had they all been confined to the limits of her own State boundaries? But there is another consideration relating to this subject that is important in its bearings. It is very evident that, throughout all the temperate zones and higher latitudes, man could not endure the winter's cold, without the means of providing artificial heat; nor, unless he returned to a savage life, would he be able to live on uncooked food. The need of providing for this, must have been present in the Divine Mind for countless centuries of years before man's creation; and in the providence of the Divine economy, there was stored up for future use, deep down in the earth, and near to its surface, immense reservoirs of coal and oil, by means of which man might be able to protect himself against the cold of winter, and cook and prepare his food for consumption. But these were not apparently intended for immediate use, they were too remote and inaccessible for that: nearer, and within reach everywhere, there were vast and boundless forests of trees, which would supply this need for ages to come; and they have done so. Even now, notwithstanding the many thousands of years that man has lived upon the earth, there are yet immense and almost interminable forests to supply the first wants of the future human inhabitants of these regions. But reason shows, and experience proves, that these resources are not inexhaustible. The timber in Great Britain has long since ceased to be sufficient for these uses; and even in this new world the difficulties of obtaining it are yearly becoming greater. Had it not been for the discovery of coal, these regions must soon have become depopulated. Even in these western lands the demand for fuel, not only for domestic purposes, but for manufactories, steamboats, and railroads, has been so great that the forests are rapidly disappearing; and even the coal-beds are giving evidence that their supply is not sufficient to satisfy the still increasing demand that is made upon them. In a recent article on the subject of coal mines, written by Professor Rogers of the University of Glasgow, an estimate is made of the original amount of coal contained in the mines of Europe and America; and of their increasing consumption per year; in which, after stating the extent of surface, and the relative average depths of the mines, he calculates their approximate contents, and gives to Great Britain originally, one hundred and forty-two thousand millions of tons, of which, more than sixty thousand millions are already consumed; and this exhaustion is continually increasing.

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In 1855 the number of tons mined was about sixty-four millions; whilst in 1863 it was ninety millions. His opinion is, that they can supply this demand only about two or three hundred years longer! But should it be twice that time, its final result is equally certain. In all North America it is computed that there are not more than four billions of tons of coal, of which Pennsylvania possesses three hundred and sixteen thousand millions; and at the rate at which these are being exhausted, it is manifestly evident that they will in time be emptied! But there may be other stores laid by in the wise providence of the Lord, which may be discovered long ere these are exhausted, which may even be a perennial source of supply. Who can believe that the vast volumes of water which now constitute our seas and oceans, are for no other purpose than such as we are now acquainted with? Is it not rather evident that they are immense reservoirs, prepared, or preparing, for our future supply of fuel? Are not the flashing phosphorescent waves an indication of their inherent power to give forth both light and heat? Nor can it be believed that the circumambient atmosphere of the earth, extending as it does to more than forty miles from its surface, and charged, and supercharged as it is, with streams of electric light; and giving birth, as it does, to the lightning's flame, can have no other use to accomplish than that which is now performed on its lowest stratum. Rather may we not

"See through this air, this ocean, and this earth,"

vast depositories of all that is needful to man's use throughout perennial ages? And, if so, no argument can be drawn from this source for the inability of the earth to continue to provide for ever, for the endless prolifications of vegetable, animal, and human life. Still there are other reasons which press with much force upon the question, rendering it very difficult of solution; it is the universality of that law which pervades all creation of birth, growth, decay, and death; or infancy, youth, manhood, old age, and dissolution. This law is without exception in the animal kingdom, and also in the vegetable; and as the earth passes through all the stages of birth, and those which are analogous to infancy, growth, and maturity, in its preparation for the reception of human inhabitants: must it not then also pass through the correspondent ones of decadence, sterility, and final dissolution? The processes by which it successively puts on new layers or strata, are similar to those by which a tree forms new rings, or an animal new coats; and it thereby increases

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in size up to its maturity, in the same manner; how then can we escape the conclusion that it must also decline, die, be decomposed, resolved into its original gaseous, electric, and magnetic elements, as all other material organizations are? But, it may be objected, that, however accordant this may be with the orderly processes which everywhere else are visible, it cannot be so with the earth; as it is on them that the heavens rest, and by means of which they are perpetuated and increased. But is not this as true of the material bodies of men, as of the material worlds they live upon? For, though no one can live in heaven who has not first lived in an earthly body, yet it is not necessary that the same material bodies should live for ever: these successively pass away and return to their original elements; and new bodies are continually being created or born to take their places. Why then should it not be so with the material worlds? May not they, when they have grown old, effete, and worn out, and all their stores exhausted, also pass away, and new worlds be created to take their place? And through the myriads of ages which succeed each other, may not these processes be going on, under the operation of the same law as that by which the man, the quadruped, the bird, the fish, the tree, or the flower, pass through their successive states of birth, growth, maturity, decline, death, and decomposition? or as the day passes through its morning, noon, evening, and night; or as the year, through its spring, summer, autumn, and winter? The same days and years are not continued; but new ones take their place. The same ages, or churches, are not continued; but new ones are raised up. The same plants, trees, animals, or human bodies, are not continued; but new ones succeed in their stead. Why, then, may it not be so with our planetary earths; or why should they not be amenable to the same common law? At least, are there not some reasons for believing that it may be so? GEORGE FIELD.

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EDITOR'S TABLE.

AMONG the questions which deserve serious consideration by New-Churchmen, is the office of women in the Church. That is, whether in the government of the external organizations, and in organized movements for the spread of the truths of the Church, women are to have any place. Heretofore it seems to have been quietly assumed that the question was not worth considering; or, if considered, could be effectually disposed of by a flippant reference to the fact that Swedenborg instructs us that in man the reasoning faculties predominate, and in woman the emotional, and that, therefore (would be the gratuitous assumption), the latter are practically nonentities, so far as the matters above referred to are concerned. The coolness with which the matter was settled at the time of the organization of the first New-Church society in London, in 1788, is, for even those days, a little remarkable. Robert Hindmarsh, who managed the whole matter, informs us that, having resolved to organize a society, the sixteen male members arranged and carried out every thing, the female members being quietly put out of sight. And so incontrovertibly right did this probably appear to Mr. Hindmarsh, that he did not take the trouble to give any sort of reason for so doing. But this cannot be so always. The New-Church, we believe, is to be the Church of all the future. Therefore it behooves its members to watch the times, to see the needs and the tendencies thereof; for those needs and tendencies derive their origin from the influx into the world from the New Heavens. Among the tendencies of the times, quite as noticeable as any other, is the tendency to remove all barriers merely artificial, and give to every one freedom to learn truth and to do good in the way which seems to him best. The New-Churchman should be among the foremost to discern these things, and to apply, to the events of the hour and the evident wants of the time, the great principles which the Church teaches. That a thing has been so in the past, to New-Churchmen more than other men, should be far from a convincing argument that that thing should so remain. So that prejudices inherited from the dark ages of the Church respecting woman's work for it, should not be allowed to influence us in this new age. Just what women should do, or not do, it is by no means our purpose here to suggest, but simply to call the attention of our readers to a subject which we believe of great importance to all who have the good of the Church at heart. A great trouble with the Church, which hinders its external growth, and makes its efforts of little effect, comes from the fact that people seem to forget that every member of it owes a duty to it. Let but the idea meet with general acceptance

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that only some particular persons, or a particular class, be it clergy or "male members" are to do the work, and the Church, humanly speaking, has received a severe blow. As has often been said, the New Testament abounds with evidences of what women can do in the Church, the recital of which would be but to rehearse what is familiar to every one. And in latter days the work done by Elizabeth Fry gives ample proof of what can be done in Christian work by a woman. The remembrance of what was accomplished by this great and good woman should be an abundant answer to all cavillers who assume that women's duty in the Church is but to listen and obey, and not to work.

THERE are several instances in the history of the New-Church in this country, of societies starting with every appearance of vigor, increasing rapidly in numbers, living a flourishing life for a few years, perhaps during the life of the original members, and then gradually dying out, as one by one of those who founded it left this world, until eventually the society either became altogether extinct, or had scarce any other existence than on paper. The reason of this, or perhaps it should be said the chief reason of this, it is easy enough to see. The societies referred to were not recruited. No new persons, or but few, came to take the place of those who were removed. Some one has happily said, that unless a man keep his friendship in constant repair he shall soon find himself without friends. So unless a society is continually getting fresh life from the outside, it will not take long for it to come to its end. It seems almost a reproach to the New-Church that where once it has had a footing, it should apparently, that is, so far as its external organization is concerned, wither away and expire, because no new members come into it; and therefore it ought to be considered how such a state of things can be prevented. It very often happens that the second generation of New-Churchmen, that is the sons and daughters of those who came into the Church in its early days, seem to have little real love for the Church, or at best no more than a sort of passive acquiescence in the truths of its doctrines. There are indeed many exceptions to this, but the exceptions certainly ought to be the other way. Perhaps one cause of this may be that too much account has been made of a mere intellectual reception of the doctrines. If the doctrines are presented merely as something to be learned; or as philosophical propositions, they cannot have the hold upon one which they will have when received by him with affection and loved and lived. We question much whether a really religious man is lead so much by his head as by his heart, in receiving and understanding religious truth. Until a person comes to see the dreadful nature of sin, how, not that it makes one's earthly life uncomfortable or unhappy, or deprives one of reputation and honor and wealth, or causes one to stand poorly among his fellows, but causes one to offend against the commandments of the Lord, and banishes from Him and

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from His angels, the merely intellectual assent to the doctrines of the Church does him but little good. The business of the Church is to save souls, has been said over and over and over again, since our Lord came into this world. "Christianity would sacrifice its divinity if it abandoned its missionary character, and became a mere educational institution. When the power of reclaiming the lost dies out of the Church, it ceases to be the Church," observes the author of "Ecce Homo." So that the Church in its teaching should aim at waking men up from their sleep, and disabusing them of the notion that faith alone saves, the direful effects of which we know from the writings of the New-Church, and yet which seems to have such a terrible hold upon many who call themselves New-Churchmen, that they appear to consider that the fact of their so calling themselves shall save them. With such a feeling as that above spoken of, that is, the consciousness that sin banishes men for ever from the Lord, and works spiritual death, there must come the crying need of some help in this direful extremity, and then are the doctrines of the New-Church a means of salvation, if presented not to enable one to solve knotty theological points, or to dispute with great success with "old Church people" on much controverted questions, so as to give one a feeling of spiritual superiority over such as are unable to stand against his fire. If such be the object of New-Church teaching, the world does well to regard it as the promulgation merely of a philosophy, or the inculcation of certain notions. But such it assuredly is not. The business of the Church to-day, as in the time of the apostles, must be to save souls, and to save them by teaching them: first, that there is a danger to be saved from; and then how they are to be saved, namely, by striving with the Lord's help to live the commandments. Whether such teaching as this would endear the Church to all who have once come within its influence, and lead them to regard it, not merely in a figure of speech, but in actual reality, as a mother, tenderly caring for them all through time and this world, until it safely brings them to the Church in heaven; whether it would, moreover, give to it such vigorous life that many not immediately within its influence would be drawn towards or brought into it, not so much because of a desire to hear things explained, as because they feel the need of a religion which will help them to live, and give them support now and at the hour of death: we certainly do not know, but that it would we earnestly believe.

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CURRENT LITERATURE.

The Perfect Life. In twelve discourses. By WILLIAM ELLERY CHANNING. Edited from his MSS. by W. H. CHANNING. Boston: Roberts Brothers. 1873. pp. 311. Price, $1.50.

BEFORE the Lord came into the world, to dwell in the flesh, He was not known by man. He appeared in His majesty and power, in many forms, and the people were ruled by fear and awe. At the appointed time, he came and dwelt among men. Then for the first time could He be seen with the natural eyes; but few recognized Him. It is a matter for thought and consideration, why we are told so little about the personal daily life of the Lord, from his infancy to manhood. But we are informed of one characteristic of his youth, namely, that He "was subject" unto his parents. He obeyed and honored his parents. We who are seeking the truth, the way that shall take us to a blessed and eternal home, should we not emulate the Perfect Life ever before us; should we not strive for it ourselves, and delight to see it in others? Is it not desirable that when we have passed beyond the veil, those here may say in truth, "the world is better that he lived in it." The power of example is incalculable. In our own country, the life of William Ellery Channing stands forth as one worthy of imitation. And as a man shall be judged not alone by his acts, but by his words, we commend the discourse above-named to every man, woman, and child seeking to live the perfect life. In the discourse on "The Church Universal," Mr. Channing betrays a knowledge of spiritual things, which will surprise even some of his old and ardent admirers. To him the other world was *real*. He speaks of Christians in heaven, even as he does of Christians on earth; and pray why not, does some one ask? We reply: Do men generally care to even refer to the other life as in any sense *real*? "The Spiritual World is to them a void; and the idea of higher orders of beings, though so plainly revealed in Scripture, and attested by all traditions, gains from them merely a half sceptical assent. . . . To many no lessons seem practical, except the minute inculcations of common duties. But, in fact, the most practical veins in religion are those which awaken the loftiest sentiments and touch the noblest springs of action. And the subject now discussed (the Church Universal) is peculiarly fitted to give life and energy to our convictions of the spiritual world, and to lift our minds above the sordid mood into which they are so prone to sink. The attraction of heaven lies in the beings who reside there; and whilst the thought of the presence of God is enough to inflame intense desire, yet we are greatly aided by conceiving of our Father's House as the mansion of all the excellent, whose lives have sanctified the earth. In proportion, as in thought, we commune with this "Assembly and Church of the First-born," we learn to revere our pure spiritual capaci-

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ties, which can alone fit us for such high society. . . . When, by an act of faith and hope, we transport ourselves into the world, where human nature is redeemed from every sin and woe, and there behold the good, the just, the wise, the lovely, trained in all regions and ages, a multitude which no man can number, exalted to new life, new powers, new friendships, new prospects of the immense creation, and new ministries of love in co-operation with higher beings and with God; then does the awful grandeur of immortality open before us; then do we feel, with devout gratitude, that this birthplace and school for spirits is worthy of its Divine Author, and of its sublime consummation. Mr. Channing's style is justly noted for its elegant simplicity, the presence of high moral principles and imaginative power, coupled with a rare cultivated taste. As a logician, he was not renowned, nor could he be called a deep thinker on abstract subjects; but his purity of character and deep natural piety yielded him a power over his hearers few preachers have ever possessed.

Marjorie's Quest. By JEANIE T. GOULD. J. R. Osgood & Co. Boston: 1872.

THE subject of juvenile literature is growing to be a most formidable one, if one may credit the statement that an average of one book a day is issued by the combined publishing houses; and, in view of this, it should certainly be one of the aims of the reviewer to influence parents and teachers to choose with conscientious discrimination, for those under their care, from this heterogeneous mass of literature.

While capable of many well-defined subdivisions, most of these books are grouping themselves under two heads, which may be entitled the Extravagant and the Exact, and writers are perhaps, unconsciously to themselves, tending more and more strongly in the one direction or the other. In the latter class, we take pleasure in recalling books on chemistry, natural history, and biography, as well as occasional works of fiction, which present a faithful reflex of real life; books whose tendency is to warm the heart, stimulate the intellect, refine the taste, and give legitimate action to that noble faculty, the imagination; a faculty which needs to be directed and not cramped, and which may be made as useful an ally to the scientist and historian as to the romancer; for the imagination enables a person first to picture a truth clearly in his own mind, and then to convey, by the aid of language, this sharply outlined image to the mind of another.

The book whose title heads this article is a pleasantly written work of fiction, with an unnecessarily complex plot, but some good touches in delineating character. It is somewhat commonplace in the early part, but the interest increases, and the hand that sketches the various pictures of home life grows more skilful as it proceeds, and bids fair to give us something in the future more artistic, and more equal in merit, as a whole.

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Thorvaldsen: His Life and Works. From the French of EUGÈNE PLON. By I. M. LUYSTER. Illustrated. Boston: Roberts Brothers. pp. 320. Price, $2.75.

It is but little more than a quarter of a century since Bertel Thorvaldsen departed this life. No one conversant with his life and works will deny that he was a "master." A native of that part of Europe which has given birth to men who have "moved the world," he passed the greater part of this life in that home and museum of art, Italy. Of a sluggish temperament by nature, it took some time to excite the dormant powers of the artist; but the contents of the Thorvaldsen Museum at Copenhagen show results really astonishing. Thorvaldsen's works betray more of the philosophic than the ideal element. He was educated in the Lutheran faith; but a long residence at Rome, in an atmosphere of Catholicism, at a time of great political agitation, when all beliefs were shaken, it is hardly to be wondered at that this "northern mind" turned to philosophy rather than to religion.

Thorvaldsen wrote little: when the mood was in him, time was too precious to permit him to write out how things should be done; he *did* them.

The worship of the beautiful in form is no obstacle to the expression of religious feeling; but for the work to be thoroughly stamped with this feeling, the artist must put into it all the force with which his soul is filled. Thorvaldsen had not the enthusiasm that comes of faith. His aim was beauty; and his works, doubtless, will satisfy the mind of the thinker more than the heart of the Christian. And then "there is a language, not of words, but of things," and that artist is by no means to be ignored who has made the human form a life study; for as he succeeds, even so has he set before his fellow-man the beauty of that immortal work of the Great Artist, the human form divine.

As a biography, this volume is exceedingly interesting; as an historical catalogue of Thorvaldsen's works, it is invaluable; and as a book, it is unique, as the score or more of sharply defined and delicately shaded illustrations on India paper are imported, and pasted on to the pages, the letterpress being made in this country. The edition is limited.

A Memorial of Alice and Phœbe Cary, with some of their later Poems. By MARY CLEMMER AMES. pp. 351. Price, $2.00. New York: Hurd and Houghton. 1873.

EVERY one who knew aught of the Cary sisters will welcome this volume. The style of the book is not what we should have chosen for the subject. The compiler was trained for the most part to newspaper work, and frequent evidence is given of this. But we can pass over these disfigurements when we learn also facts in the daily lives of these devoted sisters, which endear them to every Christian heart. The glimpses of quiet home life are refreshing, while the hitherto unpublished poems given draw us nearer to the writers. We wish more letters of the sisters might have been forthcoming, to be preserved in this volume, for the correspondence of Alice and Phœbe Cary must possess a charm hard to equal. "A woman who could stand up for her rights

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without arousing the animosities of others; who was a philanthropist, without either cant, affectation, or bitterness; who wrote many true poems, but lived one sweeter and truer than she ever wrote:" such was Alice Cary. As for Phœbe, "her conscience ruled her in the words of her mouth, the meditations of her heart, and the minutest acts of her life. . . . She did not set a high value on herself; but if others valued her, she was glad. If she received the assurance that in any way her words had helped another human being, she was happier still." To all who love to read of unselfish lives, and poetry springing from the heart, we recommend this volume.

The World-Priest. Translated from the German of LEOPOLD SCHEFER. By CHARLES T. BROOKS. Boston: Roberts Brothers. 1873. pp. 373. Price, $2.25.

IT is rare to find a book into which the author throws so much of himself without implying conceit, as does Schefer in the present volume. The author feels intensely, and imparts this feeling to the reader. The spiritual side of this life is kept continually in sight; every thing, even the commonplace, is infilled with the divine; and to many hearts, in many seasons, the suggestive and holy thoughts of Schefer must touch, where others fail in power or words. A proportion of these poems turn upon the trials and sorrows of life; its disappointments and compensations; upon the yearnings and aspirations of the human heart, the immortality and divinity of the spirit in man.

Mr. Brooks says: "A translator need not be supposed to agree with every thought or sentiment of his author. There are many things in Schefer's poems which, literally interpreted, may well seem wild enough. The charge which would most naturally be brought against him is that of Pantheism. Now, a poet's creed must be interpreted, not by the letter, but by the spirit. There is one sense in which Pantheism is opposed to Atheism, and means, that no person or thing exists but God in the universe; but there is also another sense in which Pantheism stands opposed to that bald or blank Monotheism which gives us only a secluded and solitary God; and, in this sense, Pantheism, as the doctrine that God is in all things and beings and events, is certainly a Christian one. Such a spiritual Pantheism as Schefer's may be more than pardoned by one who remembers Paul's words: 'Of him and to him and through him are all things."

We must say a word of the devotional spirit with which the translator enters into his work; it is impressive and gratifying to see a man, even though we cannot fully sympathize and co-operate with him, so feel the divine presence that not an object in the three great kingdoms exists, but that it is, as it were, *bathed* with godliness and the essence of the Eternal.

"The World-Priest" is indeed "one of the many love-messages sent forth to the world," and, we may add, "one of many."

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Biographia Literaria; or, Biographical Sketches of my Literary Life and Opinions. By SAMUEL TAYLOR COLERIDGE. 2 vols. pp. 804. Price, $5.00. New York: Holt & Williams. 1872.

In the year 1771, Swedenborg printed and published at Amsterdam, "The True Christian Religion," containing the universal theology of the New-Church. In the following year he passed into the spiritual world, and Coleridge entered this world. No sensible man will deny that the Lord has a work for every man to do, and as the work is done well or ill, so is the world better or worse that the man has breathed the breath of natural life. The eighteenth century was not unlike the century preceding the birth of Jesus Christ. In the latter, men had fallen so low, evil spirits had gained such power, and man's freedom was in such jeopardy, that the Lord, as prophesied, assumed the human nature and came in the flesh; in the former, the Divine Word apparently was being forgotten by men in the wars of blood and words that followed the great revolutions of the seventeenth century, and the Lord opened the internal source of His Word, and came in the spirit. We, Christians, are but a mere handful of the millions that inhabit this planet. And as "there is no nation throughout the whole world which may not be saved if they acknowledge a God and live good lives," it becomes the ministry to recognize the labors of those who are their superiors in intellect, and who have exerted a powerful influence, not only upon the times in which they lived, but since. In this connection there are two names worthy to stand prominent and together, Wordsworth and Coleridge.

"The one, robust and whole in body as in mind, resolute in will, and single in purpose, knowing little of books and of other men's thoughts, and caring less for them, set himself, with his own unaided resources, to work out the great original vein of poetry that was within him, and stopped not, nor turned aside, till he had fulfilled his task, had enriched English literature with a new poetry of the deepest and purest ore, and thereby made the world forever his debtor. The other, master of an ampler and more varied though not richer field, of quicker sympathies, less self-sustained, but touching life and thought at more numerous points, eager to know all that other men had thought and known, and working as well on a basis of wide erudition as on his own internal resources, but with a body that did him grievous wrong, that, far from obeying, frustrated his better aspirations, and a will faltering and irresolute to follow out the behests of his surpassing intellect, only drove in a shaft here and there into the vast mine of thought that was in him, and died, leaving samples rather of what he might have done, than any full and rounded achievement, yet samples so rich, so varied, so suggestive, that to thousands they have been the quickeners of new intellectual life, and to this day they stand unequalled by any thing his country has since produced."

The publishers have performed a good service in placing the volumes mentioned at the head of this article within the reach of American readers and libraries.

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NOTES.

THE Swedenborg Club of Boston has commenced auspiciously, and has already had three very successful meetings. At the first meeting, P. W. Chandler, Esq., delivered an address on Swedenborg and the New-Church. An animated and interesting discussion followed, chiefly upon the duty of isolated receivers of New-Church doctrines. The most who took part in the discussion seemed to be of opinion that it would be well for such to work in societies of the "old Church" with which they had been connected, and endeavor to spread a knowledge of the New-Church doctrines; rather than to place themselves outside of any organized society, and live retired from Christian association and fellowship; although admitting that the peculiar circumstances which may attend each case should be allowed to govern. The meeting was attended by a large number of persons, more than one-half of whom were visitors, and a very decided interest was manifested in the club and its proposed work.

At the second meeting, Rev. Abiel Silver delivered an address upon the work of the club and the duty of its members, in which he showed that much could be done by laymen in bringing a knowledge of the truths of the Church to those who are ignorant of them. He stated that clergymen, busy with pastoral duties, could not do the work above referred to, ordinarily, so well as laymen. In the spirited conversation which followed the reading of the paper many members and visitors took part. There seemed to be a difference of opinion at first expressed concerning some things in Mr. Silver's address. But in the course of conversation the most, if not all of those present, substantially agreed with the principles advanced in the address: that ordination, including the laying on of hands, while it was an orderly and useful mode of inducting a person into the office of the ministry, yet accomplished nothing of itself, and gave the recipient no new powers; that is, the ceremony only put the person in a new relation, and imposed upon him new duties.

At the last meeting, an address was delivered by Mr. C. H. Drew on the Church and the office of piety. The speaker took the position that Swedenborg taught, that there was no such thing as a visible New-Church consisting of receivers of the doctrines taught by Swedenborg, outside of which there were no New-Churchmen, but that the *specific* New-Church existed throughout all the world, and consisted of those who held, and lived according to, the essentials of the New-Church, whether they had ever heard of Swedenborg or not. There was some difference of opinion with the views of the speaker expressed by a few, but the most of those present seemed to agree with him. The discussion was earnest

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and animated, and participated in by both members and visitors.

A REMARKABLE instance of the power of the Word as a teacher has recently come to our notice. A missionary from Bellary visited the town of Bukapatnam which is in the Telnyn territory in the south of Hindostan. He found that the people had been praying that a Christian teacher might come to them; and that they had some knowledge of the Bible and a desire to possess copies of it. Upon inquiry it was ascertained that a young native, who had died a few months before, had introduced this knowledge among them. This young man had, in some way, obtained possession of a copy of the Scriptures in the Telnyn dialect, and for three years had held Bible-reading service in his house, frequently during the week, and regularly on Sunday. He had thus made many acquainted with the Bible, and after his death these persons still continued their interest in it. The missionary referred to, found the people who had thus become interested in the Word, still holding meetings on Sunday to study it, and possessed of a considerable knowledge of truth derived therefrom.

WE have many letters of encouragement, and criticisms from every part of our country. In a future number we purpose quoting from the above impersonally, that our readers may know how our efforts are received. We are glad to be able to say, in general, that the magazine is welcomed most cordially, from Maine to California, and from Minnesota to Texas. What has been written to us has been unsought, and we are glad to record that the letters we receive are for the most part in the spirit we aim to have control our pages, of out-spoken, plain truth. We have no desire or intention of managing men. We wish all to be free, and the truth alone can make men so. As one cannot believe what he does not understand, so no one can be free if under the power of another man. We may bind the king of beasts with a cord, but a little mouse may set him free. So shall the truth do for them bound by traditions and the forms invented by man. The days of small things are past. In the holy city, New Jerusalem, all men are equal; each has his work, the priest and the layman, but the Lord rules.

WHILE acknowledging with Paul that it is more blessed to give than to receive, we question whether it be not better not to give than to give unwisely. It is true that all human judgment is fallible; and is it not likewise true that mankind is prone to act without judgment and forethought. If a man purposes to contribute a certain sum of money to the uses of religion, let him think whether, instead of placing the whole into the hands of a corporation, for them to use as they will, he may not extend the use of his gift, by acting the part of steward, and designating in what way at least a portion of the money shall be expended. For instance, if a man intends to give to a business organization acting for a religious end, might it not be well, might he

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not see some of the good his money brings, by appropriating some of it as subscriptions to his church periodicals, sending them out as missionaries. Whoever during a long life clings to his riches, and dies hoarding them up, has little love and sympathy from his fellow-man compared with that one who *uses* his wealth to help and succor those whose mental and physical sufferings he feels, by that power which makes a man see beyond the material things of this life. A wise man learns by example. We have before us the unjust steward and the unprofitable servant.

The Athanasian Creed is the subject of much discussion in England. It is said that

"On behalf of the clergy of their respective provinces, the Deans of Canterbury and Chester have presented to the Archbishop of Canterbury petitions praying either the abolition of the compulsory rubric with respect to the Athanasian Creed, or for some changes in its damnatory clauses. Similar petitions are for presentation to the Archbishop of York. It is illustrative of the feeling in the English Church on the subject, that these documents have been signed by fourteen deans, twenty-five archdeacons, one hundred and ninety cathedral dignitaries, seven Cambridge professors, eighty-one masters and fellows of Oxford, seventy head-masters of public schools, and, in all, by nearly three thousand clergymen. The Dean of Canterbury pointed out that the mere limitation of the creed to Trinity Sunday, or the appending of an explanatory note, would not meet the scruples of those who signed the petitions; to which the Dean of Chester added that large numbers of the laity felt equally strong objections to the compulsory recitation of the creed."

In view of the above it may b interesting to hear the other side Swedenborg says: "The Athana sian Creed agrees with the doctrin of the Word, if, instead of the unio of the Son born from eternity wit the Son born in time, it be under stood to mean the union of th one eternal God with the Humar ity." Rev. J. H. Newman says "It is a psalm or hymn of praise, confession, and of profound, sel prostrating homage, parallel to th canticles of the elect in the Apoca lypse." Ventura de Raulica says "All intellectual and religious sc ence is contained in that great say ing of Saint Athanasius: 'As th rational soul and flesh is one man so God and man is one Christ.'"

And the damnatory clause, "whic faith except every one do keep who and undefiled, without doubt h shall perish everlastingly," Re T. M. Gorman thus interprets "For if a man do know this fait and nevertheless do live, delibe ately and obstinately, a life which contrary to its divine precepts an requirements; and if, by so livin he weaken, violate, and at leng profane that Divine Truth, whic constitutes the light of conscienc within him, then without doubt, a consequence of the irreversib operation of those eternal and u changeable laws of Divine ord according to which man was origi ally created, and apart from whic he could not in any wise be man, h shall perish everlastingly; inasmuc as good and evil, truth and falsit are as eternally opposite as heave and hell. He can have no abod in heaven, because during this li heaven has had no abode in him."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. MARCH, 1873. No. 5.

THE ANCIENT WORD AND THE OLD COSMOGONY.

THE knowledge which has been gained the present century in Egyptian and Asiatic lore, has done and is doing much to change the views of men on the early chapters of Genesis; in fact, to change their views on the whole subject of the doctrines of religion. Comparatively a few years ago, the whole religious world believed that the first chapters of Genesis contained a true literal history of the creation of the earth. To deny this was to deny the truth of the Bible. But now it is admitted that the primary object of the revelation of the Word of God is not to teach the facts of natural science. We may not, therefore, expect to find the natural sciences taught there. A late eminent English-Church writer, says: "It would have been well if theologians had made up their minds to accept frankly the principle, that those things for the discovery of which man has faculties specially provided are not fit objects of a divine revelation." This principle is commending itself more and more to the intelligent Christian world. The application is plain. Man has faculties fitting him for discoveries in geological science. He does not need to read the facts of this science in Genesis. Professor Jewett says: "Scripture has an inner life or soul." It is to impart to us this inner life, that all Scripture is given.

Bunsen, rightly, as well as reasonably, conceives that the historical portion of Genesis begins with Abraham, when the lives become natural, and information nearer.

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Human language is in entire harmony with the facts of geolog ical science, and the history of the different stages of its develop ment goes to prove beyond doubt that this earth has been inhabited many more ages than has been taught in the narrow chronology of the Jewish rabbins. The history of language is the history of the growth and development of man on this earth Asia is the home of the highest type of the human race: the Semitic and the Aryan to which we belong. The history of the development of language, in these great branches, is the history of the epochs of the ancient world. In its still earlier stages, the human mind began to be conscious of its perception of things and the power of arrangement into the sentence. The stems which include nouns and verbs, things and properties, were con verted into roots which began to express the fundamental parts of a sentence, the noun and verb, things and properties. The interconnection was next seen, and from this grows the declension of nouns and the conjugation of verbs; but these were then only in embryo. Primitive monosyllabic words were affixed or suffixed; sometimes these parts were introduced into the middle

The Semitic branch of language has conjugation, but this means inflections only so far as language was then capable. For instance to conjugate the verb to *fall* was to modify it as if we should say to *fell*, that is to say *to cause to fall*. Regular forms were thus obtained for the purpose of indicating causality (Hi phil, Piel), or reflexive action on the subject (Hithpael). But the Aryans invented special words for such purposes, making the simple distinction between the active and passive.

That philosophical genius which is the inheritance of that branch of the Aryan from whom the Greeks descended, studied minutely into all the distinctions of existence in its abstract and philosophical forms, and so gets moods and tenses in marvellous variety. The Greek verb, with its multitude of inflections, its measured harmony, and its aptness for the construction of elegant periods, is just as wonderful a work of art and even more so than a statue of Phidias, or the system of philosophy of Plato or Aristotle. The Greek verb grew out of the Greeks, and could have grown out of no other people. So with their wonderful products of art and of architecture. They are models of perfection for all time on their plane. So is the Greek language. It attained the highest perfection of that form of human language. No other nation has perfected human language to such an extent in that direction, as the Greeks. The Greek verb has hundreds of in flections for the expression of the various moods and times of act

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ing and suffering by various persons. The Greek grammar is the most perfect of all grammars.

If we take the English language, which is perhaps an example of the most perfect language under the Aryan groups viewed in all the variety of its powers, we shall find that, as perfect as it is in its power of expression, its perfection lies in an entirely different direction from that of the Greek language. The Greek language is a finished work of art. The structure of its sentences depends on the relation of the words to each other, of which it is composed. The English has no such elegance. The structure of its sentences is of another sort: logical, instead of grammatical, depending on the relation of the thoughts which are expressed, not on the relation of the words. At the first offshooting of the English from its parent stem, its growths and development tended toward logical simplicity; and, ever since, it has been steadily casting off inflectional forms, and freeing itself from that very construction which is the beauty as well as perfection of the Greek language. In a word, the English language, of all the languages of this world, is the best suited to this new, and the coming age, and for the new states of the Christian Church. It is capable of expressing more powerfully as well as more simply, more profoundly as well as with more pathos, the truths which are pouring in upon the world at this time.

We have alluded to the unity of language in remote antiquity. This is in accordance with the Scripture statement, "the whole earth was of one language and one speech." The primitive tongue did not contain what we call "parts of speech." But as time passed on, the one language began to break up. As the different tribes of people rose to higher states of civilization, each giving to his own language the stamp of individuality, the primitive monosyllabic language, became parted into several divisions. In these, distinctive religious feeling and distinctive social life took independent shape, and broke through the uniformity of the previous condition of mankind.

It is not a little remarkable that we find traditionary accounts of the Flood, so extensively pervading the ancient world. We find Aryan reminiscences of the flood, Hellenic reminiscences, reminiscences in Hesiod. In India we find it expressly mentioned. And in Berosus, the great historian and scholar of Babylon, we find the Chaldean account of the creation of man, and of the flood. According to Eusebius, Berosus stated in his first book, that he, a contemporary of Alexander the son of Philip, composed his histories from the registers, astronomical and chron-

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ological, which were preserved at Babylon, and which comprise a long period of time. He stated that Babylon lay between the Euphrates and Tigris; that corn grew wild there, and that on the Arabian side it is a desert; that in the fertile parts of the province, vast numbers of people of various races collected together, and led a disorderly, sensual life." The following is an abbreviated statement of the account given by Berosus, for the purpose of enabling the reader to compare it with the account of the flood in Genesis, and to see its striking resemblance:

Kronos (Egyptian Set or Seth) revealed that, on the 15th of the month Daisios, the flood would commence, in which all mankind would perish; and that Xisuthrus must build a ship, 3125 feet long, and 1250 feet wide, for himself, his children, and nearest relatives, and take with him all sorts of animals, fowls, and four-footed beasts. Every thing was done in accordance with this command. The flood came; as soon as it ceased, Xisuthrus sent out birds. They found neither food nor a resting-place, and came back to the ship. A few days after he sent out other birds, which also returned. A few days after, he sent out birds for the third time, which did not return. The ship soon landed on a mountain. He went with his wife and daughter and the builder, and threw himself on the ground and prayed; and built an altar and offered sacrifice upon it.

We find this account, agreeing with that in Genesis, in respect to the flood, and the destruction of mankind by it, building of the ark, taking a family as well as all sorts of animals into it, the ark resting on a mountain, sending forth birds (raven and dove), the abatement of the waters, the coming forth from the ark, and building an altar and offering sacrifice upon it.

No one can doubt that the ancient Chaldeans had access to documents which contained the same or similar accounts of the creation, as are found in our Bible. Were these merely traditions handed down from age to age, and country to country? Whence their origin? Learned men have hitherto found it difficult to answer satisfactorily such questions. In the Aryan, Semitic, Hellenic, as well as Hesiodic allusions to the flood, we have different versions of the same account. What is the source of all these traditions and versions?

Of the tablet containing the account of the flood in the British Museum, I have only seen extracts. Enough, however, has been given to the public, to show that this, as well as all the other accounts, must be traced to one common origin. A new interest has been awakened of late, through the efforts of Mr.

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George Smith, the Assyrian scholar, his studies in Chaldean history, the paper he read at a late meeting in London, and the discussions which have been had on this subject.

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This interest appears to me to be preparing the minds of men to receive the statements made by Swedenborg more than a hundred years ago, concerning the ancient Word which existed in Asia. That Word was given for the use of the ancient Church, a Church which existed previous to the Jewish Church. It had doubtless been in existence some thousands of years before Abram came down from Chaldea to make his first visit to Canaan and Egypt. That Church was in Mesopotamia, Chaldea, Assyria, Babylon, Nineveh, the land of Canaan, Phœnicia, Tyre and Sidon, and Egypt. It was at the very heart and centre of the then civilized world. Indeed those nations attained their civilization, their light, their knowledge of arts and sciences, through their possession of the Word and the establishment of the Church among them. It is the Word which is the source of all civilization and all progress among men, in all ages of the world. Chaldea, Assyria, and Egypt made those great advances in civilization in those early ages, only as the result of their possession of the ancient Word and the establishment of the ancient Church among them. These alone gave them their means of progress. These alone enabled them to establish and maintain such firm political governments, such great, lasting, and powerful empires. These alone enabled those nations to play such an important part in the world's history.

Learned men may easily satisfy themselves of the existence of a Word previous to our present one, from the allusions to it and quotations and extracts from it in the Bible. Without doubt Moses had a copy of it before him while he wrote the Pentateuch, commonly called the five books of Moses.

Swedenborg was informed by those who knew, that the first chapters of Genesis were taken nearly entire from the ancient Word. In the first seven chapters "not the least word is wanting." The 10th and 11th chapters form a sort of intermediate link between the preceding ones and those which follow, which contain a true literal history of Abraham and his descendants. These two intermediate chapters approach more nearly the form of true literal history. The proper names there mentioned are the names of nations, not of individuals; but nations which probably existed all or nearly all of them on the earth, at that and previous times.

In the 21st chapter of Numbers, Moses alludes to the ancient

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Word again, and quotes from one of its books entitled "The Way of the Lord." Wherefore it is said in the book of "The Way of the Lord," what He did in the Red Sea, and in the brooks of Arnon, and to the stream of the brooks that goeth down to the dwelling of Ar, and leaneth upon the border of Moab. And farther along in the same chapter, he quotes from another book entitled in our common version "Proverbs." The Hebrew word is *Moshalim*, and means a similitude or parable, song or poem. It is the title of the prophetical part of the ancient Word, while "The Way of the Lord" is the title of the historical portion. This second quotation is found in the same chapter from the 27th to the 30th verses.

Joshua also quotes from a book of the ancient Word entitled the Book of Jasher or the *upright*, that remarkable passage, "sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher?" We find that this passage, which has been the occasion of so much discussion among learned men, is a quotation from the ancient Word, which is a composed history, in the form of parable, allegory, more remote correspondences, and not true literal history, like the most of our present Old Testament Scriptures. In the 1st Book of Samuel, 1st chapter, David makes quotation from the same Book of Jasher.

These extracts and quotations from several of the books of the ancient Word, leave no doubt that a copy or copies of that Word existed in Egypt previous to and at the time of Moses.

Moses, we learn, was educated in all the learning of the Egyptians. At Heliopolis, the old capital of Lower Egypt, he had ample opportunities of acquiring knowledge. This city was the On of the Hebrew Scriptures. It was the very sanctuary of the learning and wisdom of Egypt. Temples and colleges clustered there. There its priests taught the mysteries of their faith. There Jeremiah wrote his Lamentations. There Plato resided many years, and learned his doctrine of the immortality of the soul. There Moses was educated at the command of Pharaoh's daughter. And it is not to be doubted that, at that seat of learning, he had access to a copy of the ancient Word. Though, at the time of Moses, that Word had fallen into disuse and neglect to a great extent among the nations, yet there must have remained copies in Egypt, Babylon, Nineveh, and other prominent places. And this Word was the source, directly and indirectly the source, of all those accounts, found among the Oriental nations, of the

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creation of the world, of man, the flood, etc. The early portion of that ancient Word is the same as the early portions of our present Word, for ours were extracted from that. Berosus is not likely to have seen a copy. His history shows that he obtained his knowledge at second hand, or in still more indirect ways. But it is a testimony beyond doubt that his predecessors had access to a copy of this Word. It seems to have been preserved to a much later time in the interior of Asia, than in the western countries. Swedenborg says, at the date of his writing, "it is still preserved among the people who inhabit Great Tartary." The populations in the interior of Asia continue so similar to what they were in ancient times, that the same ancient Word is still adapted to meet their spiritual wants and supply them with the divine truths of heaven.

But in Western Asia, where the states of the people changed so much more rapidly as they moved westward, the old Word was less and less adapted to the changing states, and was long ages ago entirely lost or a copy was one of the rarest of treasures.

Mr. George Smith, above mentioned, searched over all the collections of fragments of inscriptions in the British Museum, consisting of several thousands of smaller pieces, and ultimately recovered eighty fragments, by the aid of which he was enabled to restore nearly all the text of the description of the flood. Of the inscription describing the flood, there were fragments of three copies containing duplicate texts, belonging to a time about 660 years before the Christian era, and were found in the library of a monarch, in his palace at Nineveh. The original text is said to have been very ancient, not believed to be later than the 17th century before the Christian era, and perhaps much older.

Mr. Smith, on reviewing the evidences from all his investigations, said it was apparent that the events of the flood narrated in the Bible and the inscriptions are the same and occur in the same order, but the minor differences in the details show that the inscription embodies a distinct and independent tradition. He suggests the question, whether the Chaldean narrative itself may not have been compiled from distinct and older accounts, and notes it as remarkable that the oldest traditions of the early Babylonians seem to centre around the Persian Gulf.

We concur with him in this, and believe that all the inscriptions and traditions are to be traced back to the ancient Word. And because the ancient Word was so early lost in Western Asia, perhaps not a single copy of it remaining, some centuries before the Christian era, so many inscriptions, traditions, and dif-

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ferent versions of its account of the flood, were handed down and preserved at Nineveh and Babylon. These inscriptions are evidences that it once existed, as well as evidences that it was lost at an early day.

The reason why so much of this traditionary knowledge from the ancient Word remained among the Babylonians so long after the Word itself was lost, is because they were from ancient times a people remarkable for their spiritual character. They had worshipped the Lord, the Sun of heaven. They had understood much of the correspondence of natural things to the things of heaven and eternal life. The mythical genius of the people had displayed itself in marvellous forms of sculpture and painting; in those winged animals, lions, winged men; those compounds of men and animals, part lion and part man. These allegorical forms of sculpture without doubt represented the conceptions of the people, at that time, of the intellectual and animal nature in the human mind, and their views of the order and struggle between the sensual or animal and the intellectual or higher nature. The human head was placed upon the body of a lion or other animal form, to represent that the animal or sensual nature is below and the intellectual or higher nature above, and that this is designed to control the sensual. Their sculpture is full of this sort of representations. The order of the degrees of the human mind are represented, the struggle between the lower and the higher, and the mastery always given to the higher.

But at last the ancient Word and all remains of it were lost, and those great cities finally became buried in ruins. And there they have lain, till the coming of this new dispensation of truth among men has prepared the way for a better knowledge and better understanding of the past. Those countries and ancient cities, once so populous, have long been desolate, because they no longer had a Word and consequently no longer had a Church. It is the Word and the Church which render kingdoms and cities populous. Human populations cluster around the Word and the Church in this world. When these are lost or destroyed, populations become scattered to the four winds of heaven. Ancient Egypt became such a mighty empire, teeming with populations, to which their marvellous works testify, simply because they had the ancient Word and ancient Church established among them. Babylon and Nineveh were great centres of civilization and population for the same reason. They had the Word and a spiritual Church once firmly planted among them. Assyria, Syria, Pal-

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estine, Phœnicia, Egypt, and that vast region, were the centre of the civilization and of the populations of the known world simply because they possessed more truths from the Word of God and more spiritual light than any other parts of the world.

The Lord always has a Church in this world. He never leaves himself without a witness. The ancient churches had an ancient Word. When this Word no longer met the wants and states of mankind, when men fell away from it and thus lost it, our present Word of the Old Testament was given. And at last our Lord and Saviour, who was in the beginning with God and was God, became flesh and dwelt among men, and so gave us the New Testament.

The Word of God is the means of communication between earth and heaven. The Lord's own divine presence among men is given through his Word. Where His Word is, there He is in the greatest fulness of his manifestation. "Sanctify them through thy truth: thy Word is truth."

The source of all the life and activity in this world, even business life and activity, trade and commercial intercourse, is the Word of God. The new activity at this day, the more extensive intercourse, the opening of remote parts of the earth, the carrying of the Word into all countries, its translation into various languages, the establishment of the beginnings of Christianity and civilization into many places by missionaries, commerce, and other agencies, are all the results of the new light and the new truths which shine into the minds of men from a better understood, better explained, and more opened Word. "When Thy Word goeth forth it giveth light and understanding to the simple."

S. F. Dike.

"The Christian philosopher cannot fail to discern, through all the bitter contention and conflicting anathemas which assail him on his way of peace, one sublime and original thought. This thought is nothing else than that great fundamental idea of the reunion of the mind of mortal man with God, by thankful sacrifice of self in life, and therefore also in worship." — *Bunsen.*

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SPIRITUAL DISPLACEMENT, A SECRET OF THE HEART'S TROUBLE.

SIN and evil are undoubtedly the source of all human trouble, but there are several ways of looking at it. One way is, to recognize our *relations*, with ourselves, with each other, with the spiritual world, and with God.

This trouble, however, is so universal, all-pervading, and various, that we are likely to lose ourselves if we undertake to be very particular and discriminative. Each man has his own, and each case is different from every other. "The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." It is like an infection in the atmosphere; it is everywhere, with more or less malignity. There may be a preponderance of joy; how grateful to think that there is, with nearly all souls! But with even the best of souls, the sorrow is very sharp; with some of the best it is often sharpest. One form of it is a universal discontent; while often the whole experience of our life is darkened with an overhanging cloud of heaviness. I speak mostly of internal troubles. The truth is, it is only the sensitive, finely attempered soul that can feel most keenly the weight of this disorder. All feel it more or less, but there are natures so finely and delicately strung that they suffer in ways that others know not of: they *must* have harmony: at least they must be placed in different circumstances or connections, else their life is comparatively a weariness, and there is no great rest for them. To be sure, their own internal, spiritual states may have much to do with it; in a certain sense perhaps all; but if we take this latter view, we run so into universals that we lose ourselves in indefinite connections. We speak now practically and consciously. The soul *knows* of a great part of its disease; and its own unreconciled, unwashed, rebellious spirit may yet deter it from the mountain of peace. Regeneration and rest in the new life of Christ may accomplish for it, even in this life, almost the perfect blessing. But I speak of those who have not yet attained to states of high, spiritual exaltation, and yet perhaps have made some progress in the religious life, and whose natures pine in what may be called the refinement of misery. The finest stringed and most intricate and delicate instruments, when out of order, make the most painful discord.

Now as a ministering comfort to all such, there is the revelation

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of Christ of a certain displacement, in the present state of disorder, which He is to rectify. He says emphatically to the troubled ones, "Be not so; in my Father's house there are many mansions; I go to prepare a place for you."

I am not over particular, in this connection, about the theological, metaphysical idea of place in the spiritual world. The truth is, if we give way to spiritual thought, and not to material merely, the idea of place in the other world may be more real than it is here. It is not measured by our rules; it cannot be estimated by feet and inches; but for substantial area, for room to expatiate, and to explore the wonders and beauties of the spiritual universe, there may be really more there than here. But all subordinated to state and condition. We can easily understand how both space and time, spiritually considered, may be elements of eternity as well as of this planet; that is to say, amplification, territory, succession of events, only all grounded in and estimated by spiritual states, instead of the rising and setting of the sun once in twenty-four hours. So, borrowing no trouble on this score at all, we proceed to the great truth adverted to.

A place, a right place in the universe of God! What a truth this is for the weary, suffering soul! To an immortal being, there is nothing more suggestive. It appeals both to the internal and the external relations of every person. In the midst of the disordered conditions of this world, how few, comparatively, have yet found their places! those places, I mean, for which they were at first created, and those occupations which were originally designed for them, as belonging properly to their specific genius. It is true, we find ourselves, in this world, in many suitable and useful occupations, and the business of the world generally is all instinct with plan and beauty and design. In the general arrangements of Providence, and up to the present moment of each one's experience, every man and woman may be said to be *now* in those situations which, all things considered, are the best that can be, and for their individual good. Their lot may be hard, and seemingly very unsuitable, but it is not themselves alone, but their connections, which have made it so. But all this is quite consistent with continual change and progress; quite consistent, frequently, with continual and anxious *effort* for change. Contentment, indeed, there should be with the arrangements of Providence; but there is a great misapprehension of this virtue of contentment. We cannot be contented, in the sense of being satisfied and at rest in the soul's ideal with any thing that is disorderly. Indeed, there should be no contentment: there can-

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not be, in a true soul, with any thing but the Lord's providence. But that providence is continually progressive. It does not rest an instant. It goes on from good to better. That man may be stolid and stupid who says of every thing, "Go to, now, I am content; I want nothing more." This is not the normal condition of any soul. One may indeed be very happy, very willing and contented to wait; but to settle down into absolute contentment with *any thing* as it is, in the perverted sense in which the term is frequently applied, is contrary to all the laws and operations of the universe. It would put an end to all progression. Progression itself is dependent upon a certain discontent. If we mean by contentment, calm acquiescence, as far as possible, in those states and conditions which cannot, for the present, be improved any faster; and to give up whining and complaining and fretting about them, that may be recognized as a Christian virtue. Very hard to attain, I allow, in many cases. But that same virtue is consistent with the most active and energetic efforts for change, for better conditions, for everlasting improvement.

Again, the soul has *spiritual* and *immortal* tendencies. It was not made to be confined to time and place. It has the attributes, not of divinity, but of next akin to divinity; it has boundlessness, eternity, and ever-growing capacities. It is capable of connections, too, with other souls, which are of the sweetest and most satisfying nature. It has love relations, and susceptibilities which languish and die in misery if not gratified. Now, all these, even in an orderly world, but as yet finite, limited, and confined, would hamper the soul continually. But it is our fate not to live in an orderly world, but in one of the utmost disorder and confusion. Sin has taken up its abode here, and settled down upon all the generations of men. And it has so involved the destinies of this planet that we are surrounded, from the unseen world, by spiritual and malignant spheres as well as heavenly; and if the soul has really commenced, in good earnest, the regenerate life, it is tempted and buffeted on all sides by the powers of evil; and the trouble we receive in this way frequently drags upon us like an incubus.

It is through all this, through kingdoms and principalities and powers invisible, that we are seeking our places, our proper places in the universe of God. We may not be conscious of it always, but we frequently are, and at other times we *drift* along with the current of events, not knowing whither we are tending, yet troubled continually, and sighing for relief. Oh for rest! Oh for escape from this vast mesh of turmoil and confusion,

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for another place, for another appointment, for *any thing* to lift this daily burden, and give elation, and joy, and elasticity to the soul!

Now, this is precisely what our Lord promises to do for us. He knows each one of us personally, and precisely how we are situated. And it is as though He said to each one of us as when upon the earth, "Mary, Martha, Samuel, let not your heart be troubled; ye believe in God; believe also in me. I go to prepare a place for you." As much as to say: there are infinite diversities of heavenly stations, suited to the character of each individual soul. And each one has a distinct genius and a specific use. Sometimes this is doubted. Sometimes, from a natural and general view of humanity, the specific use of each one in so promiscuous a crowd is denied. But this comes from an erroneous view of it. There may be many, indeed, of one class; many in common to a given work; all cannot be heads and governors, any more than a military company can be all officers. But each one is wanted in his station. It is here that the idea of place or station in the universe is most distinctly announced. It is here that the uneasy feeling of being out of place is most clearly revealed to us. The truth is, very much of the trouble with which we are afflicted in this world, very much of the sadness, *ennui*, and discontent which broods over the spirit, arises from a deep, intuitive conviction that we are yet *wanderers* in the universe, strangers and pilgrims, away from home, out of a suitable and congenial occupation, disunited from our true friends and companions, oftentimes mentally and thoroughly unmarried, and the social and domestic element of our natures languishing and dying in misery. Man is sinful, to be sure, and he would suffer immensely, and does so suffer, from this cause alone. He cannot find his true place while in sin. Sin, in fact, is the cause of all the confusion and all the unhappiness of the world. Were it not for the evils in which mankind is plunged, every soul would gravitate to its proper place, to its proper occupation, and to all its appropriate connections of friendship and love. It will be so in heaven. But alas! it cannot be so now, and here is the cause of our great misery.

Now, there is no more stupendous and comforting thought to the truly spiritual mind, than that every soul is not only created for a specific use, and endowed with a specific genius for that use, which no other soul can possibly perform; but from eternity it was created with a primary and fundamental tendency to connection with a certain other soul, its counterpart and mate,

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without which it strays, wandering and erratic, like a strick dove, unsatisfied and alone. *Pairs of souls*, male and fema destined to rise through all eternity in angelic unity! Next these, others in proximate union. Next to them, others again graduated order, and so on till the circles of love and friendsh are full and complete, and a perfect societary organism is realiz through all the heavens. This organism may be extended embrace all the uses, all the occupations, all the delights, o most happy and industrial state. *Harmonious activity;* th in two words, is the secret of all true bliss, where the disc of evil never penetrates, and no one can possibly be out of place. What a connection, what a stupendous contemplation this thought of the immortal heavens! Is it any wonder that feel at times unhappy now? Even in the highest states of reg eration, which indeed are very high, and the rest almost co plete, yet is there, in a world so disordered as this, a pain sense of *sundering* in the universe of God. Some strings of great susceptible harp are broken. Many *invisible* and *unkno* connections, so secret and so fine that the soul itself cannot upon the point to define it, yet it perceives some feeling awakened, some sense ungratified, some connection utterly t and separated, which it sighs over like the plaintive tones of Æolian harp when swept by the breezes of the evening. A and a sadness, too, sometimes taking possession of the mi with a sinking, fluttering, heart-sickness, of which it can neit trace the origin nor give any definite account. Who hath felt it? All gentle and spiritual souls have perhaps felt it. loving souls most surely have. What is it? what can it be, some of its forms, but love itself, yearning and sighing from effects of that great broken connection which has befallen t universe, which has severed souls that ought to be together, which otherwise would be together, and which has introduce thousand streams of pestiferous and unhealthy influx from invisible world around us? Oh! the dear mansions of G which He hath prepared for every restored heart, and to whi if we are faithful, we may all aspire. Is it not worth living this realization of the great ideal, so grand and full? Is it worth all the toil and trouble?

Our spiritual discontents, in this world, are perfectly analog to, and may be illustrated by, some of the irregularities and p turbations which astronomers discover in the natural univer For instance, long before the planet Neptune was discover rolling in its orbit at a distance of twelve hundred millions

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miles beyond Herschel, some slight irregularities were detected in the latter planet, which suggested to astronomers the suspicion that some other body, hitherto undiscovered and outside of it, was influencing it by its attraction, which might be the cause of the perturbations noticed. Accordingly, after the most patient and exact calculations, Leverrier directed his glass to that part of the heavens where the new planet ought to be if it existed at all, and lo! it soon swam into his telescopic vision, enriching the heavens with the eighth great planet in our solar system. Instead of an irregularity, then, or a discord inconsistent with the grand harmony of the universe, these perturbations were only caused by a more magnificent and stupendous system than our short-sighted vision had before penetrated. So it is, frequently, with our spiritual troubles and perturbations of soul. There are other destinies which we have failed to discover. There are other bodies, worlds, persons, things, in the far-off distance, many of of them, oh how beautiful! touching and impinging upon our poor souls, which cause the irregularities and discontents that we complain of. There are grander harmonies than we can even imagine:

"Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

"The perturbations, the perpetual jar
Of earthly wants and aspirations high,
Come from the influence of that unseen star,
That undiscovered planet in our sky!"

No wonder that we fall frequently into unfathomed and mysterious distress. It is not, in these instances, from any defect in the system of the great Creator; it is simply from an unexplored harmony, from a more majestic sweep of spiritual and intellectual destiny than any which we have yet penetrated, from numbers without number, of joys, capacities, and objects, which are so complicated and interlinked with us, that as yet, in our darkness and ignorance, we cannot see, and which are only awaiting further discoveries and revelations, to pour upon us the light of their presence, and reassure us in complete beauty and joy.

Again, it is a maxim in the philosophy of certain schools of social reformers, that "attractions are proportioned to destinies."

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That is to say, as we feel the internal drawings and longings for certain things, so is the destiny. The attraction is occasioned *by* the destiny. Apply this to the great theme of our immortality. It is an unfulfilled destiny that drags us so frequently into mental distractions. It is the burden of the soul's desire. It is God's prophecy. It is a revelation of the infinite. And if we are in sin, still with some remains of the divine essence dwelling within us, how must that very destiny beget in us thoughts of a fallen grandeur, of powers abused and neglected, of social relations confused and distracted by painful uncongenialities, and the most tender relations of the soul outraged and ungratified! It is a part of the very mission of the truth to create these troubles of the heart. If we are at all human, we must feel them. And just in that proportion, too, that we rise in truth, and take, from some lofty elevation, a view into the plain and chasm below, will the darkness and discord of humanity appear all the greater. The very sense of this sore and withering disorder increases by the ability to appreciate the harmony. To be sure, the higher sense of grandeur and joy increases at the same time; but we are to work out that destiny, and to attain that place in the universe, which is inscribed upon all our faculties in their most perfect exercise. We are not only to be saved from sin, but to be marshalled into order. Christ has come for this purpose. And it is no mere figure, mere imagery, which speaks so particularly of our Father's house in the heavens. Every man's house, spiritually and individually speaking, is his mind and its compartments. And outsphering from this, and from others in societary connection with him, is the whole surrounding scenery and substance of his objective, spiritual world. The glory of heaven is built from within outward. Its architecture is the structure of spiritual and characteristic creations. Its conveniences, its beauties, are such as flow from inward essences, and from all souls, into all that is appropriate, fitting, and glorious for the heavenly dwelling-place. And oh! there must be sadness till the grand harmony of the universe is restored. And sometimes even the good and beautiful things of the world cause sadness. The very beauty of the stars, the very purity of heaven, the high ideal of the soul's most perfect conception, these must all cause sadness, betimes, so long as we ourselves are in states of impurity; for they beget a feeling of a mighty contrast. Until we are as pure as the rose, and as bright as the stars, the very roses and stars may make us sad. Cultivate purity of mind, perform the works of the regenerate life, and in just that proportion that we rise in

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heaven's likeness, will the joys and harmonies of heaven flow into our souls. The trouble of the heart, the mental sorrow of this world, is great, frequently, in proportion to the destiny to be accomplished. We are made for unspeakable, unimaginable joys, in the occupancy of high places, and the performance of immortal uses. But our Lord had a greater joy before Him than we have, and consequently suffered more. The suffering is not always great as the destiny is great, but, other things being equal, it is always in proportion. Some have more hereditary evil than others to get rid of; therefore, with a very similar destiny, they may suffer more than others in attaining it. But, I say, all other things being equal, the suffering is always in proportion to the destiny. Now, what the anguish of the Master, the great Head of humanity, did for Him, may not ours do for us, *prepare the way* for a more enlarged experience of blessedness and usefulness than can ever come without it, by which the evils within us are broken and separated, and the divine harmonies are restored to all? "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

WOODBURY M. FERNALD.

"IT is right that we should have an aim of our own, with something peculiar in it, determined by our individuality and our surroundings; but this may readily degenerate into exclusive narrowness, unless it has for a background the great thought, that there is a kingdom of God within us, around us, and above us, in which we, with all our powers and aims, are called to be conscious workers; and towards the forwarding of this silent, ever-advancing kingdom, our little work, whatever it be, if good and true, may contribute something. And this thought lends to any calling, however lowly, a consecration which is wanting even to the loftiest self-chosen ideals." — *J. C. Shairp.*

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THE WOODS IN WINTER.

IF you go to the woods in the winter,
Be sure that, while you are there,
You lift your eyes to the net-work
Formed by the branches bare.

The wonderful, intricate net-work,
Drawn on the cold blue sky,
And every delicate line to be traced
To the trunk you are standing by.

And lower, the giant branches
Are yearning toward each other,
As if they would offer a warm embrace
To a loved and loving brother.

The trees cast a shade no longer,
So the bright sun touches the snow,
And sends from his mines of wealth, above,
Streams of bright jewels below.

And far, between the stems of the trees,
The pure white stretches away;
And the woods, so dense in the summer,
Are now as light as the day.

If you pause to look back a moment,
You will feel regret, I know,
To see that your wandering footsteps
Have marred the spotless snow.

But you will not stay for regret,
For the woods will lure you still;
Perhaps by a hanging icicle,
Perhaps by a frost-bound rill.

The woods! The beautiful woods!
So fair in autumn or spring;
When summer, the sweet, is the sovereign,
Or winter, the hoary, is king.

ANNA B. PINNEY.

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ANNALS OF THE NEW CHURCH IN AMERICA.

1835–1837.

THE seventeenth General Convention was held in the New Jerusalem Chapel, New York, on the 11th, 12th, and 13th of June, 1835.

The following ministers and delegates were in attendance: New York: Rev. C. I. Doughty, pastor; William Palmer, James Chesterman, Robert L. Smith, delegates; Philadelphia Second Society: Rev. M. B. Roche, pastor; Samuel Hemple, W. M. Chauvenet, William Roberts, delegates; Boston: Rev. Thomas Worcester, pastor; I. B. Hayward, Sampson Reed, delegates; North Bridgewater: Rev. M. M. Carll, minister; Lyman Clark, Charles Howard, delegates; Henderson, N. Y.: Rev. Holland Weeks, pastor; N. C. Burnham, delegate; Bridgewater: Rev. Samuel Worcester, pastor; Charles Pratt, delegate; Bath: Henry A. Worcester, licentiate; Zina Hyde, delegate; Abington, Mass.: Asaph Dunbar, Lucius Faxon, delegates; Frankford, Pa.: Rev. Isaac C. Worrell; Danby, N. Y.: Rev. Lewis Beers, M.D., pastor; Riverhead, N. Y.: Elijah Terry, delegate; Portland: Oliver Gerrish, delegate; Gardner: Henry B. Hoskins, delegate; Baltimore: David L. Kreider, delegate; Delaware County, Pa.: David Snyder, delegate; from Lynchburg, Va., Richard B. Cralle attended as a visitor. Rev. Charles J. Doughty was elected president, and T. B. Hayward, secretary.

The committee on Miss Jones's bequest reported that they had received from the executor of her last will and testament, in cash, $367, and a library of books which cost $86, and had handed over the same to the treasurer of the Missionary Board.

The Missionary and Tract Board reported that the executive committee of the board, the treasurer, had been appointed a committee to carry into effect the resolutions adopted by the convention, appropriating the money received from the bequest of Miss Jones, for the purpose of supplying the theological works of Swedenborg to the universities, colleges, and literary institutions in the United States.

They had given copies of the "True Christian Religion," "Conjugial Love," "Heaven and Hell," "Doctrine of the Sacred Scriptures," "Divine Love and Wisdom," "Last Judgment,"

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"Athanasian Creed," "Treatise on Influx," and "Earths in the Universe," to the following institutions:

Williams College, Williamstown, Mass.; Wesleyan University, Middletown, Conn.; Rutger's College Library, New Brunswick, N. J.; Library of Union College, Schenectady, N. Y.; Library of the Pythosophian Society of Rutger's College, N. J. Theological Seminary at Princeton, N. J.; the Episcopal Theological Seminary in Lexington, Ken. Books were also sent to the Theological Institution at Andover, the Wesleyan Seminary at Readville, the Maine Theological Seminary at Bangor, and to Waterville College.

This was the commencement of the plan for donating the theological works of Swedenborg to the universities, colleges, and public libraries, in the United States, and which has been carried out successfully from year to year. A resolution to prepare a new book of worship, with appropriate services, was referred to a committee. Another resolution requested the societies in their next report to state what is the form of admission of members, the creed used, how often and at what times the Lord's Supper is administered, and whether in public or private.

The reports from Maine represented that public services were held every Sabbath in Portland, Bath, and Gardiner; and that, at Waterville College, the books sent by the convention to the college library were received in November, and "such was the excitement produced, that, in a few hours after they were deposited, they were all taken from the library. They still continue to be more or less read." * In Massachusetts, the Boston, Abington, North Bridgewater, Bridgewater, and West Bridgewater, reported public worship as regularly maintained. Reports from New York, Danby, Henderson, and Riverhead also stated advancement in the truths of the Church. The Philadelphia First Society reported that the connection so long existing between them and Rev. Mr. Carll had terminated, in consequence of Mr. Carll's removal to Massachusetts. Rev. Mr. Worrell then preached for the society until April, 1735, when it was thought advisable to discontinue their public services. The members attended the preaching of Rev. Mr. Roche and Dr. Atlee, the latter of whom had the use of the Free Quaker Meeting House.†

Delaware County and Frankford reported public services every Sabbath. Rev. Mr. Hargrove reported that he had discontinued

* Extract from a letter from Thomas H. Perry, a student at the college.

† The Free Quaker Meeting House at the S. W. corner of Arch and 5th Sts., now used for the Apprentices' Library.

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preaching from the infirmities of age, and that the society met for worship every Sabbath morning at the house of John W. Hunt, acting as leader.

The following changes occurred in the ministry: Rev. Samuel Worcester having received ordination, his name was transferred to the list of priests and teaching ministers. Warren Goddard, Milo G. Williams, David Powell, were placed on the list of licentiates. Rev. Maskell M. Carll removed to Bridgewater, Mass., Rev. Eleazer Smith to Dighton, Mass., Stephen Peabody to New Petersburg, Ohio, and Mr. John Lister of Pennsylvania, for many years a licentiate, had been removed to the spiritual world.

On the 16th of January, 1836, a new house of worship built for the society in North Bridgewater, Mass., was dedicated to Divine worship; the officiating ministers being the Rev. Mr. Carll, minister of the society, Rev. Mr. Worcester of Boston, and Mr. Howard of East Bridgewater.

In July, a small house of worship in West Bridgewater was completed and dedicated with appropriate services.

The eighteenth General Convention was held in Boston, on the 16th, 17th, and 18th days of June, 1836, and was attended by delegates from the societies in Maine, Massachusetts, New York, and Pennsylvania.

By a resolution adopted at this session, the proceedings were published in the New Jerusalem Magazine, by an arrangement with the publishers, a practice which was continued every year during the existence of that periodical. The writer of these annals, therefore, deems it unnecessary to publish the names of delegates in his future numbers, as they may be seen in the successive volumes of the New Jerusalem Magazine commencing with the year 1836.

Rev. Charles I. Doughty was elected president, and T. B. Hayward secretary.

The committee on "chants from Scripture" reported that they had prepared and published a book containing chants, selections, glorifications, and doxologies, all drawn from the Word, and a set of services prepared by the ordaining ministers were also inserted in the work, which was entitled "The Book of Public Worship for the use of the New-Church, signified by the New Jerusalem in the Revelation: prepared by order of the General Convention." The Missionary and Tract Board reported that a number of libraries had received donations, among which may be found, six steamboats and steam packets, nine packet ships, and seventeen public libraries.

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The Boston New-Church Printing Society reported that they had published two works, viz: "Angelic Wisdom concerning Divine Love and Wisdom," and "The Apocalypse Revealed." Of the first 1270 copies had been printed, and 1198 sold at fifty cents a copy. Of the Apocalypse 1000 had been printed, and 494 subscribed for at two dollars a copy, leaving the society in debt. The report goes on to say, that, if sustained in its efforts, the society would publish "The Arcana," "Heaven and Hell," and "The Divine Providence." The resolution adopted by the convention held last year was responded to by the societies generally, in reporting the mode of admitting members, the creed used, and times and places of administering the Lord's Supper. The Boston society reported, that meetings for public worship were held every Sunday morning at Tremont Hall, and that the Lord's Supper is administered at a private meeting held at the pastor's house on the afternoon of Sundays, four times in the year. A person who wishes to join the society makes known his desire to the pastor, and if there appears to be no objection, he is propounded for admission. At the end of three weeks he is received at an afternoon meeting. The creed used in the baptismal service is read to the applicant, and he is asked if he wishes to join a society of those who believe and are endeavoring to live according to those doctrines. On his affirmative reply the pastor says: "We freely receive you into our communion; we acknowledge you as a member of this society, and as having a right to all the privileges which we enjoy."

The Bridgewater Society reported that applications for admission were made to the ecclesiastical committee. If approved, the applicants were propounded publicly two weeks before admission. The creed is then read, assented to, and signed. The Lord's supper was reported as being administered in private, quarterly, beginning with the first Sabbath in the year.

The Abington Society's report is similar to the reports from Boston and Bridgewater, except in the statement that the Lord's supper had never yet been administered. The creed used in these societies, though varying somewhat in form, yet all contain the three essentials of doctrine: the divinity of the Lord's humanity, the holiness of the divine Word, and the necessity of a life in obedience to the commandments.

The New York Society reported the form of admitting members. Application to be made to the pastor, who makes the same known at a quarterly meeting, which proceeds at once to act on the application. If there be no objection, the person is admitted at the next meeting, by subscribing to the articles of faith.

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The Lord's Supper is administered quarterly, in public, before the close of the usual service. The Henderson Society made a similar report.

The Philadelphia Second Society reported the following mode of receiving members: "The candidates present themselves before the pastor and council, at their regular monthly meeting, and their names are recorded in the church registers, after they have affirmatively answered the following questions: Do you believe that the Lord and Saviour Jesus Christ is the only God of heaven and earth in His divine humanity, and that, in order to salvation, man must live a life in obedience to the ten commandments, from love to the Lord and the neighbor? Are you desirous of so living?" "The Lord's Supper is administered four times in the year. It has always been celebrated in the evening of the Lord's Day." The Leroysville society reports that "a person applying for admission stands propounded for one month. If he then declares his faith in the sole and exclusive divinity of our Lord and Saviour, Jesus Christ, and in the divinity of his Holy Word, and his desire of living a life according to the commandments contained therein, if there be no objection the pastor takes the person by the right hand at a public meeting and says: We receive this brother (or sister) into the Lord's New-Church." The sacrament of the Lord's Supper is administered quarterly in public.

The Rev. M. B. Roche reported that he had visited Lancaster on the 17th of April, and having examined their church constitution, and heard their expressed desire, declared them to be a regularly constituted society of the New Jerusalem, and entitled to be represented in the convention.

In Frankford, the house of worship had been held by the Free Will Baptists, but as that society was extinct, in order that it should come into the possession of the New-Church society, three of the brethren, viz., Joseph Hallowell, James Seddon, and Thomas Sidebothan, were named as trustees. The legislature then passed an act authorizing the trustees of the Free Will Baptist society to convey the property and give a title to the trustees above named.

The society in Gardiner, Maine, was organized as a church, August 25th, 1836, by Rev. Thomas Worcester with delegates from the Boston and Bath Societies. Eight males and eight females constituted the society at this organization.

On the 27th of August, an association of the societies in Bath, Portland, and Gardiner, known as the "Maine Association of

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the New Jerusalem Church," was formed in the city of Bath. Rev. Thomas Worcester was appointed to act as presiding minister of the association, and J. B. Swanton, Jr., secretary. From reports made to the association it appears that the doctrines of the New-Church were introduced into Gardiner by Captain John Savels, in 1812. Captain Savels became a receiver through the ministrations of Rev. Wm. Hill, at Dorchester, Mass. Dr. Timothy Little became a reader of Swedenborg in 1825, and introduced them to the notice of several gentlemen who became interested in them, and met to read and converse upon them, thus laying a foundation for the church in Portland. In Bath, the writings of Swedenborg were introduced in 1805, by Rev. Wm. Jenks, D.D., pastor of a Congregational Church. He was a reader though not an avowed receiver of the heavenly truths. He freely loaned the works to all who wished to read, and in 1818 an assemblage of six gentlemen met together once in every week to read the writings. Great opposition was made, but the readers persevered in the good work until 1829, when they assembled for public worship and were formed into a church.

The Massachusetts Association continued during the years 1835 and 1836, to hold quarterly sessions alternately, at North Bridgewater, Abington, Boston, Bridgewater, and East Bridgewater.

In Cincinnati, a number of members of the First Society withdrew their connection from that body, and uniting with other receivers were formed into another society, known as the second New Jerusalem society of Cincinnati, in June 1836.

The fifth Western Convention was held in the temple at Cincinnati, on May 18th, 19th, 20th, 21st, and 22d, 1837. The following gentlemen were elected officers: president, Hon. John Young; secretary, J. L. Wayne; treasurer, E. Hinman; acting committee, Rev. R. De Charms, O. Lovell, W. E. White, C. J. Kellogg, N. Sampson, S. Holmes, B. P. Hunt. "On motion it was resolved that Rev. R. De Charms be appointed a delegate to the eastern Convention." Another resolution, recommended Mr. De Charms to the convention for ordaining power, and another resolution authorized the acting committee to continue the "Precursor" so long as they deem best, and in such manner as seems best suited to secure the interests of the Church." The "Precursor" was the name of a New-Church periodical published monthly in Cincinnati, commencing in September, 1836.

The nineteenth General Convention was held in Philadelphia, on the 1st, 2d, and 3d of June, 1837. Ministers and delegates were present from Maine, Massachusetts, New York, Pennsyl-

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vania, Maryland, and Ohio. Rev. C. I. Doughty was elected president, and Mr. T. B. Hayward secretary.

The Missionary and Tract Board reported that they had supplied the following public institutions and libraries with books; viz., Rutger's College, New Brunswick, N. J.; Pythosophean Society in the same college; steamboats, Rochester, and Ohio; Liverpool packet ships, Sheridan, George Washington: each one copy of "The Apocalypse Revealed."

To the Mechanics' Library Association, New York; London packet ship Quebec; Liverpool packet ship Columbus; ships United States, Rhone, and Charles Carroll; and steamboats Lexington and Maria: each one "Apocalypse Revealed," one "Influx," and one "Plenary Inspiration."

To the Philotorian Society of the Wesleyan University at Middletown, Ct.; Bowdoin College, Me.; Charleston (S. C.) Library Association; and to Washington Library, D. C., a general assortment of books and tracts.

The committee of ordaining ministers, to whom was referred the application from the western Convention to confer ordaining powers on Rev. Mr. De Charms, reported in favor of the application, and offered resolutions, which were adopted, authorizing Rev. Adam Hardus to confer on Rev. Richard De Charms ordaining powers, either before the western Convention or of the society of which Mr. De Charms was the pastor.

The ordaining ministers who were appointed to define and settle the limits of each degree of the ministry, and the duties and offices of each degree, its qualifications and mode of initiation, rendered their report, which was read and laid over to the next convention. From reports made to the convention, we learn that on the 27th of June, 1836, Rev. M. B. Roche resigned his situation as pastor of the Philadelphia Second Society, and that Rev. Isaac C. Worrell had officiated for the society. The Lancaster Society reported the purchase of a lot and the building of a house of worship, which was open for divine service in December. Mr. William Girling preached for the society while his health permitted. He was removed to the spiritual world March 17th, 1837.

In Baltimore, four members had been removed by death: W. A. Schaaper, John Sware, Sarah Ashman, and William Hubbard. Rev. Mr. Hargrove was unable to hold public services. At the date of the report, (June 1st) he was of the advanced age of eighty-seven years.

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In Portland a temple* built for the society, was solemnly dedicated to divine worship on the 26th of August, 1837, in the presence of the Portland society the "Maine Association" and several members of the Boston Society. Rev. Thomas Worcester preached the sermon from John ii. 21: "But He spake of the temple of His body." WILLIAM ROBERTS.

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THE ETERNITY OF THE EARTH.

MR. EDITOR,—Being disturbed much in the same manner as your correspondent appears to be, in the January number of the New-Church Magazine, relative to the views advanced in the first number as regards the duration of this earth, I also wish to propound other questions, which may have occurred to him, but were not offered in his article. I have gathered from my reading of Swedenborg, and it is indelibly impressed upon my mind, that he assures us, the perfection of heaven increases with every addition to its inhabitants from the several earths; that the heavens are so immense, that they cannot be filled to all eternity; that, in the other life, spirits are near their own earth; that the natural world is the continent and basis of the spiritual world. I believe the above citations from Swedenborg, unless mistranslated from the Latin, to be in the main correctly given. If such is the case, the questions at once recur: If the end of Divine Love is perfection, or, more properly, to form the heavens from the human race, and the heavens cannot be filled, how can this earth, or any earth, be destroyed? If spirits are near their own earth, and it is destroyed, how does it affect them? Their use, certainly, as ministering spirits, to those of their own earth, will have passed away. And so, if the natural world, whereon the spiritual world rests, be destroyed, what can the righteous do? And, furthermore, does it not seem incredible, that God, the Creator of all worlds, and of every thing that is good, will ever destroy what in His Holy Word He has pronounced good, or that annihilation enters into the Divine economy? A.

* Built on Congress Street, destroyed by the great fire, July 4th, 1866.

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THE DISTRIBUTION OF USES.

THE one great problem of society is, in reality, the distribution of uses among those who are to perform them. This world, in this respect, is not like heaven, and never can be. For, in heaven, uses are distributed in the process by which every one finds his own home: after an angel is once at home, that is, after he becomes an angel, there is no further question respecting his use. He is in it, and he knows what it is. He is honored and loved in it, and protected in it, by all around him, and by the Lord Himself. But on earth it will never be so; for change, in this world, is one of the never-ceasing conditions of life.

One generation is continually passing away, and another coming forward to fill its place. Offices and places in all kinds of uses are being continually vacated, and, every time such a vacancy occurs, the question recurs, who shall fill this place now? Also new men are continually coming into the field of action, and moving from place to place in it. Hence the question is continually arising, what shall this man do, and what shall that man do? Each man, so long as he is not provided with a place, or not satisfied with what is given to him, agitates this question in his own mind, and his friends do the same in his behalf. Indeed, the very nature of the natural world, as distinguished from the spiritual, involves a process of this kind. All birth, whether natural or spiritual, is here. All beginnings of life, all initiations into spiritual homes, and all changing of one spiritual home for another, take place in the natural world. This is characteristically a world to be born in, and that a world to live in.

The proper distribution of uses can, therefore, never cease to be a problem: and this problem will never cease to give rise to new questions. But these new questions are more numerous, vastly more difficult, more vexing, and more fraught with mischief, than they ought to be. For very many of the questions arising, and all the real difficulties in them and the mischiefs from them, proceed from evils in ourselves, and from disorders in society growing out of these evils.

The difficulties that arise in the distribution of uses may be regarded as twofold: first, the difficulty of obtaining suitable men to fill places where they are needed; and, second, the difficulty of preventing unsuitable men from crowding themselves into

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these places, and of preventing them from even crowding out good men to make room for themselves.

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These difficulties are not peculiar to any one profession, or class of professions. Those who are engaged in the most common uses of life are subject to them, as well as those in high places of public trust, in the State or in the Church. All useful functions in society suffer from the want of suitable men to fill their vacant places, and from the crowding in of unsuitable men, and the malicious attacks of those who have attempted to do this, but who, from one cause or another, have not succeeded.

We do not propose now, except in a subordinate manner, to consider the question how the right men shall be provided, and their services secured, for the filling of vacant places; but only the other question, namely, how the wrong men are to be kept out. And the many questions into which this question, as applied to each new case when it arises, becomes divided, must of course be left to their own times, and to those who are then in charge of affairs. All we can do beforehand, on the subject, is to learn what truths are given to us which may serve as principles, applicable at all times and in all circumstances. Or, to state the thing in a still better way, all we can do beforehand is to gain access to a region of light, where we may be able always to see our way rightly when we come to it.

Such light is given to us, in what the doctrines of the New-Church make known concerning the distinctness of uses from each other, and concerning the consequent distinctness of offices or functions among the men who perform uses. The general idea that uses are distinct, and that classes of men to perform them should be distinct accordingly, is not by any means new. Indeed, this general idea has been the foundation of all good order in human society, whenever and wherever such order has prevailed. But there are many wonderful things really contained in this idea, which are only now for the first time made known; and these new things are full of new light, such as will be needed, and cannot fail sooner or later to be applied, in the organization of uses and of society.

Thus we are taught, for example, that heaven itself is an orderly form of uses, mutually and reciprocally dependent on each other; that the act of entering heaven is identical with the act of embracing and of entering into one's own particular use; that life in heaven is a life in this use, continued, and eternally more and more developed and extended; that the only way of becoming prepared for heaven is to live a life of uses on earth.

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by shunning, as forbidden by divine command, what is opposed to them, or to the love of them, and by doing, as of and from God, what favors them, or favors the love of them; that the very purpose of the life given us on earth is, that we may learn, each one of us, to love and to perform his own particular and proper use; that every thing contrary to this purpose, either in any one's own mind and life or in the forms and conditions of society, is disorderly and wrong, and ought not to continue; that the true and real form of uses, and of society as organized in and for uses in heaven and on earth, is the human form; that the human form of society on earth is subject, as a whole and in each of its parts, to conditions of health and of disease, which correspond entirely with the conditions of health and of disease in the human body and in the human mind; that all the life and the health of society is from the Lord alone, not less than of every individual man; consequently that He alone cures, or can cure, social diseases, and we have only to remove obstacles out of the way, and conform to his laws; and many other such like truths, by observing which we may be able to bring down the order of heaven into society on earth, by an ever-living and ever-renewing and restoring process. It cannot be done once for all, and then the work left to go on automatically, like a lifeless machine. The Lord and His inspiration of life, ever new, must be sought and found unceasingly.

These examples all belong to one class of truths, all looking to an orderly form made up from many distinct and more or less diverse uses, and classes of men devoted and set apart to their uses. But if we look at this class of truths alone, we shall not at all escape the difficulties by which the subject is environed.

There is another class of truth, really bearing on the subject, and coming even closer to it in practice than any of these. It is the class relating to the nature and the necessity of human freedom. Thus we are taught, for example, that all who enter heaven do it freely; that uses must be performed freely, or, spiritually and really, not at all; that the New Dispensation, now begun on earth, is to be one of freedom, pre-eminently, and to the subversion or doing away of the old bondage and restraint; and many other such like truths, and facts growing out of them.

Now it is obviously very possible, not to say common, to found our theories of society on one of these classes of truths to the virtual exclusion of the other. We may dream about a glorious condition of universal freedom, all full of impossibilities because in reality void of all true heavenly order. The fallacy of these

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dreams is in the assumption, consciously or unconsciously present in all their texture, that to bring about a state of order, the necessity of which is of course admitted, the one thing needful is more freedom; that the past and present lack of freedom is the main cause of present disorders; and that men will of themselves come into order, if only the opportunity is given them. Or, on the other hand, we may dream about a glorious condition of universal order, equally full of impossibilities because void of all true heavenly consent to the freedom of those who are in the order, and of those who are being led towards it. The fallacy of this kind of dreaming, is in the assumption that men will take all the liberty they ought to have, without any help; and that a state of true order, adopted and brought about in some way above or outside of the free action of those who are to come into it, will include freedom enough. The real practical assumption, whether consciously entertained or not, is, that freedom must be suppressed for the sake of order.

But the truth is, that freedom is not to be suppressed for the sake of order; nor yet is order to be neglected for the sake of freedom. But when these two classes of truths are seen fairly side by side, and in that higher light which comes from the common centre above them, in which the two classes merge together and become one, then, and not before, we begin to see the whole subject aright.

That "order is heaven's first law" is indeed true; and when order is really impossible except at the expense of freedom, then the Divine Providence allows freedom to be more or less disregarded, in the methods employed for attaining or preserving order. This permission has been a prominent feature of the Divine Providence in human governments for ages past. But a new and entirely different policy, in the Divine government, is to characterize the new dispensation: this new policy involves the abandonment by degrees, as fast as men can bear it, of the old arbitrarily enforced order, and the substitution of an order which the great mass of the people who are in it can see to be true order, and into which they can enter, or in which they can remain freely.

Our present question is, how are the uses, and those who perform them, in this new order of things, to be protected from the crowding in upon them of men who are not fit for the places they seek to occupy?

It is evidently true that the men in any given use have an exclusive right, as a body, and with the consent and the aid of

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the community whom they serve, to decide who may and who may not undertake to perform this use. That is, they have this right conditionally, to be exercised if necessary. And all professions have it alike, whether in mechanical arts, or in trading, or in the functions of government, or in the practice of medicine, or in the ministry of the Church, or in any other good and orderly use. And all professions have exercised this right, some of them always and in all civilized countries, and others only at certain times and in some countries, in times past. Shall they do it hereafter? Or, more properly stating the question, will this right be exercised hereafter in the best and most orderly conditions of society? We think not. We believe a better way is to be adopted, and more and more extensively practised, until human society will at last find itself reorganized on a new principle.

This new principle, in its ultimate or practical form, will consist, if we rightly apprehend it, in the combination of these three things: namely, first, organization for uses; second, freedom outside of the organization; and, third, frankness and sincerity, both in it and out of it. The object of this organization will be to perform the use itself, and not to protect its members, excepting so far as they are protected by their fitness for their work, and by their faithfulness in it. Of course all the needful means within reach will be employed for promoting this fitness, and for ensuring faithfulness; and this involves the right and the duty to admit into the membership only those believed to be suitably qualified, and to separate from it the unfit and the unfaithful, when they are discovered in it. The freedom outside will be an open avenue for all who desire so to do, to aid in the use, or to find their way into it. The frankness and sincerity will be a sure and sufficient guaranty against all serious damage from this freedom. And it may, and should if occasion requires, be insisted on, that every one shall practise it.

The use of the ministry furnishes a good example of what we mean. And we refer to this use the more freely, because the principle we are endeavoring to elucidate is applied to it specifically by Swedenborg.

In "The New Jerusalem and its Heavenly Doctrine," 318, we read as follows:

"Priests must teach the people, and lead by truths to the good of life, but still compel no one; . . . . He who believes otherwise than the priest, and does not make disturbance, must be left in peace; but he who makes disturbance must be separated; for this also is of order, for the sake of which the priesthood is."

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Organization is here, and everywhere, implied in the very idea of a priesthood. If the persons in this holy office were not in one way or another a body by themselves, acting together from some common understanding of their duties, it would be senseless to speak of them as a class holding an office. See what is further said of them, as bearing on this point, in this whole chapter on civil and ecclesiastical government. But the main point is, as to what their office is for. It is, affirmatively, to teach truth, and by it to lead to good. It is to perform actual positive good use. The only negative thing is, their privilege to "separate" those who make disturbance. That they are to leave others in freedom is expressly said. They are not to force any one. But how if their functions of teaching and leading are interfered with by persons undertaking to teach things contrary to what they teach? Are they to prevent such persons from so doing? Or, in other words, are they to prevent them from assuming the function of teaching, and from doing it in their own way, because they believe them not fit for the use? No. They are only to separate them. This is the same as to say that they are to make known to the world the fact that they are not of their number, that they assume the function of teaching on their own responsibility, and that they must stand or fall without help or hinderance from the men with whom they had before been connected.

Of course this privilege of separating those who make disturbance has relation to those of the same church, and under ecclesiastical jurisdiction. Others are separate, and of course cannot be separated. And this being separate from those with whom one does not belong, is, in principle, simply to be frank and sincere. To separate one, who is in external fellowship but not in internal or real fellowship, is simply to insist that he shall be frank and sincere. It is to tell the world what he would have told promptly himself, if he had acted sincerely and openly.

This law of action does not apply, in principle, to the sacred office alone. Its principle and reason lie deep, in the very nature of true order, in all uses. In a society of men who are in true order (in the order to which the world is now tending, under a new dispensation of Divine government), those devoting themselves to any use will be knit together in common bonds of union, in and for their work, leaving to others and to the Lord the work of defending and protecting them in their rightful privileges. And yet they will be defended and protected. And freedom in all to help in subordinate capacities, or even to attempt and

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to do the same uses in other ways, will be rendered harmless by the openness, the sincerity, and thus the willingness, and the actual care and endeavor of every one, to pass in all respects for just what he is. If any one desires to devote himself to any particular use, he will say so and endeavor to become fit for it, and to enter it in a regular way. Or if he does not recognize a regular way, he will say that, and then cheerfully, and without ill will or ill behavior towards those who do believe in it, abide the consequence. Or yet again, if any one desires to aid subordinately in any work, not devoting himself to it sufficiently to enter the ranks of its professors, he will say that, and he will be as frank and sincere in his actions as he is in his words. He will abstain from assuming authority, or acting in any way to the detriment of the use he desires to aid. He will direct the attention and the confidence of those whom he only partially serves, to those more competent than himself, who will be called on to do what he, as a subordinate, omits. He will in every way conscientiously help and not hinder the use itself.

But suppose he is incompetent, but full of conceit and does not and will not know his own deficiency? We answer that the training, in a social order such as we are describing, will tend to prevent the existence of such characters. But if they are found there, nevertheless, as doubtless some will be always and everywhere, they will be understood, and cannot effect much harm. They can safely be left to themselves, if only those who are better endowed with capacity are as truly wise as they are intelligent, and as good and faithful as they are wise. These conceited men exert power only where all around them is weakness, or where the strength of the strong is turned away from useful work, and employed in solitary selfishness.

In conclusion, we remark that such a distribution of uses as would be effected by this union of order, freedom, and open sincerity of profession and action, is a distribution by the Lord and not by man. What men do, in such an order of things, is not of and from themselves, but of and from Him in whom order is perfect, and yet tolerates man in his freedom and if need be in his folly, ever drawing and leading him upward by all possible means towards heaven. J. P. Perry.

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SWEDENBORG'S ONE GREAT BOOK.

IN the first number of this magazine was an article with the title which this article bears, by Mr. T. F. Wright. It has received much attention, and been the subject of remarks not altogether commendatory. I cannot but think there is a misprint in the first line of the last paragraph. Should not "without understanding in the least all the other theological works," be "without undervaluing" &c? *

But I object to the article myself, and would briefly give my reasons. The purport of the article is not only to exalt "The True Christian Religion" at the expense of all the rest, but to make that book almost, not quite, supersede all the rest. For the writer "suggests that Swedenborg's own statements, as well as our own reason, would lead us to look upon the other books as the valuable materials out of which that temple of wisdom, 'The True Christian Religion,' was built." This seems an extreme over-statement.

Can any one doubt as to the limitless value of the revelations made through Swedenborg, as to the other world, the World of Spirits, and Heaven and Hell? Where shall we find them in any fulness or system, except in the work on "Heaven and Hell;" and how could we understand the little that is said in "The True Christian Religion" on this subject, without the "Heaven and Hell"?

The system of truth of the New-Church may be called a religious philosophy, or a philosophy of religion. Its laws and principles are already exerting a great influence upon the best thinkers everywhere. It throws a light almost too bright to be borne by unaccustomed eyes upon the deepest problems of existence. It is destined to reconstruct all the old theories, and make philosophy at once the form and the instrument of religion. Can that wonderful book, "The Divine Love and Wisdom," and "Divine Providence" its sequel, be safely or wisely regarded as merely the materials out of which another book, that touches but lightly this subject of religious philosophy, was constructed?

Then there is the work on "Conjugial Love;" but of the inestimable value of the truths this book, and this alone, teaches, I will not allow myself to speak, lest I too fall into extreme overstatement.

* The passage referred to should read as above suggested: "understanding" is a misprint for "undervaluing." — ED N. C. M.

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One would suppose that every New-Churchman would believe the opening of the spiritual sense of the Word a principal part of the revelations made for the New-Church, not to call it the foundation on which all the remainder rests. At all events we may believe that Swedenborg thought so, for about four-fifths of his theological writings, about twenty volumes out of about twenty-five, relate exclusively to this subject. Are all these volumes, "The Arcana," and both the works on the Apocalypse, to be regarded as merely materials for another work?

Swedenborg received his illumination, probably, in 1745. "The Arcana" was published from 1749 to 1758; "The Apocalypse Revealed," in 1764. "The Apocalypse Explained," published after his death, must have been written before, but not a great while before, "The Apocalypse Revealed." The "Conjugial Love" was published in 1768. Is it wise to "point our ministers and members to this one book (The True Christian Religion) after the Holy Word, as to the compendium of our faith, leaving them, if they choose, to differ upon those subjects which received only such treatment as the earlier years of Swedenborg's illumination could furnish"? T. P.

"THERE is a natural affinity between goodness and the cultivation of the beautiful, when it is real cultivation, and not a mere unguided instinct. He who has learned what beauty is, if he be of a virtuous character, will desire to realize it in his own life, will keep before himself a type of perfect beauty in human character, to light his attempts at self-culture. There is a true meaning in the saying of Goethe, though liable to be misunderstood and perverted, that the beautiful is greater than the good; for it includes the good, and adds something to it: it is the good made perfect, and fitted with all the collateral perfections which make it a finished and completed being." — *J. S. Mill.*

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CORRESPONDENCES.

IN the spiritual world, the natural scenery represents the quality of those who are near. The good are surrounded by beautiful scenery, and they live in an atmosphere of agreeable warmth. They allow themselves to be mediums of the outflowing beneficent life of the Lord; and, therefore, that life, being comparatively unobstructed, works ceaseless miracles of beauty around them. With the bad, the outflowing life of the Lord being obstructed by their evils they suffer from extremes of heat and cold; and there are sometimes terrible convulsions of nature. Whole cities have been swallowed up as by earthquakes and inundations. The powers of evil are not especially active when these convulsions occur. Rather the opposite: they are being overthrown.

The scenery and natural surroundings upon earth are created and governed in a different way from that which prevails in the spiritual world. The material of which the earth is composed is not susceptible of sudden changes. Natural substance is more fixed and inert than spiritual substance. It is this quality of fixedness which makes the natural world the proper, fitting, indispensable basis of the spiritual world. Were it possible that the natural world should become as susceptible of impressions as is the spiritual world, it would cease to be the basis and continent of the other degrees which it now contains.

We see innumerable manifestations of this quality of fixedness. It is in accordance with it, that the things of the animal and vegetable kingdoms are created by successive generations, instead of being immediate outbirths from the thoughts and affections of human beings. However the character of an animal may change, his body meets with no corresponding change. In the human animal, no degree of regeneration, as to the spirit, will arrest the process of bodily decay. One race of men may vanish from a continent, to be succeeded by another of entirely different character; and yet the face of nature will remain the same. There will be the same mountains and hills, valleys and rivers, as before. Changes will be effected by slow and laborious means.

Were it conceivable that the whole human race should be swept from the earth, it is not conceivable that there would be any immediate change in the face of nature. There would be the same succession of seasons, the same ocean currents. Storms would traverse the continent from west to east then as now.

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Fires would originate from natural causes; and they would sweep over vast tracts, staying their course only when there should be nothing left to burn, then as now. Volcanoes would still keep up their fires, and the lava would still pour down the mountain sides, destroying every thing in its course, just as if there were men to be destroyed. Men are in the way of thinking that any great disturbance in the elements is a manifestation of the power of evil. This is better than to believe them manifestations of the wrath of God; but is it not the exact truth, that the fire which burns up a city has no more positive quality either of good or evil, than has the fire which burns in our stoves? If the fire be of incendiary origin, the hells are ultimated when the fire is kindled; and they are just as fully ultimated if it die harmlessly out, as if it consume a city. Men think as they see the flame leap from roof to roof, devouring all before it, that hell is especially present at such times. Perhaps it is so; but it is no more present in the fire itself, than if the same amount of material had been piled up and set fire to, with the intention of making a bonfire. Hell is present in the hearts of the thieves, who seize the opportunity to enrich themselves from the goods of others. In the hearts of those who do not wish to see the conflagration stayed, because then their opportunity ceases. In the hearts of all who give the rein to their evil propensities, under the license which the confusion of the time gives. Heaven, too, is especially present at such a time in the hearts of all who are doing their duty; in the hearts of all who are willing to make some sacrifice for the good of others; present even to the extent of making some willing to endanger even their lives for the safety of others. If the thieves and extortioners make of themselves willing instruments of the powers of darkness, do not the firemen, and those whose houses are open to the homeless and whose goods are at the service of the destitute, offer as positive a basis for the influx of heaven?

If the city destroyed be replaced by another city, which better subserves the uses of a city; if in building it men have put into it more honest work, with a view to the true interests of their employer and of community, then are the burning and rebuilding evidences of the descent of the New-Church, rather than evidences of the ascendancy of the powers of evil. As decidedly so as was the destruction of those sham cities in the other world, preparatory to the formation of a new heaven and a new earth, which shall not pass away. GEORGE COPELAND.

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LETTERS ON RELIGIOUS TOPICS.

NO. III.

IT is often said to me: "We could pardon you for entertaining the views you do if you did not claim so much; you call your religion a consummating religion. Now, no one who has pondered, however little, on the progress of human thought in the past, can, reasoning from analogy, help predicting similar progress in the future, and in a future stretching on to eternity. How, then, can you dare to put a limit to this ever-active mind of humanity, and say, 'thus far and no farther shalt thou go?'"

It would certainly be not only very daring, but very wrong, if I did say this; but, it is just because this New-Church, this New Jerusalem coming down from heaven, contains in itself all possibilities of advancement toward God (and surely we do not wish to advance in any other direction), because it not only imposes no limits or barriers, but insists upon freedom, because its truths though great are very simple, and yet capable of an infinite expansion, that I do believe it to be "consummating."

All religions are accommodated to the state and needs and capabilities of men. At length our Lord came Himself upon earth; came by assuming the humanity which needed reformation from its very inmost, and by His work in that humanity redeemed men.

Of the doctrines of our Church which tell you how that work was done, I will not write now. It is enough to say that in the system of religion founded on his coming, while enough was said and shown to win love and worship for Him who had become visibly "God with men," yet over all a veil was spread in mercy to the dim and weak eyes which too much light would have made blind. But this religion did its work, and made it possible for more. And then a last, a final religion has been given, and the veil which was spread over all nations has been taken away.

So far taken away that truths and principles are given which go to the centre of all truth. They are given to feeble men, who can receive and comprehend them only very imperfectly. And because they are capable, if fully understood, of bringing into their own light all the questions which have been or ever can be

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asked, this process of applying them to solve "the mystery of godliness," or (to spell the word as it once was spelt), the mystery of godlikeness, must be in the first place slow and gradual, and in the next place eternal. A slow process, for only a few desire to receive these truths, and these few are hardly able yet to make other than elementary and very general applications of them. An eternal progress, because the approach of the finite to the infinite with the happy consciousness of this advance, may never end, although the infinite will never be reached.

A.

"We shall hardly know this side of heaven all that the angels do for us: how they inspire us with charity and faith; how they incline us to break away from the evil and to cleave to the good; how they drive away from us evil spirits that are breathing into our souls the poison of hell; how they keep our affections in sweetness, moderation, serenity, and peace; how they maintain our spiritual freedom; how they watch the beginning of evil, leading us to leave off 'before it is meddled with'; how they fill our souls with conceptions of the good and true, and our imaginations with enchanting pictures of the beauty of holiness; how they lift us up into communion with heaven, and into conjunction with the Lord." — *Rev. J. P. Stuart.*

"All naturalism arises from thinking of divine subjects from the properties of nature, which are matter, space, and time. The mind which is riveted to these properties, and unwilling to believe any thing that it does not understand, cannot do otherwise than blind its understanding, and from the darkness into which it has plunged it, deny that any Divine Providence exists, and thence affirm that there is neither omnipotence, omnipresence, nor omniscience. These attributes nevertheless are precisely as religion teaches, both within nature and above it, but they cannot be comprehended by the understanding unless space and time are removed from its ideas in thinking on the subject; for these properties of matter are, in some way or other, inherent in every idea of thought." — *Swedenborg.*

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THE ZERMATT VALLEY.

TO the traveller in Switzerland who leaves the well-known car and stage routes and follows the unfrequented bridle-paths, nothing will be more surprising than the wretched condition of the isolated Swiss peasants. He has, on arriving in that country of snow-clad peaks and glaciers, the traditional Swiss strongly pictured in his mind, an ideal which he has unconsciously formed during many years, and which largely owes its existence to his sympathy for the form of government of that people. They are, he thinks, a noble, athletic race, the standard-bearers of freedom in the centre of despotic Europe, and the pioneers of enterprise through the incredibly difficult passes of their own land; moreover the statistics of the country show some flourishing branches of industry and a few towns have fine educational advantages and show thrift and comfort. But the remote country districts present a wholly different aspect, and with sufficient reason. Two-thirds of the surface of the country is uninhabitable, consisting of lakes, rivers, glaciers, naked rocks, and lofty mountains, and in much of the remaining portion the winters are long and terribly severe, so that the peasant must make much of his short-lived summer. The country, too, is deprived of many of its tall and stalwart men who go to serve foreign potentates; for such is the fidelity of the Swiss, that rulers frequently choose them for their body-guard in preference to their own subjects, the possibility of whose treachery they dare not risk.

For this reason, among others, much severe out-door toil devolves upon the women, who look weather-beaten, care-worn, and squalid to a pitiful degree. They may be seen with their knitting, standing in the rain or sitting upon the wet grass during the entire day, watching their cattle; or, after a fall of snow, rolling it into huge balls, that the grass may be uncovered for feed. One hears a most undue amount of commiseration expressed for the poor in and about Naples, while the truth is that they can bask on the wharves and door-steps, even in a March sun, and, needing little carbon to sustain life, can subsist on the surprisingly cheap native fruits, on baked cakes made of ground chestnuts and on roasted pine-cone seeds, knowing nothing of the untold privations and sufferings of a merciless Swiss winter. Let the traveller study the condition of the Irish, English, and Swiss poor, before he expends all his sympathies on the Neapolitans.

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To no part of Switzerland seen by the writer, was what has been said regarding that country more applicable than to the little village of Zermatt a few years since. Situated at the farther end of a valley of marvellous beauty and picturesqueness, and until a quite recent period inaccessible to all but the most hardy adventurer on foot, the few inhabitants were virtually separated from the rest of the world; and the lack of light and ventilation in the wretched hovels, the barn-yard filth of the streets and the miserable aspect of the people, were in startling contrast with the magnificence of the mountain scenery which greeted the traveller on his arrival.

The journey through the valley of Zermatt to reach the village of that name is now accomplished partly on horseback and partly in a "char-à-banc," a light vehicle drawn by one donkey, which is led by a man acting as guide; for the road is for the most part literally hewn out of the rocky side of the mountain, and is too narrow and tortuous for safety in driving. Near the entrance of the valley, at the little village of St. Nicholas, the traveller finds comfortable acccommodations, and from there the remaining distance is traversed in one day, the wild beauty of the scenery increasing at each step of his advance.

Arrived at the village, the Matterhorn first strikes his view. Rising more than 14,000 feet above the level of the sea, and consisting in the upper part of an obelisk of nearly perpendicular rock 5000 feet high, it is one of the most exceptional peaks in outline in Switzerland; and owing to its comparatively isolated position it gives one a more correct idea of its height than the loftier and better known peaks. Incredible as it seems to the beholder, for it ranks with Monte Rosa and the Jungfrau as one of the three most difficult mountains in Switzerland to ascend, its summit has several times been reached, though at the cost of fearful exposure and fatigue; the pecuniary expense, too, is heavy, because of the number of guides and porters needed to carry ropes, ladders, axes, provisions, and other necessary articles; the fissures in the ice are often covered with fresh snow, and prove treacherous chasms hundreds of feet deep, where the unwary traveller loses his life; to guard against this danger, the explorers, at a distance of ten or fifteen feet from each other, are united by ropes, so that in case one falls into one of these fearful abysses, he may hang suspended until rescued by the others. These fissures often prove too wide to bridge with a ladder, in which case they must be followed up or down until a place practicable for crossing is reached. If the adventurer survives the uncounted perils

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of his ascent, and is blessed with the very improbable condition of favorable weather at the summit, he hardly dares linger more than fifteen minutes for the view, on account of the danger to eyes and lungs from the extreme rarity of the atmosphere, and because he must carefully husband the precious daylight for his descent; the view spread out before him is indistinct owing to the great height, and too general and vast to be appreciated in so brief a period; so that except to the scientist who brings away with him truths to illustrate his favorite study, such an expedition seems of questionable utility.

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But the view for which the constantly increasing throng of tourists chiefly visits Zermatt is one which can be enjoyed without any of the hardships incident to the ascent of all ice mountains; it is seen from the summit of the Gorner Grat, a mountain rising 10,000 feet above the level of the sea, and wholly free from snow in the summer. One can make the entire trip in one day from the village of Zermatt, allowing time for a lunch at the Riffelberg Hotel, two and a half hours from the starting-point, and giving an hour at the summit for the enjoyment of what is confessedly one of the finest and most satisfactory views throughout the entire Alps. One stands in the centre of an irregular circle of snow mountains forty miles perhaps in diameter, and including Monta Rosa, which closely rivals Mont Blanc in height, the Matterhorn, and nearly a dozen others of gigantic height, besides several inferior peaks; all near enough to be seen distinctly and studied in a thousand varying aspects; near enough, too, to enable one to realize their grandeur in height and breadth, and distant enough to allow one to take in at one glance their noble outlines; two conditions which are perhaps never met with in such perfection as here, especially when one considers the large number of peaks visible, belonging chiefly to the Monta Rosa chain; one of the grandest in all Switzerland.

The difference in the height and outline of the various mountains here, adds greatly to the beauty of the scene, and as the spectator turns to the north, east, south, and west he feels the power and might of the Creator as never before; and the force of Hamerton's remark comes home to him, that words are never so inadequate as when describing scenery; and the writer hopes that his imperfect effort to convey to others a sense of his rare enjoyment may influence American tourists who have not done so, to visit by all means the inimitable Zermatt Valley.

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WHAT SHALL WE DO TO SAVE THEM?

I LIVE in a community singular for its immobility. It is, especially in matters of religious truth, fixed, settled, crystallized. We may be Presbyterians, Methodists, Baptists, what not; but we are orthodox. We hold, in all our differences, to three cardinal points: we believe in three Persons and one God; we hold that men escape hell only because one of these Persons died in our place; and for our regeneration we depend, to the exclusion of all human merit, on the irresistible work of the Holy Ghost. On these matters no diversity of opinion is allowable; for the doctrines of the Trinity, the vicarious atonement, and the regeneration by the Holy Ghost are as absolute, as incontrovertible, as Euclid's axioms.

To those who have been favored with any insight into the heavenly doctrines of the New Jerusalem, this is a most saddening condition; and naturally so. When we contrast our Lord in His infinite love and wisdom, going out to all His creatures in infinite uses of good, with the stern God of orthodoxy, demanding placation, and not to be appeased but by the blood of an innocent victim; when we compare a scheme of salvation whose inception and end are both to make men more like their Heavenly Father, with that other system which brings men into the world under God's wrath, and whose primary object is simply to save their selfish souls; when we think of the light that illumines and the love that burns in every step in the Lord's dealings with His children, as revealed to us in the New Jerusalem coming down out of heaven; and then turn to orthodoxy with its divorcing faith and charity, and while opposing the one to all right reason, and compelling a belief, or at least an acquiescence, in what we know to be false, at the same time destroying the life of that faith by depriving it of that life's only manifestation, charity: I say when we see all this, and see it in those we love, can we be else than pained? Is it not a natural desire to bring them into that same blessed liberty wherein we rejoice as the sons of God? Those who best appreciate that liberty, with its love and wisdom, can best answer the question.

But how? Generations of teaching in a particular direction have closed their mind's interiors. They cannot, alas! because they will not, see. They admit the truth of the syllogism, yet deny the conclusion. They seem impervious to any reasoning,

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any thought. Nay, they will not even consider the subject, even if it be ever so kindly, ever so earnestly presented to them, refuse to hear. I do not charge pride, or self-conceit, or any such thing on those to whom I refer. It seems to me as though they are so mastered by the old creeds and systems that they are actually unable to comprehend any thing else, and that you might as well talk to a Hottentot about the integral calculus, as to these poor victims of irrational faith about the Divine Humanity or regeneration by the power of the Lord through life.

But what is to be done? These friends of mine are the Lord's children, and He loves them. How can they be brought to love Him? They think they do, but they confess they are afraid of Him. How can they be taught to eat the flesh of the Son of Man, and to drink His blood? How shall the truth find access to their hearts, so that they shall really live? It is my heart's desire that they may be partakers of the light and love of the New Jerusalem, with us; how is this to be effected? Tell me, can you, what shall we do to save them? K.

"ALL things in nature are beautiful types to the soul that reads them;
Nothing exists upon earth, but for unspeakable ends;
Every object that speaks to the senses was meant for the spirit:
Nature is but a scroll; God's handwriting thereon.
Ages ago when man was pure, ere the flood overwhelmed him,
While in the image of God every soul yet lived,
Every thing stood as a letter or word of a language familiar,
Telling of truths which now only the angels can read.
Lost to man was the key of those sacred hieroglyphics,
Stolen away by sin, till by Heaven restored."

C. P. CRANCH.

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EDITOR'S TABLE.

THE desire which exists among many earnest Christian men in all denominations for unity among those who bear the name of Christian, is not without significance.

From the fourth century when the great Arian heresy divided the Church, until within a recent period, there seems to have been a tendency among Christians to divide into sects. Had not the stern despotism of Rome with ever-increasing strength and arrogance kept men within the visible Church by merely external motives, in the main, there is reason to fear that it would have split up into petty factions warring among themselves endlessly, until the Church, forgetting its divinely given office of guardian of men's souls, would have become but a school of wrangling polemics. As it was, sects enough arose; and when some degree of freedom came in with the Reformation, they sprang up on every hand, and based on all sorts of notions: important, indifferent, and nonsensical.

No matter what the excuse was, any thing would do as a reason for splitting off, and establishing a conventicle and separate worship. Happily the man by whom under Divine Providence were revealed truths which shall distinguish this grand new age, in the beginning of which we have the great, good fortune to live, had in him not the least taint of this pernicious tendency. In all his many works, from the first page of the "Arcana Celestia" to the last line of "The True Christian Religion," there is not one word to be found which gives any reason for regarding their great author as a sect-founder, or as having the slightest desire to be so thought. Above all such paltry ambition, Swedenborg serenely stands. Beneath him wrangle and dispute those petty men who can tolerate no truth unless it bears their stamp, or stands protected by their trade-mark. But the purer air from heaven, where sects are unknown and yet no two angels think precisely alike, surrounds him. Most fitting is it that this great man should be the acknowledged leader, humanly speaking, of the new movement of the ages, the movement which disregards and disowns sects, and seeks to unite all Christians on one broad platform, where disagreements shall be forgotten, and charity only thought of. And hence it is, that, whereas in former times the tendency of Christians was to divide into sects on all sorts of trivial disagreements in faith and practice, for the last few years the period of integration, of movement towards a common centre, has set in. We cannot but believe that this common centre towards which all Christians, but very many blindly, move, is the all in all of religion, the worship of the Divine Humanity, of Christ the Lord. Those who call themselves

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New-Churchmen, who, if they are really so, are so, because they worship the Lord alone, and worship him by keeping his commandments, ought, forsaking their interminable disputes about ecclesiastical order and the like, to hold continually up before the world, so far as each one can, the knowledge of this true centre of unity. Every one who inquires at all about the matter must be convinced that the Christian world is coming more and more to the acknowledgment of this central doctrine, and thus, visibly almost, the New Jerusalem is building up all about us. But under Providence it seems to be a preparation for the reception of this all-embracing doctrine, that men are coming into the acknowledgment of the fact that the true standard of the Christian is not, Does he believe right? but, Does he live right?

THERE has been a good deal said lately about the duty of isolated receivers. This is one of those questions which each of those who are concerned must settle for himself. There is to be sure an inherent tendency in most human beings to fix things for their neighbors, and such people can hardly resist the tempting opportunity which the "isolated" seem to present to their more fortunate fellows who, living where they can attach themselves to a society, feel called upon to look after their unfortunate brothers who have not that privilege. It is evident that no general rule can be laid down which can have no exceptions either on this, or most other questions, for that matter; and as each of those concerned ought to settle it for himself, perhaps nothing more need be said about it. But the examples of others may at least be regarded. And looking back at such examples we find that the first receivers of the doctrines, who were of all men most isolated, did not separate themselves from the Churches with which they had been formerly connected, but continued to labor in them. Such in Swedenborg's own time were Rev. Thomas Hartley, Dr. Beyer, Dr. Oetinger, and Dr. Messiter. The three former, who were clergymen, continued, it would appear, their ministrations as before. Nor did any hint from Swedenborg occur in his numerous letters to Dr. Beyer and Dr. Oetinger, that they were pursuing an improper course in so doing. Indeed the tone of these letters seems plainly to indicate that he approved of the conduct of his correspondents in this particular. And in the years immediately following Swedenborg's departure from this world, Rev. John Clowes, and Rev. Jacob Duche, receivers of the doctrines of the New-Church, continued to officiate as clergymen of the Church of England as before.

And yet in considering these facts it should be remembered that the relation of the New-Church to the world was then altogether different from what it now is; and perhaps so much so that no rule in this matter can be deduced from the practice of very early New-Churchmen for the guidance of those of the present day.

If we may be permitted to judge by what we know of revelation, we may conclude that it does not seem in accordance with the Divine Prov-

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idence, in revelation to men, to direct the external means by which the divinely revealed truth is to be taught. The methods of doing all things seem to have been left to man himself; and perhaps particular Divine revelation on this subject might interfere with that liberty which we know is so carefully guarded. Man, of course, must be taught truths relating to the Divine Being, and the eternal world and state, by direct revelation; for no hint of any of these things can be derived from any other source. So we are taught in the writings for the use of the Church that all knowledge of the Divine Being which exists among men, whether among Christians or heathens, perverted although it may be, was originally and in its purity revealed by the Lord Himself. And thus being taught that there is a Divine Being whom it is our duty to love and worship, and that there is a life hereafter, and that to attain to that true life, which here leads to, and there obtains heaven, we should obey the laws which the Divine Being has established, man is left to himself to find, from experience and from reason, the best external way by which his duty to the Supreme Being shall be done. Thus we find in Swedenborg's works no suggestions at all relative to the external organizations which we all know men must form in order that the sacraments and the rites of religion shall be properly administered. It would even appear that Swedenborg himself had received no instruction on this subject. Thus he at one time seems to have had great hopes of inducing the English bishops to open their eyes to see the truth, and for this purpose sent his books to them; but time showed that they were entirely disregarded. Again, he hoped that in the great Protestant universities of Europe, many students would be found who would gladly read his writings and joyfully receive the truths therein, and becoming ministers teach them to others, and so the doctrines would receive a rapid and extensive reception. Still again, he had reason to believe that in a far-distant nation (the name of which he does not give us), the doctrines of the New-Church would be generally received at no distant day. In all this, he evidently was in error, and it does not appear or rather we have no sort of warrant for believing that any of this was taught him as were the doctrines which he was the instrument of revealing to men. But with the views respecting the method of spreading the doctrines of the New-Church which he evidently had, it would naturally follow that he would not himself either separate formally from the external Church organization in which he had been brought up, and in which his father and many of his relatives had held eminent positions, or advise those who received the New-Church doctrines to do so. Indeed it is not too much to say, perhaps, that Swedenborg, almost until his last earthly years, had hope that the great body of both the Protestant and Roman Catholic Churches would shortly receive these doctrines; and this hope would be abundant reason for the course pursued by him. So far from there having been any considerable body of believers

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in the New-Church doctrines within a short time after their publication, years after Swedenborg's removal from this world, the numbers of them were insignificant. Ten years after his death, a public call in London for a meeting of such, was responded to by but four. Those who were receivers were looked upon as arch-heretics or demented persons, and so no other way seemed opened to them but to form an external organization. And thus reason and experience both taught that the time had come for separation, and it seemed to those who formed the first New-Church society that they must do so. And the history of those early receivers in England, was similar in this regard to that of those in this country. Here, too, fifty years ago, a believer in the New-Church doctrines could, as we learn, by no means be permitted to enjoy the heavenly doctrines in the old organization. It is true that much of that is now removed; but still many most substantial reasons exist which seem to render it most important that receivers of the New-Church doctrines should form separate societies for worship, and that while they may occasionally visit other churches, they cannot be in the best states, or perhaps in a true position if bound by any close connection to the old organizations. There is an anecdote related of Swedenborg to the effect that he did not go to church, because he had no peace from the contradiction of angels and spirits who were with him, to the doctrine of three Divine persons which was preached from the pulpit. And although we do not so sensibly perceive this disturbing but salutary contradiction, yet we must nevertheless perceive something of it, enough perhaps to prevent us from properly entering into the true spirit of worship in the organizations of which we speak. While desiring therefore to say nothing which shall seem to dictate to any one his duty in this important matter, perhaps the views above expressed may not be unworthy of consideration.

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CURRENT LITERATURE.

Prayer. A Sermon delivered at the New-Church temple in Wyoming, Ohio. By Rev. S. P. Stuart. Cincinnati: 1873. pp. 36.

We would call special attention to this beautifully printed pamphlet. At this time when much is said about the nature and efficacy of prayer, and there are many, even among those who call themselves religious men, who deny that prayer produces any other effect than to change somewhat the state of him who prays, it is especially important that the doctrines of the New-Church on the subject should be thoughtfully considered. In the work before us, the New-Churchman will find such a consideration of this important subject. We may say of it generally that it brings together the Scriptural teachings respecting prayer as illustrated by the doctrines of the New-Church, and presents them in a clear manner, and in a reverent spirit. "Prayer," observes the author, "is the cry of the needy for help, and of the defenceless for protection, as well also as the confession of the penitent, and the thanksgiving of the redeemed." "Prayer has been mistaken as an end, and dwelt in as such; whereas it is a means and not an end. In prayer we are strengthened and inspired for our work. Prayer is asking the Lord for His presence and His helping hand, for His guidance and His blessing on ourselves and others in the trials and duties of the day." The author then proceeds to show that when prayer is pursued as an end, that is under the impression that thereby we serve God, it is an utter perversion of truth and order. "Genuine prayer," says our author, "does not consist in words, importunate entreaties, intercessions, and attitudes at appointed hours and on certain days. But it is of the life, and in it the soul is open even to the Lord, and is in conscious conjunction with Him." The author shows that to have our prayers answered we must truly strive to have our lives in conformity with His Divine will; that prayer is for the benefit of man and not on God's behalf, that it opens the soul to the Lord, and prepares man to receive the Divine Life in greater fulness. "Our prayers do change our own state, and they may change the state of other finite beings, whether visible or invisible, who are in sympathy and *rapport* with us." The primary use then of prayer is its influence on those who offer up the petitions; and another use is, that thereby we obtain the help of angels who are near us, and ready to render us help when we are brought into a suitable state to receive it. "The earnest prayer of a good man is really no more than going home for help. He is already known in heaven. The record of his life is there. And in prayer his thought and affections are lifted up to the mountains from whence cometh his help." "If we live and move and have our being

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in the very presence of the thronging multitudes of the spiritual world, angels and spirits, why should not the Lord, in bringing the influences of His infinite life to bear upon our souls, and in answering our prayers, work through the medium of these ministers of His that do His pleasure?"

We hope that this very useful work will be extensively read both in and out of the New-Church; and we think that New-Churchmen who should bring it to the notice of those ignorant of New-Church doctrines, would be the means thereby of doing much good.

Microcosm; or the Earth viewed as a Symbolic Record of the History and Progressive Life of Man. By ROBERT R. RODGERS. London: F. Pitman. 1872. pp. 109.

THE most remarkable feature in this book is this, that from the title-page it appears to have passed to a second edition. Why a first edition should not have supplied all reasonable demand for it, it is difficult to guess.

Every man probably has his own peculiar hobby, which on occasion it is the joy of his heart to bring out, and thereon to amble away to his own great glee, if not to the edification of other people who see the performance. And this, being perhaps inseparable from the lot of erring humanity, is, in this world, to be put up with as one of those things which unfortunately must be. But when, not content with riding his little hobby himself, the owner thereof insists on endeavoring to mount somebody else thereon, and thus to pass it off as the latter person's own property, we all have a right to vigorously cry out thereat. For example, the author of the little book before us, it appears, has got the notion into his head that the earth is "a symbolic record of the history and progressive life of man:" thus, the "dawn of life," is "illustrated by the fossils of the Cambrian and Silurian eras," the next geologic era, the old red sandstone, "shows us the work of life in substituting truth for error and sensual evil for natural good," and so on, there being a steady rise of man and of nature from the beginning of nature to the present day, and there has been no golden age from which there was a gradual decadence through what has been called the silver and copper ages to the iron age; our own time being the grandest and brightest of all past time. There is no special fault to be found with the author's holding firmly to this theory and writing a book about it, if he chooses. But this does not content him. He apparently desires to make Swedenborg responsible for it, and here is where we conceive we have a right to energetically protest that Swedenborg teaches no such doctrine, but something near the exact opposite thereof. We are no more "devout worshippers of the infallibility theory" than the author himself; but that does not justify us in holding out that Swedenborg teaches what he evidently does not. We are told in this book, that there is one passage in Swedenborg's works (in "The Earth in the Universe,") and inferentially, that there is one only, that is opposed to the author's theory. Whereas the fact is that a volume, considerably larger than the one before us, might be made up of

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passages from Swedenborg's writings, directly and entirely opposed to the leading principle of this book. To mention only a few of them would be tedious, but the following will suffice: "That conjugial love was the love of loves with the most ancient, and with the ancients who lived in those earliest ages which are thus named (golden, silver, and copper ages), cannot be known from histories, because their writings are not extant, and the earliest remaining records are of writers in succeeding ages, by whom those ages were so named, and who also describe the purity and integrity of life of those who then lived, and likewise the successive decrease thereof like that of gold down to iron."

Not content, however, with his startling theory, the author takes occasion to set up his authority on the subject of the origin of coal. Tyndall tells us that it is, in its last analysis, light and heat derived from the sun, but Rodgers informs us that this is a mistake. On this question we are compelled to choose Tyndall for our standard of authority rather than Rodgers. It is but fair to add, that the book is as to its rhetoric well written, and contains here and there, some fine thoughts expressed in very good language.

Dissent in its Relation to the Church of England. Eight lectures delivered before the University of Oxford, on the Bampton foundation. By GEORGE HERBERT CURTIES, M.A. London: 1872.

THIS volume coming from a clergyman of the Church of England of the High-Church party, is a book of somewhat remarkable character in this, that while the writer thinks that no sect of dissenters has any good reason for continuing in dissent, but that all, Independents, Baptists, Quakers, Unitarians, or what not, may find and do just what each desires in "the Church;" yet all this is done with fairness, courtesy, and even kindness towards the various sects of which he writes, and whose history he gives us, and the baselessness of whose reason for dissent he attempts to prove. But to us the book has still a more attractive character in that it partakes of the spirit of the New Age which seems to grow more manifest every year, that is the acknowledgment that in "the Lord Jesus Christ dwells all the fulness of the Godhead bodily." Thus the writer tells us that the "only theological formula which a Church of England layman is called upon from baptism till the time of his death, to assent to, is the Apostles' Creed." Of this creed Swedenborg says: "In the Apostles' Creed . . . no other Son of God is meant, than the Son of God born in time, who is our Redeemer himself, to whom every man can address himself." Again the author of the work before us says:

"If Christ be, as we all confess alike, in any sense 'Divine,' if He be the irresistible claimant of the heart's supreme devotion and of the soul's supreme obediences, then the only safe way in which that resistless moral instinct can be satisfied, without trenching upon Monotheism, is by acknowledging Him as (in some mysterious way) the ONE TRUE GOD,* manifesting Him-

* The capitals in the above extract are the author's.

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self in human nature and in human history."

Another very remarkable passage in this book is the following:

"The eighteenth century is at once a most painful and dreary, and also a most profoundly interesting and momentous, period of the Church's history. There is no one, probably, now living, who does not congratulate himself that his lot was not cast in that epoch. It has become, by general consent, an object for ridicule and sarcasm. Its very dress and airs had something about them which irresistibly moves a smile. Its literature, with some noble exceptions, stands neglected upon our shelves. Its poetry has lost all power to enkindle us. Its science is exploded; its tastes condemned; its ecclesiastical arrrangements flung to the winds; its religious ideas outgrown, and in rapid process of a complete and perhaps hardly deserved extinction. What can be the cause of so remarkable and sudden a revulsion of feeling? How can we account for this chasm, which seems to have opened and spread so quickly, between the men of the eighteenth and the men of the nineteenth century? The cause is to be sought for in the fact, that *in the eighteenth century an old* world *was passing away.* For 320 years . . . the middle age had laid in the long throes and agonies of death. And in the eighteenth century they died."

Homes and Hospitals; or Two Phases of Woman's Work as exhibited in the Labors of Amy Dutton, and Agnes E. Jones. Hurd & Houghton, Boston: 1873. pp. 336. Price $1.50.

PROBABLY no sensible man or woman believes that womankind as a sex sympathize with those who talk throughout the land of "women rights." Woman has too many wrongs that first need attention, for rational beings to be misled from the great work evident to the thoughtful of either sex. There is work enough in the short life given each one of us upon this earth, not to waste an hour in complaints at the sphere in which the Creator has placed us. Aside from the many other kinds of uses open to both sexes, there is one to which the female sex is especially adapted. We refer to hospital duties and the work that can be done in the abodes of poverty. As a sex, women are our nurses from the cradle to the grave. And "there are few topics of more thrilling interest than those presented by the self-denying labors of Christian women among the forlorn and vicious. Both in England and America, the Church is awaking to a consciousness of the vast power that it may have, if only these labors be properly directed and judiciously managed. The present volume is the result of a desire to help in the great work, by presenting two noble examples that show what has been done, and what is possible, in two distinct lines of labor. In the one case Amy Dutton proves, to use her own words, "how a woman can, without permanently renouncing her home ties and duties, try to do some lowly but real work in the streets and lanes of the city, by caring for the distressed in their homes." In the other instance, Miss Jones proves the great advantage of thorough training, and the vast influence that one woman may

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wield, who is not only thus trained, but who is also able to give up every thing and consecrate her whole time and entire energies to the grand work of improving the hospitals and workhouses. The two examples are noteworthy; and by placing them side by side, we see how both are necessary to society. We congratulate the publishers on their part of the book, and recommend the perusal of the same to our readers.

Love is Enough. A Morality. By Wm. Morris. Roberts Bros. 1873. pp. 134. Price. $1.50.

The leading characteristic of this poem is an exquisite refinement of tone which shows itself in every line and which charms the æsthetic sense, while the imagination is constantly fed by successive, quaint, pleasing pictures of beauty and grace. These pictures occasionally show a bold touch and vigorous hand, but are chiefly made up of half-tints and shadows, so that one wonders at the skill of the hand that excels in the extreme delicacy of its touches. Here and there is a glint of sunlight; one has a glance at distant landscape, suggesting dewy freshness, soft perfume, and delicious music, but the undertone of the whole is one of tender pathos, occasionally becoming intense, which tones down and softens the whole picture.

The poem is enriched by frequent classical allusions, which are happily chosen and skilfully introduced, so fitting in as to seem an integral part of the composition; the whole has an air of simplicity and naturalness, as if it were written without effort, and had been lazily dreamed out on some soft, favoring summer day; the reader cannot doubt that it has had care, thought, and study; but such is the easy and spontaneous flow of the narrative that these are lost sight of, the perfection of art being, as we know, to conceal art.

We abstain from making any quotations, knowing that detached portions are always unsatisfactory, and need their proper setting to be best enjoyed.

Our Work in Palestine. Being an account of the different expeditions sent out to the Holy Land, by the committee of the Palestine Exploration Fund. (English reprint.) New York: Scribner, Welford, & Co. pp. 343. Price, $1.50.

This is a very valuable book for all students of the Bible. The contents of the volume are thus concisely stated in the preface:

"This book is designed as an answer to the question constantly asked, 'What have you done in Palestine?' It is intended to tell what we have done up to the present date, why we have done it, and what we propose to do in future. Thus, as everybody has not read the works of Messrs. Robinson, George Williams, Lewin, Fergusson and Captain Wilson, it has been thought advisable to give, as briefly as possible, some account of Palestine knowledge previous to our work; to retell the story of the city; to select some of the historical evidence, without comment, as to the sites, and to give the rival theories, before showing what Captain Warren has done in Jerusalem. The accounts of the expeditions of Captain Wilson, Captain Anderson, that of Captain Warren's country work, that of Professor Palmer and Mr. Tyrwhitt Drake, are here for the first time collected together from

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their letters and reports. The Sinai Survey does not belong to us, but is introduced here, as without it Professor Palmer's story would be incomplete. The survey of Palestine (a work which will, we hope, prove of inestimable benefit to the students of the Bible) is now in progress, and asks for your support. And whatever you read in the following pages is, remember, but an instalment of what we have to do. As is explained in another place, we have not done yet."

Numerous illustrations, maps, plans, and cuts, of recent excavations embellish the volume and add very materially to its practical value. "A list of books principally referred to in the preceding pages" is appended. The price is reasonable.

Middlemarch. By "GEORGE ELIOT," 2 vols. pp. 468–452. New York: Harper Brothers. 1873. Price, $3.50.

THE name of an author is not always a voucher for the interest of his or her work. In this case, however, that can hardly be said, for George Eliot publishes little, but we always expect to find much thought in such of her writings as she sees fit to make public. Her mind has been schooled in a life discipline, which had it possessed less natural strength, would have bent and withered. It is said that Mrs. Lewes is accustomed to talk of and about her characters, as though they were real beings and not creations of her fancy. Perhaps, in some cases, they are the former; and the naturalness and strength with which they are drawn, certainly often favors such a view. That she is a strong woman, mentally and morally; that she has suffered much; that she has studied character and human life: probably no just reader will deny. As a student of manners, of such things as pertain to the surface of life, in portraiture, humor, and conception of ideal character in fiction, perhaps George Eliot is not equal to Fielding, Miss Austin, Thackeray, Scott, or Charlotte Brontë. In some of the minor parts and side scenes, she is not equal to the occasion, and resorts to means that show her weakness in these respects. "The quality in which she is supreme is one that lies beyond the strict domain of art. It is the power of penetrating to the roots of human character and action, a power which seems to be something more than insight, but for which sympathy would be a still less adequate term, indicating as it does a nature harmonious and complete, one in which intellect and feeling are resolved into an element that overflows and envelopes its object without effort or repulsion. In other novelists we admire a subtlety that winds through the intricacies of motives, unmasking deceptions, revealing weaknesses and flaws but half suspected, or delicacies and beauties but half appreciated; George Eliot drops a plummet that sinks straight and steadily through turbid waves and calm undercurrents reaching depths before unexplored." Few will deny that Mrs. Lewes stands first among living authors, while many will assert that her equal has never appeared. In Middlemarch the reader's interest is never allowed to flag: the book is loaded with thought and is well worthy of a place beside Adam Bede, the Mill on the Floss, Romola, and Silas Warner.

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NOTES.

MR. BARRETT writes us from Philadelphia: "I have just received a letter from a member of a Shaker society, which shows that the doctrines of heaven are finding their way into that organization; and illustrates, also, the advantage of having our books well noticed by the periodical press. The following extract from this letter may interest the readers of your Magazine:

"'I have just read in the 'Weekly Sun' [New York], a review of your 'Letters on the Future Life.' The object of this letter is to thank you for having presented to the world that which reveals the hidden truths of God, through the illumination of that servant of the Lord Jesus Christ, Emanuel Swedenborg. I would suggest the desirability of a *cheap edition*, and hope some enterprising man will feel interested enough to take hold of it and put it before the public. I am only a *common* member of the Shaker Community, without a dollar to call my own, or I feel as though I would like to be engaged in circulating those 'Letters.' A strange fix for a 'Shaker' to be in! Don't you think so, friend Barrett?'"

In the same letter Mr. Barrett further adds:

"I have just heard, through a valued correspondent, of several Lutheran ministers who are reading the works of Emanuel Swedenborg with great interest, and preaching his leading doctrines to their people as plainly as their states will bear. I have written my friend to advise those ministers not to think of separating from their respective congregations. There has been too much of this seceding business already. It is time we put a stop to it, or at any rate *try* to."

WE hear occasionally of some eminent man, of whom, removed suddenly from this world, it is said, he died of over work; and there follows thereupon a homily upon the danger of working too hard. Our own observation teaches us that the danger is much greater of people working too little, than too much. There are few lessons more important to be learned than the necessity of regular and continuous employment for those who seek to be regenerated. This is the beginning of all truly religious life. Therefore it is that Swedenborg tells us that it is before all other things necessary for one who would live the life which leads to heaven, to live in this world, and engage in its occupations and employments. So that the central teaching of the New-Church respecting the practical duties of life is, that men should be regularly and usefully industrious. Certainly no one who has not experienced the delight which comes from work, can approach to an appreciation of the delight which he feels who lives a life of honest, useful labor. And to such a one, who each night can look back on a day every hour of which has been spent

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in doing something the beneficial effects of which shall be felt by others as well as himself, the thought that this pleasure shall not cease with this brief existence, can give a new delight in the contemplation of the future life. For we are assured that, so far from being a place in which there reigns everlasting idleness, heaven is, on the contrary a state of continual industry for the good of others. So that in love with our work here, feeling each night, as weary yet contented we leave it, that, instead of being a curse, labor is one of man's greatest blessings, we may feel that we shall, even in the eternal future, know the same God-given blessing, and in a never-ending life of usefulness learn continually that this is the only way of attaining true happiness.

IN a recent number of the "Independent," is an article by "Père Hyacinthe," whom, we suppose, we ought now to call the Rev. Charles Loyson, entitled "Catholicity and Protestantism," which is marked by a broad and catholic spirit. He says:

"As for me, I feel that, in an actually existing Church, rising above our involuntary errors and our minor divisions, I am in communion with all who, baptized in that one baptism whereof our creed speaks, adore one and the same Christ, Son of God, and Redeemer of mankind.

"The Church's foundation is still what it was in the time of St. Peter: 'Thou art the Christ, the Son of the Living God.' Faith in Christ, not in a legendary Christ, or a Christ purely human, but in the Christ of the Gospels; and as he was, in truth, man and God at once, who alone enlightens, comforts, and purifies, who alone has power to raise above this earth the individual souls and the nations who cleave to him. And yet even in our days many of the devoutest and most enlightened minds address to him, involuntarily, the question of John the Baptist: 'Art thou he who is to come, or look we for another?' And in the general paralysis of Christianity, it looks as though Jesus could no longer make answer: 'The blind see, the deaf hear, the lame walk.' Well, even though Christ's works did no longer, as in other times, give him glorious manifestation on earth; though the ears of this generation had become insensible to the fulness of the everlasting Gospel; though their eyes, too weak to endure the mid-day splendor of the Word, opened only at the faint glimmer of a humanized Christ; and though humanity, retreating whilst it imagines it is making progress, were to halt pitiably betwixt Arius and Socinus; still would I go on seeking Jesus in heavenly vision, though I were the only man that sought and found him thus. 'I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying: I am Alpha and Omega, the first and the last. I am he that liveth and was dead; and behold I am alive for evermore, Amen, and have the keys of Hell and of Death.' He is the Divine Head of the Church in the past and in the time to come. In his mouth he has the two-edged sword, which smites superstition and unbelief; and in his hands he bears the keys, which sooner or later will lock up the abysses. He walks amidst the seven golden candlesticks, gathering round about himself and his doctrine the plenitude of the churches, as so many lamps, shining and flaming in the beauty of the renewed world."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. APRIL, 1873. No. 6.

HEAVEN AND HELL.

WE are taught by Swedenborg, that earth is midway between heaven and hell. We did not need to learn from him that good and evil mingle everywhere. As soon as men began to live, it was so, and as soon as they began to think, they must have seen that it was so. The lesson is brought home to every mind by the experience of every life. The existence of evil, and its presence and influence everywhere, have been the subject of thought and inquiry ever since men began their efforts to understand the things within them and around them. The theories devised to account for this have been innumerable. Swedenborg adds nothing to human knowledge when he only asserts the universal presence of evil. But his manner of accounting for it, adds most importantly to human knowledge. He tells us that all good is from heaven, where good is supreme, and that all evil is from hell, where evil is supreme; that influence is constantly going forth from each of these; that the middle point where these influences meet and mingle is earth; and that they here meet and mingle and equilibrate each other, in such wise as to maintain that freedom by the due exercise of which man may accomplish the purpose for which he lives here.

These truths have a bearing upon all the doctrines of the New-Church. To consider them in all their relations and consequences, would involve a consideration of the whole doctrine of the Church. Nothing like this will now be attempted. I shall

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endeavor only to show that we may discover what is the influence of heaven in the good there is on earth, and what is the influence of hell in the evil there is on earth; and what are the dealings of Divine Providence with the one and with the other. From what we thus discover we may be led to valuable and trustworthy conclusions as to what heaven is in heaven, and as to what hell is in hell; and as to the manner in which the Lord reigns in the one and in the other.

All life is from the Lord; He alone has life in Himself, and is life; and all life is from Him and is in its origin His life. But if it be His in Him and in its origin, and His life in us, it is also so far ours in us, that it is given to us to be our own and to constitute us ourselves. It is therefore submitted to us, to our choice and freedom, and becomes in us whatever we in our freedom choose to cause it to be. In the Lord it is good; supremely and perfectly good. So far as it is changed by us, it is changed for the worse and becomes evil. But the constant effort of Divine Providence is to prevent our making this disastrous change, so far as this may be prevented without interfering with our power of self-determination; and of mitigating this disastrous change when we *will* make it; and of helping us to repent and reform, and return to good when we have wandered away. Our spiritual freedom, or power over our own character, is never taken away. It is essential to manhood, and belongs to the existence of a man as a man; and it always remains the foundation of all possibility of our receiving and possessing the highest good. But so far as may be consistent with the preservation of this freedom, the efforts of Divine Providence are always directed towards preserving the characteristics of this divine life in us, so that it may be in us, and in a finite way, as nearly as possible what it is in Him infinitely.

It is in Him the source and cause of His infinite happiness. And because He loves us, it is His desire and constant purpose to help us (not to force us) to become such, that our life, which is His life in us, may be the source and cause of happiness in us. And it is this precisely in the degree in which the characteristics of divine life are retained, finitely, in that life when it is our life.

Some of these characteristics the Lord is able to preserve constantly; and, if we may so speak, to insist upon; and yet without impairing our spiritual freedom. Let us now look at one of these which He thus preserves.

God, regarded as to His inmost essence, is love. This love is one with the wisdom which it causes and by which it is guided,

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in a manner imaged forth in the way our affections cause our thoughts and are guided by them. But this love, through this wisdom, is infinitely and eternally active and operative; as our affections through our thoughts are finitely active. The result is the universe of being. In it as a whole, and in every part of it, the Divine Creator is incessantly active and creating. It may be said, for want of a better word, that God is infinitely useful. In his infinite usefulness, infinitely diversified uses are distinct, although in their perfect harmony they compose but one.

This constant activity in use is so inherent in and so essential to the divine life, that it cannot be separated from that life, even in its derivations. Hence all things that exist are useful; and they must be so because this is the condition of the existence of each thing. Only that it may perform a use does any thing exist or can any thing exist anywhere.

Every grain of sand is useful. When we remember the universal presence and the action of the invisible forces of nature, we may well believe that even the minutest atom has work to do we know not of. And that every grain of sand is of some use, we can see. For if all the sand of the earth ceased to exist, what would be the condition of the earth. And yet the use that all the sand, considered as a whole, performs, is but the sum of all the uses which all the grains perform. And we can see that every one of these grains, whatever else it may do, contributes its share in giving form and stability to the earth, and in determining the action of forces which govern its motion and keep it in its appointed path.

If we come to man, we find him, in the earliest beginning of life, with no more consciousness or purpose of use or even of action than the grain of sand possesses. But is the new-born babe useless? Let every father and mother answer. But neither of them, nor all of them together, can know all the usefulness of this mere germ of being. For none can know this but Him who alone can look into the inmosts of the creatures He has made, and do there the work of love for which He provides precisely the instruments by which He may best do this work.

As the man grows up, his usefulness enlarges, or seems to enlarge, and becomes more cognizable. And all men are useful. The vast majority of mankind are busy in providing food, clothing, and shelter, or the necessaries of life. A few are too rich to be busy in this way; but if they are not active in some way, their wealth must be active, that it may give them the means of idleness. There may be a few, very few, rich or poor, so utterly

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inert that we commonly regard them as "useless members of society." So they are in one sense, but not in all; for a brief consideration would show that even they perform uses, which however low, or however small, are still uses.

But while every thing which exists must be of some use, there is an indefinite diversity among these uses. The distance in magnitude and worth between the smallest and lowest, and the largest and highest, is greater than the distance between the use of a grain of sand and the use of a planet, wheeling about its sun, and sustaining immeasurable life. So with men; the superiority in magnitude and worth of some men's uses over those of other men, is indeed vast. But this difference is not that difference which I need now to dwell upon. There is another and a more important difference which bears directly upon the subject of this paper. This is the difference not in the magnitude, but in the motives which cause the performance of uses; the difference between good men and the uses they perform, and evil men and the uses they perform; the difference between the uses performed by those in whom influence from heaven is dominant, and the uses performed by those in whom influence from hell is dominant.

What is this difference? In the first place it must be remembered that the sure test and standard, which may determine that influence from heaven is dominant in the uses performed, and in the motives whence they spring, is that they are performed mainly from love to the Lord and love to the neighbor. While the proof that the dominant influence whence they are performed is from hell is, that they are done mainly from the love of self and the love of the world for the sake of self.

In the next place it must be noticed that, generally, there is often but little external and visible difference in these uses, whether they are done from love to others or from self-love. In some there is; but the vast majority of the uses performed by men on earth consists of those which preserve the life of men, supply their common necessaries, and promote their comforts. Here, the motives from which these uses are performed causes but little difference in the uses themselves or their appearance.

The reason of the little external difference between uses which internally differ so much, is, that the uses of selfishness are still uses, and indispensable uses. Vastly the greater number of men are constantly employed in raising food or supplying shelter and clothing for other men. All this work is done somewhat better from good motives than from selfish motives; but it is after all much the same in appearance.

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And then the reason of this may easily be discerned. For it must be that the Creator desires to preserve and provide for His creation; and does this through His creatures, because the best thing He can do for them is to make men work for others. Therefore, all are sustained by the labor of all. Thus He accomplishes both of His ends. That He thus secures the preservation of the world is easily seen. But how is it that He thus does the best thing He can do for all His creatures?

The answer to this question is this. As all men may be divided into two classes, those who perform uses from the love of others, and those who perform uses from selfishness, He brings to bear upon them two classes of motives; those of the one class being adapted to men of the one class, and those of the other class to men of the other class. And we may see that the best thing He can do for men of both classes is to move them by the motives which can operate upon and within them; and thus to lead or to drive all to the performance of uses.

To those who can and who will perform uses from love to others, He gives that love, and by the varying circumstances of life guides it into appropriate channels. Thus He gives them the greatest happiness they can enjoy, the happiness of doing good, and of doing *His* good. And He gives them a foretaste of heaven, and gives growth and strength to those affections which will carry them to heaven by making it possible for them to live the life of heaven and enjoy its happiness. With some He may do this only in a low and small degree, and with others in a higher and a larger degree; with all He does this in the way and degree which they make possible by the character they have formed or are forming. Surely this is the best thing he can do for them.

Then as to evil men, or those who can be made active and useful through their selfishness and not otherwise, He operates on them by motives adapted to them. These are necessity, suffering, and the fear of suffering, or it may be the rewards and success they desire. By these motives the great mass of mankind is kept constantly at work, which it is as good for them to be compelled to do, as it is for others that they should do. They acquire, at all events, the habit of usefulness, and are made to see, or prepared to see, that this must be the law of their lives. While thus engaged in industry, compulsory though it be, means are found by Divine Providence to help them in character if that be possible; to mitigate their selfishness if it cannot be overcome, and to prevent them from falling lower if they cannot be made

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willing to rise higher. Something of positive good may be done them; and, at all events, the great negative good is done, of preventing or impeding their indulgence in sensuality and crime. The proverb that "Idleness is the devil's instrument" proves that the common sense of mankind has discovered how much better it is to yield to the common necessity, and work.

Then there are some (a very few in comparison with the whole) who are under no necessity of working. They are ambitious, and love fame or power; or avaricious, or otherwise self-seeking. And by their ambition or their avarice or even greater faults they are moved and stimulated to carry forward the business of life. History is full of instances of men for whom we cannot feel respect or esteem, but who became, in fact, the benefactors of their race. Look at Henry the Eighth of England. After all the recent efforts of ingenious white-washing, we can see him in history only as a sensual, unscrupulous, cruel tyrant. But, without him, where would have been the English Reformation? So, too, the French Revolution, which is now universally regarded as, in its whole result, a great good, was carried forward by the most atrocious villains, the least human men ever known. If then we look at ordinary men, we see that, however self-seeking they may be, common prudence suffices to teach most men, that some regard to social order and the common rights of others is necessary for a comfortable life. Low and miserable motives are all these. But if they are the best by which a man is willing to be moved, it is well for him so to be moved by these that they may become the instruments of use. And it is always possible that something of good may be insinuated, perhaps much, and that their selfishness may be lifted out of its deepest depths. And so, the best thing that can be done for them, is done.

We may conclude that the difference between good men, in whom influence from heaven is prevalent, and bad men, in whom influence from hell is prevalent, is not that good men are useful and bad men are not, and is not that the will of God is done by and through good men and is not done by and through bad men. There is, however, and must necessarily be, an enormous difference between them. It is this. Uses are performed and the will of God is done by and through the wills of good men, and it is done against the wills of bad men.

Such is heaven as it is exhibited in its presence and its influence upon earth; and such is hell as that is exhibited on earth. May we not believe that we have here, imaged forth with accu-

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racy, as far as it goes, what heaven is in heaven, and what hell is in hell; and how the one and the other are governed by the Lord.

We are too far removed from heaven to venture even upon an imagination of its innocence, its active usefulness, and its happiness. But it may be that we can form a not inadequate conception of hell. We may at least conclude that the will of God is done there also, and must be done, as far as the characters of those who are there make it possible for them to be His instruments. Compulsion is never used there unless it is needed; and never is more used than is needed; but is always used as needed, and in the measure and the kind that are needed, whether it take the form of coercion or restraint, or discipline or punishment.

Then may we not believe that bad and selfish men in hell, so far as, by the operation of the only motives to which they are accessible, they can be made to control, or suppress, or force into inaction, their proclivities to harm others, and so far as they can be made to submit to the universal necessity of usefulness, are permitted and are able to be comfortable and quiet, and enjoy such pleasures as are within their capacity. It is so here; is it not so there?

There is no happiness in hell; for this word expresses the peaceful joy they know who love to do His will, and who look with wondering thankfulness to Him who gives them this love and the happiness it brings. This love alone can bring happiness; and it cannot be found in hell, for wherever it is there is heaven. There is no happiness in hell. But may we not use any other word. Pleasure, enjoyment, satisfaction, comfort, contentment, may they not all be there, so far as the loving wisdom of the Lord is able to accomplish its purpose of establishing the best order that is there possible?

It is at least conceivable, that there may be those who go from here so thoroughly debased and imbruted that they can be kept in external order only by the suppression of the far greater part of their vitality. And then it is suppressed. It may also be that there are those who have so intensified in this life fierce lusts of dominion, of sensuality, or of malignant cruelty, that in the other life they will know only a rapid alternation between coercion and what they would call freedom.

But we may remember that over all this the Lord reigns. "If I make my bed in hell, lo, thou art there." And wherever He is, He is love and wisdom, for He cannot be other than this.

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And therefore we may be certain that all that perfect love can prompt, and all that perfect wisdom can devise, is done, and constantly and continually done, to bring and to keep all who are there into the condition in which He can give them, not happiness and peace, for we have said that these are known only in heaven, but what are as happiness and peace to them, and the best substitutes for these, of which they are capable. Well may we believe that there is in hell, or in many of the hells, an external order, quiet, and comfort, which would be a most desirable exchange for much which may be found on earth.

Can omnipotence go farther than this? No, not even omnipotence can go one step farther. It is of the very essence of human personality, that the man has the power of determining his spiritual state and condition, and to them his surroundings must correspond. Only the best can be done for him which may be done in the state or place which he chooses. So much coercion and repression may be used, as will leave active only the modicum of life which can be subdued into external order. If a step farther were taken, even this would perish, and the man would cease to be. But would not this be preferable to life in hell, and might not extinction be asked from infinite mercy? So some think, and there is now a large number (apparently a growing number) of persons who hold that only those revive after death who can be carried to heaven. And papers and books are published in support of these views. Men may be eager to adopt them who regard hell as a place or a condition of eternal punishment and torment. It is not so. In one sense it is a place of punishment. But human punishment should not be inflicted, and divine punishment cannot be inflicted, except for the purpose of making the sufferer better. And while the man must be left to be, radically, what he makes himself to be, yet we may believe that it is within the divine power and purpose, to make every man become that which it is far better to be, than not to be at all.

And then it may be asked, if suppression of the elements of character takes place in hell, so far as to fit the man for the best that can come to him there, why may it not take place and be carried on until at last some living germ of genuine good, however small and weak, is found; and the man be borne with this to heaven, where nurtured by wise and loving care, it may gradually expand into heavenly life. This view is, I suppose, substantially what is held by many persons now. But they who so think, do not know, or do not remember, that this is precisely what is done for all for whom it can be done, in this life, and in

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those early states which follow the resurrection into another life, and which constitute what we call the world of spirits. How much is told us of the vast variety of means there employed, to rescue all who can be saved. And none go down from there but those who have, with persistent and obdurate stubbornness, resisted in this life all the influences to good which divine mercy could bring to them, and rejected all the help it could offer them, choosing the love of self and of the world rather than the love of God and of the neighbor, darkness rather than light, evil rather than good. Therefore all who die while children, are saved, because only the mature man possesses in its fulness this power over himself. But from him who lives on earth long enough to become a man, this power so to choose cannot be taken, if he is to remain a man. And if he so wills, he must remain a bad man. But still he is an object of infinite love, and still it is better for him to be than not to be.

While we draw inferences from what heaven and hell are here, as to what they are in heaven and in hell, we must not forget some important differences.

One is, that while in this world uses performed by bad men do not always differ much in external appearance from those performed by good men, in the other world they do differ immensely even in externals; differ as much as light from darkness, as noon from midnight. But while there is this difference between this world and the next, there is also some apparent similarity even upon this point. Here, bad men often think they are very good, and are more than content, are vain and proud of the good they do and of what they suppose to be their own strength and excellence. They say, like the Laodiceans, "we are rich and increased with goods and have need of nothing;" and they "know not that they are wretched and miserable and poor and blind and naked." This delusion is permitted, if it would hurt them and not help them to take it away. Just so may it be in hell. The light that is there is the light of fantasy and not of truth. But the mercy of God is there also. And the illusions of fantasy are to them realities, for so it is best for them; and their surroundings may seem to them, and they may seem to each other, clothed in the forms and hues of what to them is beauty.

I know nothing so horrible as some of the pictures which Swedenborg presents to us of devils and their home. But he not unfrequently closes such descriptions by saying that so they appeared in the light of truth, or of heaven; but not so to themselves or to each other. Thus in "Heaven and Hell," 553, after some

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descriptions of this kind, he says, "But it is to be observed that the infernal spirits appear in such forms only when viewed in the light of heaven; but among themselves they appear like men; which is provided of the Lord's mercy, that they may not appear as loathsome to each other as they do to the angels." Whether this be said or not, it must always be meant. It is because the heat of heaven would burn them and the light of heaven blast them, that hell is provided for them. But it is not only provided, it is prepared for them by the same love which forms the heavens. It suits them; and we may believe that to their senses and in their light, it has whatever form and aspect they would most desire. Each one of them, when yielding to the merciful discipline which envelops him, may think himself in heaven; and it may be all the heaven he can think of or desire. In that sense every one may believe himself in heaven, and may be in heaven. But in that sense only.

Another most important difference is this. Here, as we have seen, good and evil, or influences from heaven and from hell mingle everywhere. The love of self, however intense and dominant, perhaps never gives up either to itself or others, all pretence of being better than it is. And there are no men so good, that this same love of self is not active and sometimes urgent within them. Just where and just so far as there is this love of self, there is the presence and the influence of hell. Just where and just so far as there is the love of the Lord and the neighbor, there is the presence and the influence of heaven. These opposing influences meet in us and in our freedom, so long as we live here; and we do live here, for the very purpose, that out of this chaos may come creation. But that work can be done only with our co-operation, and it can be done only in this life, because only here do these influences meet; and therefore only here can we, in our freedom, choose between them. We turn away from hell towards heaven, when, as the spirit of God moves upon the face of the waters, we open our hearts to receive it. And then, day by day, we may permit the wonderful love of our Father to enable us more and more clearly to distinguish between the light and the darkness, and between the influences of hell and those of heaven in ourselves, and to discover and lament that over the fairest flowers and richest fruits of earth there is the trail of the serpent, because self-love will come in and taint the good against which it is not strong enough to bar all entrance; and, so lamenting, we may become more and more willing to receive into our hearts and into our lives the good which comes to us from our Father through His heaven.

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If we do this there is joy in heaven; and that joy is clouded if we refuse. But we may refuse if we will. And if it be our choice that our deeds be evil and our hearts be evil, evil will they be; and then we shall go down into hell to seek for and find sympathy and support from them who are like ourselves: and we shall find it there. Go where we will we shall not leave the mercy of God behind us. Even there is perfect love, and it takes counsel of perfect wisdom, and holds in its hand power without limit. And all are exerted to do, even there, the best that can be done for us; yes even there, always and for ever. There we may learn to fear God; to obey him through fear. We may hear his Word only as a word of power; but it will be to us an armed word of power which we cease to resist. Hell was with us on earth, the same that it is now; and we loved it then and we love it now; then it disabled us from doing the work of God excepting on compulsion, and from any good excepting that which can be done on compulsion, and so it disables us now; then the compulsion came, and so it comes now.

And as in this world ambition was permitted to climb upwards, and avarice to heap its treasures together, and the enjoyments of gratified selfishness were allowed to stimulate to uses when nothing better could have done this, so it may be in hell. And the man who has cast off all desire of rising into the reality of happiness, has at least the comfort of not knowing that there is any thing better than what he may have now. And out of the delights which are still permitted him, and the illusions with which unfailing mercy enwraps him, he may even now construct what he calls his heaven; and he may well call it so, for it is all the heaven he is now capable of imagining, of desiring, or of enjoying.

THEOPHILUS PARSONS.

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WHY ARE WE SO FEW?

IN that solemn account of a deliberation which once took place in the spiritual world upon the great topic "The Lord and the Holy Spirit," which forms the closing passage of Swedenborg's work, "The Apocalypse Revealed," we are informed that, by the assistance of an angel who read appropriate passages from the Holy Word, the following conclusion was reached: "That in our Lord Jesus Christ there is a Divine Trinity consisting of the all-begetting Divinity, which is called the Father, the Divine Humanity, which is called the Son, and the Proceeding Divine, which is called the Holy Spirit; thus there is one God in the Church." Swedenborg then adds: "When these conclusions were determined upon in that magnificent council, they rose up to depart; . . . and they were conducted in a glorious manner to the new Christian heaven with which the Lord's Church on earth, which is the New Jerusalem, is to be in conjunction."

In all that is taught on this subject we learn that the "new heaven" was formed of those who were in possession of these two essentials of the Church, an acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the decalogue. "It would appear then that differences of opinion on other minor points were not regarded as impeding a man's entrance into the new heaven. 'And the *nations* of them that are saved shall walk in the light of it,' signifies that *all* who are in good of life and believe in the Lord will there live according to divine truths."

How touching a picture is here presented! Community of mankind established not by divine law only, but by divine practice also! A welcome given to none above others, no qualifications required of one and not of others, but despite their differences of creed and custom, all are welcomed to the holy city whose faith in God and whose observance of his law is such as to constitute them Christians! How utterly insignificant while this joyful procession is passing, to question the opinions of each upon those trivial issues which distinguish the denominations of Christendom? And how can the beholder feel otherwise than profoundly grateful that those distinctions which weigh so heavily in men's minds are as nothing in the sight of the Lord! How soon in the other life must not men forget, finding each other in such company, that there were on earth such distinctions and

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differences of opinion which had separated brethren so completely! how soon must they not yield their icy strength before the genial influences of heaven! Men shun each other here because they do not in all things think alike, and are punished hereafter with shame at their folly!

The character of the Church on earth depends upon that of the Church in heaven. Its life comes from the Lord through the heavens. It must take their form, or be misshapen. It must grow with life derived from them, or die. It must fill itself with heavenly warmth and light, if it would prosper; and just so far as it excludes itself from these influences, it will be a withered, sickly plant, growing in a desert. Earth must copy heaven, and have heaven for its aim. A man must do as the angels do or must seek to do so, in order to do his duty in this life. And the Lord, having the same hope for all his creatures, seeks to prepare us all for heaven. John might not worship the angel, who bade him "worship God;" but it was by accompanying the angel to the great and high mountain, that it was permitted him to view the holy city. Unless men build upon the heavenly plan, their tower must fall. Unless they sow heavenly seed, their harvest must fail, and fail to their starvation. This thought needs no elaboration, especially in its application to the affairs of a church; for in work of this sort all will admit that to take a model from the heavens is to be safe, while to do otherwise is to embark without chart or compass upon an ocean, which, like Galilee of old, is visited with many a tempest. Nor is there any thing new in this idea; for it has always been in the minds of our predecessors in the Church, and wherever any problem was submitted to them, their inquiry was, "How is it in the heavens?" On this foundation they began to build a half century ago, and it would be impious to doubt that, if they had followed the heavenly example, great success would have been theirs. Have they obtained such success? Is the condition of our Church now, as compared with that of twenty years ago, such as to warrant the conclusion that the divine law has been obeyed? And the question is raised with no purpose of offence or fault-finding, but in all sincerity and anxiety, in order that, if a visible error has been committed in the past, it may be avoided in the future. Our responsibility is great. Men look at our conduct and history to see the tendency of our doctrines, and thereby to decide whether they are God-given or man-derived. To us also is committed the custody of Swedenborg's works and the duty of promulgating them. Now, as media of advancing our ideas, we must always reckon first our

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religious societies, while the preaching of our doctrines in an open manner depends largely upon the ability of our members to give the preachers support. When, therefore, we hear as the report from an adjoining State in which the doctrines have been known for many years, that there are now two flourishing and two "declining" societies, and when we recollect that these four societies were in existence twenty years ago, we cannot avoid concluding that the measure of success in this case has been exactly balanced by that of failure. On the roster of the Massachusetts Association are twenty societies. Of these it is not too much to say that nine were much more prosperous some years ago than they now are, while the others have continued to make manifest progress. Any one tolerably conversant with the present condition of the Church who will turn to the list of societies recognized by the General Convention, say twenty years ago, will be surprised to see the names of several which have ceased to exist, and to be mentioned. Of our ministers, at least a fourth are not employed. The writer submits that it is not out of place to take note of this, and that unless some notice be taken of it, and some attempt at improvement be made, the experience of the past is likely to prevail in the future, a disheartening experience, which with some will prevail against all arguments to convince them that the banner of the New Jerusalem trails in the dust. Forbid it, all those blessed prophecies of the sacred scripture which tell us that the holy city descends not a perishable cloud, but solidly founded upon precious stones, the imperishable and luminous doctrines of our Church!

Taking at a glance our present situation, in comparison with the promises of the Word, may it not be thought that the ill success which is so manifest may depend upon some radical error on our part? Still more will this conclusion be forced upon the reflecting mind, by contemplating the state of the religious world. If forty years ago the progress was made which is indicated in our annals, how much more ought this success to have increased, as the world has come more and more into the influence of the new heaven? With constantly increasing ratio of reception the Church at large has made its own what were once our distinctive doctrines, while the so-called specific New-Church has stood still. Why have we lost our momentum? It is a question for every one who finds in the two great doctrines of Christianity the light of his life; and it is especially a question for those who, not satisfied with this alone, wish also to spread the light to the world, and who will ere long have some part in shaping the course of

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our Church work. There is a serious question arising out of it which insists upon an answer; and the question is, Does the Lord permit this failure to come to us to show us that we were mistaken in leaving the sects into which we were born in order to establish a worship in accordance with our peculiar views? No rational mind can doubt upon this subject. To receive the doctrine that the Lord Jesus Christ is God of heaven and earth is to pray to Him, to worship Him, and to serve Him. And if in one's hereditary church he finds any other object of worship presented to view, he *must* leave it for the truth's sake and his own; and if he finds others who agree with him, he must in reason form with them a new society in order to provide the means of what seems to them true worship. A ministry of this worship will inevitably arise, and the result will be what we now have. But, as has been said in the beginning, in undertaking to establish a church in harmony with the new heaven, true wisdom would dictate a careful following of the order of that heaven in every particular; and we are led back to the point of commencement, by concluding that the ill success of such a movement must find its cause and explanation in a partial failure to observe this necessary principle. Can such cause be found? To assert that it is in the power of any one to set right so large a body of men is certainly absurd; and the writer names the cause which appears to him to account for our sad experience only as a suggestion, and with great diffidence, feeling compelled, nevertheless, to state it, and to illustrate it in such ways as seem most suitable. The cause of our failure, the particular point in which we have failed to follow the divine guidance, is believed to be, *non-catholicity*, the illiberal application of an invariable rule, the insisting that the members of the church should agree not in the essentials only, but in all things, an unchristian and exclusive spirit manifested toward all who have differed in opinion upon unessential points. Let it be understood that, in saying this, the writer has no view to personal criticism, nor to holding up for judgment the acts of individuals. He has, on his own account, not the least complaint to make, nor would he make it if he had it. On the contrary, he is under great personal obligations to many who have been and yet are prominent among us, obligations which were incurred in the beginning by the cordiality with which he was welcomed when a stranger, and which have been constantly increased by the encouragement and counsel which he has always received. He would regret nothing so much as to have any thing written by him on the subject of the Church con-

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strued as personal complaint; and nothing would cause him more disappointment than to find these honored friends incapable of distinguishing between criticism of their legislative acts and of their personal character. No lesson is intended to be read to any person or set of persons, but in all sincerity an effort has been made to discover the cause of our failure. Very few will hesitate to say that if the cause just mentioned can be found to have operated in the case, the whole difficulty may be explained without further argument. If in so important a particular the laws of heavenly order have been disregarded, it would seem unnecessary to look further.

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The idea of "many in one," of harmony in variety, is taught so distinctly in our philosophy, that no one can doubt its reasonableness. The different organs in the human body, each distinct, each acting as it were from a different impulse, yet all for the common good, show us byond a doubt the divine plan in all things. Through subordination of lower to higher, unity is to exist. In the spiritual world this idea obtains its perfect fulfilment. In countless societies men find the homes which suit their individual conditions, and these societies, we learn, are in God's sight as one man! It is not difficult to see that if all the angels were compelled to entertain similar sentiments upon all the non-essentials of religious faith, that the society plan would fall, and heaven would consist of one vast herd of men, incapable of symmetrical arrangement, because all would be precisely alike.

How different is this from the divine teaching! "After this I beheld, and lo! a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb." The holy city had not one gate, but twelve. Men were sealed not of one tribe only, but of twelve. Not Jews only were the chosen people, but it was written, "My house shall be called *of all nations*, the house of prayer." That this is or should be as true of earth as of heaven, needs no argument. Swedenborg expressly says, "When life conjoins, doctrine does not separate," and, summing up the whole matter, he says in "Arcana Celestia," 3451, "In the case of the Lord's kingdom on earth, that is, of His Church, since it derives its doctrinals from the literal sense of the Word, it cannot but be varied and diverse in respect to them, one society saying this is true faith because it is so declared in the Word, another society saying that is true, also because so declared, and so on. Thus the Lord's Church, because it derives its doctrinals from the literal sense of the Word, is everywhere different, and this not only

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according to its societies, but sometimes according to the individuals in a society; *but dissent in the doctrinals of faith does not prevent there being one Church, provided only there be agreement as to willing well and doing well.*" Leaving here as settled this side of the question it only remains to consider whether the fault of illiberality towards each other or of non-catholicity can be brought to our charge. The simple question is, Have we or have we not made the mistake of insisting upon uniformity in doctrinals? This does not apply to those essential doctrines concerning the Lord and life which admit of no difference, because to vary from the common view on these points, considered in their general statement, classes one with those who are altogether outside the Church, and with those who rejoice over the death of the "two witnesses," and whose city is "spiritually called Sodom and Egypt, where also our Lord was crucified."

In order to prosecute our inquiry, it may be well to take certain points of minor importance, and to consider them one by one. Prominent among such matters has always been the question of open communion in the holy supper. Every one can see that it is not an essential matter. What pain, then, is produced by reading the journals of our deliberative assemblies, and finding that on several occasions much time was taken up in discussing whether the communion should be limited or not to members of societies, and that votes were even taken, looking to an invariable rule in this matter. As for instance in the following vote, passed by our General Convention, "Whereas we learn from No. 722 of the "True Christian Religion," by Emanuel Swedenborg, "that they approach the Holy Supper worthily who are under the influence of faith toward the Lord, and of charity towards the neighbor, therefore, *Resolved*, That in giving public notice from the pulpit of the time and place of celebrating the Holy Supper by this Convention, the president be requested to extend the invitation to all who have received the ordinance of baptism, and who humbly trust that they belong to the class of persons here designated by our illumined teacher." This worse than needless vote was adopted in 1849. Now it is remarkable, as showing how far advance had already been made in this wrong direction, that a long discussion ensued upon this subject, and that so divergent were the opinions that on the affirmative side when the question was taken only fifteen names are found, the meeting having thirty members. Thus an invariable rule requiring certain qualifications was solemnly made, and the Church on earth was closed

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in all but one gate, while the gates of its heavenly model are not shut at all! Here is indubitable testimony of a willingness on the part of half the representatives of the Church to depart from the course which the Lord had marked out. And of those who abstained from voting the fear must be indulged that if the rule had been differently, and perhaps even more narrowly worded, some would have approved it. Surely there was need, then, of going up to the Lord's mountain in order to see that the city was four-square. The subject of baptism, upon which the writer has no opinion to express here, illustrates the same sad truth. There is no teaching in the Word upon the subject of what is called rebaptism, and the matter, so far as the writer knows, is not alluded to in the writings of Swedenborg, and yet an attempt has been made to range the opinion of some persons on this topic by the side of the essential doctrines, and they have so far succeeded that to-day among the requirements of those who seek to become ministers and to be recognized as such by us, is found "baptism by a minister of the New-Church." Following the record of the vote upon this subject, the following protest is inserted, "The undersigned desire to record their earnest and solemn protest against the adoption by this Convention, of section nineteen in the proposed constitution, making, as said section does, rebaptism an essential qualification for the office and duties of a New-Church minister. They declare such a provision in a constitution for this body to be, in their judgment, . . . a mournful and ominous departure from the spirit and genius of the new dispensation." This was signed by thirteen persons, being one-fourth of the members of the meeting. It is here enacted, that, let a man's opinion on this important subject be what it may, he must conform to the opinion of other persons before they will accept his application for ordination. In other words, a man is called upon to put aside what may be his heart-felt conviction, thus losing that freedom which is essential to the New-Church in order to enter its ministry! Are you sure, enactors of this law, that in the account with which our article began, Swedenborg intended to say that they were "conducted in a glorious manner" to a font and there rebaptized, but that he forgot that important part of his vision? Are you sure that it was not just as he says?

In regard to the ministry the suicidal habit of the Convention has gone much further. By looking at the constitution it will be noticed that it is not permitted a minister to call in question "any of the doctrines of the New-Church contained in the theo-

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logical writings of Emanuel Swedenborg," but that if he do so, he shall be suspended. By doctrines is meant to be included what Swedenborg in a passage which has been quoted calls doctrinals, in which he says men must necessarily differ. Furthermore, he constantly says that doctrines are to be derived from the literal sense of the Word. If now a man draws such a doctrine, and it is opposed to any thing in Swedenborg, the Convention says, "let him be suspended," while Swedenborg says "let him alone." It is not difficult for a man to draw from the Word the doctrine, for instance, that all ministers should be of equal authority; and for this he may be tried, because Swedenborg alludes to prelates and parish priests!

The question of the eligibility of women to public office has lately arisen among us. Immediately a New-Church pulpit is used to show that she is mentally ineligible, while the point is one which can hardly be dignified by the name of a doctrinal, and on which the utmost difference of opinion may exist, and does exist, without the least detriment to the Church.

There seems to be at present much interest in the discussion of the question of universal salvation, but no minister is free to take the affirmative side in the argument, because it seems to have been decided with a spirit illustrating the same defect in our policy that the authorized publications of the Church should contain but one side.

Probably enough has been said to substantiate the charge, that, instead of modelling our Church on the plan of the utmost variety in unity, we have pursued the opposite plan of insisting upon perfect sameness.

While this charge has been brought, it should also be said that in many respects the true idea has been maintained. This is true, especially with regard to our forms of worship, in which the utmost difference of custom has prevailed without any attempt being made to the contrary. And the manifest genius of the Church being allowed in this instance to appear, has exhibited itself in a wonderful way; so that we have a great and wholesome difference of ritual, extending from the puritanic absence of priestly dress and liturgical effect to the elaborate ceremonies and dress which characterize the opposite extreme. And strange it is, that, agreeing to differ in some non-essentials, we should have agreed to put an inelastic band about the Church in others.

For this reason it is suggested that after fifty years of labor by devoted men and women, after such bright auspices have many times encouraged our progress, we find ourselves wearied, almost

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to exhaustion, yet merciless as ever, while much in need of mercy. The charge that there are not now twenty places in America in which a New-Church minister can be supported has stood for months unrebuked. The places where the harvest is ripe are countless, but the laborers who will labor in fetters are few. For all this, those who have acted in bringing to pass that restricted condition of the Church, which to the writer's mind accounts for all the rest, have one answer to make. It is found in the phrase "specific New-Church." The assertion is made that the Holy Jerusalem must be built upon earth around this as a nucleus, that without assuming to be the whole Church we may assume to be a body in which the doctrines found in the writings of Swedenborg are received in their fulness, and which is specifically and distinctly the New-Church.

But the question may properly be asked, Why not form this organization upon the heavenly model? If it be the New Jerusalem in a particular form, why not govern it by heavenly laws? This in the view of many has been done. To some the testimony which has been adduced will tell a different story. Certainly, whether our organization be that of much or little of the Church the same principles must apply to it, that it must pattern after the New Heaven. How can it be said that our organization is any more in the form of the Church for being a company of those who think precisely alike? And how can this make it specially New-Church? As long as this idea shall dominate, it must be evident to every one that instead of being the specific New-Church it is not the Church at all in any sense.

What then is the specific New-Church? It is among those who worship the Lord Jesus, and who seek to live in accordance with the commandments. And the writer does not see how the conclusion can be avoided that such persons are specifically of the New-Church, be their belief upon minor points, some of which have been alluded to, what it may. Of such a church was Swedenborg himself, as is seen even from what has in this article been quoted from his writings. Long has been the struggle on the part of those who would organize the Church upon the plan of sameness. Many an earnest minister have they been permitted to disturb and dishearten. Many a society has received a cold warning rather than a warm welcome. Many a circle of readers has been dispersed by the chilling influence of this bigotry. The struggle still continues, but it draws to a close. The spirit of the age, and the descending influence of the New Heaven, have turned the scale. Nevertheless, the love of rule is

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in all men ever ready to find cause for exercise in some apparently proper way, as in the cases which have been stated. The men of this and of subsequent generations are just as liable to commit error as those of the past, though the increasing power of the new dispensation will be likely to make the harmful results of such error more immediately manifest, until at last, doubtless, men will not dare to propose the enactment of rules requiring conformity of religious opinion; and the Church will be safe.

The Lord in his infinite mercy has permitted our fathers to err, and to err sadly, in the departing from the observance of a cardinal point of heavenly order. May the lesson not be lost! And it will not be lost if men will now realize that they are to entrust much more to the divine care, than they have been willing to do in the past, that they are not to restrain each other's religious opinions, and are rather to welcome than to persecute differences of opinion on unimportant matters. Then the holy city will have descended, and "all nations shall flow unto it, and many people shall go and say, Come ye, let us go up to the mountain of the Lord." Of *that* city the "gates will not be shut at all by day, for there shall be no night there."

THEODORE F. WRIGHT.

"ALL Christians believe in the existence of our Lord, and that he once dwelt upon earth; they believe that he was sent by the Father, that His words are true, and that obedience to them will make us happy hereafter. These things can be substantiated by external evidence and believed like any other matters of fact. It requires little moral principle, and no spirituality, to assent to them in the common way. And here all Christians unite in opinion. But as to the true character of our Lord, and as to the relation between Him and the Father; as to the true character of His words, and as to the relation between them and future happiness: opinions are as varied as the states and affections of men. Our views of the Lord depend upon the affections from which we act; our views of heaven, upon the kind of happiness we desire; and our views of both upon the affections and feelings with which we regard the commandments of God, or our duty." — *Thomas Worcester, D.D.*

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THE IMMORTAL LIFE.*

NO work on theology from the pen of an American author, ever received such high and universal commendation from both the secular and religious press, as "The Fourth Gospel the Heart of Christ," published about a year ago. It has been read and admired by ministers and laymen, by men within and men outside of all the churches; and praised alike by Trinitarians and Unitarians, by Orthodox and heterodox. And never did a book better deserve the praises bestowed on it, than this. Its publication placed its author at once in the very foremost rank of religious thinkers and writers. The general verdict of the periodical press was well expressed by two of the leading New York weeklies, one of which ("The Independent") said: "'The Heart of Christ' is destined, we believe, to exert a powerful influence upon the opinions of thinking men in all branches of the Church." And the other ("The Christian Union") said: "No one of any denomination can read it without feeling its quickening power confirming his faith in the Gospel, and leading him into higher fellowship with the Son of God."

Since the appearance of "The Heart of Christ," Mr. Sears's two other works ("Regeneration" and "Athanasia") have been republished in a new, revised, and enlarged edition, divested entirely of all denominational ear-marks, issued in an elegant and attractive dress, and placed as they should be in the regular channels of trade, where they will be brought to the notice of thousands who had never seen or heard of the earlier editions. The publication of such works and in such style by a first-class house, and the unqualified praise they are receiving from the periodical press, are among the significant facts and encouraging signs of these new times.

The work before us is a revised and enlarged edition of a treatise published twelve years ago under the title of "Athanasia; or, Foregleams of Immortality." Part iv. on "The Symphony of Religions," consisting of seven chapters (70 pages), is the portion just added to this new edition.

Immortality is the pregnant theme it undertakes to discuss. And we find here the same advanced views, the same clearness

* Foregleams and Foreshadows of Immortality. By Edmund H. Sears. Eleventh edition revised and enlarged. Philadelphia: Claxton, Remsen, and Haffelfinger. Boston: Noyes, Holmes, & Co. 1873.

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and force of statement, the same keen and incisive criticism, the same conclusive logic, deep and sound philosophy, the same breadth and wealth of thought, the same spiritual insight, the same broad and beautiful catholicity, the same charms of style and graces of rhetoric, the same sweet and reverent spirit, that so eminently characterize "The Heart of Christ." We do not know of another work in which this subject has been handled with one tithe of the ability with which it is treated in the one before us; no, nor one whose careful perusal will furnish to the thoughtful and inquiring mind a tithe of the satisfaction he will derive from this. The author's constant appeal is to reason and revelation; and his conclusions are seen to rest on the united testimony of both these witnesses; for he holds that the Scripture, rightly interpreted, will ever be found in harmony with the highest reason. Once only he refers to the "works of the wonderful Swedenborg," and speaks of his "Doctrine of Degrees" as possessing great "constructive power in theology," and as "opening a sublime chapter in the history and plan of the creation." And we commend his prudence in this regard; for, familiar as he shows himself to be with the pneumatology of Swedenborg, and cordially as he accepts it, the number of his readers would doubtless have been lessened, and the usefulness of his book therefore diminished, by the frequent and favorable mention of the Swedish sage.

The work is divided into four parts. Part first, after examining the partial and artificial theories, aims to unfold and illustrate the laws of the immortal life, and to show the relation of the inward and imperishable man to the cumbering and perishable body; and for this purpose the author "seeks for the principle of interpretation that shall draw the curtains aside, and let the light of the spiritual world fall unobstructed upon the natural, so as to illumine especially the solitudes of the tomb." But as the resurrection of Christ constitutes the luminous centre whence light on this class of subjects comes to us, he devotes part second "to a treatment of this theme, illustrating still more completely the transit of human nature from mortal to immortal existence." In part third we have Paul's philosophy of the resurrection and the future life presented with great fulness, and its agreement with his entire Christian theology exhibited. And part fourth shows that the best and clearest utterances of the ante-Christian religions "are in harmony with Christianity and foreshadow it, though struggling through doubts and darkness which Christianity clears away."

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But the best way to give the reader a tolerably clear idea of the style and teaching of this intensely interesting volume is to cite the author's own words on a few of the topics he has so ably handled. To begin with his interpretation of Paul's doctrine of the resurrection:

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"Paul says there are two kinds of bodies; one natural, one spiritual. The natural is the one that dies, like the kernel that perishes in the ground. The spiritual is the one that comes out of it, like the expanding blade which breaks from the decaying capsula that contained it.

"Herein he develops a doctrine much higher than the Jewish, and well calculated, not merely to touch our interest, but to seize the imagination and hold it captive. It is this: That man's resurrection is the putting forth at death of new existence, just as the decaying seed puts forth the blade. Its decay is necessary in order to release the life and the beauty that were imprisoned within its foldings. Death and resurrection describe processes, one the inverse of the other, but the former helping on the latter and preparing its triumphant way. Our future being is insouled and inurned in our present. The spiritual body is included elementally in our present mode of existence, with its perceptive powers all ready for their enlargement. The soul is not a metaphysical nothing, but a heavenly substance and organism, fold within fold. The material falls off, and the spiritual stands forth and fronts the objects and breathes the ethers of immortality. The future is wrapped up within us, and waiting to be unrolled. Death will not transfer us; it will only remove a hinderance and a veil." p. 85, 86.

And we are not surprised, therefore, that he should regard the popular doctrine of the resurrection as the offspring of pure naturalism, or as a portion of the system which he justly terms "artificial theologies."

"Those theologies," he says, "do not make the resurrection of man a fact included under the operation of any law whatsoever, but a monstrosity thrust in among the orderly operations of the Deity. They make it not only a miracle, but a miracle wrought mechanically, and not spiritually. The idea of God coming down to the cemeteries, and, potter-like, building up from their contents a set of human frames externally, and putting spirits into them afterward, is shocking enough, if we had not long ceased to be shocked by the fantasies of religious naturalism." p. 81.

Mr. Sears believes that *character alone* determines the condition of each one in the great hereafter; and that every one's character which he takes with him into the other world, is according to the quality of his ruling love; that this love is the central force which moulds the spirit into a form of angelic grace

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and beauty, or of infernal deformity and hideous repulsiveness, according to its own nature. He holds that all external decorations, all mere outward morality, all godly seemings fall off after death; and the spirit of every one stands revealed in its own beauty or deformity. Hence there is, according to his belief, no such thing as salvation by *faith alone*, or by verbal covenants, or ecclesiastical imputations. Our inner man must be created anew by a living organic force at the centre, by the quickening and renewing power of Christ. Thus he says:

"Our subject unfolds in a most practical way, and comes home to all our business and bosoms. We see in the light of it how vain are the decorations and shows of life, any further than they manifest a life that is beautiful within. Here, we can conceal the deformity of a perverted and selfish nature amid the convenient seemings of society. We can make the body in some sort flexile to our purposes; we can put on a fair outward morality, and make our deeds look handsome for the praise of men, But the moment death touches us, we begin to change, as did the fiend in the garden at the touch of the angel. Our show-work falls away. our true self appears, taking body and form according to its quality, and grows into the very effigy of its ruling hatreds and loves.

"We come to apprehend, with more sharp distinctness, the importance of our connection with Christ as the 'resurrection and the life,' and our faith in Him as the Redeemer of our fallen humanity. He came, not simply to develop humanity, but to create it anew; to put a fresh organific force at the centre, that all its workings and shapings outward may be heavenly and beautiful. He came to place his image within us, that death might only disclose his likeness and handiwork. We grow into the image of what we love; and if Christ be received into our affections, we shall grow from within outward into his likeness.

"If our connection with the future world is not arbitrary, but organic, then how clear is it that our faith saves us only as it regenerates our hearts and gives us cleansed affections. If heaven and hell are man, opened and intensified, then there is no salvation by verbal covenants and appointments, by ecclesiastical imputations or substitutions. By the all-plastic law at the centre of our being, by all the realities bound up and waiting within us, by the openings into immortality through the veil which the Gospel withdraws, by all the divine science of man, we know that, when this coil of mortality is unwound from us, it will only disclose us just as we are, that our inmost self may be figured forth into the demon or the angel." p. 98.

Equally advanced, and not less accordant with reason and with the spirit of Holy Scripture, is the author's view of the final judgment. He utterly repudiates the popular notion that this natural world is to be the theatre of the judgment, or that it is to take place in accordance with the literal teachings of the Word;

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and holds that it must be executed in the world of spirits and upon the souls gathered there. And his view of the nature of the judgment, or of the manner in which it is executed, is also very far from the prevailing idea. It is divine truth that judges us always. If we obey the truth we know we shall grow more and more in love with truth, and be prepared to welcome joyfully every new revealing of it. But if we disobey it, our mental eye will thereby become diseased, or adjusted to error; we shall come to love darkness rather than light; and when the Son of Man, the all-revealing light of the Word comes in glory, we shall feel its judgment to be one of condemnation, and shall therefore turn from it to the darkness which we love better; as one whose eyes are diseased turns away from the pain-producing brightness of the noon-day sun, for darkness is more congenial. "This is the condemnation [or judgment], that light is come into the world, and men love darkness rather than light because their deeds are evil." Such is Mr. Sears's idea of the nature and theatre of the last judgment.

"The Gospel," he says, "is either a comforter or a condemner. If welcomed and received, our inmost natures are caught up and moulded into the moral image of Christ, until He lives within us, as our life, our righteousness, our unfailing peace. It is Christ formed within as the earnest of future glory. He becomes the central power of the spirit, whence he subdues all things unto himself, the spiritual mind, and thence the spiritual body, with its robes of whiteness; so that when the natural body falls off, we rise to him by that unerring law of spiritual affinity whereby Christ seeks His own and draws them to himself.

"But Christ as the Eternal Word laid on the conscience, and not embraced and followed, comes only to condemn. Then the truth stands apart, and gleams portentously over the chaos within us. It shows both the heart and the life, in afflicting contrast with the Divine commandment; and it must be rejected as a light too intolerable to bear, and the mind in its central love and all its shapings thence is formed into the image of hell.

"It is perfectly clear, then, what must take place by the inevitable laws of being in the last day and in the spiritual world, the gathering-place of souls. There divine truth, revealed in clearer and broader splendor from the bending heavens, gathers to itself all who have lived it and loved it; and drives away from itself those who have rejected it, and who love it not, and therefore cannot bear it. To the former, the evening star is not so fair; to the latter, no portents in the sky are so baleful; and the Son of Man coming out of the heavens in his all-revealing glories would be the judgment and the judgment-day whereby the peoples would cleave asunder and sweep to their opposite poles. And hence Christ is everywhere spoken of in the New Testament as the judge of men, because,

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in His spiritual coming, he brings on the grand crisis of humanity." p. 112–14.

Again we have the same idea in somewhat different language, together with a clear intimation of the author's belief as to the nature or manner of the predicted second advent of the Lord, in the following passage:

"Hence the judgment scene is in the mediate world, and hence it becomes obvious what of necessity it must be. Christ coming there as here, 'through the clouds of heaven,' in other words, the Divine Truth revealed in unclouded splendors, will open all the spiritual graves, and cause the dead to come forth. Those who have accepted Him here, and whose inmost life has been touched and toned by His love, will hail Him as their Friend and Deliverer. The remnants of evil that engirded them will be cleared away, the inward life, made more intense, will assume the form and body in complete harmony with itself; and they will rise to meet their Beloved in spotless robes. Those whose inmost life is corrupt and perverted, whose motive principles are selfish, though these have been concealed under fair moralities and godly seemings, would have those seemings stripped away, and the lurking corruption made bare, and left to take its correspondent form and manifestation; precisely as here, when the truth has a nearer advent, and is brought home to men's business and bosoms, it resolves society into its opposites, and as by the touch of Ithuriel arranges Christ and His elect over against the Devil and his angels." p. 293–94.

In harmony with the foregoing, and with the entire philosophy of this book which is eminently spiritual, is the following, which gives us Mr. Sears's idea of man's book of life:

"That the book of man's life is none other than the secret principle of his own affections, thoughts, and actions, we hope does not need any proving; and this book must indeed be opened when that principle is imaged forth in the body that clothes it. The immortal life bursting from its mortal coverings reveals the angel from within if he be there, or reveals and releases the demon so far as demon principles rule in any man's breast. And this by no arbitrary appointment, but in consequence of an essential organic connection between the present and the future world. It is not entering upon a new state, but the intensification of all that man essentially is. How the secrets of all hearts are to be revealed, how there is nothing covered that shall not be known, becomes obvious from the tendency in all living organisms to put forth into their own foliage and fruitage, whether natural or moral, and thus produce the bane of the wilderness or the bloom and beauty of Eden."

Mr. Sears has no sympathy with the popular idea that the spiritual world is a vacant, shadowy, unsubstantial realm. He

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believes it is a real world, populous with living, thinking, acting beings; full of real, visible, tangible objects, transcending in beauty and grandeur the things of this world as far as the real man transcends his fleshly covering. And he holds this, and nothing less, to be in accord with our human needs and "the deepest prophesyings of renovated souls." He says:

"It is, therefore, only a fulfilment of the deepest prophesyings of renovated souls, prophesyings which the poet and artist utter in broken speech, when the Divine Revealers show us a spiritual world that transcends the natural; not the disembodied entities or ghostly abstractions of the metaphysicians, but a world of forms and substances so much nearer in degree to spirit that they pulsate with its life and breathe with its fragrancy, and put on robes chromatic with all its beauty, and quick with all the rustlings of its love; a world of objective scenery, on which ever lies the sweet morning light of subjective peace; a world, therefore, whose leaf can never fade, and whose flower can never wither, because it wears the colorings of souls that are flooded with the life everlasting." p. 140.

And upon the many other questions connected with the great hereafter, which are pressing upon thoughtful minds, and which the work before us undertakes to discuss, the author's views are equally advanced and equally accordant with reason and Scripture. We had marked several other passages for quotation, but must omit them, assuring the reader that for wealth of thought, reasonableness of doctrine, felicity of diction, or wholesomeness of instruction, they are not a whit inferior to those here cited. But we must not close our review without a special reference to Part Fourth, containing the seventy pages of new matter added to this edition.

This part the author has aptly named "The Symphony of Religions." And in the introductory chapter the questions are started: "If the disclosures of a future life are of such vast importance in the plan of human redemption and salvation, why are they confined to a few favored people or only to a single race? If Christianity is light from heaven, why was not its light, like the light of nature, bestowed simultaneously upon all peoples and lands?" And he proceeds to answer these questions, and to supplement his argument from the Christian revelation by an inquiry into the teachings of other religions concerning a future life. And from an analysis of some of the religions which have figured largely in the history of our race, such as Brahminism, Buddhism, Hellenism, &c., and an examination of their sacred books, he finds that "the great religions of the world have inte-

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rior relations and features which show sometimes a striking family resemblance." Take, for example, the ethical code of Buddha, which Mr. Sears says, "is so pure that we pause in reading, and ask ourselves whether we have not made a mistake and are reading, not Buddha's aphorisms, but the sermon on the mount." The following is the author's recital of this code, and his view of the extent of its influence:

"The first commandment not only forbids the murder of any human being, but of any sentient creature that lives. The sermon from his mount of illumination enjoins not only purity of person, but of heart, mind, speech, and manners. It enjoins kindness and gentleness toward animals; mildness and long-suffering toward those who smite us and torment us; entire renunciation of self-love; freedom from lust, hatred, pride, and hypocrisy; patience and forbearance under injuries; that we utter no harsh word, but under all temptation that we remain 'chaste as the moon,' and 'under all provocation maintain a spirit which nothing can ruffle.' He who thus overcomes the world enters the eternal rest. Such was the moral code of Buddha. With very little change of phraseology, we should find ourselves repeating the precepts of Jesus, or Paul's description of the regenerate life, in which 'the old man which is corrupt according to deceitful lusts' is put off, and 'the new man is put on, created in righteousness and true holiness.'

"The word of this great prophet spake to the millions as no word had spoken before. It annulled the ritual of Brahminism. Justification by the dead works of its law was repudiated, and justification by faith in humanity and by self-renunciation was a new gospel for the race. It spread over Eastern and Southern Asia and the islands of the sea, welcomed as it was among the crushed and despairing multitudes who rejoiced in the abolition of caste, and found a newly awakened sense of the equal brotherhood of mankind. It is the faith of one-third of the human race to-day." p. 323–24.

The author has abundant reason to regard Buddha, whose name originally was Sakya Gautama, as "one of the great prophets that the ages date from." He gives us a brief, but very interesting account, of his preparation for his great mission. Born some 550 years before Christ, the son of a king, and belonging to the warrior caste, he was a youth of rare beauty and accomplishment. In his early manhood the problem of evil, and how to deliver men from the crushing weight of woe under which they groaned, haunted and tormented him. To find the way to its solution, he gave himself up "for six years to solitude, to severe penances and macerations." Finally he came to the conclusion "that asceticism was not the way of truth, but a temptation and a snare."

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"Then came the knowledge which had been sought so long, and it came by revelation. The outer world of sense was taken from him, its bewildering lights were 'blown out' and an inner and higher world swam into his ken, and stood before his hushed spirit and peaceful vision. The lines of caste melted away and disappeared, and humanity was represented to him in its oneness and solidarity, and, as in Peter's vision, nothing pertaining to it could be common or unclean. From his serene heights of illumination he came back to his normal consciousness radiant with these two great truths: the equal brotherhood of mankind, and the entire dying to self, the sole condition of eternal rest. From this time forth Sakya takes the name of the Buddha, the illumined."

The whole of this Fourth Part (and we may say as much of the entire volume) is so rich in thought, so grand and majestic in its sweep, and so fascinating in its style, that one hardly knows where to stop when he begins to quote. We will therefore conclude our quotations here with the last paragraph in the book, which our modern school of "free religionists," as well as the members of many "Evangelical churches," may derive profit from pondering.

"Here, then, we close the argument pertaining to the immortal life. In a review of other religions it takes a wider sweep, but comes round with ever cumulative force to the Christian gospel, whose foresplendors take the place of their foreshadows. While the argument adds strength to our faith, it also gives largeness to our fellowship, showing how all the great faiths of the world have enough in them of the good and true to save the people who live under them if they live obedient thereto; how those faiths have been guiding and educative for the fruition of the same God and the same immortality which the Christ reveals; so that, if not here, yet in the great hereafter, they will be symphonic with the songs of the multitude who worship 'God and the Lamb.' The Pythagorean conception of the music of the spheres becomes verified on a higher and more interior line of thought probably than the one which Plato followed; for the orbits of the immortal life through which the faithful of all climes and ages have moved, and will move for ever, are the separate strings of one majestic lyre, each sounding a different note of the scale, but all sounding in unison and making together the rhythmic Hymn of the universe. The consciousness of being included in this large and goodly fellowship, and our perception of its harmonies waxing clearer and clearer with our Christian progress, ought to inspire our industries in this life with increasing delight, and our faith in the next with increasing fervor; so that we may 'lie down to the last agony with strength that gives wings to rise above it, and pronounce with the last motion of the lips a cheerful good-night to the world.'"

And upon many other topics hardly hinted at in this review, the charming volume before us discourses with equal truth and

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impressiveness. It maintains the supreme Divinity of Christ, calling him "the Eternal Word," "the Divine Logos," "the Divine Man;" and speaks of his glorification as "such a union with God that his exalted humanity should so embody the divine life and image down the divine splendors, that He should stand in the midst of the seven golden candlesticks as the Source whence their lights should be ever burning." It also teaches that the Lord's glorification is "the image of man's regeneration;" that the Scripture contains a deeper sense than the one apparent to the natural man, that there are interior truths "which shine through and transfigure the letter, like clouds made white and purpling with the sunlight;" that there is a correspondence between all natural and spiritual things, that "nature with all her treasure-house of imagery is the analogue of what shall be hereafter," and also "of what is already in the human soul;" that heaven and hell are not *places* but *states of life*, "the opposite conditions of humanity;" that while we tabernacle in the flesh, "two worlds are ours, in both of which we live and have our being;" that there is, after death, "a mediate place of souls," which is neither heaven nor hell, nor yet "the purgatory of Rome;" that heavenly rest is not idleness, but "the highest and most intense activity;" that in heaven "souls congenerous with each other will meet as if they had been kith and kin from the beginning;" that in that realm, "to become old in years is to put on the freshness of perpetual prime;" and that every one after death becomes the form of his own good or evil, "the very image and carving of the sin he has practised and loved, or the image of the Christ who has been formed within him."

Not only every student of Swedenborg and every believer in the new dispensation, but every sincere lover of the truth will rejoice that such a book as this (by far the ablest, most interesting, and satisfactory work on the immortal life which American scholarship has ever produced) should have been written. It should be in every minister's library, and on the shelves or centre-table of every family and individual who cares to know any thing of the soul's higher life and its orderly development, or the condition of things in the great hereafter. And it is to be reckoned among the encouraging signs of the times, that there should be a growing demand for such literature, and that a work so replete with the most advanced religious thought of the age, should be so widely and warmly welcomed. A tender leaf on the fig-tree is it, proclaiming "that summer is nigh."

B. F. Barrett.

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THE GODS OF GREECE: A FRAGMENT.

"And the times of this ignorance God winked at." — ACTS xvii. 30.

THE voice which thundered over Sinai's steeps,
Upon the ear of Greece unheeded fell;
But through the clouds which round Olympus curled,
She caught, she deemed, the play of airy tongues;
Proclaimed she heard the colloquies of gods!
The Grecian deities were only forms
Of human passions poetized, and made
Majestic, lovely, gracious, or severe,
According to th' inventive muse's mood.
If simple faith did humbly bend the knee
And offer sacrifice to them, and prayer;
They still were myths to Greece's cultured mind,
The shadowy creatures of her poets' dreams;
They scarce were objects, e'en in Hesiod's time,
Of serious worship, to the man of thought.
When at a later day th' apostle came,
And stood where Plato once had taught, he found
The worthlessness of Homer's gods confessed;
A craving hunger for the "Meat indeed"
Had raised its wail, and wrought the words in stone.
Conceive we may, that when on Mars's hill
Paul rose, and spoke of Him, the living Lord;
Then the long roll of thunder which had burst
From distant Sinai swept in grandeur on,
And shook the clouds which o'er Olympus hung;
Then one great glow of light, we may believe,
All round the summit like a halo shone,
And earth was moved; a shout from Judah came,
"Here God is known;" imagination sees
Olympus tremble as he caught the sound:
Then, like deep calling unto deep, the heights
With joyous thunderings echoed, "God is known!"
And when the mist from off Olympus rolled,
The Jovian senate was dissolved for aye.

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SWEDENBORG AND THE PRIMITIVE CHRISTIAN CHURCH.

IT is a short and easy method of setting aside Swedenborg's claims to attention as a great religious teacher, by pronouncing his system a reproduction of ancient and exploded heresies. "Nothing but Sabellianism" "nothing but some of those old heresies which have been answered again and again," says, not unfrequently, a modern divine to a member of his flock disposed to look into Swedenborg's works.

Were there nothing in those works resembling any portion of the faith of the early Church, that fact might be looked upon with suspicion. At all events he would be accused of innovation and of teaching what is new and what had never before been heard of. As there is in his writings what is supposed to have been suggested by the feeble attempts of the primitive Christians to reach the truth, the decision is reversed and he is censured for teaching what is old and has already been exploded. The wild errors of the Alexandrian School, the crude notions of the Gnostics, and the conflicting heresies of the Monarchians, out of these incoherent heterogeneous materials he is supposed to have built up his own coherent, harmonious system. New-Churchmen, although cherishing the highest respect for the great intellect of Swedenborg, confess that they believe such a task to be beyond even his ability. Perhaps a cursory and popular presentation of these heresies may convince others that to assume such a use of them by Swedenborg, is to give him credit for a power of intellect even greater than that assigned him by those called "Swedenborgians."

Swedenborg's stand-point as regards the primitive Christian Church is simply this. So long as the apostles lived, the truth was preserved; but from the date of their death the Church began slowly but surely to depart from the faith delivered to the saints. The light of that truth was finally eclipsed at the council of Nice. The Nicene creed is an erroneous exposition of that earlier and purer creed called the apostles' creed; for in the Nicene creed the slow-growing errors of three centuries were finally embodied, and indorsed by the authority of the Church. Grievous wolves had entered in; the Church had lost the true light, and henceforth she could not see clearly by reason of darkness.

The assertion, then, that there is any thing in common between

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Swedenborg's system of theology and the ideas found in the Church previous to the Nicene council, is to a New-Churchman confirmation rather than the contrary. Then, and at no other time, would he expect any such similarity. From his stand-point the whole of church history, but particularly that portion which lies between the dates of these two creeds, resolves itself, the more it is studied, into a vindication of Swedenborg's unflattering and to some minds doubtless, irreverent estimate of the primitive Church.

The spiritual understanding is analyzed by Swedenborg into a higher and a lower: the higher grasping at that which is beyond and above itself, the lower dealing with that which is around and beneath it; the higher reaching after that pure truth which it divines, as it were, without possessing; the lower taking hold of and contenting itself with that truth which is ready to its hand, so to speak, and easily fathomed. It requires the equal development or "opening" of these to form the true spiritual man; for, as a natural consequence, he who gives himself up to be dominated by either, is a mere dreamer or a mere dogmatizer, as the case may be.

Now, in the spiritual understanding of the primitive Church, the New-Churchman recognizes these two tendencies. The first is perceived in the eastern school, headed by Alexandria; the second in the western school, led by Rome. These two are, of course, perpetually at variance. Alexandria speculates; Rome dogmatizes. The eastern Church is always reaching forth after that pure truth which it dimly perceives and ardently desires; the western Church is abundantly satisfied with the truth which it already possesses, and wonders that Alexandria can be so over-curious. In their endless contests, Rome, representing the lower, the rationalistic, the dogmatizing tendency, is perpetually accusing Alexandria of heresy, always herself taking a tone of condescension and superiority, and quite satisfied that she can explain every thing satisfactorily even when it is apparent that she does not appreciate the very point under discussion. Alexandria, on the other hand, representing the higher faculty, is gentle, patient, apt to teach, in meekness instructing those who oppose themselves. It is natural that the man who recognizes so much which is beyond his present acquirements should be humble and meek; it is perhaps as natural that he who sees nothing except what he understands should be arrogant and opinionated. In this case as in all others, he that was after the flesh persecuted him that was after the spirit. In process of time the rationalistic clipped

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the wings of the speculative and transcendent reason; the dogmatizer overbore the dreamer; Rome put down Alexandria.

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When the lower portion of the spiritual understanding had thus established its supremacy, the Church declined by a natural gravitation upon the external and merely sensuous plane as illustrated by the gross worship of Rome. The Reformation brought the Church up from that depth, but elevated it only to the dogmatic rationalistic platform again; and the higher part of the Church's spiritual understanding yet remains to be set free.

But to our heretics. The Gnostics flourished in Egypt and Asia Minor, chiefly in the second century. Amid countless errors they held and proclaimed a few important truths, one of which was that so emphasized by Swedenborg; viz., that a faith based on miracles is faith of a low order. And Gnosticism was a futile but honest endeavor to bring the truths of religion within reach of the highest portion of the spiritual understanding, by uniting them to a true philosophy. But the time-incrusted oriental philosophy to which the Gnostics resorted for this purpose served them little. That philosophy inculcated the existence of two equal contending kingdoms, one of light and the other of darkness; the self-subsistence and malignity of matter, and kindred notions. The Gnostic emanation theory, to which Swedenborg is supposed to be indebted, may be briefly stated thus. The self-limitation of the Deity was the first step towards creation, and next came the evolution to self-subsistence of all of His manifold powers and attributes. Each of these, as it represented the whole of the divine under one aspect, might be and was rightly styled "God," making thereby Gods many and Lords many. From these multitudinous Gods sprang all the spiritual creation, thrown off by each attribute or power after its kind. To account for the existence of matter, and of man, half matter and half spirit, they had recourse to the idea of an eternal kingdom of chaos, a portion of which coming in contact with the lowest form of spiritual life, thus emanating from the Deity, became united with it, thereby producing man. This is the theory to which Swedenborg is supposed to be under obligations; being in effect a thorough Pantheism, making no difference in kind, but only in degree, between God and any of his created intelligences.

Compare this with that amazing book the "Divine Love and Wisdom," where the secrets of creation are told in language so simple, freighted with thought so stupendous! Where we are informed of a spiritual sun which is God's glorious investiture, where he dwells in light unapproachable, and from which springs

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a sphere of love and wisdom which are spiritual light and heat, whose goings forth are from of old from everlasting! Read his statement and explanation of the hitherto unimagined secret that spiritual causes act by correspondence, and that hence it is we have the three grand gradations, God, spirit, and matter. Read his reiterated assurance that the material and the spiritual are totally unlike as to substance, wherefore the spiritual world is not refined or etherealized or attenuated matter as we so crudely think, (as when a medium leaves a window open that a spirit may enter!) and yet is as verily real. Lay to heart his explanation that all the causes of the existence of matter, in all its varied forms, lie in the world of spirit, and that therefore thought and feeling are the cause of creation. Read all this and re-read it and say what one single idea Swedenborg has borrowed from Gnosticism.

Nothing perhaps, more surprises a new reader of Swedenborg than his statement that feeling or love is spiritual substance, and thought or wisdom spiritual form. "God is love," and "God is light," are utterances deep as the nature of Deity; light being the scripture synonyme for wisdom. Spirit is created in the image and likeness of God, and matter is the wondrous image and likeness of spirit, unlike and yet how like; therefore it follows that God is the very essential principle of our spiritual life, and spirit is the very essential principle of all natural and material existence. But where is any thing like this to be found among the chaotic dreams of the Gnostics?

Monarchianism is a term applied to that instinct in the early Church which claimed the indulgence of a belief in *one* living and true God. It rejected all modes of explaining this unity which seemed to conflict with it. The Monarchians were divided into two classes. Because the unity of God was clear to their reason, the one class decided that Christ was a mere man; and because to the devout consciousness of the other class it was equally clear that in Christ their renewed souls lived and moved and had their being, that other class decided that Christ was the Father himself.

These latter were called Patripassians and their doctrine spread far and wide. Its adherents were found among the more profoundly pious of the uneducated laity, those who were not spoiled by philosophy and vain deceit. Surely this fact should plead somewhat in its favor, and make us hesitate to brand as heretics of the worst type, those who thus sought to magnify the Lord. As late as the third century it still had adherents, and

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having been carried at that date to Rome by Theodotus, a Byzantian, it found there a similar and kindred doctrine. But the doctrine was frowned upon by those in authority; Theodotus was excommunicated by the Roman Bishop; and under his successor Zephyrinus, who lived in the third century, the heresy went down, through his making what was doubtless then called "thorough work." But the devout Patripassians always maintained that this was the true doctrine of the Lord, and the one taught by the apostles.

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It is difficult to obtain a clear idea at this late day of what the Patripassians really did believe. They themselves were mostly "unlearned and ignorant men," and we have their doctrines chiefly through the representations of their enemies. But the very name given them by those enemies indicates the ground on which the doctrine was objected to, and was based upon the general idea that the Son is a being subordinate to the Father. It was considered absurd and blasphemous to suppose that the Father would permit himself to come in contact with this gross sinful world; such a possibility could be predicated only of the Son, as a being derived from the great primal essence, and therefore, from His comparatively inferior origin better suited to such a work. Indeed, although, from the entire absence of authentic statements of this heresy, it is impossible to institute what can with any propriety be called a comparison between its teachings and those of Swedenborg, yet, to even a superficial reader of the latter, one fact speaks volumes; and that is that the doctrine of the Trinity found no distinct recognition either among the Patripassians or their antagonists.

The first Monarchian who distinctly received the doctrine of the Trinity into his system was Sabellius, and he is the ancient heretic whose name is oftenest coupled with that of Swedenborg. Yet see how little they have in common: Sabellius taught that the terms Father, Son, and Spirit, indicate three different phases of the divine in its relation to man, back of which lies the absolute, incomprehensible essence of the Deity unknown to man. It follows that the Father, Son, and Spirit are a mere appearance put forth for our convenience, and that, had God so chosen, He might have revealed himself in more aspects or in less than these three. Likewise the personality of Christ was, according to Sabellius, a mere appearance; and, either at His resurrection or else at the final consummation of all things, God resumes into Himself that power called Christ which had been hypostatized for a temporary use, and the personality of the Saviour is annihilated.

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Contrast this with the eternal, self-subsisting love, wisdom, and operation which form the Trinity in unity as taught by Swedenborg. Contrast this temporary Saviour of Sabellius with the Divine Humanity taught by Swedenborg, the glorious and eternal temple of the indwelling Deity. The Trinity of Sabellius gives the feeling of a masquerade, as Tasso makes his angels put on body, wings, and nimbus when coming on an errand to earth. The Trinity, as taught by Swedenborg with amazing emphasis, involves God's very being, existence, and mode of operation.

It would doubtless surprise and perhaps shock many a simple-hearted Christian who, in supporting the present scheme of a Trinity, "one in essence, equal in power and glory," supposes himself to be adhering to the doctrine always taught by the Church, to be told that the Trinity as thus taught was no more a part of the faith of the early Church than was Mahometanism itself. Yet this is the fact. Religious teachers assure us that the Church has always affirmed the divinity of Christ. They say the truth, yet only the truth in part. The divinity of Christ was indeed affirmed, but not His equality with the Father. The earliest catechetical instructions of the Church make no mention whatever of the Trinity, but state with all possible strength and emphasis the doctrine of God's unity. A little later men began to inquire what relation the Father and Son bore to each other and the Holy Spirit to both, and no explanation was given except that the Spirit was subordinate to the Son, and the Son to the Father. This was the doctrine inculcated and accepted, the Monarchians alone protesting against it. It was taught that the Son was a Divinity indeed, but a Divinity who owed His existence to the will of the Father, and by whom the Father performed the work of creation. In like manner the Holy Spirit was supposed to owe His origin to the will of the Son, or of the Father and Son unitedly. "Pray not," says Origen, the greatest father of the Eastern Church, "Pray not to the Son, but to the Father through Him." The Western Church taught in like manner, though in a less aggravated form, the same doctrine of gradations of divinity, and the inferiority of the Son and the Holy Spirit. Tertullian, who died in the latter part of the third century, gave the highest place to the Son which had been assigned Him (except by the Monarchians), when he wrote thus: "The Son, so far as it concerns the divine essence, is not numerically distinct from the Father, the same essence of God being also in the Son, but He differs in degree, being *a smaller portion of the common mass of the divine essence!*" And from these gross

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and material notions was finally elaborated, in the following century, the Nicene creed! The relation of Christ to the Father is constantly compared to the relation of a ray of light to the sun. So well is the Unitarian borne out when he asserts that the present doctrine of the Trinity was unknown to the early Church. So well is Swedenborg borne out when he asserts that as soon as the Church began to explain the teachings of the apostles, she began to err.

As to the apostles themselves they nowhere formally state the doctrine of the Trinity. They were commanded to baptize in the name of the Father, Son, and Holy Ghost, and they obeyed this command by baptizing in the name of Christ. This furnishes the only explanation which they have left us of their conception of the Trinity. The New-Churchman couples this with the grand utterance of one of their number, "In Him dwelleth all the fulness of the Godhead, bodily," and concludes as they did, that the Trinity resides in the Divine Humanity, and that Christ is indeed, "The Wonderful, the Counsellor, the Mighty God, the Everlasting Father," as well as "the Prince of Peace."

As has been stated, the best conception of the Trinity arrived at in the primitive Church, represented it as an arbitrary manifestation, a result of God's will and not the mode of the Divine existence as declared by Swedenborg. And that primal, original essence of Deity which they continually groped after, was not once suggested to be LOVE. It has never been suggested since the time of the apostle John, except by Swedenborg. On the contrary God's power, God's sovereignty, an arbitrary *will* not conditioned by moral obligation, was, and even yet is, represented as the inmost, so to speak, of the divine nature.

It is not strange that minds which came to the study of Christianity in the thraldom of a heathen philosophy, should have misinterpreted the teachings of Christ and the apostles concerning the three-fold nature of God, to mean three separate persons or individuals, each of whom "by himself" claimed that incommunicable title. It was the old polytheism of philosophy and of heathendom transferred to the Christian system. The truth was embodied in the Word, but they could not perceive it by reason of darkness. It was timidly laid hold of by an esoteric few who were overborne by the exoteric many; fragments of it were recognized and held precious; and it is remarkable that all those who came nearest to what the New-Churchman would call, in common parlance, "a good guess," were associated with the Eastern Church.

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Origen, for instance, who of all the church fathers seems to have had the transcendent faculty most fully opened, believed in threefold meaning of Scripture, though he could not find the key to unlock its mysteries. He also clearly saw that to speak of the wrath of God is to speak according to appearances, and that God can never be angry, though the inevitable consequences of sin make Him seem so to the sinner. In common with the Gnostics, Origen also perceived that the faith based on miracles is a low species of faith, and not to be compared with a faith which is founded on an apprehension of the truth. The mystic meaning of the number seven was also pointed at, and, at the very root of Gnosticism, lay the idea of the unity of creation as being stamped with one primal law.

The New-Churchman sees in these glittering points of light, but the dimmed, dissevered rays of that shining truth which enlightened the earliest, the Adamic Church, and which was brought down through the different philosophies of heathendom, as their most precious inheritance. Fragments of truth only, the hopeless errors of all kinds with which they were mingled form an aggregation reminding one of the kingdom of chaos taught by the vain philosophy of which they form a part.

It may be well to take a parting glance at the councils of the early Church, those assemblages of bishops which branded heresy, and which are still regarded by many as the organs of the Holy Ghost.

The fifteenth chapter of Acts is devoted to an account of the first general council of the Church, and nothing can exceed it as a picture of dignity, tenderness, and Christian courtesy. The date assigned it is about twenty years after the death of Christ; next came the council of Nice three hundred and twenty-five years after Christ. In that interval had come the change which Swedenborg points out, and what a change! Thereafter disputes waxed hot and councils came thick and fast. Of the many which took place, seven are recognized as general or ecumenical alike by Romish, Greek, and Protestant Churches.

But does any one fancy that they imitated their beautiful model of apostolic times? Does any one imagine a grave and reverend body of holy men lifted high above earthly passion, and prayerfully anxious to find the truth only? The very questions which they discussed show how erroneous is such a conception. Who should be greatest? Should this claimant or that, be bishop of a given place? Should bishops take money for ordination? Should women under forty be allowed to be deaconesses? Feeling ran

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high; partisans were counted pro and con; adherents to one side or the other were coaxed, flattered, cajoled, or intimidated; at times the decision on a certain point was as well ascertained beforehand as at any of our political conventions. Listen to Gregory Nanzianzen, one of the gentlest and tenderest of the fathers, scholar, poet, fellow-student in his youth of Basil and of the Emperor Julian, and himself bishop of the splendid see of Constantinople, called, from his peculiar characteristics, Gregory the Wise. Born before the council of Nice and a participant in several, president of the first great ecumenical council of Constantinople, let him be heard on this subject.

"I am so constituted," he writes, as quoted by Neander, "that to speak the truth I dread any assembly of bishops; for I have never yet seen a good end of any one; never been at a synod which did more for the suppression than it did for the increase of evils. For an indescribable thirst for contention and for rule prevails in them, and a man will be far more likely to draw upon himself the reproach of wishing to set himself up as a judge of other men's wickedness, than he will to succeed in any attempts of his to remove it."

Says Neander: "It was not possible at these councils to arrive at a calm understanding of disputed points of doctrine. Each party was fettered to its system already made out, and judged every thing by it without entering at all into the examination of the notions entertained by others." He who in this connection is reminded of the council where the bishops fell upon one another in their violent excitement and compelled some of their number to seek safety by flight, or of the council which earned the title of "Latrocinium" or robber-synod, will indorse Neander's opinion.

Swedenborg, then, has borrowed nothing from the heresies of the primitive Christian Church. But if he had, the authority which condemned those heresies is not one for which New-Churchmen feel any remarkable degree of reverence. And, on the other hand, if his teachings differ from the received Orthodoxy of those times, the teachings of the whole Protestant world resemble that Orthodoxy as little.

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DO THE WORKS OF SWEDENBORG CORRECT THEMSELVES?

IT has been lately asserted (New-Church Magazine, p. 46) "that there is hardly a work of Swedenborg's except the last, ('True Christian Religion') which does not receive some correction." This is a statement which involves consequences too momentous to pass unnoticed. Let us look at the facts and principles involved.

Swedenborg's writings are true, or they are not true. If they are true they are not capable of correction. If they are capable of correction, how much should they be corrected? how much is there in them that is true? how far, if at all, may we rely on them? Is the "True Christian Religion" any more reliable than the rest? Who is to judge and decide? These are only a few of the serious questions that such an idea will necessarily raise in all our minds. And once raised, we lose our anchorage and drift, who knows where? In the light of these consequences it is therefore an assumption that it is not desirable to make, and one that we would not make without being forced to do so by incontestable evidence. With any thing like an equal balance of evidence, we would feel much safer could we be assured that our doctrines were true and reliable. Yet I do not wish to raise the old abstract question of Swedenborg's infallibility, which like all abstractions is so difficult to reach satisfactorily to the comprehension of the mind while confined to this sphere of concrete facts. With these we can much better and more usefully deal.

The affirmation before us is one involving something more than an abstraction. It involves a fact. It does not merely question whether or not Swedenborg might have erred. It assumes that he has erred. It is a bold square impeachment.

It is with this impeachment that we must take issue. As many of us read Swedenborg he does not correct himself. We have read him in order to be thoroughly satisfied on this point, long, carefully, critically; and we are satisfied. We think it quite possible that we have searched the writings as thoroughly and carefully as those who come to a different conclusion. Where then lies the cause of the difference in conclusions. We think it is, as we suggested above, in the different attitude with which the writings are approached. We can readily see that if one approaches them prepared to see discrepancies and corrections in

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them, it will be easy enough to discover them. If any one approaches them with the purpose of discovering their inward harmony if it can be found, we believe it can be found. And the more we study in this attitude, the more clearly will that harmony appear. At least that has been the experience of some of us.

Having shown how we may approach the writings to have our reading bring to us the conviction of their inward harmony, we might leave the matter here, confident that the experience of every one will bear us out. But to make the matter more clear, we hope some time to present a critical discussion of the alleged points of difference in the writings. Meanwhile our friends will help us if they will present those points which seem to them to involve the most serious differences, and wherein those differences seem to lie.

Let us, however, while we do this, bear in mind one principle, namely, that there is a progression in our heavenly writings in accordance with the law of growth of every mind in the truth, by which it goes on from generals to particulars; each subsequent unfolding, not correcting, but opening up a new and deeper phase of truth. And, moreover, if any one would realize this most effectually in his own case, let him take them in the order in which they were written, and so study them in their entirety. We think this may be easily shown upon occasion.

G. Nelson Smith.

"The man who knows all the goods and truths that are possible to be known and does not shun evils knows nothing; for his evils absorb them and cast them out, and he becomes feeble in his understanding, not indeed in the world, but after his departure from it. When, therefore, any man, in any religion whatever, is acquainted both with the evils and the falsities arising from them, which he is to shun, and as he shuns them becomes acquainted with the goods which he is to do, and the truth which he is to believe, it is evident that a universal medium of salvation has been provided by the Lord, in the case of every nation possessing a religion." — *Swedenborg.*

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INNOCENCE.

SWEDENBORG'S definition of innocence is, that it is to be led by the Lord. But how does this apply? Innocence, according to the natural idea, consists in simply doing no harm; and it is plain enough that one who is led by the Lord will do no harm. But it is equally certain that he will do good of many and various kinds. How, then, is this being led by the Lord the very essence or characteristic quality of innocence?

To answer this question, let us ask and see whether we can answer another. Can any one be innocent when he is not led by the Lord?

The natural idea is that he can; and this is the reason why Swedenborg's definition is likely to seem obscure or strange. But we may, perhaps, be able to see from a little reflection, on a higher plane of thought, that no one can be innocent when he is not led by the Lord.

Certainly to be idle and useless is not innocence, for it is a great wrong to those for whose benefit we ought to be actively useful. Suppose, then, we are not idle, but active in some good work, how do we know it to be good? We may know well enough, perhaps, that what may and should be done, for the end we have in view, is good, because we see plainly that it is a needed use. But is there any reasonable probability that our doing of it will be good? Might it not, and should it not, be done better? Is not our presumption in venturing upon it the very opposite of innocence? Is not self-leading, in short, the very essence of willingness to do real harm, or to put ourselves in the way as a hinderance to the doing of good, instead of seeking to have it done in the best way, whether by ourselves or by others?

Indeed it is not innocent to live in the world at all, and fill a place which might be filled better by another, if it is done in presumption and self-trust. But, it may be asked, have I not a right to be where I have been placed without any agency of my own? Certainly, you have. And it is this very fact of the Divine Providence in it, and this alone, essentially, that gives you the right. But to say we have the right, on account of the Divine Providence in it, is not enough. For the fact of the Divine Providence

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fixing a course of action for us, or plainly leading to it, makes it a duty; it makes the work we do, if we acknowledge what is Divine in it, to be good work.

To be led by the Divine Providence is the same thing as to be led by the Lord. If we do faithfully and well the work given us by Him, and because it is from Him, we are not responsible for the harm done, or implied and occasioned, by our unavoidable mistakes, our short-comings, and our imperfections of all kinds. The Lord Himself assumes this responsibility, and averts the harm that might otherwise follow, in ways that are possible to Him alone. Thus our trusting in Him and not in ourselves, has two essentially important effects: first, it enables the Lord to avert all harm; and, second, it enables us ourselves to be innocent in our thoughts and purposes. Thus our following the Lord, as far as we really do it, is real innocence.

J. P. PERRY.

THE BOAT.

"OH! build me a boat," the mariner cried:
"To brave Life's fearful sea;
O'er billow and breaker unharmed to ride,
Through the storms that encompass me!"

They built him a boat and of lasting strength;
Of Faith and Truth firm wrought;
And they seamed its seams with Hope the length,
And rigged it o'er with Thought.

Bulwark and keel no tempest could strain,
And she sped with a will of might;
And the compass that guided her o'er the main
Was the single eye to Right.

"Ye have builded well!" the mariner cried;
"For the billows harmless roll!
This, this is the boat of my life and pride,
The strongly builded Soul."

ESPY.

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EDITOR'S TABLE.

THERE is scarcely any subject which can have more interest to a New-Churchman than the spreading of the doctrines of the New-Church. The spirit of mere proselytism should be severely discouraged. It is akin to the spirit of sect, than which few things are more contemptible. And we know that no sect can hold the Lord's New-Church. Nay, let any sect blasphemously proclaim that it is such, and we believe that thereby it shall lose what claim it may have had to be regarded as even a part thereof. In saying this, however, we do not mean to say any thing which should tend to discourage organizations having for their distinctive character a belief in the doctrines of the New-Church and claiming in consequence the name of a society of the New-Church. The individual Christian we know is a church, and all the Christians in all the world, who can be known only to the Lord, constitute the Church Universal, that is, the Lord's New-Church in its most distinctive and specific sense. The most therefore that any body of Christians can claim, is that they are a branch, that is a section, or sect, of the Lord's New-Church; and any attempt to claim more, must end in confusion and defeat. And this is precisely what we mean by "the spirit of sect;" the arrogant assumption, that is, by a few or many, that they are exclusively the Church, for thereby they degenerate into a sect in the worst sense, and become what all men in these days of spiritual liberty ought strenuously and persistently to oppose and endeavor to put out of existence. There has already been too much, far too much, of this spirit, which arrogates to itself dominion in spiritual things and assumes to hold exclusively the keys of heaven and of hell. Its origin is so easily to be traced, that any one who reads ecclesiastical history without extraordinary prejudice cannot fail to perceive it. It proceeded from that which originally had no part in the Christian Church, the priestly order, as a distinct class from the great body of Christians. When St. Peter, addressing the faithful, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," called them "an holy priesthood," and again "a royal priesthood," can there be any doubt that the apostle meant in the plainest manner to assure all those whom he addressed that they were as much priests as he was? But many of those who possessed the prophetic, that is the preaching and teaching office in the Church, very early obtained a taste for power; and they very soon invented, for their own ends, the distinction between the clergy or priests and the laity, the former of whom possess not merely a distinct office with important and distinctive duties, which every one must admit, but a divinely given power and authority to rule over

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the souls of men. Hence came the flood of falsities which soon rolled over the Church, and eventually brought it to its consummation. Unfortunately, perhaps, New-Churchmen cannot easily forget all the errors which they have been taught to regard as truth; and this one, among the rest, may not be altogether removed from the minds of some of them, even although it is one of the most prominent and baleful falsities held by the first Christian Church in its corrupt state. And as it is peculiarly fascinating to many, perhaps to all, for the love of dominion is one of the most prominent failings of us all, we ought therefore to be always on our guard against any approach to it.

But nevertheless the truth has come into the world, and we to whom some of it has been committed have a solemn duty to make it known. And we know that what is true in worldly matters, is true likewise in this, that organized and systematic effort will accomplish wonders, where the isolated work of individuals, conscientiously done, although it may be, can do little. Therefore in the matter of the spreading of the truths of the Church, which each one of us, we think, will readily admit is a duty, organization and system are before most other things necessary. The organization of those New-Churchmen who live near each other, no matter how few they may be, into societies is, of course, the first matter to suggest itself, as evidently a duty, and an important means towards accomplishing the great object sought. And so with all the other various organizations, in the main, formed by New-Churchmen: their importance not only for the edification of those who compose them, but as forming an organized mode of introducing the doctrines of the Church to those ignorant of them, it would be difficult to overestimate. But there are other modes still of doing this to which special attention should be given.

In the early days of the New-Church, we are informed that almost all those who became interested in its doctrines, became students of them, and well grounded in them, so that they were able to intelligently present them to others. But it has been commonly said, within a few years, that the comparative number of readers of the doctrines of the New-Church is very small; that most are content to get their knowledge of the doctrines from the sermons of their pastors, supplemented perhaps with a little desultory reading of the works of Swedenborg. If this be so, and there is reason to fear that it so, it is certainly a matter for regret. Every intelligent receiver of New-Church doctrines ought, we think, to regard himself as a missionary, to be always ready on proper occasions to present the great truths with which he has been intrusted, to those who will listen to them. But, to do this, he must have carefully studied, not merely casually read, them. Therefore we would suggest as a matter of personal duty, as it appears to us, incumbent upon New-Churchmen, to be thoroughly grounded in the doctrines of

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the Church by careful, regular, and sytematic study of the Divine Word and of the works given for the use of the New-Church.

Again a notion has crept abroad, mistaken in great part perhaps, but nevertheless one commonly believed, that New-Churchmen are, as the phrase is, "close-communionists;" that is, that they do not care to have persons who are simply inquiring, who merely have some interest in the doctrines perhaps, but are far from being receivers of them, come among them, and discuss and inquire critically concerning them. Perhaps indeed such sort of discussion and inquiry would hardly be in place in societies organized for worship, where no opportunity has been, or can well be, provided for such purposes. But that some means should be supplied to this end, most persons will be disposed to admit. Recently the need of something of this kind has suggested itself to many, and in New York and in Boston clubs for this purpose have been formed. That in Boston, particularly, aims at reaching the class of persons referred to above, who are only interested, whether slightly or otherwise. The meetings of this club, held now weekly for some months, have been conducted with so much interest, have been so well attended, and have been manifestly so useful, as to leave its members to entertain sanguine expectations of its future use, and of the use of all similar organizations. Such a means, then, of spreading the doctrines of the Church can therefore be no longer looked upon as a mere experiment of doubtful expediency, but deserves to be considered as, within its proper sphere, a successful movement, and one which commends itself as worthy of imitation in all places where there are New-Churchmen enough to form such an association.

But in these days, it is almost too trite to say, the way to reach people is through their eyes rather than their ears, by books and periodicals, that is, more than by preaching or talking. And without undervaluing at all the latter, the former must certainly take the first place for the accomplishment of the end we seek.

WE have received from Messrs. Claxton, Remsen, and Haffelfinger, of Philadelphia, a pamphlet containing the opinions of some prominent men of the present day and leading periodicals concerning the writings of Swedenborg, together with the announcement of a uniform edition of them, in nineteen volumes, at a moderate price. The opinions referred to are exceedingly interesting; particularly in that, with a few exceptions, they proceed from persons not connected with the distinctive New-Church. They show how great the change has been within a comparatively short period in the opinions of leaders of public opinion concerning Swedenborg; and will, it would seem, tend to direct the attention of thoughtful people to his works. We hope the enterprise of the publishers in bringing this edition of Swedenborg before the public will meet with the reward which it well deserves.

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CURRENT LITERATURE.

Enigmas of Life. By W. R. GREG. Boston: J. R. Osgood & Co. 1873. pp. 322. Price, $2.00.

WE hardly know what to say of this volume. The author, it is clear, prefers to tear down rather than to build up. There is a good deal of thought thrown into the book, and each chapter is in its way a well-written essay. One would hardly care to read it through consecutively. In the chapter entitled "De Profundis," a most savage attack is made on Calvinism, the violence of which somewhat weakens the force. The book is full of "suggestions." There is plenty of food for thought. In the essay "Elsewhere," the author thus opens on the subject of the future life:

"The belief in a future world, in a prolonged or renewed existence after death, is sincerely held by ninety-nine men out of every hundred among us, even in the educated classes, however unable they may be to give a reason for the faith that is in them, or even to say how they came by it. They may not realize this future, but they do not doubt it, and they would be surprised and shocked to hear it questioned. Yet ninety-nine out of every hundred habitually act and feel as if they had forgotten the doctrine, or had never entertained it. Why is this? Why is it that the other world exercises so slight an influence and lets in so faint a light on this? Why do the promises and menaces of the life to come, operate so partially and languidly on the feelings and the actions of the life that is? How is it that the attractions of heaven compete at such a fearful disadvantage with those of earth? How is it that hopes and fears which come to us magnified through the dread telescope of eternity are so feebly felt in comparison with the trivial and transient interests of this 'narrow sand and shoal of time?'"

The generally accepted theories of the life to come are denied, and the conclusion reached "that when we leave this world we shall see things as they really are, ourselves and our sins; and that no other punishment, retributive or purgatorial will be needed."

Essays, Sketches, and Stories, selected from the writings of George Bryant Woods. Boston: J. R. Osgood & Co. 1873. pp. 399. Price, $2 00.

WE enjoyed the personal acquaintance of this young and gifted author. His nature was refined and cultivated, his heart and hand were true to the best instincts of an ideal American. Mr. Woods was especially gifted in reading character, and his letters and essays are full of a quiet humor both realistic and fascinating. "The guide of his education, the companion of his boyhood and of his youth, the moulder of his mind and habits, and his constant adviser and friend, was his mother; and to her wise and tender counsels he owed no small part of his attainments, and of his characteristic gifts of justness and

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discrimination of mind. Early in life he had marked out the path which he intended to pursue; he meant to be an author, and to compose books that should live; and it was with this goal ever before his eyes that he strove, with real success, as his friends believe, to make for himself a style of writing which should be transparently clear but yet not inelegant, brilliant but not sensational, cultivated but not pedantic." In this he certainly succeeded, and when called to the other life, this world was deprived of one who labored faithfully, and was an ornament to the literary society of his country.

Music Hall Sermons. By W. H. H. MURRAY. Second series. J. R. Osgood & Co. Boston: 1873. pp. 237. Price, 1.50.

THERE are few men who can *afford* to talk from the pulpit as plainly as Mr. Murray has done, as seen in the volume before us. Some men who follow the ministry have nothing to say; some have something to say, but have not the power to put it in acceptable form; some have something to say, know how to say it, *and say it.* It is really remarkable that a man of Mr. Murray's stamp, should be able to remain in Park Street Church, Boston, after writing and preaching such a sermon as that which closes this volume. The author entitles it, "Why the religion of New England has failed to convert the people." No New-Churchman could better depict the condition of the old Church and what is needed in more forcible language than this:

"The people are wearied with the proclamation of the gospel in theologic form. Th terms and phrases. vinistic terminology they do not understa The sermon does n It does not stir them application to it. It i of a palm that has n good sort of a han there is no grip to need is something t stand and feel the interpretation of Go Him real and tan minds and hearts, an duty in such a ligh appear reasonable. tificial or exaggerated statement, whatever the range of reason sense, they do not u if they do understan This also is observ accustomed to deal w practical way, and w taught pliancy and their daily contact w many countries and d ions, are offended at bigotry and mental theology that seems t only a sect or deno naturally suspect. give assent to what quate to express the If the Deity is to be then must a definiti Him large and lumin express the sphered attributes. A narrow God they reject, and makes it can never b them with the leade souls."

In the Catholic Ne church that is comi heaven into the mind words come full of Murray touches a cho with most of our rea holds up for example life and the gospel's he believes in creeds given by Christ and

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Mr. Murray says, "another reason why so many men and women in New England and the country remain unconverted, besides those we have already mentioned, is this: the preachers have preached, not the gospel in all its sweet tenderness and vital adaptation to the average man's every-day life, but a theology *inferred* from the gospel through the Epistles of Paul, and in doing this employed a terminology of definition and vocabulary of expression neither understood nor relished by the masses."

Bits of Talk about Home Matters. By H. H——. Boston: Roberts Brothers. 1873. pp. 239. Price, $1.00.

THE author of this little volume has given us much that is readable, because it is in great part the experience of each one of us. Some would, perhaps, disagree with her in her views on "the inhumanities of parents." We think that, however, depends in a great measure upon personal experience. At the present day, especially in city life, one knows little of that which takes place the other side of the lateral brick wall. Human nature is apt to put on its best behavior when issuing from the front door. The sorrows of childhood are sorrows, and the child can suffer as much as the man. The difference is more in kind than in amount. When a life is in active process of regeneration, many and hard are the conflicts that must take place between the incongruous elements of which it is composed. This takes place in the same body. When, however, the parent sees before him those elements in another being, possessed of a soul of which he, indirectly, is the author, the pang he feels is apt to strike deeper than when the same evil was brought to light within by self-examination. Herein is one of the great uses of parentage. The evidence in our children of those evils which should have been eradicated in us before they were born, is a divine reprimand, which only prayer and careful thought will enable us to take properly. We cordially recommend a perusal of this book to our readers and regret that we have only space to quote sparingly from it. Under the heading, "Wet the clay:" "The slightest touch tells on clay when it is soft and moist, and can produce just the effect which is desired; but when the clay is too dry it will not yield, and often it breaks and crumbles beneath the unskilful hand. How perfect the analogy between these two results and the two atmospheres which one often sees in the space of one half-hour in the management of the same child. One person can win from it instantly a gentle obedience; that person's smile is a reward; that person's displeasure is a grief it cannot bear; that person's opinions have utmost weight with it; that person's presence is a controlling and subduing influence. Clay in the hands of the potter is not more plastic, than is the little child's soul in the hands of those who tend it. Alas! how many shapeless, how many ill-formed, how many broken do we see! Who does not believe that the image of God could have been beautiful on all?"

"Is there a greater misery than to be hurried? If we leave

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ourselves proper margin, we never need to be hurried. We always shall be, if we crowd our plan. People pant, groan, and complain, as if hurry were a thing outside of themselves; an enemy, a monster, a disease which overtook them, and against which they had no shelter. It is hard to be patient with such nonsense. Hurry is almost the only known misery which it is impossible to have brought upon one by other people's fault. If our plan of action for an hour or a day be so fatally spoiled by lack of margin, what shall we say of the man who leaves himself no margin in matters of belief? no room for a wholesome, healthy doubt? no provision for an added enlightenment? no calculation for the inevitable progress of human knowledge? This is, in our eyes, the crying sin and danger of elaborate creeds, rigid formulas of exact statement on difficult and hidden mysteries. The man who is ready to give pledge that the opinion he will hold to-morrow, will be precisely the opinion he holds to-day, has either thought very little, or to little purpose, or has resolved to quit thinking altogether."

Woman in American Society. By Abba G. Woolson. With a prefatory letter by John G. Whittier. Boston: Roberts Brothers. pp. 271. Price, $1.50

This volume will perform a use. It is written with a purpose. Readable, sensible, and vigorous, it is directed against many of the so-called "follies of the sex."

There was little need for Mr. Whittier to introduce his friend as "a clear-sighted, healthful-minded woman," for her book speaks for itself, a book which is certain of procuring a hearing and producing an effect.

The subject of the higher education of woman is thus touched upon in the closing pages of the book: "We hear a great deal about the noble duties of the wife and mother, and the far-reaching influence which she exerts in her peculiar sphere; but to discharge the noble duties well, no corresponding range of instruction is thought necessary. Instinct is supposed to be sufficient for such demands; and the being from whom all men inherit their strength of body and tone of mind, who holds in her control the bent of their powers, and the foundation of their moral and spiritual life, is the only one to whom they deny the benefit of their highest education. Not until our country sees the necessity of the greatest possible intelligence in its women, for their own sakes, and as the most valuable of its citizens, can we hope for any thorough reforms in our social economy. . . . .

"Method and regularity shall simplify her cares; and each day she will make leisure for her own improvement, both for her own sake and for those in whose progress she will feel so deep an interest. Not only the physical, but the mental and moral training of her children shall be under her watchful guidance. The conversation will not exclude her from a share if it happens to glance toward abstract matters and those of national import; and, beyond her own narrow circle, she will have a vital interest in the spread of goodness, sincerity, and benevolence among mankind."

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Palmetto Leaves. By HARRIET BEECHER STOWE. Boston: J. R. Osgood & Co. 1873. pp. 321.

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WE have here quite an exhaustive description of, at least so far as climate goes, the beauty of America. The sketches of character among the colored race are drawn in a way the author of "Uncle Tom's Cabin" knows so well how to do. Our country is so large, most of us know too little of its varied beauties. When one cannot visit the different parts, the next best thing is to read faithful accounts, and certainly in the book before us this is given. In the midst of March winds and April showers this description comes not amiss.

"We have just been making the grand round, or tour up the St. John's to Enterprise, across to St. Augustine, and back; which is necessary to constitute one an accomplished Floridian sight-seer; and it had been our intention to devote this letter to that trip; but there is so much to say, there are so many wonders and marvels to be described, that we must give it a letter by itself. No dreamland on earth can be more unearthly in its beauty and glory, than the St. John's in April. Tourists, for the most part, see it only in winter, when half its gorgeous forests stand bare of leaves, and go home, never dreaming what it would be like in its resurrection robes. So do we, in our darkness, judge the shores of the river of this mortal life up which we sail, ofttimes disappointed and complaining. We are seeing all things in winter, and not as they will be when God shall wipe away all tears, and bring about the new heavens and new earth, of which every spring is a symbol and a prophecy. The flowers and leaves of last year vanish for a season; but they come back fresher and fairer than ever."

The book is called illustrated, but the less said about this the better. Aside from this defect the volume is most readable.

Off to the Geysers. By C. A. STEVENS. Boston: J. R. Osgood & Co. pp. 230. Price, $1.50.

THIS is the third volume of the "Camping Out Series," and records the journey to Iceland of a party of daring, fun-loving boys, eager for adventure and quick in observation; the story is ostensibly written by one of their number, and is fresh and life-like. The country visited has, as we know, many features strange and unique in character, and the geysers are described graphically and minutely; a valuable quotation is added from Professor Tyndall's rendering of Bunsen's "Theory of the Geysers," including some statistics which as corroborative testimony to the story come in very appropriately.

To the reader unlearned in Icelandic lore, the few Sagas of that country which are inserted, possess a strong interest, showing how cruel deeds of valor and superstitious fear of the supernatural find a prominent place in their primitive literature. The wicked "Trolls" described here are somewhat akin to the traditional Salem witches, and it is also curious to trace the resemblance between these Sagas and the Swedish ones of Bishop Tegnér translated by Bayard Taylor under the title of "The Legend of Frithiof."

We regret to say that the narrative of the young tourist is deformed by occasional coarseness and by some instances of slang which are neither redeemed by wit nor justified by necessity. Shorn of these serious defects the work would be one of unquestioned usefulness and interest, and we wish with renewed earnestness that the lack of satisfactory books for boys were better supplied.

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NOTES.

From a letter just received from Mr. Barrett, of Philadelphia, we are permitted to copy the following:

"I am now carrying through the press a remarkable book, which will be read I am sure with interest and profit by all earnest seekers after truth. Its title is 'Tides and Tendencies of Religious Thought,' very appropriate, as you will see when the book appears. It is from the pen of an able and highly esteemed pastor of an Orthodox Congregational Church; is unexceptionable in its doctrine and philosophy; full of deep thought and practical suggestions; large, free, and earnest in its spirit; abounding in the most advanced religious ideas of these new times. When it is published (the enterprising house of Claxton, Remsen, and Haffelfinger of this city have it in hand), I will send you a further notice of it, for it is a book which every New-Churchman should possess, and encourage his friends and neighbors to read. I will quote here a few passages, from which you will be able to form some, but only a faint, idea of the general character of the book.

"'Sometimes men say, when their friends pass on, Ah! gone, gone, never to return! The golden bowl broken; the silver cord sundered; life's schemes mercilessly brought to wreck and disaster. But is this wisdom? One nature touching another nature, one life breeding itself in another life, one world down here infiguring itself in the soul, but to be exfigured there: is this the end and finish of life? Never. Death is birth. We pass on to promotion. There is only a resurrection in the transit, only new birth, the quickening powers of that higher nature of God, vitalizing the higher powers of our nature. Life never ends.'

"Here is the author's idea of salvation; far removed, you see, from the old solifidian dogma:

"'To be saved is to become like Christ, not in your talk, not in your ceremony, not in your imitation, not in your symbols, but in your virtues, in your *character:* and just in the *degree* that you came near the high standard, are you saved; and as you come short of it, do you lack salvation. Some are scarcely saved, saved as by fire. Some will be as a glimmering speck, while others will be as radiant stars.'

"On self-regency, reverence, fear of what people may think or call you, he says:

"'Assert *self-regency*. Do not let another steer you. Be your own pilot. Man yourself; woman yourself. Take the entire responsibility upon your own hands.

"'Cultivate *reverence*. Always look up. In order to keep this sentiment aglow, seek mental companionships that are above you. Don't be afraid of being called a mystic, for God is the greatest mystic in existence. He transcends all things. Strive that way, and *dare* to.'

"Speaking of the *real* foes of

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Christianity, after enumerating several, he says:

"'Another is *Bigotry*. Bigotry, it is the whole man put into a Chinese slipper and kept there. It is a stint, and a stench upon the human name, that makes a man unpresentable wherever there is light, liberty, or nobleness.'

"'*Greed of power* is another ugly enemy to a live Christianity; tyranny, despotism; the enthroning of one man over the brain and conscience of another; the demand of worship paid to man instead of God; taking leave and authority from a poor frail mortal, less respectable even than the suppliant, instead of acknowledging the Father in heaven alone. All these are enemies, and it were high time they were banished.'

"These extracts will give you some idea of the work. Every page sparkles with gems of advanced religious thought, which every New-Churchman recognizes as belonging to the new dispensation, and none the less because the *ear-mark* is omitted."

We learn from the "New York Times," that Lieut. Steever, of the United States Army with his corps of scientific Americans, is now at work exploring Palestine, under the direction of the American Palestine Exploration Society. His headquarters are to be at Kerak, on the east of the River Jordan. Professor Paine, the archæologist and botanist of the expedition, has reported some interesting discoveries, but, owing to the excessive rains, has been unable to obtain perfect impressions of the inscriptions. The Land of Moab will be their special field of labor during the spring months.

The sum of $10,000 has already been given and subscribed, with a view to a thorough exploration of Moab. Small contributions are coming in from the country, but there is immediate and urgent need for $10,000 for the complete equipment and support of this expedition.

We heartily commend this work to our readers. The society is composed of some of our best citizens. Subscriptions may be sent to the president, Rev. Dr. Hitchcock, or to James Stokes, Jr. Esq., of No. 104 John Street, New York.

Some years since, Dr. Immanuel Tafel, published in Germany a collection of "documents concerning Swedenborg," containing the accounts of him, written by several of his contemporaries who knew him, with many of his letters. Rev. J. H. Smithson, edited in English, soon after, a sort of edition of Dr. Tafel's book; but with many injudicious alterations and suppressions, which destroyed much of the value. An American edition under the editorial care of Mr. Bush appeared in 1846; but the edition was little more than a reprint of the English. Objectionable as the English and American editions of this book are, they are still very useful, and in many particulars, perhaps, the best work for one who desires to know something of the biography of Swedenborg.

We have been therefore much pleased at the reception of a "Prospectus of a complete edition of documents concerning the life and

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character of Emanuel Swedenborg, collected and translated by Professor R. L. Tafel, A. M., Ph. D." The work is to be issued by the Swedenborg Society of London; but, as it does not pertain to the appropriate work of that body, a separate fund is now being raised to defray the cost of publication, which it is estimated will be about £700. The Rev. Augustus Clissold has subscribed to the fund the sum of £200. The committee of the Swedenborg Society say:

"This work is a complete repertory of all the documents known to exist respecting Emanuel Swedenborg. There are therefore contained in it all the new documents discovered by Dr. Tafel in Sweden, during the years 1868–70 together with the old documents which had been previously published; several of which had been translated into English from French versions, and hence lacked documentary precision. It is proposed to publish not only the English translation, but also the Swedish and Latin originals of these documents, for the sake of their preservation and to afford scholars an opportunity of testing the accuracy of the translations. . . . The usefulness of this work is much enhanced by Dr. Tafel's researches into the life and character of the various persons whose names occur in the documents, or who have given their testimony concerning Swedenborg."

The work will consist of twelve sections some of which will consist of entirely new matter; for example: Sect. iii. "Swedenborg's correspondence from the years 1709 to 1747." Sect. v. "Swedenborg's official life in the College of Mines from 1717 to 1747." Sect. viii. "Swedenborg's journals and diaries from 1733 to 1747." It will be contained in three octavo volumes. The English translation will occupy from 1200 to 1400 pages, the price of which will be twenty shillings; and the documents in the original languages will occupy from 600 to 700 pages, and be sold for ten shillings. We hope this work will receive encouragement. We call the special attention of our readers to it, and shall be glad to receive the subscription of any one who may desire the work, to forward to the publishers.

THE annual meeting of the Massachusetts New-Church Union was held on the 25th inst. The president declining re-election, Mr. Charles H. Drew was elected to that office for the ensuing year. The secretary and treasurer were re-elected, as was also the old board of directors with one exception, Mr. A. H. Shed being substituted for Mr. Lyman Clark. (See 4th page, cover.) The report of the retiring president showed commendable progress during the year past. The field is larger, and under its new executive we doubt not the Union will contribute an important part towards the New-Church and the spread of its doctrines. We wish the Union all success.

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THE

NEW-CHURCH MAGAZINE.

VOL. I. MAY, 1873. No. 7.

THE RATIONALITY OF RELIGIOUS FAITH.

THE Lord very frequently speaks of Himself in the Word. But not in the way that men speak of themselves, and by no means from the same feeling or for the same end. For men speak of themselves with the endeavor to make others think as highly of them as they themselves think, and in their unregenerate state they wish to make others think highly of them, and thus come under their influence in order that they themselves may gain something from them or through them; thus they do it for the sake of themselves. But the Lord speaks of Himself, solely for the sake of men; that men may know Him, may begin to appreciate Him and to draw near to Him, and open themselves to receive the eternal life that proceeds from Him. Without some kind of knowledge and acknowledgment of a Supreme Being or God, no one can by any possibility become an inhabitant of heaven. Because it is not the angels that make or constitute heaven, according to the common idea, but it is heaven which makes or constitutes angels. It is the divine life, the living influence which goes forth from Him, that makes or constitutes heaven. Every one that receives this life as it is, receives the life of heaven; the life that fills him and actuates him is the life of heaven, it is heaven, he has heaven or the kingdom of God within him, which makes him an angel and fits him for living with angels in heaven.

This life always perceives and knows the Infinite Fountain

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from which it comes, and makes all that receive it to know and acknowledge Him also, as the rays of our sun cause us to see and to feel the sun. Every one in whom it is, knows the Lord and perceives His presence. And no one can receive this life, as it is in itself, as it proceeds from Him, unless he inwardly looks to Him who is the fountain of it, unless he believes in an infinite One from whom it flows, and desires it and seeks it of Him. Therefore the Word or Sacred Scripture makes Him known to men, and the light from the Word penetrating throughout the whole world leaves no nation without some knowledge of a God, and hence some kind of a religion by which they may be saved; to each a religion suited to its own peculiar spiritual state, to its own peculiar genius, and in the best possible manner adapted to its salvation.

Yet among those to whom the Word is given, or among those who have the Sacred Scriptures in possession, there are undoubtedly many more who disbelieve or inwardly deny a God, than among the various heathen nations. For from the Word or through the Word, that is from the Lord by means of the Word, all receive their life and their light, their ability to will freely or their free-agency, and their ability to understand the truth or their rationality. And those who are in possession of the Word, those with whom the Word is present, are capable of more freedom and have the faculty of rationality in a higher degree than those who are not in possession of it and who therefore receive its influence but indirectly. The power to abuse their rationality is therefore greater, and with those of them who do thus abuse it, their denial is deeper and more deadly. It is written respecting the Word, "He came unto His own, and His own received Him not." He who was the living Word was rejected and denied by the Jews, who alone were in possession of the written Word; and He is also now inwardly denied and rejected by many of those to whom He has intrusted the Sacred Scriptures, and intrusted them in order that He may be known and acknowledged among men. And the reason why He is denied is, essentially, because their hearts are opposed to Him, because they love and seek what to Him are abominations, because they will none of the things which He wills, which He loves and commands. The rejection of the heart produces denial of the understanding, the desires of the will operate upon and affect the thoughts and conclusions. As they will that He should not reign over them, so do they come at length to believe that He does not. Thus their minds or spirits are closed against Him; He

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cannot manifest Himself to them in an internal way, in the way in which He promises in John xiv. 23, to manifest Himself, when He says: "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." He cannot dwell within them, for they will not receive Him. So they cannot perceive Him from within, for He does not dwell with them. And because they do not see Him, nor hear Him, nor perceive Him by any of the other senses, or because He does not manifest Himself from without, they will not believe, trusting themselves and their senses, and not His Word. Such as these regard themselves as of superior wisdom, and look upon those who believe the Word as well-intentioned perhaps, but credulous and weak and wanting in sound understanding and rationality. This believing in themselves and their senses is the serpent which caused the fall and keeps men fallen, that "old serpent which seduceth the whole world." And the cunning and shrewd sensual reasoning which such possess, and which they call rationality, and for the want of which they despise others, is the serpent's wisdom, for they call it such, and have no idea of any other wisdom.

Yet such wisdom, when made the test of spiritual things, is pure insanity. The serpent creeps upon the earth and is no judge of heaven, he is not a judge of things internal. Is the existence of a man's soul or mind to be denied, because we cannot see it or touch it? The senses perceive only material things, the things of the outward world and of the bodies of men; this is their office and their use, they were made for this end, viz., that we may act upon, and be acted upon by, the things of this world so that we may perform our duties here. Mind only can perceive mind. It is our own souls that enable us to feel and know the souls of others. According as we ourselves have understanding can we really and rightly appreciate the understandings of other men. And according as we ourselves receive goodness from Him who alone is good, can we perceive and appreciate the goodness that others receive. We may indeed and all men may see the effects of the goodness of others in their outward acts, all may see these outward acts or their outward goodness; but we can feel, appreciate, love, and enjoy the goodness itself from which their acts come, only as there is something of this goodness in ourselves; indeed we can judge righteously of the goodness of the acts, that is, whether they really proceed from inward goodness, only as we have goodness in ourselves, and thus know what goodness is, for it is this alone which can enable

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us to judge. So we can know the Lord only as we receive from Him, only as we have opened the door, and He has come in unto us and supped with us, and given us to sup with Him, only as He has made His abode with us. But He can make His abode with us only as we keep His commandments, for He distinctly says this, and besides enables us to see for ourselves, to see rationally, that it is so. And we cannot keep His commandments without some belief in Him. For to cease from doing the evils forbidden in the commandments from selfish or worldly policy is not keeping the commandments: it is simply keeping the rules of good policy. They must be kept from obedience to Him who gave them, from regard to Him from whom they come, from an inward looking to Him whose they are. Therefore they open with the words, "I am Jehovah thy God," and therefore the first commandment is: "Thou shalt have no other gods before me."

For in the Word or Sacred Scripture, wherever there is a series of precepts, or when a series of any things, the first in order is the inmost of all that follow, the essential or vital thing of all, and the second is next inmost or the next essential of all that follow that. That which is first in the outward order or arrangement, is the inmost or the essential or vital thing in the real or internal order, so that the subsequent commandments cannot be kept while the first is knowingly violated or totally disregarded. We cannot, therefore, keep the commandments so that He can make His abode with us, and manifest Himself to us from within and make Himself known to us fully and in a living manner, without we begin with at least some belief in His existence, some degree of at least external knowledge of what He is. The Word, therefore, in every part and on every page reveals Him. And if we would only so far believe the Word as to take the steps there pointed out, our knowledge of the Lord, and confidence in His existence and in His infinite love and wisdom and power, would be established and would be continually increasing and continually deepening, would be continually becoming more realizing, and this without any limit or end.

But there are many who inwardly believe themselves more rational than other men, and secretly entertain a supreme regard for their own understanding and wisdom, who, when entirely alone and by themselves, think of the Sacred Scriptures as not divine writings, but as having been prepared to keep the more simple and credulous in order, and look upon religion as exceedingly useful to govern the ignorant and weak-minded; but as nothing in itself, or nothing for them, and who, because they are

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looking outward to their own senses for evidence, reason with themselves against the existence of a God, saying in their own minds that nature created itself.

Nature created itself! what folly so utter and complete? "The fool hath said in his heart, there is no God." A man may make buildings and furniture, tools and utensils, curious and useful machines, clothing and books. But he does not create them. He makes a building or a machine, but he cannot make the wood, the iron, the brass, or the stone, of which they are composed. He may make the bricks which are used in building, but he cannot make the clay which is their substance. He cannot make an apple, nor even a spire of grass, much less the sun which makes them grow, and still less the innumerable solar systems with their revolving planets. Man's work always is only upon the outside, and in forming or changing the shape of things already made. He may make a picture, or a model or image of an apple or a man, but neither a real apple nor real man. If man, then, a conscious, intelligent, living being, the head and highest of all visible things, if he cannot make even one particle of sand, how utterly insane to think that nature created itself! By nature must be meant the inherent powers of matter, such as electricity, magnetism, or powers still interior and purer than these; and what can be more irrational than that these formless, shapeless, unconscious natural forces can create themselves, when the life of a man which in its degree is far higher, cannot create the lowest particle of matter, and much less create mind, and least of all create itself? Material substances are indeed created by means of the natural forces, or inherent powers called nature: electricity, magnetism, and the like cause growth, and promote new formations. But these invisible forces are but tools in the Creator's hands, of themselves inert and dead, incapable of directing themselves, or even of moving themselves. They are from our sun, and have what power they have from the same source from which our sun has all its power; viz., from the sun of the spiritual world. We behold the world, and all things that are growing and going on upon it. We behold the sun and planets, and through telescopes we behold the suns of other worlds, more and more of them according to the power of the telescope, thus our vision of them is limited because our powers of sight are limited, not because there is any limit to their number. Man did not make them and could not possibly make them. How came they there? Their movements are so perfect that no jar can be felt, and so orderly as to be capable of being mathemati-

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cally and exactly calculated always, for myriads of years, either backwards or forwards; when calculated backwards, the results have been found to agree with the records of Egyptian astronomers thousands of years ago. What keeps them always in such exact and accurate movement? If a man should find a watch that was in motion, and should after much study conclude that it made itself and put itself in motion, even those who disbelieve the Word would call him destitute of rationality. And is it not as much more irrational to think that the universe created itself, as the perfection of the universe exceeds the mechanism of a watch? If it be thought that these things have always been, have existed from eternity, is it not most highly irrational to suppose that inanimate, material things, things lowest in order, have had no beginning or are infinite and eternal in their nature, when man's conscious mind, intelligent, and capable of continual improvement has had a beginning? Or is there any thing like rationality in thinking dead matter to be infinitely higher, than living, intelligent mind? Besides, there is much evidence that new planets are forming and growing: they are not from eternity; is it, then, rational to think that those that are formed are infinitely different from those that are forming? And if it be thought that the inherent forces of nature are eternal and that from them all things are, is there a single difficulty avoided by such a supposition? Indeed are there not innumerable fatal difficulties created by it? Is it any easier to true reason, to think of shapeless, formless, unintelligent, unloving, natural forces to exist from eternity, than a Being of infinite love and infinite wisdom? Our bodily eyes do not see these inmost natural forces which are, as it were, the soul of electricity and magnetism, yet we believe in them, and deny spiritual existence because we do not see it. And is it not as insuperable a difficulty to a rational mind to believe that these formless, unintelligent, natural forces can and do create a human mind capable of affection and thought, of love and intelligence, and supplying it with the means of growing in love and intelligence without any limit known to us — is it not fully as irrational and insane to believe this, as to believe that an acorn planted in the earth will come up a man?

Thus he who leaves the Word loses his reason; and the reason why he loses it as he leaves the Word, is because the Word is the living fountain or source of all reason. If we would only receive the Word as divine and believe it as such, we might be saved all the time and trouble of our reasonings, and at the same time see this grand truth in the far higher and clearer and purer

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light of heavenly rationality. We should see in the light that is above the clouds and mists and smoke of earth. All our arguing and ratiocination would be saved, and our whole strength devoted to doing the duties growing out of this truth, or the duties plainly involved in it, and yet at the same time have a far wider and clearer rational vision of the truth itself.

But the serpent's wisdom, the Scripture folly, the fool, says in his heart, "I cannot comprehend how there can be one Being existing from eternity, and therefore cannot believe it." A worm cannot comprehend a man, a beast cannot comprehend an angel, nor an angel's love and wisdom. Yet there are men, and there are angels, and angels have love and wisdom far higher and purer than men, and beasts know that there are men, though they cannot comprehend them. Finite may know many things about infinite, but cannot from its very nature comprehend it; infinite alone can understand infinite; the divine only can bear witness of itself, and although it does bear witness of itself, yet is its witness true. Yet we know there is, and know there must be an infinite; we must go back to that which had not a beginning, and we can see that that which had not a beginning must be above all; and as we obey His directions, we come to understand and comprehend more and more what He has revealed respecting Himself. All He can at first tell us about Himself is, "I am that I am;" but as we obey we see the effects of his wisdom and power, His miracles, we feel His love, and are regenerated by His wondrous works, and we come plainly to see that what is above reason is very different from what is contrary to reason, and that no thought of denial of Him on account of our want of comprehension could ever have arisen in our minds, except as we inwardly desired to be and regarded ourselves as gods, capable of knowing of ourselves good and evil, capable of comprehending God.

Now as there is a God, a Being self-existent, one who made us and not we ourselves, one who continually keeps us in existence, who lives of Himself and is therefore the one only Life, one from whom the life that we have, continually flows in, one from whom all life comes, it necessarily and inevitably follows, that His will must prevail; that if we would live, we must live according to His will; that if we would be happy, we must not act contrary to the universal, all-pervading life that comes from Him and fills the universe and which alone is happy; that to undertake to resist this life must be wretchedness and insanity. He wills that in all spiritual things we should be free, because He

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wills that we should be men capable of loving Him. He wills therefore that we should have the power to reject Him and pervert the life which He gives, because if we had not the power to reject, we could not be free to love; if we had not the power to reject, we could not freely receive Him, and He could not make His abode in us, He could not be with us as men; for freedom necessarily implies the power to act in more than one way, it necessarily implies the power to do evil as well as to do good. But as what He loves and does is alone good, and what He thinks is alone true, it follows that as we do as He does, as we love and think and act as He does, so we live the true, the real and happy life, and in perfect harmony with the life which fills the universe; and as we exercise or use our free life which He gives us in another and opposite way, so far we pervert it and make it to be diseased; and at the same time are insanely fighting against the life which surrounds all and fills the universe, which is omnipotent, and before which, notwithstanding it is infinitely kind and merciful, we must yield, though entirely against our wills.

As there is a God, then, religion is every thing; it is not that which can be assumed, and put off at pleasure; it is not that which can be treated as second: but it is first; it is all in all; it is every thing, or else it is nothing, as it is and must be to every one who says in his heart, "There is no God."

WARREN GODDARD.

LIFE.

THIS life indeed is but a dream,
The other life the real shall bring;
A few short years, and then a gleam
Of heaven's sunshine opening,
The path to peace and rest appears,
And smiles shall take the place of tears:
In grief we find the path divine;
In sorrow, for 'tis His design,
We tread the sure and narrow road
That leads to home, to heaven, to God:
Thrice truant he that seeks to shun
The trials that are kin to birth;
Each sin must be well overcome,
The earthly given back to earth.

HORACE P. CHANDLER.

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A FEW FACTS AND FIGURES.

THE last judgment, and the formation of a new heaven in the spiritual world, took place, according to Swedenborg, in the year 1757. In 1770, according to the same authority, the Lord sent the twelve apostles, who followed Him in this world, throughout the spiritual world to preach the new gospel. In 1772 Swedenborg died, having accomplished his mission of publishing the doctrines of the New-Church in printed books. A full century and more, therefore, has elapsed since the New-Church began its existence.

The doctrines of the Church were publicly proclaimed in this country for the first time in Philadelphia, in the year 1784. A society for New-Church worship and preaching was organized in Baltimore in 1792. In 1811 a similar society was formed in Cincinnati; another in Philadelphia in 1815; another in New York in 1816; and another in Boston in 1818.

At the General Convention of New-Churchmen held in Philadelphia in 1817, it was reported that there were in Baltimore between 60 and 70 receivers of the heavenly doctrines. In 1872 the average attendance at public worship of the three New-Church societies in Baltimore was about 140. The population of Baltimore in 1817 was 90,000; it is now about 350,000. There was, therefore, in Baltimore, in 1817 one professed New-Churchman for every 1500 inhabitants, while in 1872 there was not much more than one for every 2500.

In 1817 the number of members of the Cincinnati New-Church Society was 45; in 1826 it was 100; while in 1872 it was 192, and the attendance at public worship was 225. The population of the whole county was, in 1817, 15,000; in 1826, 25,000; and in 1872, about 270,000. Thus, in 1817, there was one professing New-Churchman to every 333 of the population of Cincinnati; in 1826, one to every 250; and in 1872, one to every 1240.

In Philadelphia, in 1817, the number of receivers was reported at 60; in 1827, there were three congregations, comprising not less than 250 persons, within the present city limits; in 1872, the whole number assembling for worship was less than 200. The population of the county of Philadelphia in 1817 was 130,000; in 1827, it was 180,000; and in 1872 it was nearly 700,000. There was, consequently, in 1817, one avowed New-Churchman for every 2166 of population; in 1827 one for every 720; and in 1872 one for every 3500.

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New York reported in 1817, 45 adult members, and the number of persons worshipping with them may be fairly estimated at as many more. In 1850 the attendance at public worship was reported at 300, the Brooklyn Society having not then commenced holding separate services. In 1872 the attendance at the worship of the New York and Brooklyn Societies, added together, amounted, according to the report of the New York Association to the Convention, to 500. The aggregate population of the two cities in 1817 was 125,000; in 1850, it was 650,000; and in 1872, it was about 1,400,000. The ratio was, therefore, in 1817 one to every 1390; in 1850, one to every 2166; and, in 1872, one to every 2800.

The number of members of the Boston Society at its organization, in 1818, was 12. In 1825 it was 49, but the number of receivers of the doctrines, which already, in 1817, was 20, in 1825 was 100. In 1850, the society reported to the Convention, that its members were 354 in number, and that 250 other persons, not members, were connected with it, while the total attendance at its public worship was 750. In 1872 its membership was reported at 635, and the attendance at its public worship at 375. The population of Suffolk County (not including the recently added portion of Roxbury, formerly in Norfolk County) was in 1818 42,000; in 1825, 56,000; in 1850, 144,000; and in 1872, about 250,000. The relative proportion of attendants on public worship was to the whole population, in 1818, one to every 2100; in 1825, one to every 560; in 1850, one to every 196; and in 1872, one to every 666; while of actual members, the population was in 1818 one to every 3500; in 1825, one to every 1143; in 1850, one to every 4012; and, in 1872, one to every 3935.

For the sake of completeness, it may be added that in 1860 the Chicago New-Church Society reported 130 members, and in 1871, the aggregate membership of all the societies in the city was 246. The population of the city in 1860 was 145,000, and in 1871, 370,000. The ratio of members to population, which in 1860 was one to 1115, was in 1871 one to 1500.

In Suffolk County, Massachusetts, and the five counties nearest to it, namely, Norfolk, Middlesex, Essex, Bristol, and Plymouth, there were in 1840 six New-Church societies with an aggregate membership of 414; in 1850 seven societies with an aggregate membership of 573; in 1860 ten societies with an aggregate membership of 842; and in 1872, thirteen societies with an aggregate membership of 1167. The attendance on the public worship of these societies prior to 1860 is not on record; but

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it was in 1860, 1443; and in 1872, 1507. The population of the six counties was in 1840, 458,048; in 1850, 647,981; in 1860, 843,177, and in 1872 1,035,672. Hence the ratio of members to population was, in 1840, one to 1160; in 1850, one to 1130; in 1860, one to 1000; and in 1872 one to 888; while the ratio of attendants at public worship, which in 1860 was one to 583, was in 1872, one to 687.

Taking the United States as a whole, it appears that in 1817 there were reported to be, in various parts of the country, 400 receivers of the heavenly doctrines. From 1824 to 1829, reports were made of 43 different places containing receivers, and the aggregate number in 12 of these places was 831. Allowing to each of the remaining 31 places an average of only 20 each, gives us 620 more, making a total of 1451. The whole number at the present time, is about 4500. The population of the United States in 1817, was 9,000,000, in 1829 it was 12,000,000, and is now about 40,000,000. The ratio for 1817 was, therefore, one to 22,500; for 1829, one to about 8000; and is now about one to 9000.

The number of church edifices belonging to the denomination in 1850 was 21, with seats for 5600 worshippers: in 1860 it was 58, with seats for 15,395, and in 1870 it was 61, with seats for 18,775.

In many special localities, New-Church societies, after being formed and flourishing for a little while, have died out, leaving scarcely any trace behind them. Thus in Abingdon, Va., where, as long ago as 1821, Rev. Holland Weeks, at a single visit, baptized into the New-Church between 50 and 60 persons, only 10 members were reported last year, and they belong to a society recently organized. Frankfort, Kentucky, reported, in 1818, a society composed of five families; now there is not one solitary New-Churchman in the place. In the early annals of Ohio, we find societies mentioned as existing at Lebanon, Steubenville, Steiger's Rest, Youngstown, Bellefontaine, Dayton, Bainbridge, Wooster, Monroe, Rockfort, Lucas County, St. Clairsville, and Chillicothe, all of which have disappeared. In Pennsylvania, Middletown, Pike, Leraysville, Harrisburg, Bedford, and Dunning's Creek are in the same category. In New York State, Rochester, Syracuse, Buffalo, Spencer, Platikil, Catlin, and two or more localities in Jefferson County, where Rev. Holland Weeks began his labors, once had New-Church societies, but have none now. Two societies in Massachusetts, those at West Bridgewater and Taunton, have ceased to hold public worship;

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and two in Maine, one (at Gardiner and one at Bangor) have a merely nominal existence. In Michigan only one society remains (that at Detroit), out of half a dozen which the State once reported, and even in so new a district as Illinois one society (that at Peoria) reported, at the last meeting of the association, that it has ceased to perform any active use. The net result is that while 28 societies reported to the General Convention in 1825, only 75 so reported in 1872, being one to every 428,400 of population in 1825, and one to every 533,000, in 1872.

The authority for these statements is the United States census report for 1870, and estimates based thereon; the journals of the General Convention since 1840, and, as to dates prior to 1840, the "Annals of the New-Church in America," of which several instalments have been printed in the "New Jerusalem Magazine," and others in this magazine. These "Annals," it is understood, are compiled by Mr. Roberts of Philadelphia, from early journals of the convention, in his possession, and from the results of personal inquiries. The facts and figures above presented, are, therefore, presumably correct; but they may, nevertheless, contain errors, and comment on them is, therefore, deferred until time has been given to thoroughly examine and sift them.

THOMAS HITCHCOCK.

"WHATEVER things a man sees and hears and is affected with, these are insinuated as to ideas and ends into his interior memory without his being aware of it, and there they remain, so that not any thing perishes. The interior memory, therefore, is such that there are inscribed on it all the particular things which he has at any time thought, spoken, or done, even such as have appeared to him as but a shadow, together with the most minute circumstances, and this from his earliest infancy to extreme old age. A man has with him the memory of all these things when he comes into the other life, and is brought successively into recollections of them. This is the book of his life which is opened in the other world, and according to which he is judged. A man can scarcely believe this, but still it is most true. All his ends, which are even to himself in obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from these ends are, to their most minute point, in that Book, that is in the interior memory." —*Swedenborg.*

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CHURCH POLITY.

NO. II.

I HAVE spoken of that ecclesiastical polity commonly known as American Congregationalism, and have shown what it is according to the highest and generally received authority on this subject. And my deep conviction is, a conviction which I have no disposition to conceal, that this polity accords better than any other with the catholic spirit and teachings of the New-Church; that it is not liable to the dangers and abuses to which the prelatical or episcopal polity is exposed; that it throws around its ministry all needed guards, without in any way impairing or imperilling its freedom, independence, or efficiency; and that it tends more than any other to promote harmony and good-fellowship among both ministers and societies. I regard it, therefore, as pre-eminently the New-Church polity. And my confidence is strong that it will come to be adopted more and more generally, as the principles and spirit of the former dispensation pass away or give place to those of the new.

But somehow considerable misapprehension on this subject appears to have crept into the minds of New-Churchmen. Many seem to have quite a mistaken idea of what Congregationalism really is. Even some of its professed friends (through lack of knowledge, no doubt) do it injustice by their sayings and doings. A correspondent, in the last June number of the "New-Church Independent," writing as "a member of the New-Church Congregational Union," conveys the impression to his readers that nothing more is necessary to constitute one a member of the clerical profession, than election by some society who may desire his services as pastor, "official notification of his appointment," "public announcement of his office," and "reception of his ministration of the ordinances of the Church." Any thing like an examination of the candidate by persons qualified to judge of his fitness for the office, or any formal ceremony of induction into the function of the ministry, is utterly ignored. Now this is not in accordance with the congregational theory or usage. It is simply the opinion or view of a private individual. And Congregationalism is no more to be held responsible for it, than it is for any other individual utterance never sanctioned by its usage, nor authorized by its theory or decisions.

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Ever since the Lord sent forth His chosen twelve to proclaim His gospel among men, the believers in the Christian religion have recognized the propriety and importance of a class of persons especially devoted to the work of expounding the Scriptures, teaching spiritual truth, and thereby leading people in the way to heaven. So that divinity or theology has long since come to be reckoned and spoken of as one of the liberal professions, as much so as law or medicine. It is commonly supposed to require as much study and as thorough course of intellectual training as these latter, and a higher development of the moral and religious character.

Now a man may become a good physician without ever receiving a medical diploma; or a good lawyer without ever entering a law-school, or passing an examination in Blackstone or other legal authorities. But would it promote the interests of medical or legal science to permit any one who chooses, to dub himself doctor or lawyer, without any special preparation for the practice, and without any examination by persons competent to judge of his qualifications? Would such permission tend to dignify, elevate, or in any way improve these professions? Would it encourage men of talent to enter them, or to spend years of study, and considerable money besides, in the preparation? Would it not rather tend to degrade and injure these professions, and to shut out from them the best and most gifted minds? And would not this be prejudicial to the interests of society? Would it not be an injury to the large class of citizens who have occasion to ask medical or legal advice?

So with military, naval, and engineering science. These sciences are best promoted by requiring a certain course of study and preparation on the part of those who desire to become military or naval officers, or civil engineers; and that candidates for such offices, before entering upon the discharge of their duties, be subjected to a thorough examination by a competent and duly appointed board. Our military and naval service would soon fall into general and merited contempt, if the required study and preparation of its officers were given up, and any one who could secure the votes of a squad of raw recruits, were allowed to enter the service, without any higher warrant of his fitness for command, than his own opinion backed by that of the recruits aforesaid. And our railroad interests, and all others dependent on them, would suffer seriously if every one who might choose to offer himself as a civil engineer, were allowed to be the sole judge of his fitness for such position. Every one can see that, for

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all the higher and more important vocations, for all offices of grave responsibility, in the discharge of whose duties the prosperity and welfare of others are largely involved, it is not only desirable and important that there be a suitable preparation, but that there be some competent board of examiners to decide upon the qualifications of candidates. This is for the candidates' own interest as much as for the interest of the cause or of the special department in which they are expected to engage. And this, moreover, accords with the common perception and universal practice of all the most enlightened communities upon earth.

Now religious or spiritual truth is the highest of all truth. The soul and its welfare are vastly superior to the body and its welfare. A knowledge of the soul's laws and of the laws of the spiritual world, is therefore the most important of all knowledge. Hence the office of the Christian minister who is expected to understand and expound these laws, whose business it is to teach spiritual truth, and thereby lead people to the highest good, even to the heavenly state, is the highest of all offices. The clerical profession is the highest and noblest of all professions. And the character and growth of any denomination or church, will always depend more upon the character of its ministry than upon any thing else. If its ministers are ignorant, its people will not be enlightened. If its ministers are weak, unstable, erratic, visionary, you will see a development of like characteristics in the people. If the ministers are narrow-minded bigots, they will pretty surely make bigots of their hearers. If they are hard and intolerant, they will ere long imbue their people more or less with the very same spirit. But if, on the other hand, its ministers are enlightened and wise, you will shortly see something of their intelligence and wisdom reflected in the people. If they are men of an earnest, catholic, free, and charitable spirit, the people, rely upon it, will not be narrow sectaries nor conceited bigots. The ministers of any and every church will, in time, imbue their people with something of their own spirit, their own intellectual and moral characteristics. They will educate them into their own habits of thought and feeling. They will expand or contract their views. They will liberalize or sectarianize their feelings. They will lift them up or drag them down, widen or narrow them, enlarge or contract their sympathies and their fellowship, according to the measure or the lack in themselves of the spirit of the Divine Master. As saith the inspired prophet, "Like people, like priest."

The truth of this is sufficiently obvious. Hence the import-

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ance to any and every church, of an educated, liberal, and cultured ministry. Whatever tends to degrade the ministry, as a separate and distinct class or use, or to lessen the popular estimate of its value, injures the Church at the same time and in like degree. You cannot lower the dignity or importance of the clerical profession in the popular estimation, without at the same time lowering in that estimation the value of the truths which the ministers are commissioned to teach, and the importance of the work they are set to do. So intimately are the teachers and preachers in any church connected with that church itself, that you cannot degrade the former in the public estimation, no, nor permit them to be degraded, without at the same time and in like measure degrading the latter also. You cannot point sneeringly or sarcastically to the ministers of your church as to a professedly "*sacred caste*," nor encourage others to do so, without fostering in their hearts and in your own, the growth of something akin to contempt for the church itself which its ministers in some sense (and a pretty important sense, too) represent. You cannot adopt, or consent to such rules and regulations in regard to the ministry, as would allow any one who may have a fancy for preaching, and who can collect a score or more of hearers, to enroll himself in the profession without due preparation, examination, or any formal induction into the ministerial office, without lowering the dignity and lessening the importance of the profession in the popular estimation, and thereby doing a positive injury to the Church.

Our American congregationalism recognizes the truth of all this, both in theory and in practice. It recognizes the importance of an educated ministry; and it requires that candidates for this office shall go through a regular course of study and preparation, and undergo an examination by a competent council duly appointed; and that they then be inducted into the office by a solemn service. This service may be performed exclusively by the society electing the minister. Laymen, chosen to represent the society, may lay their hands on the candidate's head, or they may induct him into the office by such other ceremony as they think proper. Hence the ordination of Mr. Doughty of San Francisco, by a committee of the society duly appointed for that purpose, was in strict accordance with the theory and usages of congregationalism. But had there been any other New-Church societies at the time, in the neighborhood of San Francisco, and in fellowship with Mr. Doughty's, congregational usage as well as the spirit of Christian brotherhood, would have required that they should be invited to participate in the services.

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But I will quote, in this connection, a few passages from Mr. Dexter's work on "Congregationalism," to show its theory and usage in regard to the election and ordination of ministers. These extracts will show that the congregational polity is one which duly provides for a ministry as a distinct use or profession, and tends by no means to lower but to exalt the dignity and importance of that profession, while it preserves the freedom and independence of those who enter it.

"Every church" [or religious society,] says Mr. Dexter, "is to elect its pastor or pastors. . . . That is, the right and duty of such election is resident in the church, and not in any other power or body whatsoever.

"Every church [or society] is to ordain, or otherwise set apart to office, its pastor or pastors. . . . The only question is, whether, when the church has chosen its deacons, or its pastor, and notified them, any further and special action is requisite on the part of the church, or of any other party, in order to 'set' them 'over' the body, that all the functions of their offices may be rightly administered? This question may be answered from the proprieties of the case, from the Scripture record, and from the usage of the past.

"The proprieties of the case suggest that induction into and entrance upon the duties of offices of so much weight and solemnity, may suitably be connected with some service of special conservation of the new incumbent to those duties, and of special supplication to God, that he may have grace to discharge them wisely and well. Such service may be regarded as naturally tending, on the one hand, to heighten the beginner's conception of the importance of the work which he undertakes, and so to increase his humility, prayerfulness, and self-consecration; and, on the other, to deepen those convictions in the minds of the church, which may lead them to all due submission, respect, and co-operation. So that a merely reasonable view of the matter would prompt some ceremony of induction into these high offices.

"The pastor sustains a *quasi* relation to all congregational churches, as well as to that church which has chosen him. He is to be recognized by other churches as the pastor of his own church; and, in exchange with their pastors, and in the varied courtesies and activities of the pastoral life, all neighboring congregational churches have an interest in his personal ability, discretion, and soundness in the faith. It is, therefore, a prompting of the co-operative and congregational spirit, that when a church has made choice of its pastor, it invite its sister churches to assemble by their pastors and appointed lay delegates, to review their action, and to examine the candidate for their pastorship, that so, being satisfied of the suitableness of both, they may pronounce the benediction of the fraternity of the churches upon the union, and extend the right hand of cordial fellowship from that fraternity to the new-comer."

And although it is customary for ministers to perform the ceremony of ordination, yet it is quite in accordance with the con-

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gregational theory that it be performed by lay members of the church electing him. For congregationalism utterly repudiates the dogma of "apostolic succession in the ministry;" and along with this, the equally absurd notion that some special grace is imparted to the candidate through the imposition of an ordaining minister's hands.

"If ordination," says Mr. Dexter, "is the mere solemn installation of a functionary previously appointed, in the place to which he has been chosen; since the putting in place is a lesser act than the electing to the place; and since the church has done the greater, it must follow that the power rests with it to do the less. So that if a church may elect its pastor, it may ordain him, which is but carrying out that election to its full completion and result."

And the "Cambridge Platform" says:

"Ordination we account nothing else but the solemn putting of a man into his place and office in the church, whereunto he had a right before, by election; being like the installing of a magistrate in the commonwealth. . . . In such churches where there are no elders, imposition of hands may be performed by some of the brethren orderly chosen by the church thereunto. For if the people may elect officers, which is the greater, and wherein the substance of the office consists, they may much more (occasion and need so requiring) impose hands in ordination, which is less, and but the accomplishment of the other."

We see that American congregationalism, while utterly repudiating the old idea that some magical effect is produced or some special grace imparted by the laying on of ordaining hands, recognizes the propriety and usefulness of inducting candidates for the ministry into the office by a simple and solemn service called ordination. And while it concedes to every society or church the exclusive right to elect and ordain its own minister, it also recognizes the propriety and use of every such church inviting neighboring churches to participate in the ordination services, and to help it judge of the qualifications and fitness of the pastor elect.

A society may, however, if it chooses depart from this established congregational usage: it may judge for itself of the candidate's qualifications; it may elect, and induct him into office merely "by official notification of his appointment;" and no one has any right to complain of this. Neither has such church or society any right to complain if it be not fellowshipped by neighboring churches; nor has its minister a right to complain if he be not recognized as properly in or belonging to the clerical profession. Having (without any sufficient reason, we are assum-

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ing) ignored and gone counter to the requirements and usages of congregationalism, how can they expect the recognition of fellowship of churches congregationally governed? They have by their own action, by their free and voluntary departure from the usages of congregationalism, set up a polity of their own, and declared that they prefer this to the one commonly known as the congregational. They have an undoubted right to do this; but they have no right to claim, nor to ask others to concede, that their course is in accordance with the principles or usages of congregationalism; for it obviously is not.

The following quotation from Mr. Dexter's work is pertinent in this connection, and will form a suitable conclusion to the foregoing remarks:

"Some are in great danger of thinking that because our system [congregationalism] is not a very rigid one, therefore almost any thing which it seems desirable to have done, may be rightly done in almost any manner. Any end which God in his providence sets before it, may indeed be reached through it: there is no doubt of that. But there is a right way and a wrong way of procedure toward every end; and it is of very great consequence that our system be sufficiently understood by its professors, to secure the right doing always of all that needs to be done in the churches. . . .

"Congregationalists ought to cultivate a spirit of unity and concord and co-working, that shall do such justice as has never yet been done to their great fundamental principle of the communion of the churches. They do not need a General Assembly nor a General Convention, nor any great, overshadowing, all-engulfing hierarchy. But they do need to understand each other, to trust each other, and to plan to work with each other."

B. F. Barrett.

"None of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us, houses built without hands, for our souls to live in." — *Ruskin.*

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"WOLF-CHILDREN" IN INDIA.

THE following account of some young children found living like wild beasts in the dens of wolves in Northern India, may be considered authentic. It is taken from a private letter received by the writer of this article from a near lady relative now living in that country, and who saw one of the children herself, the other having died in July last. At the time the letter was written, she was travelling with a party of which Professor Seelye, of Amherst College, was one; and her story may be verified by the professor's own account, published first in the "Amherst Student" and afterwards in the "Boston Daily Advertiser," of February 5th. The two stories agree in every particular, except one unimportant one, and are remarkably identical both in thought and expression. We copy the former, both because it is more brief, and confines itself entirely to the facts of the case, without reference to any theories it might arouse. It will only be necessary to premise further, that the school spoken of, is a large orphanage near the city of Agra, under the care of the Church of England missions, and the lady mentioned, the wife of the Rev. E. G. Erhardt, the missionary in charge. The extract is as follows: —

"The gentlemen had heard in Benares a strange story of a wolf-boy in this school, and wanted to get all the information they could concerning him. I had seen the same thing in our local paper, but thought it all a myth. It seems, however, that there were two of them. The first was found seven years since in a den of wolves, and was thought to be about six or seven years old. The other was found last March. A den of wolves was smoked out, and he was driven out with the others by the fire. When found, he was on all fours. He, too, was about seven years old, and covered with sores where the fire had burned him. When brought here he hid away in the daytime, and at night when all was quiet, would steal forth and pick up bones and animal food. Water he lapped like a dog, and would not wear clothes, but tore them off at once. After a month or so he began to pine away, and would take no food. They forced it into his stomach, but he died in July. Mrs. Erhardt said he was quite fair, and that his face was not a bad one; but that she never saw any expression of joy or sorrow upon it. The only sound he made was to whine like an animal.

"The older one we saw. He came up with a peculiar, shuffling gait. Mrs. Erhardt held out a guava. He put out both hands for it, caught it much as a dog would have done, put it with both hands into his mouth,

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and munched it in a queer way, chewing hard upon it with the back teeth. She gave him some bread which he tore in pieces and ate voraciously. There was a constant grin upon his face. He would every few moments put his hand up to his forehead and make a salaam, and utter a peculiar noise. But though he had been for seven years in the school with some two hundred boys, he does not attempt to talk. He has not an idiotic face, but a very animal one. When the younger one came they by signs explained to him that he was to be put in his care. He taught him to drink water out of a vessel, instead of lapping it up with his tongue, and to put his meat upon his bread and eat it; and had all the time a sort of care over him. On his cheek were the scars of teeth, and others on his legs. The question instantly occurred, When must he have been stolen by the wolves? and did some of them nurse him, or was he left to himself? They said the younger one would try to run away, and that it was very difficult to catch him. With both, the one pleasure seemed to be to eat, and they took raw meat when they could get it. I noticed a peculiarity about the teeth. They were not very large, all perfect, but the front ones projected, and were long and pointed, as if used for cutting or tearing up food."

It would be interesting to know whether these children exhibited when found, any of the ferocity of the beasts among whom they had lived. But in the absence of any direct evidence upon the point, it seems fair to infer that they did not. The only circumstances that appear to favor such a supposition are the facts that the younger one of the children (the last discovered) showed a disposition to hide away in the daytime and prowl about at night, and also to escape to its accustomed haunts. But this does not argue any of the ferocity and fierceness of wild beasts, but only the timidity which we might naturally expect to find, and always do find, in wild animals when first brought into close contact with man. We may infer, therefore, that these children were, when taken, very similar to that in which Swedenborg says the most ancient people were, before the regenerating work described in the first chapter of Genesis, or the spiritual creation, was commenced. In the "Arcana Celestia," (286) in the introduction to the explanation of the 20th and following verses of the third chapter of Genesis, he says: "This and the preceding chapters, to the verses now under consideration, treat of the most ancient people, and of their regeneration: primarily of those who had lived like *wild beasts*, but at length became spiritual men; then of those who became celestial men, and constituted the most ancient church," &c. By "wild beasts," *ferae*, in this instance, it is generally supposed he does not mean savage beasts, such as are common in our day, but harmless and innocent ones; not the

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ferocious and dangerous forms of human passions that we find in our forests now, but peaceful animals, living in very much the same state that our domestic animals do, except that they were not dependent upon man. Bacon has defined man to be an animal as well as a brute, but something more. It would seem from the above that the merely animal part of him was created first; whether by a slow process of evolution running through ages, as some scientific men claim, or by a more concentrated and direct application of the divine power, it is not the province of the Church to decide, nor is it essential to the truth of her doctrines one way or the other. Man is man not by virtue of his animal organism, but his spiritual nature. He did not become man, therefore, until the spiritual creation described in the first chapter of Genesis was accomplished; or until the Lord God had "breathed into his nostrils the breath of lives," and man became "a living soul." Before that time he lived only as an animal lives, and exercised only the functions, and possessed only the faculties of animals. Hence we are taught before the creative or regenerative work was begun "the earth was without form and void." The earth signifies the natural degree of the mind, as contrasted with the spiritual degree, signified by heaven. It is said to be "without form and void," or, as some commentators have expressed it, "desolate and void," or, as Swedenborg translates it, "void and empty," because before the spiritual creation it was totally void and empty of all good and truth, from the possession and right subordination of which alone man is truly man. And this describes the state of the most ancient people before the last and crowning creative work, that by which truly human qualities were implanted in them, was begun; a state in which the corporeal nature was complete and perfect, and ready to become the willing servant and coadjutor of the spiritual man, but in which only the animal nature was as yet developed. And this seems to have been somewhat the state of these "wolf-children." They lived like wild beasts. The human qualities in them were not developed. As we shall see in another part of this paper, the human *germs* were not even implanted in them as in the case of other children, or if at all, only in the lowest degree. Though as the children of human parents they must have inherited tendencies of some sort from them, capacities for good and evil, neither these tendencies nor capacities were cultivated. Their minds were "without form and void." Their human faculties were suspended or dormant; so that, though the analogy between their state and that of the first

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race of men before creation or regeneration may not be perfect, it certainly is very close, and so far tends to confirm what Swedenborg says with regard to the latter.

But there is another view of this subject not quite so speculative, and therefore more instructive. The doctrines of the Church teach us that man is but a form receptive of life, and that he has no life of his own. It is true that there is immediate or direct influx into his corporeal nature, by virtue of which his corporeal life is secured to him without any voluntary action on his part. But there is also a mediate influx into the spiritual man, which comes to us from the Lord through angels and spirits, and which is so modified and tempered by the mediation of spirits in order to adapt the divine life to our finite states. Now it will be readily seen that if in the exercise of our freedom we entirely reject this mediate influx of spiritual life through the angels, there will be no life left to us except the corporeal life that comes to us directly from the Lord and without our co-operation, and that in such a case only the animal part of our nature will be developed. Hence Swedenborg says repeatedly that the natural man without the spiritual is like an animal, and, in many places, that since man now inherits evil tendencies from his parents, he is by nature viler than an animal. In T. C. R. 566 he says:

"A man as to his natural principle is like a beast, and acquires by a natural life the image of a beast. For the natural principle of man, considered in itself, is a mere animal; but in consequence of a spiritual principle being superadded to it, its possessor has the capacity of becoming a man." *

This statement, so often repeated in different forms and connections in the writings of the Church, may be confirmed by our observation of the facts of the case. It must be admitted on all sides that man is born into a greater degree of ignorance than any animal. Every animal has a knowledge of all that is necessary to enable it to fulfil the ends of its life without instruction; and some, it is well known, exhibit a foresight and wisdom equal if not superior to that of human beings. But man is born without any knowledge whatever, and even without the instinct which animals possess. The little babe does not know how to nurse, and can be taught sometimes only with the greatest difficulty. From that time forward it has to learn every thing, either by the direct efforts of its parents and friends, or by observation of others; while the animal, on the other hand, knows how

* See also T. C. R. 328, A. C. 714, and other places.

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to obtain its food from the first moment of its existence, and to the end of its life exhibits a sagacity which it certainly is not taught, and which is not the result of observation. Innumerable instances in support of this last assertion will suggest themselves to every reader. But there are some so striking and interesting, that we cannot avoid a reference to them in this connection. A recent writer in "Macmillan's Magazine," * gives some very interesting experiments upon chickens, designed to show that instinct is implanted, and not the product either of instruction or observation. For this purpose the young chicks were some of them blindfolded, while others had their ears stopped, and still others both, before they had fairly broken through the shell; and the result was, that when a few days afterwards their bandages were removed, they spied out and picked up their food, and answered to the call of the mother hen, and ran for protection at the cry of a hawk, as readily as other chickens of the same and even greater age. Young dogs which have inherited from a long line of ancestors a disposition to hunt the fox and no other animal, have been kept for years from all possibility of gratifying their inherited passions, and then, when first taken upon the known trail of a fox, have without previous instruction of any sort, exhibited all the excitement and sagacity of their progenitors, and after circling around to find out in what direction the game was going, have set off at once on the trail, falling spontaneously into the deep bay so peculiar to the blood-hound in full cry, in which they never had indulged before. The well-known case of the carpenter bee affords a still more striking proof of this peculiarity of instinct. This remarkable insect lays its first egg at the bottom of a hole twelve or fifteen inches deep, which it makes in a post or other dry wood. It covers the egg with a deposit of honey for the young when hatched, and then, after sealing it up, lays another, and still another egg over it, to the number of a dozen or more, until the hole is entirely filled, when it dies. But not only does it supply food beforehand for the young which it will never see, but because the first egg at the bottom of the hole must necessarily be hatched before the others, and must need to escape, it provides a side exit or "back-door" to each cell for this purpose. And this wonderful process is carried on by generation after generation of these little insects in precisely the same manner, though the parent bee never sees its young, nor the young its parent, and though the latter cannot

* See article entitled "Instinct," in Littell's Living Age, No. 1499, March 1, 1873.

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possibly teach the former, nor the former have an opportunity to observe the latter.

The reason of all this is plain. Animals instead of the freedom and rationality of men, are endowed with a constant influx from the spiritual world called instinct, whereby they are not only enabled to fulfil all the purposes for which they were created, but to adapt themselves to new circumstances of life, and even to acquire new faculties. And because they do not have the freedom with which man is endowed, they have never lost or forfeited this original gift, but still retain it as perfectly as in the beginning. Man, however, in the exercise of his freedom, has inverted the true order of his life and lost the corresponding gift of "perception" which he at first possessed, and whereby he was enabled to fulfil the higher ends of his creation. The consequence is, that he is obliged to learn all that he ever knows, not only the higher things which belong to science and religion, but the most common-place and trifling habits and duties.

At first sight this doctrine seems to place man at a disadvantage, even as compared with the brute creation below him. But on closer examination we perceive that it is, on the contrary, his crowning glory. For though it is true that animals have a knowledge of all things that are necessary to enable them to fulfil the end for which they were created, and though this knowledge extends to the smallest particulars, and is superior to every circumstance of time and place, it is impossible for that very reason that they should rise higher than the degree in which they are born. Instinct is a gift which they do not acquire, and cannot alienate. It must therefore always remain instinct, and cannot be transmuted into reason. Nor can those beings which are the subjects of instinct, change the order of their life and become men. They are animals, and must always remain animal. They are created to fulfil an end, are endowed with all the faculties necessary to enable them to do so; but, inasmuch as these faculties are implanted in them without their knowledge or co-operation, it follows that they cannot rise above them, even as they did not and could not acquire them.

But the superiority of man consists in this, that though he is only an empty form capable of receiving life, and though it is necessary for him to fill those forms by his own efforts and observations, he can for that very reason fill them with any degree of life that he may choose. By a life in this world, by instruction from parents and teachers, by intercourse with others, and by observation and study of the things around him, he can acquire

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a natural life like that of animals, and can even add, as every new generation generally does, something to the store of knowledge of those who preceded him. But not only can he gain all the knowledge necessary to the ends of his natural life, he can if he desires go still higher, and acquire a spiritual life capable of eternal existence, by learning and applying a knowledge of spiritual things. For instance, if a man after learning, as he always does first, how to live in this world, and thus acquiring a natural life, goes on and learns how to live a spiritual life by loving the Lord and the neighbor, he thus acquires affections and thoughts, which being derived from the Lord and directed to Him, are eternal and everlasting in their nature, and must last for ever, and which constitute that "life eternal" * or "everlasting life," so often spoken of in the Gospels. The very ignorance into which man is born is necessary to his greatest development. The very necessity that he must learn the least thing, makes it possible for him to learn all things. If he is born unlike the animals, an empty vessel, it is in order that it may be filled with a far higher life than theirs; as Swedenborg somewhere says, an unwritten page though a blank one, is capable of being made to reflect the most brilliant and glorious truths, while that which is written full, must for ever remain the same that it is to-day, whether that be fair or foul.

All this is not foreign to the subject under consideration. On the contrary it gives us a clew, and the only clew, to the reason why human beings, when deprived of the opportunities for gaining knowledge with which Divine Providence has ordinarily surrounded them, are found to be little better, and in many cases, viler than wild beasts. It shows us why these "wolf-children" did not exhibit when found any human traits or characteristics except the form of the body and face; why they lost that erect posture in which the "human form divine" was intended to move, and went instead "on all fours;" why they could not speak, and uttered no sound save the animal whine to which they had been accustomed in their dens; why none but the lowest and most animal appetites, were awakened in them, while all their truly human qualities were latent and undeveloped. It was because being without animal instinct, and having but one means of obtaining knowledge left open to them, viz., by observation, and having no higher example to observe and imitate than that of the wild beasts around them, they learned such things as were absolutely necessary to their animal life, and

* John xvii. 3; v. 24; vi. 47; Matt. xix. 16, &c.

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nothing more. They remained, therefore, up to the time they were discovered, in much the same state, as regards their human faculties, that they were in when first abandoned to the wolves, or stolen by them, as the case may be, and were still to all intents and purposes the babes they were born. Only the purely animal part of their nature was developed, and that only to the lowest degree. All those faculties which distinguish a man from a beast were suspended and held in abeyance. Their faces though "not idiotic" were "very animal," and never exhibited "any expression either of joy or sorrow." They were, so to speak, human animals, the animal life as fully developed as it could be in children of their age, and only the outward semblance of humanity remaining.

But there is one circumstance with regard to the oldest and first discovered of these children, which is not accounted for by any thing that has been said above. This one was rescued from his wild life seven years ago, and was then supposed to be seven years of age. He is now, therefore, about fourteen; and although he has been for seven years in the society of some two hundred other children of about his own age, and has been treated undoubtedly with the greatest care and consideration all that time, he has not yet learned to talk or to understand spoken language. The letter says, "Though he has been for seven years in the school with some two hundred boys, he does not attempt to talk;" and it is incidentally stated a few lines further on, that when they wished to instruct him in any thing it was necessary to use signs: "When the younger one came, they *by signs* explained to him (the older) that he was to be put in his care." It thus appears that this boy has not been able even to begin to learn in seven years, what other children, brought up in the ordinary way, learn in the first two or three years of their life. His human powers seem not only to have been suspended, but actually crippled by his long deprivation of human society; until now perhaps the most interesting question regarding him is whether he will ever in this world develop even the ordinary degree of rationality of his fellow-men. This is, perhaps, the strangest feature of the whole case, and raises the deepest and most interesting questions.

It does not seem to the writer that this circumstance can be accounted for at all, except by reference to the doctrine of remains. This is one of the most important doctrines revealed to us in the writings of the Church, and explains many phenomena of spiritual life which are altogether inexplicable without it. In order

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that its application to the case under consideration may be made evident, it will be necessary to recall some of its leading features.

Swedenborg says: "Remains are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which were thereby impressed on his memory, but they are likewise all states thence derived; as states of innocence from infancy; states of love towards parents, brothers, teachers, friends; states of charity towards the neighbor, and also of mercy towards the poor and needy; and in a word all states of goodness and truth." (Arc. Cel. 561). The reason these infantile states of innocence and affection are called "remains," is because they do remain; since no state through which a man passes from infancy to old age can ever be lost. It is the aggregate of these affections and thoughts that make up the life or character of a man, and to suppose that any of them could be lost would be to make a man's character as shifting and changeable as the sands of ocean. They remain because they are spiritual and because of the enduring and substantial nature of spiritual things.

But in a more confined and technical sense, the term "remains" is applied to the states of affection and thought through which little children pass in the formation of their character. Every state of love towards parents and little companions as well as every perception of thought which a child experiences from infancy to manhood, is stored up by the Lord as a basis or groundwork for his future character. The necessity of this provision by the Lord will be evident when we remember that man cannot be regenerated and saved by virtue of any good and truth of his own, since "there is none good but one, that is God," * and since man, unless good was implanted in him beforehand by the Lord, would not, after coming into the full exercise of his freedom and rationality, seek good from the Lord. Hence the Lord takes advantage of the infantile states of affection through which little children necessarily pass, and stores them up as the rudiments of more intelligent and conscious affections in more mature years; and this is made possible by the fact that the love of a child for its parents and little companions is a faint image or copy of the love of a full-grown man, or an angel, for the Lord and the neighbor, since the parents and companions of a little child stand in precisely the same relations to him, that the Lord and the neighbor do to the man or the angel. In this way, without interfering in the least with human freedom, a germ of spiritual life is implanted by the Lord, which like the seed of a tree

* Matt. xix. 17.

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is capable of almost infinite growth and expansion, and by the vivification of which alone, a man can acquire any thing truly human.

The proofs of this doctrine are unequivocal. It must be admitted that there is but one source of life, and that is the Lord. Hence it follows that if man has any genuine life, any truly human life, it must be derived from the Lord. But inasmuch as a man believes in his natural state that his life is his own and self-derived, it follows further that he would not of himself seek life from any other source. It is necessary, therefore, in order that he may receive life from the Lord, that it should be implanted in infancy, before he has acquired any conscious life of his own, and when his freedom will not be impaired; and it is evident that this could not be done in any other way except that indicated above. Nor are we without confirmation of this truth in the psychological facts that have been observed. The truth that all our states of affection and thought, however infantile and unimportant, are stored up, is proved by the experience of drowning men, and others exposed to danger of sudden death, who tell us that at such times, all the events of their previous life pass before them with the rapidity and vividness of a flash of lightning. It is due to the same principle also, that we all remember some events that occurred in our earliest infancy; and that old men seem to renew their youth as they enter into the innocence of old age, and to recall the long-forgotten incidents of childhood more easily than the stirring transactions of middle life. The Word of the Lord is also full of allusions to this doctrine, and of proofs of its existence. Remains are often spoken of in it as "remnants," * "remnant of the house of Israel," † "remnant of Judah," ‡ "holy seed," § and as "tithes" and "truths;" ‖ they are meant, also, by "every living soul in all flesh," ¶ and are everywhere signified by children. This is the reason the Lord took a little child and "set him in the midst" of the disciples, and said that unless they were converted and became as little children, they could not enter into the kingdom of heaven; ** to teach them that the states of affection and thought stored up in infancy, and signified by little children, must be vivified in them before they could enter the heavenly world, and that these affections must become the central and ruling love of their hearts. The Psalmist refers to the same great truth when he says: "Out of

* Isaiah i. 9; vii. 3; x. 21; Ezek. xiv. 22; Micah ii. 12.
† Isaiah xlvi. 3. § Isaiah vi. 13. ¶ Gen. ix. 15.
‡ Jere. xlii. 15, 19. ‖ Isaiah vi. 13; Lev. xxvii. 32. ** Matt. xviii. 2, 3.

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the mouths of babes and sucklings hast thou ordained strength;" * and our Lord quotes this passage to show the Pharisees why the little children recognized him in the temple, while they themselves could not.†

Such being the nature and use of remains, their importance will be readily understood. It is clearly evident from a single passage above referred to: "Except ye be converted and become as little children ye cannot enter the kingdom of heaven." For the language teaches that there is no other way by which heavenly principles can enter into us, and we be prepared to enter into heaven, except by the quickening and growth of remains. This is because remains constitute all that is from the Lord in us; and, since we have no genuine life of our own, all the life that we possess. They constitute, also, all our truly human life, because they are derived from the Divine Human, and because we can have no genuine humanity or true rationality except from Him. They are what make man truly man, and distinguish him from the brute creation below him; "for" says Swedenborg, "man is not man, but the vilest of brutes, unless he has remains." (Arc. Cel. 565) They are the "rudiments" (Ib. 1050) of all spiritual life, and without them no man can be saved. (Ib. 468, 561) They are the basis or groundwork by means of which the spiritual principle is superadded to the natural, the human to the animal, and whereby man acquires those spiritual affections and thoughts, which, because they are derived from the Lord and look to Him, are eternal in their nature, and capable not only of eternal existence, but of eternal expansion and growth in His presence.

But these "wolf-children" were without any remains; or, at least without any except those that are implanted in the very earliest infancy, and are therefore of too interior a nature to be readily effective. They were removed from their parents, or abandoned by them, at a very early age; they had no brothers nor sisters, no teachers nor friends; they were deprived of all opportunity to exercise mercy or charity toward the poor, while goodness and truth were things unheard of by them. The consequence was they could not love either parents or friends, nor experience any states of goodness and truth, and no genuine remains could be stored up in them. The "rudiments" of a spiritual life, and thus of a truly human life, were lacking in them: and hence the one we have had the best and longest op-

* Psalms viii. 2. † Matt. xxi. 15, 16.

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portunity to observe, has shown himself slow to acquire even the most common and universal faculties of human beings. Seven years of constant intercourse with his kind under the most favorable circumstances, has not done so much for him as two or three years even for a babe; and it seems highly probable that he may never attain any but the lowest degree of rationality, no matter how long his natural life may last. He has lost opportunities which cannot be made up to him in this world, and from which he must suffer to the end of his days on earth.

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But here the question may arise in the minds of some, as to what the effect of these unfortunate circumstances will be upon the future state of these children. On this point we need have no anxiety. Though it is true that without remains no man can be saved, and though they were almost entirely without them, they are not responsible for the fact. The causes which deprived them of the privileges which other little ones enjoy, were entirely beyond their control, and therefore will not be allowed by a merciful Father to diminish their eternal happiness. The case is very similar to that of a child which is rendered idiotic, in its earliest infancy, by disease or accident. In such case we know its responsibility would be ended, and in case of death it would enter the other world in very much the same state in which it was when the calamity first befell it. So it will be with these two boys. All, or almost all, their truly human faculties are in a state of suspension; and consequently they will enter the other world in nearly the same state that they would have done, had the wolves killed them instead of nursing them, when first abandoned to their mercy; modified by such degree of rationality as they may have already acquired, or the one now living may hereafter acquire; and once in the other world they will grow up there, as other children do under the wise and loving care of the angels. Though it is of the Divine Providence that they should be deprived of the privileges which other children commonly enjoy, probably for the instruction of the rest of mankind, they will not on that account be allowed to suffer any permanent injury; but must on the contrary be introduced into higher states by these very means. The Divine Providence contemplates eternal ends in all its dealings, and it must be that some eternal good is to come out of these circumstances to these seemingly unfortunate children. In the mean time the whole subject ought to teach us a lesson of humility. It shows us what man is, and what we ourselves are, without remains; that in and of ourselves we are nothing but evil, and that all the good we possess is im-

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planted in our minds and hearts in infancy, before we are conscious of the mighty work that is being done in our behalf. It teaches us, not theoretically, but practically and experimentally that but for the divine mercy of the Lord we should be what these children were; and reminds us most forcibly of the words of the great prophet of Israel: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." *

It is impossible to dismiss this subject without referring to the memorable relation (T. C. R. 692) in which Swedenborg describes the arrival in the spiritual world, of spirits from this earth, who had a similar story to tell of men found in a wild state in the forests; who could not express by sound any idea of thought, nor learn to articulate sounds so as to form words; and whose condition seems to have been worse than that of animals, inasmuch as they could not discriminate between the foods that were proper and those that were improper to them, but crammed whatever productions they found in the woods greedily into their mouths. The conclusion to which, we are informed, men on earth came regarding this circumstance, was that beasts enjoyed rationality as well as men; and that if they were able to speak as men are, they would learn to reason as acutely as men; and generally that men are no more immortal than animals. But the just conclusion to which, we are further informed, this circumstance ought to lead us is, that though a man is neither a man nor an animal without instruction, he is a form capable of receiving instruction in order that he may thus become a man; and since a man is a man by virtue of what he receives from the Lord, who is the one only Man, that he may become a form receptive of life to eternity. He is born without instinct in order that he may acquire reason, and by the exercise of reason not only a natural but a spiritual life; and thus may live for ever in the immediate presence of the Source of all life.

S. S. SEWARD.

* Isaiah i. 9.

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THE HOG.

THIS animal is found in every country upon the globe, and in the temperate zone is almost indispensable as food and a means of preparing other food. Nearly every day in the year, in almost every kitchen in the civilized world, some portion of the flesh or fat of swine is used in preparing food for the family. The lean meat, especially that adhering to the bones, is very sweet, tender, and delicious. One reason why the fat meat is so valuable is because it takes salt sufficient to preserve it without in the least injuring it, but on the contrary improving it. The lean takes a great deal of salt, — more than any other meat, and so is sure to be preserved for a very long time. Compared with all other animals useful to man, the increase or multiplication of swine is wonderful. Evil creatures, or even harmless useless ones, multiply beyond all calculation; but useful animals, especially those called domestic, with the single exception of swine, increase and multiply very slowly. One hog mother sometimes gives birth to and brings up two families of twelve each, in one year. If we multiply the number of these by even one half of this, the grandchildren will make a drove.

We learn from history that hogs were highly esteemed by the ancients generally, and their meat considered a great luxury. They were sacrificed to Ceres, the goddess of the harvest. Pork was found to be injurious in hot climates, and the use of it as food forbidden as a sanitary measure. In 1856 the number of swine in the United States alone was estimated at 40,000,000, and valued at $280,000,000.

From these facts it is plainly to be seen that since men have used the flesh of animals for food, the flesh and fat of the hog has performed the greatest use of any animal in the whole catalogue. Perhaps more men and women to-day, take pleasure in caring for, feeding, selecting, and watching the growth and fattening of swine, than of any other one or even two kinds of animals in the world.

Considered as to his body or anatomically, the hog bears a striking resemblance to a human being; and the resemblance does not in the least diminish when his character, disposition, habits, and peculiarities are examined and understood. Ancient surgeons sometimes used hogs instead of human bodies, in their studies of anatomy. The habits and peculiarities of swine are

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quite as diversified as man's; and the changes keep pace with the states of mind and life in the men whose property they are. The wild hog is as cleanly as the savage. The domesticated hog is sometimes cleanly even to fastidiousness, while others are the most filthy of all beasts. The wild hog lives upon acorns, nuts, roots, herbs, and fruits. The tame hog devours every conceivable thing that any creature ever eats. All hogs that have freedom, or are not too closely confined with one another or with men, are very tender of their young; but when disturbed by the eyes or presence of men, sometimes become furious and insane, and devour their young ones as soon as born. They take great pains in making their beds, especially the bed for their young, biting, tearing, and thus breaking, small sticks, roots, straw, and dried grasses, into soft fibres almost like wool; often carrying the materials a mile with great earnestness. They wallow in the mire, not because they like mire, but to cleanse themselves or rid themselves of living pests. If they cannot find clean water and sand or earth, then they take advantage of the best means they can find. There are few sights among animals more beautiful than to see a hog mother with ten or twelve clean white pigs in a soft bed, not a speck of soil upon one of them, their hoofs perfectly clean and as white as pearl, — the mother lying flat upon her side, and each little pig tugging away at his own particular teat, which each one knows and chooses when only a few hours old and seldom forsakes or changes for another.

Hogs are great cowards, quite as timid as sheep. Often when they have wandered away from their pen a slight noise will alarm them, and nothing can stop them until they are safe and trembling in their sty. And yet the mother will defend her young to the death, seemingly as fearless as a bear mother. Like horses, they will rush into a burning house and stay there to be burned up. They are not stupid, but quick, active, and very powerful; and may be educated to do a great many things that show intelligence; but are the most obstinate animals living, and require more patience in a teacher than even donkeys. Slow to see or feel, but quick to hear, smell, and taste. The organ of firmness enormously developed, while the perceptive faculties are wanting. His snout and teeth are his only weapons of defence, and like the elephant, these, too, are his implements. Like the elephant, also, he often kills an enemy by stamping upon him.

Kept in close confinement they become one with their pen or quarters, and it is extremely difficult to coax or drive them from home. When, in the woods the ground is covered with nuts and

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acorns, and a farmer wishes to get them to go there and feed upon them, he lays a trail of corn or acorns from the pen to the trees, and if they are not frightened by men or boys, they will go there daily afterwards. They are easily called and coaxed, and like to be petted, but no other animal is so hard to drive.

There is a very ugly side to hogs. They are more purely selfish than even dogs. The name sounds gluttonish, obstinate, and wilful. Their supreme delight is in eating, and what one cannot eat he is not willing another should have. Give him fifty ears of corn, and he will take a bite from every single ear, and perhaps put his foot upon each, though he may not eat one quarter of the corn. If he cannot at once eat all that is given him, he seems restless and uneasy until he is able to devour the whole. So greedy is he that he will continue to eat until he cannot walk, and afterward manifest the same greed until he can hardly breathe.

The Jews were commanded not to eat pork or swine's flesh. Those who believe in the Lord Jesus Christ are no more commanded not to eat the flesh of hogs than they are not to eat the flesh of oxen and sheep. The words which commanded those who represented a church not to eat swine's flesh, to-day command Christians not to appropriate avarice, greed, and all selfishness into their spiritual lives. Swine proceed from and are caused by sordid greediness in men, and if ever men are free from the love of getting merely for themselves or from selfishness, then swine may disappear from the earth; and this fact, when understood, will clear up all mystery about this command to the Jews, and about the singular lives, habits, and peculiarities of these animals. Love of money, or love of what the natural senses desire and enjoy, is the most universal and useful love in fallen man, considered merely as to this world or a life in this world, without reference to any other life. Since a real church has existed, with an internal and an external, a body and a soul, men have been free to eat and drink what they pleased. Men have not been deprived of selfish loves, nor will they, until they are willing to receive better loves in place of these. Better to love money, name, and fame, and by these loves to become useful, than to love what is wholly evil and useless. It will do us very little good to think of what might have been. If men had lived in the way or order in which they were created to live, they would not have desired to eat the flesh of animals. The facts that we have flesh teeth, or teeth adapted to tearing and eating flesh, may show us that God knew we should eat flesh, and that

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we should sink so low that flesh would be good for us. The Jews were commanded to do in their natural lives just what we must do spiritually; so they must no more eat pork than we may appropriate into our lives what corresponds to and causes swine. It was an abomination to the Lord for a Jew to eat swine's flesh, and it is an abomination to the Lord now for us to appropriate into our lives greed or avarice.

Many people in our day think we should not eat pork, but not on account of the commandment to the Jews. These think we should be guided by our knowledge of correspondences. It may be as yet very difficult to apply this rule, for, if applied, the flesh of the horse may seem to be one of the first to be eaten. Others think we should be guided by the kind of food the animals eat; but this rule will not soon be applied, as it would reject poultry, game, and fish, as well as city hogs. If men *will* eat the flesh of animals, then common sense, science, and medical knowledge must determine what animals are best for them. They will then find nothing in the Word to direct them as to what they shall eat or drink, or how they shall be clothed. When the Lord was asked to divide property, He said "Who made me a judge," as if He had said "What have your natural senses been given you for if not for the things of this world. Beware of covetousness, and you will have no trouble about dividing property." If we ask Him to give us a rule for all times and all countries, to tell us what we may eat, will He not say, "Beware of sin, selfishness, and gluttony, and then you will find no difficulty in deciding from your own common sense and experience, and from the knowledge and experience of others, what it is proper and best for you to eat." A good use of our natural senses will never fail to tell us about natural things; but our natural senses do not tell us of spiritual things. By means of natural things and senses, we may learn much of spiritual things through correspondences, if we believe that spiritual things do really exist. The natural senses know no more of spiritual substance than swine do of chewing the cud. The Jews were told not to eat the flesh of swine because they did not chew the cud. Animals that chew the cud live mostly upon grass, but there are some animals that live wholly or mostly upon grass that do not chew the cud. The good domestic animals which correspond particularly to affections chew the cud; but the horse, which lives upon grass and grain, has a very high place in man by correspondence, though he does not chew the cud. This is all made plain in the spiritual meaning or sense of the word. The horse corresponds to the under-

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standing of truth, which may be the highest truth, or the truth of the Word; and the cud relates to goodness or things of the will or affections mainly. Chewing the cud is, so far as the animal is concerned, the last and most careful preparation of the highest form of animal food in an orderly way to nourish the body; and meditating, thinking, and reasoning, about the Bread that comes down from heaven, corresponds to ruminating or chewing the cud. Animals do not chew the cud when at hard labor or any exciting work or play, but they must have an opportunity for this quiet work, or they will die. So must men have a little time to read the Word and meditate or prepare it, or rather themselves for it, or else they will find themselves spiritually dead.

A purely selfish, greedy, or avaricious man, if one can be found, does not desire the Bread that cometh down from heaven, and if he sees it does not desire to prepare himself to receive it, and so has no desire to do what corresponds to chewing the cud with animals. Though the hoof is parted, or the lowest sensual good in man seems real, and is indispensable to his working out his salvation, yet if he does not *work* and do his six days' work, and never appropriates by meditation the spiritual truth he learns, then he never awakens to activity in his spiritual life that principle or gift denoted by chewing the cud, and so cannot become in his affections what is denoted by the animals to be offered to Jehovah and eaten by man. We read in the newspapers of the thousands of swine slaughtered in a single city, and might think from this that soon they would all be killed and disappear from the earth, but we find there are more alive this year than last. We may have a very improper idea of spiritual killing, as well as spiritual living or spiritual coming to life. In one sense the Lord gives and the Lord takes away life. Spiritual killing must be like this, which is simply withholding life. The Lord gives all life, and the organism which receives it determines its quality of life or activity. To lay down our own life is to change its quality or to withhold from the life the Lord gives us the evil loves inherent in our own fallen natures. The whole civilized world are living upon that which corresponds to swine, the love of the things which their senses know. This love should not be destroyed, except in the sense of spiritual killing. The life or love which fills the senses should remain and become no less in strength or desire, but its quality should be and may be entirely changed. When the Lord changed water to wine, the water was all still there in the wine, not a particle lost, but every least particle was

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changed as to its quality, taste, and effect. The love of money is the most universal selfish love, because money is the medium between men and the gratification of other loves. This love, filled with the right spirit or filled with spiritual love for what corresponds to money, and that is truth, or a knowledge of truth, is the most universal and indispensable spiritual love.

Avarice takes more than one form. The purely sensual greed for conjugal love is the lowest and vilest form of greed, and is denoted by the most offensive things we can think of in swine. Because through pure conjugial love the Lord gives to men the highest pleasures and delights which they can ever know; so perverting this love sinks men to the lowest and most infernal state known upon earth. One who desires and gets conjugial love which may belong to another, and certainly does not belong to him, breaks all the commandments of the decalogue, disregards all holy instruction, and while in that state can no more enter into a heavenly life on earth, or the gates of Heaven in the other life, than he can walk through the base of Mount Sinai. It is because he closes every avenue by breaking every commandment, that no light can shine into his understanding nor heat into his affections.

One miser is fastidiously neat, and another starves himself to death in a foul den of his own free choosing. No visible friend or enemy influences greedy men to love and lead the lives they choose; but they are nevertheless willing servants of the evil spirits they obey. All evil spirits and devils are timid and easily scared; they live in constant dread and fear of some judgment to come, without the least approach to or sign of peace or rest. The flutter of a little bird sometimes puts a whole herd of swine to flight. They look downwards and so cannot see whether there is danger or not. A slight uncommon noise and one of a herd pricks up his ears, blows the breath out of his nostrils with a whistle, and away the whole herd rush. No wonder that these timid trembling creatures rushed into the sea when a legion of insane devils ran in among them. Perhaps they had been in the habit of going there to wash and cool themselves, but now they were so terribly frightened that they plunged in where there was no beach to come out upon, and it is well known that hogs cannot swim very long without cutting their throats with their sharp hoofs. Do men ever plunge into business or pleasures or into a life that seems a safe place, without making calculations how they can come out again?

But what mean the clean bed and the beautiful little pigs with

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hoofs of pearl, even their feet unsoiled; and what mean the tender affections of the mother and the pleasures of the whole hog family? Who in all the Universe, what family is there which God does not bless? Does not the sun shine for the greedy man, and the rain and dew and seed-time and harvest all come to him; giving him a strong, healthy body, and five well-developed senses to be delighted with the natural things around him? Though I make my bed in hell, or in greedy selfishness, still Thou art there. Man can turn away from the Lord, but never in time nor eternity can he go where He is not, or where He will not provide the best life man will provide a place for and willingly receive. When men will not or cannot receive gold, then they will receive brass if they will, and if they will not receive brass, then iron will be offered to them. When they will not be led by the Lord through such agencies as He will provide, then taskmasters will be put over them to rule them with rods of iron for their good always.

If there is a more comical and ridiculous sight upon earth, and one that has more silliness in it, than to see a hog perfectly stuffed with acorns, waiting under a tree for an acorn to fall down to him, listening to hear one rattle the leaves, and trying to look up to see it falling; then it may be the sight of a greedy, selfish man, rolling in wealth, praying to the Lord to send him down gold, and trying to look up and see it coming, after the loves of his life have fixed his eyes upon the earth. R. W.

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"THAT THEY ALL MAY BE ONE."

SHOULD aught be this preventing?
One thrill of grief o'er sin,
One joy o'er souls repenting,
For here heaven's works begin.

But 'gainst great light, our Saviour,
We each, too oft, have erred;
And all our strange behavior
Is written in Thy Word.

And yet Thy mercies follow
Our half-repentant moods,
Till, in their light, how hollow
Our cravings for such goods!

Aye, while tow'rds Thee we're coming
Our souls are torn and thrown!
Oh, Thou our evils summing,
Cast out! make us thine own.

Thine wholly! come divesting
Of every counterfeit;
Give Thou Thy Spirit testing
Such shams as wait us yet.

Let that, despairs rejecting,
Though joy may flush away,
Let that keep links connecting
Our hearts with heaven's for aye,

Let that, tho' while we're coming,
Our souls be thrown and torn,
Let that, Thy blessings summing,
Bless us because we mourn!

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THE RULES OF CONVENTION.

THERE is a misapprehension about the rules of the Convention which certainly exists in some quarters and may in others.

These rules provide with much detail the way in which a man may become a minister, and also the way in which he may become a licentiate. But for him who would preach without being a minister or a licentiate, they make no provision whatever. They neither invite nor prohibit such preaching, but are altogether silent on the subject. If he wishes to become a minister, there are the rules for him. If he wishes to become a licentiate, there are the rules for him. But if he wishes to preach without being a minister or licentiate, there are no rules for him; none which he can obey, and none which he can disobey.

The misapprehension alluded to at the beginning of this paper is the supposition that a member of the convention violates a rule of convention, when he preaches without being a minister or licentiate. The simple and direct answer is, there is no rule prohibiting such preaching. If he calls himself a minister when he is not, or a licentiate when he is not, he may be called to account for this as for any other falsehood; but what have the rules about the minister and licentiate to do with him who is neither, and professes to be neither, or what has he to do with them?

But some one may say, if he does not violate the rules of convention, he violates their spirit. What does this objector mean? Of course he can mean only that he supposes the rules were intended to prohibit such preaching, and so construes them as to sustain that supposition. Well, he has a perfect right to form that opinion, and to express it in any way, and if he really holds it, he ought to abstain from preaching unless he is a minister or licentiate. But what right has he to say to his brother who differs from him as to the meaning of those rules, you are bound to construe the rules as I do, and because I think that you should abstain from preaching without a license, you will break a rule if you so preach.

If he so says to his brother, the answer should be, What have construction or supposition to do with the matter? I have preached, I have no license, and, as at present minded, I shall preach again. You charge me with breaking a rule of conven-

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tion in so doing. Please show me the rule. I shall not look into your mind to find it, or into anybody's mind; for if I did I might find as many rules as minds.

The convention has published its own rules. And they are published in order that any man may read them, and so learn what they require and what they prohibit, and what they do not require or prohibit. And the certain thing is, that there is, among these rules, no rule and no word, which prohibits my preaching. How can I violate a rule which has no existence? You charge me with breaking a rule. I never yet knew an instance in which a man was charged with breaking a rule, without, in the very first place, showing the rule. And it seems to me that common sense and common justice require this.

If a man in Massachusetts preaches without a license, and is accused of violating thereby the rules of convention, whom else does this accusation reach? The society of New York, with the full and active concurrence of its pastor, organized a corps of such preachers and sent them out to preach in divers places in the State. The New York Convention approved of this, and made provision for it. Shall we accuse this society, pastor and preachers, one and all, and this association, of violating the rules of convention?

Let us go farther. The doings of the New York Association and Society were known through the whole Church, and from week to week were published and advertised in the "Messenger," the paper of the convention. Since then the convention has met repeatedly. What has it said or done in reference to these doings? Nothing. What notice has it taken of them? None whatever. Are we to infer that the convention regarded with utter indifference this repeated and formal violation of its rules, or that it did not consider that it had any rules which referred to these doings?

Why is it that here, in Massachusetts, there are those who are so much more clear-sighted to discern the rules of convention and a violation of them, so much more able, so much more zealous, to protect the rules of the convention, than the convention which made them is? Are they quite sure that, in their anxiety to do their duty, they do not go a little beyond it, when they make themselves special defenders of the convention, and accusers, by implication, of the convention itself, and of an association and of a society perfectly independent of them. At the very least they ought to be perfectly sure that there is sufficient cause for their doing so.

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As the rules of convention stand, they leave at perfect liberty any association, or any society, or any union or other collective New-Church body, to invite any persons to preach, and to make any provision respecting their preaching, which it thinks expedient. They leave at equal liberty any person to impart spiritual truth, by conversation, by his pen, or by preaching, in such way and at such times and places, as he himself deems right and expedient. In determining whether it be right and expedient, many topics may come before the association or society or other body, or before the individual himself, and demand careful consideration. But one topic does not come up for consideration, and that is, the rules of convention; for they are perfectly silent in regard to any instruction or any preaching, except by a minister or licentiate. The convention therein shows its common sense. There must be a ministry in the New-Church; for the New-Church must have its own organization, and that must rest upon an established and recognized ministry. There may be licentiates. And both these matters the convention may properly regulate. But if it undertakes to interfere with the rights, uses, or employments of individuals, it will bring upon itself swift disaster. Therefore it has done well in regulating the office of minister and of licentiate; and it has done well in going no farther: other instruction or preaching it neither authorizes nor repudiates, neither encourages nor discourages, neither invites nor prohibits; it simply lets it alone.

I have heard it said that preaching without a license violates, in some sense, the rules of convention, because they regulate the ministry, and therefore no one should enter the ministry except in accordance with these rules, and one who preaches "does ministerial work," and may be regarded as entering into the ministry irregularly.

This argument rests upon two fallacies, both of which are mischievous.

One is that preaching is by much the principal part of a minister's work. That he has to do other uses no one denies. He should visit the sick for example. But a man or a woman may use what opportunities they have for visiting and comforting the sick, and I have never known those who are most strenuous in preventing laymen from interfering with the ministry objecting to this. Why, then, do they object to preaching on this ground? It is because they look upon preaching as emphatically the principal work a minister has to do. The New-Church takes this falsity from the old church. There, true ministerial work has

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pretty much died out. A man is a successful minister and is sure of his salary if he holds the attention of his audience on Sunday; and he is very successful and famous and sought for, if he makes his Sunday service as good as a play. We have not fallen so low as this in the New-Church. But we are on the way thither, if we think that if our pastor preaches to us on the Sundays and we go and listen to him, this is about all he has to do for us, and about all we have to do with him.

There is a plenty of other and most important work to which a minister should devote his heart and life; and a good minister would do so, if there were a receptive sphere for these great uses among his people. I fear that this fallacy is strengthened among us by the want of this receptivity, and in its turn confirms this want.

But the other fallacy is, that whatsoever a minister should do, that no other man should attempt to do. And as spiritual instruction from the pulpit is regarded as the main work of a minister, that especially should not be interfered with.

In 1545, the famous Council of Trent assembled. It was called by the Pope to strengthen the Catholic Church against the inroads of Protestantism. Bishops and priests were there from all parts of the Catholic world. They sat long, and the result of their deliberations was the settlement of the constitution of the Roman Catholic Church. One of their laws was this: "No instruction concerning religion shall be given except by priests or under their authority." So far as I know, this rule has never been adopted by any other church upon earth, and certainly not by any Protestant Church. But in the other world it is not unknown. Swedenborg (C. L. 79) relates a visit to those who were represented by iron mixed with clay. In his account of it he says: "We asked, what does your religion teach concerning marriages? . . . At this several of the crowd laughed aloud, derided and objected, saying, ask of our priests those things which concern religion, and not of us; we wholly acquiesce in their decisions."

Would it not be a strange and sad thing if the New-Church should bind upon itself the fetters of this delusion.

The highest uses which can be performed among men are those of a minister, and especially of a New-Church minister. He is one who withdraws from other occupations, and devotes all his life and all his strength to these uses. Some of the more delicate, difficult, and important of the uses of a pastor, belong to him alone, because they grow out of his relations with his people.

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Perhaps too he can preach to his own people better than a stranger, because he knows them better. But for more general preaching, such as is included in what is called missionary work, if we cared more for the use than for the form and name or for some system we have made ourselves, could we doubt that the value and efficacy of preaching depend upon the knowledge and ability and earnestness of the preacher himself.

All the uses of a pastor, taken together, constitute the priesthood of the Church. And this is universal. Every member of the Church, so far as he is a true member, is a priest of the Lord and of His Church. This he should never forget, both that the thought may strengthen him against sinful affection and act, and that it may stimulate him to perform whatever spiritual uses lie within his reach. To many and to most little more may be possible than to let their light so shine in the daily discharge of their duties as we are commanded. If any one can do more let him do more. For his own good and that of his hearers, if he wishes to preach, he should refer to older men, to experts in the work of spiritual instruction, and ask them to ascertain in such way as they think best, whether he is competent to this work, and to advise him accordingly; and he should profit by their advice; provided they are willing to assist him, and leave him in freedom. But why should he ask their "license" to do what he knows that he has a right to do, and believes that it is his duty to do.

A man who proposes to become a minister, let him begin with being a licentiate, for it is a good way to begin. But if he has other occupations which he does not propose to leave, but has leisure and ability and desire to learn spiritual truth and teach it from the pen or the pulpit, why should he not? So long as this falsity of an exclusive priesthood lingers in the Church, there cannot but be dissension, discord, and conflict. It will be a barrier between the minister and his people, and a detriment to both, and the Church will be weak and sick.

The minister is more a priest than any of his people can be, because he alone devotes himself wholly to the uses which belong to this character. Let him not listen to the seductive whispers of personal self-seeking; let him discard from his mind wholly and absolutely this falsity of exclusive priesthood; let him deem it one of the greatest and dearest of his uses to help every one of his people to be just as far as may be a priest of the Lord and of His Church, and he will be sure of the sympathy and support of all his people and of the spiritual prosperity of his church.

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But let us return to the matter of preaching. Swedenborg sums up the duty of a pastor thus: he should teach and lead in the way of life. Teach and lead; which of these two is primary in importance? To teach must refer to the intellectual, to knowledge; while to lead refers to the affectional, to will and to life. To ask which of these is primary, is to ask whether charity or faith is primary. But let pastoral teaching have more than all the value which can be attributed to it, on what possible ground do we identify *teaching* with *preaching?* The fallacy which more or less limits pastoral teaching to preaching, prevails all around us, and indicates the condition to which the former Church has fallen, and is itself a powerful obstacle to its improvement. But it is a deplorable fallacy and should have no place in the New-Church. Nor will it find any place when this Church becomes capable of recognizing the uses in which the pastor may spend his life.

He must preach as well as he can. But teaching from the pulpit must needs be general. At the very best if the preacher lays hold of special opportunities to give more special instruction, he can go but a very little distance in this direction. But in his more private and personal relations with his people, what limit can there be to his adaptation of his teaching to the very needs of those he speaks with? What measure can there be of the worth of such instruction? He visits the sick; he seeks the weak and doubting, the suffering, the repentant, the despairing, and they seek him. He gives into their ears and into their hearts truth from the Word of Him who is Truth itself. He pours into their wounds oil and wine. He remembers his Lord and Master, and in humility, but with the warmth of love and in the strength of faith, he strives to open the eyes of the blind, to heal the sick, and help the lame to walk, and to give new life to those who are spiritually dead. When the people awake to the perception and acknowledgment that their pastor is given to them that he may do this for them, and to a willingness that he should do this for them, and it becomes his life and the joy of his life thus to teach and lead the people intrusted to his care, a new morning will dawn upon the Church, and bright will it be with the radiance of heaven, and upon it will rest the dew of heavenly peace.

THEOPHILUS PARSONS.

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EDITOR'S TABLE.

IT was many years ago said by one, who probably more than any other after Swedenborg, has labored for the Lord's New-Church, Rev. John Clowes, "that the difference between the members of the New-Church, and the members of the old, doth not, according to our judgment, consist in the difference of places where they perform their worship, but in the difference of principles which govern their lives, since a New-Churchman, properly speaking, is one who is governed by charity and faith combined, whereas an old churchman, properly speaking is one who is governed by what he calls faith separate from charity." There can be no dispute that the above quotation is a truthful presentation of what we are taught by Swedenborg on this subject; and yet we fear there has been, and perhaps is still, a tendency among some who call themselves New-Churchmen to forget it. If attendance at a particular place of worship, call it what you will, and subscription to certain doctrinal statements, by whatever title known, make a man to be a New-Churchman, in what does he differ in all essentials, from the veriest Solifidian who hangs his hope of salvation on faith alone? We are not taught merely that the doctrines in which we put our indolent trust as saving faith, should be false doctrines, but that solitary faith, whether the doctrine be true or false, is one which leads downward. Yea, more, the more true the doctrines on which we rely, without correspondent life, the worse shall it be for us, for thus we shall be the worst of all bad men, profaners. There are, we fear, many self-called New-Churchmen who seem to consider that one who has read the doctrines of the New-Church and called himself a receiver of them, is exempted from all danger of remaining a relier upon faith alone; that the mere possession of a knowledge of some of these doctrines will necessarily bring with it a life according with them. But such a notion is the identical doctrine of the reformers of the sixteenth century, and severely condemned by Swedenborg. For they taught, not that a man may live an evil life, but that having once received the faith, as its certain fruit, its necessary and immediate consequence, without further action on the part of the passive recipient, good works would follow. But this we know to have been a pernicious heresy, which bore evil fruit, and at length helped to bring about the dreadful state of the Church which prevailed in the middle of the last century. The essential feature then of a New-Churchman must be, the life which is called charity, and in all New-Church preaching this ought to be the principal element.

NEW-CHURCHMEN ought to remember that what is commonly, but too carelessly, called "the old

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Church," has very many lessons in practical matters to teach, which it would be well for us to give heed to. As we more and more realize the duty which is imposed upon each of us of becoming missionaries of the Church, and doing what each is able to, to increase a knowledge of the doctrines of the Church, and particularly of those central doctrines, of the Lord and of life, a careful consideration of the means adopted in older organizations than our own to spread their views of religious truth, will be found to be very profitable. We have been led to this reflection by a report which has recently come to our notice, of the yearly work of a society called the "Young Men's Covenant Band" connected with a Baptist Church in a city in Massachusetts. This society had been organized a year before by nineteen young men of that church, for the purpose of performing special work not provided for by other bodies or officers in the denomination. Their report of the year's work showed that they had distributed 1200 religious magazines, and 50,000 pages of tracts. Several hundred strangers had been invited into the church. A course of lectures had been begun, which had netted $300, and a considerable sum had been collected and disbursed in charity. They had also made many visits to the sick. The report seems to be a very satisfactory exhibit for the year, and one which may reasonably encourage the members of the society to new efforts. And, as we have remarked, it furnishes to us, too, a very good example of what we might and ought to do. Let us do all that we can to break up the reproach which has been brought against us (we fear not altogether without reason) that we do not care to make converts. Of course, we ought not to desire to make them merely to swell our numbers, and make our societies show a large increase year by year. That alone is of the least consequence. But that the Lord's kingdom on earth should increase, that those now wandering in spiritual blindness should be made glad by the joyous light brought down from heaven to us on earth by the Lord's infinite goodness, through the doctrines now given to men, and thus that the Lord's will should be done on earth as it is in heaven; this it is which ought to engage the earnest efforts of all, for higher work and more glorious ambition there never has been, nor ever can be. Doubtless formerly, when the bigotry which characterized those times was far more powerful than now, there was much excuse for the exclusiveness which has been charged against New-Church people. But those times have happily gone by; and now that a New-Churchman is not regarded as a person bereft of sense, or in fact as one greatly different from others in the community, we ought to cast off whatever of this may remain, and set heartily to work in teaching the heavenly doctrines.

William White, in his life of Swedenborg, says in his sprightly, malicious way: "American Swedenborgians do not court public criticism; they do not advertise themselves, or preach controversial sermons. They are content to proselytize privately, and to capture

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those who swim of themselves into their net. . . . They withdraw their converts from association with any but kindred believers, and from the agitation and irritation of conflict with social iniquities." While, of course, this is spitefully and unfairly said, yet whatever of cause for the saying of it there is, we ought to strive to remove. It is well to know what can be said of us by those who take the worst view possible, and thus we may be able to make greater advancement than we could otherwise. And in this very remark of Mr. White, we can see what perhaps there is too much excuse for his saying. But seeing the fault is the first step certainly to getting rid of it. Therefore, let it no more be said, so far as any of us can prevent it, that we care nothing for outside people, that we only care to form a select *coterie* in which we may mutually congratulate each other as being possessors of angelic wisdom, and look contemptuously on all the rest of the world as lying in outer darkness; but let us actively, continually, and persistently seek to bring the doctrines before all, regardless of what may be the external result to them; that is, whether they become converts to our denomination or join our churches; thinking nothing of those things, but only that such are taught how they may be members of the Lord's New-Church.

THE "Annual Report of the Officers and Managers of the American New-Church Tract and Publication Society for the year ending Dec. 31, 1872," is a document of great interest. The society, which in the early part of its existence did a good work in procuring to be translated and published several of the works of Swedenborg, now devotes itself entirely to the writing, publication, and dissemination of tracts, and what are commonly known as "collateral works." The society proposes to give to every Christian minister in the country, who may desire to receive it, a copy of "Heaven and Hell." The objects of this society are such as must commend themselves to every lover of the New-Church. Its principles of operation are especially pralseworthy. It has no salaried officers, and no "expensive publishing agencies;" and, keeping itself free from all other objects than those which it was established to accomplish, it has succeeded thus far, and we believe that it must still continue to be the means of doing much good. We hope that the society may receive the encouragement and pecuniary support of New-Churchmen throughout the country. Especially worthy of consideration is the offer of the society to all who desire to imitate the proposition of Mr. Jungerich to present to every Christian minister in the country who desires it a copy of the "True Christian Religion." To such who may desire to present any work of Swedenborg to clergymen, the society propose to undertake the labor of sending out the works, and all other necessary operations connected with it, so as to ensure the most effective and economic way of carrying out the wishes of the giver.

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CURRENT LITERATURE.

Sinners at the Hands of an Angry God. By REV. PRESIDENT EDWARDS. Philadelphia: Presbyterian Board of Publication. pp. 16.

THIS work has been sent to us as a curiosity. It is in the form of a tract, issued by the board of publication of a large and influential denomination. It is in fact an extract from a sermon of one of the ablest theological dialecticians that ever lived. Dr. Edwards believed in Calvinism, and was not afraid to carry his principles to their legitimate results. He was a contemporary of Swedenborg, and while the latter was engaged in unfolding the doctrines of the New-Church, the latter was employed in a remote town in Massachusetts, in the preparation of works which are universally regarded as among the most remarkable efforts of the human mind, and which have exercised a wonderful influence in the world. At the same time most awful monuments of human error. Indeed, the writings of this remarkable man are positively shocking to all who are under the light of the new truths. We refer to them now and here, in order to meet the points so often made at this day, that the New-Church contains nothing new; that nobody now believes the old theology, and that the opinions attributed to religious denominations of the day are not held by them at all. How can this be said when one of Dr. Edwards's sermons is reprinted by the Presbyterian Board, and contains passages like the following:

"There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God. By the mere pleasure of God, I mean His sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had, in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

"The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion.

"The use of this awful subject may be for awakening unconverted persons to a conviction of their danger. This that you have heard is the case of every one out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

"The God that holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful, venomous serpent is in ours."

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Wishing-Cap Papers. By LEIGH HUNT (now first collected). Boston: Lee and Shepard. 1873. pp. 455.

THOMAS CARLYLE never wrote truer words than these: "Mr. Hunt is a man of the most indisputably superior worth; a *Man of Genius* in a very strict sense of that word, and in all senses which it bears or implies; of brilliant, varied gifts; of graceful fertility; of clearness, lovingness, truthfulness; of childlike, open character; also of most pure and even exemplary private deportment; a man who can be other than *loved* only by those who have not seen him, or seen him from a distance through a false medium." This criticism of the man applies as well to his works. His style is certainly equal to that of the best essayists. A great deal of information is contained in this volume, while the most fastidious taste must be satisfied. His descriptions of out-door and of in-door life are inimitable. We have not space to quote at length, as we should like, but our readers may be sure that in possessing this volume, they will have that wherewith to while away many an hour and that with good result. We make the following quotation from "Twilight Accused and Defended:"

"Now let us think of all mild and loving things: of our childhood, of the fields, of our best friends, of twilight itself and its shadows, of the quiet of our fireside, and the fanciful things we see in the glowing coals, of the poets who have spoken of evening, of the beauty of stillness, of scenes of rural comfort, of the travels of the winds and clouds, of stories of good angels, nay, of dear friends whom we have lost, provided we have lost them long enough or loved them well enough to consider them with reference to the beauty of their own spirit, rather than to their absence from ourselves. Perhaps they are commissioned to be good angels over us: perhaps they are now this minute in the room, smiling in the certainty of their own lovingness, and the knowledge of our future good; ay, and (as far as their sympathy with our present struggles will permit) smiling to think even how startled we should be to see them if it were within heaven's knowledge of what is best for us that we should do so. For God is the author of mirth as well as seriousness; and, considering what security of belief in good there must be in celestial natures, we may conceive some little stooping to it even in the happiness of heavenly cheeks."

Memoir of a Brother. By THOMAS HUGHES. Boston: J. R. Osgood & Co. 1873. pp. 178.

THIS volume, the result of brotherly affection, should be read by every one who has read "Tom Brown," and he who has not read the latter, let him do so at once. This is a memoir of George G. Hughes, and was originally prepared for the benefit of his sons and nephews and not for general circulation. This latter fact adds much to the value of the book, inasmuch as the author has mingled his own personality with it more freely than he otherwise could have done. Ardent enthusiasm is not misplaced when it is spontaneous, since that which truly comes from the heart will, in nine times out of ten, reach the heart. The great blemish in biography is the high-toned and unnatural panegyric, the result of a partisan spirit. The style is much like other works of the author, and as a contemporary says:

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"We find the same high sense of personal honor and manliness; the same breezy enjoyment of out-door sports; the same honest and hearty self-reliance, and the same injunction of reverence for time-honored observances, whether in the narrower precincts of the public school or the wider arena of a man's life. Its loving simplicity; its pleasant details, so happily selected to illustrate character without growing prolix; its deep inner teaching, so authoritative yet so unobtrusive; and the air of simple, unexaggerated reality pervading it, make of it a book for all young people to profit by and for older readers to approve. The glimpses it affords of the home life of the family it describes are charming, and in the letters which pass between the fathers and sons of the two generations to which we are introduced, we find much of what seems to us the foundation of the world's truest hope for its own social future, a hearty and comprehensive sympathy between parent and child, without awkwardness, too often misnamed dignity on the one side, and diffidence, too often misnamed reverence, on the other. Frank and easy intercourse between mature men and women and immature men and women, as children should always be regarded, is daily more and more recognized as a gain to both parties; the world has grown weary of the stiff, old-time ceremonial by which parents were isolated in unapproachable dignity, and children removed to a subordinate region of thought and feeling, to which it seemed in their young hearts impossible that their fathers, at least, should ever enter. The parent of the present day may well be glad that it is in his power to exchange this humble attitude of children, for a trustful, even exuberant love; and the formal exchange of stereotyped advice and acknowledgment for the sweet authority which experience confers in an otherwise free and equal companionship. As a most excellent specimen of this better and sweeter and more sacred relationship, and as an example of the goodly fruits to be expected from it, we heartily commend to our readers this admirable memoir."

Johannes Olaf. Boston: Roberts Bros. 1873, pp. 551. Price $2.00.

Of this remarkable book we quote the following from the "New-York Tribune:"

"An English reviewer has recently remarked that it is one of his rules of criticism never to speak well of a novel which he finds it hard to read. If this were an absolute canon, I should accord small praise to 'Johannes Olaf,' a novel which Elizabeth de Wille wrote in German; which F. E. Bunnett rendered into the Queen's English, in London; and which Roberts Brothers have laid before American readers. It cannot be denied that to read 'Johannes Olaf' is a task requiring much time and no small degree of patience; but the patience and time thus expended will receive a generous reward. It is a novel one can hardly better afford to neglect than one could afford to overlook 'Middlemarch.' Its collection of character sketches is truly wonderful; and beyond all else it is human, and alive with human emotions. In one regard it is not artistic. The plot is no plot at all, or, rather, it is a plot only in the sense that every life of a strong and adventurous character is a romance. It defies the unities as boldly as real life does. Its best gifts are brought, as was the sustenance of the prophet, 'by unexpected ravens.' Nor can its philosophy, or the creed of its author, be easily disentangled from the conflicting speculations, the contradictory moralities, which confuse the most zealous reader."

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NOTES.

THE annual meeting of the Boston Society of the New Jerusalem (church organization) for the choice of officers and committees for the ensuing year occurred on the evening of the 21st April. Sampson Reed, Esq., was re-elected chairman of the Church Committee. This position Mr. Reed has held for several years.

The same persons as last year compose the Church Committee, with the exception of Dr. Shepperd, who was chosen to fill a vacancy, occasioned by the declination of Professor Parsons to be again re-elected. Mr. Parsons has served the society for many years upon this important committee. As it was understood that his declination was peremptory, it was with feelings of profound regret that the society acceded to his desire. Remarks were made by several gentlemen, all expressive of the great value of his advice and counsel in the business devolving upon the committee. Certain nominations submitted to the society by the Church Committee, were confirmed: A committee of reception consisting of ten gentlemen; Mr. George B. Davis, chairman. The duties of this committee, we are informed, is to have charge of the doors at church during worship; to receive, seat, and introduce strangers; to superintend the heating and ventilation of the church, and to see to the general comfort of the congregation. A committee on social intercour and recreation, consisting of eighteen ladies and gentlemen; Mr. E. Waldo Cutler, chairman.

The committee to raise funds for the Massachusetts New-Church Union reported that they had collected and paid over to the treasurer of the union on the part of this society the sum of $2232.74 during the past year and that individual contributions made direct to the union by members of this society would bring the amount up to over $2600, from this society for the work of the union. The society re-elected Mr. F. A. Dewson superintendent of the Sabbath school, and Mr. F. Loring secretary of the society. A commitee on music was chosen by the society, consisting of D. W. Loring (organist) and five others.

The report of the treasurer of the charity association showed that nearly four hundred dollars had been expended in the uses of the association the past year. After the choice of the officers and committees was completed, Mr. Hiram Colburn introduced the following motion: "That a committee of five be appointed at this meeting to confer with the pastor with reference to the introduction of a hymn into our worship, at his discretion." A vote was taken on the motion, when it was found to be negatived by an actual count of nineteen to fourteen.

THE following from the "New Jerusalem Messenger," strikes some

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persons in this vicinity as significant, and almost remarkable:

"It will be gratifying to the friends of the New-Church to know that the Fifty Thousand Dollar Fund is steadily increasing, the subscriptions to it at the present amounting to over forty thousand dollars, and with good prospects of obtaining the whole sum. According to the terms of subscription, the amount now obtained secures the payment of the whole sum. This will give the Board the means of publishing a new and uniform edition of Swedenborg's works, in a new translation, which we hope to make as accurate and well adapted to the wants of the Church and the public as is possible with the present knowledge of language and our doctrines. The Board is now ready to take hold of this work in earnest, and hopes, within a short time, to present to the New-Church public substantial evidence of its work."

A paragraph somewhat similar to the above was printed some time ago, if we remember right. The object appeared to be, to urge subscriptions to the fund in order that *a new edition of the works of Swedenborg might be printed.* We have certainly no objection to the increase of the "fifty thousand dollar fund;" although there are many who think that neither the past action of the Board of Publication, nor its proposed operations are such as to encourage an expectation of the most judicious use of the money. There are many who do not hesitate to assert, that there was more actually accomplished in the proposed direction forty years ago, than since the recent and somewhat cumbersome machinery of a Board of Publications was adopted. Certainly the operations in New York have not been encouraging. All this by the way. What mainly excites our attention in the above paragraph is the intimation that a principal object of this subscription is to print a new edition of the writings of Swedenborg. In point of fact a fund, sufficient for that purpose, has for years been ready and waiting the dilatory proceedings of the Convention. Several years ago, the trustees of the Rotch legacy, as we have understood, were ready and willing to use the funds in their hands for the purpose indicated, and have in fact kept them for this express purpose. The delay in the matter seems to be attributable in a great measure to the course of the Convention, and to the difficulty of procuring the aid of those who are competent to make a revised translation of the works. It is not money, therefore, that we need, but more efficient and business-like action on the part of the Convention, and especially the aid of suitable persons to supervise and translate the writings. It does not seem to us that recent proceedings are calculated to promote the matter much. At any rate, according to our understanding, it is not quite the thing to send forth an impression that money is what is needed. It is needed for a great many things, but fortunately not for this.

A SIGNIFICANT FACT. — The "Evangelist," a newspaper whose credibility is not to be questioned in a statement of this sort, says that "more than eight hundred Presbyterian clergymen, not counting editors, secretaries, and missionaries, are absolutely unemployed, idle in the vineyard, without any

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thing to do in their profession." The same paper finds in this fact good reason for not trying to increase the number of ministers; but does not, apparently, see in it any reason for entering seriously upon a re-examination or reconstruction of its theological creed. But it will learn ere long that we are fast approaching the time when last century's religious ideas will be more unsavory and less nutritious to the minds of thinking men and women than last year's husks are to the stomachs of sheep or oxen.

THE "New-York Herald" has, for some time past, been giving the readers of its Monday issues a synopsis of the most important sermons delivered in our great commercial metropolis the day before. And, judging from the general tenor of these sketches, we conclude that almost every thing else is introduced into the pulpits of New York, *except* the subject which ought, of all others, to be the engrossing theme of every pulpit, *practical religion*. If there were in that great city a hundred pulpits to ring out, every Sunday, in shrill trumpet-tones, the grand truth that "all true religion has relation to life, and that the life of religion is to do good;" or, in other words, that the commandments of the Decalogue are not meant to be merely repeated with solemn tones one day in the week, but to be enshrined in the heart, and carried into the family, the shop, the counting-house, the office of the banker and broker, and into all the daily business of life; can there be any doubt that such preaching would, before the lapse of many years, tell powerfully upon the conscience and morals of that great city? But, instead of this, the people are furnished with — well, let the "Herald" of a few weeks ago say what:

"We present to-day some of the sickliest trash it has ever been our lot to read as pulpit productions. To be sure, the preachers may have said some passably good things; but if they uttered nothing grander, nobler, or more sublime than what now lies before us, there is scarcely a thought in their sermons worth remembering. They are the veriest commonplace compositions, of which many a schoolboy would be ashamed."

And in illustration of this remark the editor gives the following samples, among others equally trashy, and unworthy the pulpit of our great metropolis at this period of Christian civilization:

"Rev. Mr. Hepworth (Congregational Orthodox) spent his time demonstrating the weakness of atheism, instead of taking it for granted and giving the people the antidote. Atheism, by virtue of its constitution, is nothing but weakness and folly. Like a soap bubble, it may float about us for a while and reflect some of the rainbow colors caused by the light which it affects to deny; but the heat of the sun or the breath of the Almighty will melt and scatter it so that not a vestige will remain. History has not been written for naught. It is full of instruction and has ample illustrations of the weakness of atheism. If it be true that in this age there is but little philosophical denial of God, because the people have too much common sense to encourage such denial, is not this an additional reason why the common sense of the people should be trusted more, and their faith encouraged by having the Object of faith brought so tangibly before them that men and women can, as it were, not only

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touch the hem of His garment, but take the hand of the Saviour?"

"Rev. Mr. Sweetzer (Universalist) presented to his hearers the Universalist idea of hell, which may be summed up in these two contradictory propositions: First, there is no such place as hell, and wherever the word occurs in the Bible it means the grave; and secondly, the hell of the Bible is an accusing conscience, which goes with the wicked into the other world, but in some future cycle of eternity leaves them and they become pure and good. We would not encourage any of our readers to put off the search for goodness and purity to the future life on the strength of this style of theology."

"Dr. Seymour's (Episcopalian) logic in defence of the ministry was a little like Mr. Frothingham's, in that it made the Word of God of little or no importance without the ministry. If the Bible, he said, were left merely a written book, it would soon be forgotten or at least slighted. But Bunyan's 'Pilgrim's Progress,' 'Shakspeare' and 'Mother Goose' were left written, but they have not been forgotten nor slighted; and for a reason similar to that which would make the Bible precious without the minister; namely, that they and it answer felt wants of the human heart. Hence there are freshness and power in them; and they will never die so long as the heart of humanity is capable of emotion or aspiration in this life."

The encouraging feature in all this, and that which we hail as a sign of promise and of an approaching change, is, that a secular paper, after reporting such sermons, should have the courage, candor, and good sense to characterize them as "some of the sickliest trash it has ever been our lot to read as pulpit productions." If the secular press generally will do its duty, it may help to bring about the reform so much needed in our pulpit instruction.

A LATE paper credits Dr. Alexander, of Princeton, with the following expression, which indicates some courage, if not much of the progressive element:

"I am not ashamed to say that a new idea never originated in this seminary. Its professors have only asked, 'What does God say?'"

To this the editor pertinently adds:

"A clear-headed old lady of Princeton once said to a sceptical judge who laughed at the Bible story of the whale swallowing Jonah: 'If the Bible said that Jonah swallowed the whale, I would believe it.' Dr. Alexander is of a similar spirit."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. JUNE, 1873. No. 8.

SWEDENBORG'S WORKS.

WITHOUT questioning or doubting for a moment the good intention of the writer of the paper entitled "Swedenborg's One Great Book," in the first number of the "New-Church Magazine," it seems undesirable that an article so full of error, both as to its leading view and its particular facts and inferences, and so likely to do harm rather than any good, should be allowed to pass in silence,* as if it received common assent, which I am well assured it does not among intelligent New-Churchmen. I purpose therefore to review it, as briefly as the subject will admit of. The italics in the several quotations are my own.

The purpose of the article is "the elevation of 'The True Christian Religion' to" what the writer esteems "its proper place" in comparison with the other writings. This "proper place" is the position of sole authority in matters of doctrine. In his opinion the New-Church has erred hitherto, in considering this and the other theological works of Swedenborg as of equal authority. This error he finds enstamped upon the preamble and in the constitution of the General Convention, in that it is declared that its members "receive and acknowledge the heavenly doctrines of the New Jerusalem, as revealed in the theological writings of Emanuel Swedenborg," and in that ministers may be subjected to examination, if they call in

* This was written before the article signed "T. P.," in the March number had reached the writer's hand.

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question "any of the doctrines contained in the theological *writings*." The relation of the other works to "The True Christian Religion," in his opinion, is that they were "the valuable materials out of which that temple of wisdom, 'The True Christian Religion,' was built." The subjects discoursed upon in them "received only such treatment as the earlier years of Swedenborg's illumination could furnish;" this was "written in the time of a full reception of the doctrines" by the author. They contain errors, "there is hardly a work of Swedenborg," he avers, "except the last ('the True Christian Religion') which does not receive some correction in the subsequent works." These errors, in his opinion, extend even to matters of doctrine; for he thinks that one of the difficulties arising from the present estimation of the writings as of equal authority is, that "if our ministers were strictly tried under the rule" against calling in question "any of the *doctrines* contained in the theological writings," &c., "we should probably in a moment be deprived of our ministry." (He is, however, careful to say that "no minister calls in question the leading principles of our faith.") From the same cause, the practice of appealing to the works as of equal authority, springs also, he thinks, a difficulty which is "evident every day in the dissensions which are so constantly arising among us;" one man "taking the field" with one work, his opponent with another. But "the elevation of 'The True Christian Religion' to its proper place will enable us to take a ground on all these questions where all may labor freely." He would have us "point our ministers and members to this one book, after the Holy Word, as to the compendium of our faith, leaving them, if they choose, to differ" upon what is contained in the others. To "this one book," he thinks, we ought "to refer, in questions of theology and discipline," and "to study it, as *containing all the majority need to know*."

In this condensed statement of the opinions I propose to test the truth of, I have endeavoured to guard against any distortion of them in the necessary abbreviation. To be sure, however, of exact justice, I beg to refer the reader back to the article itself.

In entering upon the consideration of such reasons as are given for this view, it may be as well to advert to the fact (for it is a fact) that there is no work of Swedenborg upon the construction of which there have been, and are, more or wider differences of opinion than upon this, the acknowledgment of which as sole authority, agreeing "to differ if we choose" upon the others, would raise us, it is thought, above all occasion of disagreement, upon a

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common ground where we can all work together in harmony. There is a difference of opinion, for example, confined probably to few minds, but demonstrative, and quite irreconcilable hitherto, as to what is the true doctrine concerning the uses of baptism, taught in "The True Christian Religion;" another, not less decided and difficult to harmonize, on what it teaches upon the subject of "ordination," and the relation of clergy and laity; another still on its teaching respecting the author's mission; and there are yet others. Two of these that I have mentioned have long been about the most fruitful of dissension of all the questions that have been mooted in the New-Church theology. Nor is there any work which contains more remarkable apparent discrepancies than "The True Christian Religion." I say "apparent," because there are no other than apparent discrepancies of any consequence, in any of what are properly called Swedenborg's works, that is, the books that he published, or evidently wrote with a view to publication. It would open too long, and perhaps a profitless, discussion to enter into the particulars of this subject; but with quite as much truth might it be said that in the latter part of "The True Christian Religion" the author makes "some correction" of the former part, as that he does this successively, as alleged, in his previous works. As regards this reason, therefore, for not accepting them as authoritative, it is equally a reason why we cannot accept even this. If the experience of our friend should be like that of many other New-Churchmen, he will find, as he advances, that things which now appear to him discordant, in the writings and corrections of what had been previously written, are really in perfect harmony, and are often different and very important phases of the truth. Common experience shows that, in important matters, it is not well to come too hastily to the conclusion that we see the length and breadth of a subject. With those who are in the right way, time is a good test of opinions; and progressive minds outgrow a considerable proportion of their earlier convictions.

The writer suggests that we should be led to his view of the writings by "Swedenborg's own statements, as well as by the use of our reason." I can hardly think he supposes, as his words might seem to imply, that up to this time the Church has not exercised its reason in this matter. On various occasions, and in different forms and places, the reasons for its general estimate of the writings have been placed on record, by many of its ablest and most intelligent members; and they are based on "Swedenborg's own statements," supported and confirmed

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by the intrinsic evidence of the writings at large. One of these statements, with which the writer's view is obviously at variance, is to be found in Swedenborg's first letter (in 1771) to the Landgrave of Hesse Darmstadt.* After acknowledgment of a letter received, and the mention of two accompanying copies of the then just published "True Christian Religion," Swedenborg informs the Landgrave, in answer to the question, "how he attained to be in the society of angels and spirits," that, as the Lord had foretold that He would come again into the world, and could not come again in person, it followed that He would do it by means of a man, who would be able to receive the doctrine of the New-Church He had promised to establish in his understanding, and publish it by the press; "and," he continues, "as the Lord had prepared me for this office from my infancy, He manifested himself in person before me, His servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world," &c. . . . "I declare in all truth that such is the fact." But he adds, "this favor of the Lord, in regard to me, has only taken place for the sake of the New-Church which I have mentioned above, *the doctrine of which is contained in my writings*," language precisely similar to that objected to in the constitution of the General Convention. And as "The True Christian Religion" was then among his "writings," and was immediately present to his mind in writing the letter, and yet he makes no distinction, it is clear that the author himself places that work with his others upon a common level. It is not credible, that, under these peculiar circumstances, he would have made no reference to the fact, if this is "the one book," claimed in this article.

But let us examine the statements of Swedenborg on which the writer chiefly relies in support of his view of the subject. They are quoted from the first paragraph of the "Brief Exposition," and from a projected syllabus of the afterwards partly executed "Coronis," published in English as a (miscalled) "Continuation" of that posthumous work. If these passages might be separated from all other facts and evidence bearing on the subject, they would undoubtedly bear the construction he puts upon them. But it is not a necessary construction of the author's words; and in the light of what is elsewhere contained in the writings, it is perfectly clear that this interpretation is not the true one. The paragraph quoted from the "Brief Exposition" is inexactly translated. More correctly rendered, the author here

* Documents Concerning Swedenborg (Eng. ed. 1841) p. 233.

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says that, after he had published several larger and smaller works on the New Jerusalem, by which is meant a new Church, and after the Apocalypse was revealed, he "came to the determination to bring the *doctrine* of that church forth to the light, in its fulness, thus entire" (*in animum induxi Doctrinam illius Ecclesiæ in sua plenitudine, ita integram, in lucem edere*); but as this would be a work of some years, he resolved to issue a sketch of it in advance. He does not say, as quoted, "in its fulness *and entirety*," as if he would add intensity to, or say more than the former word expressed. There certainly is nothing in the language the author here uses inconsistent, in the slightest degree, with the interpretation hitherto put upon the passage, viz., that, in the then projected work, the *doctrine* of the New-Church (at that time only to be gathered, in its fulness, out of his previous very voluminous publications) would be given to the world "entire" in a connected and more accessible form; and actual facts, and all the evidence of the writings, go to establish this as the author's meaning. So with regard to the passage from the original syllabus of the "Coronis." The author there says that, "the Church knows nothing at all of this its desolation and consummation; and cannot know till the divine truths which are [given] by the Lord in the work entitled 'The *True Christian Religion*' are seen in the light and acknowledged." There is nothing in this language which necessarily implies that the divine truths contained in "The True Christian Religion" had not before been given to the world, in a form less accessible, and less adapted for circulation. The fact is that they had been; and, notably, the particular truths referred to, relating to the desolation and consummation of the first Christian Church. They had been more fully set forth elsewhere, especially in the "Arcana Cœlestia," and in the "Apocalypse Revealed." * Some of the other doctrines also are much more fully set forth in the other writings than in "The True Christian Religion;" nor is there any doctrine taught in "The True Christian Religion" that is not to be found elsewhere in the writings. Neither are the doctrines as contained in the previous writings, as is alleged, "incapable of combination." All the doctrines of the Church might readily be extracted from the other writings, in the author's own words, and combined into a complete, connected body of theology. It is nevertheless true, that "The True Christian Religion" is to a large extent an original work; and that in it a good deal of light is thrown upon some of the doctrines that

* See, in particular, passages from the A. C. referred to in L. J. n. 35.

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is not found in the other writings. But it is equally true that in them also much light is shed upon the doctrines not to be found in "The True Christian Religion."

But suppose all this were otherwise. Suppose the fact to be, and that in these passages the author really means to imply, that the doctrine of the Church, in its fulness, had not been contained in all his previous writings. It by no means follows that therefore they are not equally reliable and authoritative, as far as they go. It is a palpable *non sequitur*. And the inference is made more obviously erroneous, if we are to take Swedenborg's own testimony on the subject, by the fact, that in these works themselves, and elsewhere concerning them, he declares, and repeats the declaration in the most solemn manner, that they are a *revelation* from the Lord.* And in an address to the king (1770) he affirms: "I have already informed your majesty, and beseech you to recall to mind, that the Lord our Saviour manifested Himself to me in a sensible personal appearance; that *He commanded me to write what has already been done and what I have still to do;* that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them." So in his first letter to Dr. Oetinger, at an earlier date (1766). And in a letter to Dr. Beyer (1769), in reply to Dr. Ekebom's attack, he speaks of "the doctrines of the New-Church which have been declared to the world in the 'Doctrine of the New Jerusalem,' and the 'Apocalypse Revealed,' *by our Saviour Jesus Christ, through me, His servant.*" The context shows that by the "Doctrine of the New Jerusalem" he meant the several works he had published under that head.† And in "The True Christian Religion" itself (n. 771), he declares: "*It has been enjoined upon me by the Lord* to make known various things from what I have seen and heard, both concerning *heaven and hell*, and the *last judgment;* and also to explain the *Apocalypse*, wherein the advent of the Lord, the former heaven, the new heaven, and the holy Jerusalem are treated of." And again (T. C. R. n. 779), after affirming that the Lord in person appeared to him, and called him to his office, he declares most solemnly: "I testify in truth . . . that *from the first day* of that calling I have not received any thing whatever from any angel, but from the Lord alone, while I read the Word." Evidently he does not mean that nothing *came* to him

* A. C. n. 6597, end; H. H. n. 1; L. J. n. 60; H. D. n. 7; D. P. n. 135; A. R. Preface, and n. 48, end; C. S. L. n. 534; &c.

† Documents, pp. 82, 195, 207.

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from any angel, which would not seem consistent with the facts, as frequently narrated by him, but that of all that came to him he was permitted to *receive* only what was from the Lord alone, through the angels; for he says elsewhere: "It has been given me to perceive distinctly what comes from the Lord and what from the angels; *what* [*comes*] *from the Lord this has been written, and what the angels has not been written.*" (A. E. 1183. See also A. R. Preface; and especially Diary, n. 1647).

Equally inconsequent is the same inference from the assumption, at the beginning of the article, that "the enlightenment of Swedenborg's mind was a gradual process." This is true enough, undoubtedly, especially of the preparatory period which intervened between his divine call, and the beginning of the public work of his office. I do not suppose any one doubts that, even after his public work began, Swedenborg advanced gradually into greater and greater light and knowledge; for this would seem consistent with a universal law of order. This reasonable conclusion, however, does not, that I am aware, rest upon actual authority. But let it be granted to the full; and let it be assumed, for the sake of argument, though I find in general no evidence of it, that his earlier published writings shed a less full and more measurable light upon the subjects they treat of. It does not therefore follow that at any period, even the earliest, after the public work of his office began, he had not knowledge and light entirely adequate to the particular work the Lord gave him then to perform, and that what he then wrote, as far as it goes, is not as true, and just as reliable and authoritative as any of his subsequent writings. The inference here, as before, is a manifest *non sequitur*. And there can be no doubt, as we have seen, that the effect of Swedenborg's own declarations is to place his published works, as regards his own estimate of them, upon a common level of authority, without any regard to the period, in the course of his illumination, at which they were written. He declares, of all alike, that they were written by Divine "command," and "from the Lord alone." Nor is there any evidence in his writings that what he so solemnly, to the very last, affirms, is incorrect. I do not think it can be said of any theological work which Swedenborg published, that it shows any inadequacy of knowledge to the task he had then in hand. Least of all does his earliest work, the "Arcana Cœlestia."

I do not forget that some have thought his teaching in that work respecting the spiritual world, and the somewhat different

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nomenclature he there uses in his description of that world, evince a yet imperfect knowledge, and a degree of inconsistency with what he afterwards explicitly sets forth on the same subject. But I am convinced that a diligent and careful examination and comparison of all he says, will lead an unbiassed inquirer to the conclusion that Swedenborg knew well what he was writing about, and that it is only our own imperfect knowledge that has prevented us from understanding him. It needs to be borne in mind, that the "Arcana Cœlestia" was written before the last judgment took place; and that the descriptions therefore relate to the spiritual world as it then was, in a different state of organization from that which existed afterwards. That in fact we are here granted an interesting and important glimpse of the spiritual world, and especially of the heavens, as they were before the last judgment; which otherwise we should not have had. The somewhat different language which the author uses on the subject toward the end of the work, would seem to be sufficiently accounted for by the changes already taking place in the spirit world, in preparation for the last judgment, then (1756) near at hand. What this different arrangement of the heavens was, or how much and in what respects it differed from that which followed the last judgment, can be but dimly gathered from the writings. But of the fact itself, we are very definitely informed. And of this also we are distinctly informed, that the divine work of "reducing the heavens and the hells to order" being both a preparation for, and especially an effect of the last judgment, it began before and was continued after that event; and that it involved (to what extent we are not, I think, informed) "*all things* in the heavens and in the hells." In A. E. n. 258, we read, "The subject treated of in this fourth chapter (of the "Apocalypse") is the orderly arrangement (*ordinatio*) of *all things*, *especially in the heavens*, before the judgment;" and in n. 277, that "unless this had been done *before* the judgment, the very heavens themselves, in which the true angels were, would have been imperilled." In A. R. n. 878, it is said, that "the internal heaven of Christians was not fully formed by the Lord until *some time before the last judgment, and also after it.*" And in the *continuation* to the work on the last judgment (written after that event) it is said: "*But there is a different arrangement of all things in the heavens and in the hells*" (n. 20). In "The True Christian Religion" Swedenborg says: "How the Lord afterwards reduced all things to order, both in heaven and in hell, has not yet been described by me, because the orderly arrangement (*ordinatio*) of the heavens and

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the hells has continued from the day of the last judgment to the present time, and still continues" (n. 123).

This view of what is contained in the "Arcana Cœlestia" on this subject receives some confirmation from the fact, if, as I believe, it is a fact, that in no work written by Swedenborg after the last judgment is the order of the heavens described in any similar manner.

It seems clear to me that there is here no manifestation of imperfect knowledge of the spiritual world he was writing about; and, on the other hand, that such want of knowledge would be inconsistent with the wonderfully luminous character of the work on kindred and even profounder subjects. Is there any thing in all his writings more luminous, that evinces a profounder spiritual intelligence, or implies a more intimate knowledge of the spiritual world, than the wonderful expositions of the internal sense of the Word, in this his first published work, the earliest fruit of his mission? Even the first volume of this first work is no exception. Where shall we look for a more profound and perfect analysis of the whole great work of regeneration than is given in the very earliest pages of this first volume? the exposition of the beginning of the book of Genesis, involving at the same time, most wonderfully, the spiritual history of the first men on this earth. Going on to the second and subsequent volumes, is there anywhere in all his writings manifested a deeper or clearer insight into the sacred contents of the internal Word, than in the exposition of its supreme sense, in the history of Abram, Isaac, and Jacob, the marvellous history of the Lord's assumption and glorification of His humanity? And this wondrous light is sustained to the last volume of the work. Is there not enough here to justify abundantly the author's solemn declaration that "*from the first day*" of his calling he "received nothing whatever even from any angel, but *from the Lord alone;*" that it was given him "to perceive distinctly what was from the Lord, and what from the angels;" and that "what came from the Lord was written, and what from the angels was not written"?

But what do these writings chiefly contain, which we are counselled to consider relatively so subordinate and unauthoritative? Almost the entire revelation respecting the spiritual world and the life after death, which Swedenborg frequently declares was a special object of his mission. The great body of "angelic wisdom," concerning the divine love and wisdom, and the divine providence. The inestimable "revelation from the

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Lord" (C. S. L. 534) concerning conjugial love. And above all (which ought not to be lost sight of in the consideration of this subject) *the revelation of the internal sense of the Word, whereby the Lord made His veritable second advent,* is almost exclusively contained in works written by Swedenborg before "The True Christian Religion;"* the larger portion being the earliest public work of his office. These are the writings which, it is contended, we ought to look upon as "the valuable materials out of which that temple of wisdom, 'The True Christian Religion' was built." And it is upon what these contain, the writer counsels that our ministers and members should be left "to differ if they choose," since the subjects "received only such treatment as the earlier years of Swedenborg's illumination could furnish;" while "in questions of theology and discipline" he would have us refer to "this one book," which was "written in the time of a full reception of the doctrines, by Swedenborg."

The saving clause at the beginning of the last paragraph, "without undervaluing in the least all the other theological works," is a satisfactory indication as to the writer's purpose; but how much he yet does undervalue them, how entirely he has failed to understand both their real and their relative value, is nowhere more manifest than in the remark which almost immediately follows, and is but a logical and fitting sequence to what had gone before, that "The True Christian Religion" contains "all the majority need to know." Of the internal sense of the Word, of heaven and hell, and the life after death, of conjugial love, &c., they need know nothing beyond what is incidentally given in "The True Christian Religion"! It seems strange that this so startling and yet logical conclusion did not cause the writer to hesitate as to the whole ground and process of his reasoning.

The idea pervades the article that the whole period of Swedenborg's illumination up to the writing of "The True Christian Religion" was preparatory, the gathering of "the valuable materials," etc. And all that he wrote during this long period the writer speaks of indiscriminately as his "works," making no marked distinction between what the author published and what he wrote before he began to publish, or afterwards without any view to publication. This might be an inadvertence. I should certainly be disposed to regard it so, but that it seems to follow from the view he advocates, that the successive writings, without intrinsic discrimination on this ground, ought to be valued, as

* T. C. R. n. 776 to 780; A. R. n. 24; A. E. n. 870; &c.

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regards their reliability, according to the time in the process of Swedenborg's "gradual enlightenment," at which they were written, that is chronologically. On p. 44 he says, "Of the steps of this process we have evidence *in all his works, especially in those which the affectionate care of his friends has given to the public since his death.*"

In a later article * the writer seems to think there is great doubt about the time when Swedenborg's "ability to receive spiritual truths, and to announce them to the world" had its beginning. "Swedenborg," he says, "does not tell us; and we are sure that it cannot be pointed out in his writings." † Those who have found reason for a different estimate, to accept in fact Swedenborg's own estimate of his earlier published works, would say that his ability to announce these truths to the world had its practical beginning when he began to publish. The writer seems to have the impression, and in this I conceive that he does scant justice to the intelligence of his fellow New-Churchmen, that an opinion prevails that Swedenborg had this ability from the first date of his intromission into the spiritual world. I think there will not be "many" to return him the answer he supposes to a question on p. 221. Alluding to the date of Swedenborg's intromission into the spiritual world (1745) he says, "In this important year in his history, what did actually happen? Many will say that he became the seer of the New Jerusalem, and so saying they have confessed that they do not understand the matter," &c Certainly no intelligent New-Churchman would say any thing of the kind. Nor "assume" any thing like the following from the next page, "to assume that the year of his intromission among the angels was also that of arriving at the summit of wisdom is to assert for Swedenborg that which he for himself denies." Every well informed New-Churchman knows, that after the Lord personally appeared to Swedenborg in 1743, and called him to the high office for which, unconsciously to himself, He had "prepared him from his infancy," and after his subsequent intromission into the spiritual world, in 1745, he still passed through a period of preparation, during which he wrote nothing on spiritual subjects for publication. He began to publish, after this six years' probation, from the date of his call, in 1749, the first volume of the "Arcana Cœlestia." But no one, I think, will assume, as is intimated of the earlier date, that even then he had arrived "at the summit of wisdom." This is very different from the conviction which does more or less prevail, that from the first

* The Intromission, p 219. † P. 221.

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there was no inadequacy of light to the work he had to do; and that the earliest work that the Lord "commanded" him to write is equally reliable with any thing he afterwards wrote under the same divine direction.

Swedenborg's public office began, undoubtedly, with his first published theological work. And there is no stage of his illumination that can with any propriety be called or treated as preparatory but the one preceding this, that is before he entered upon the public work of his office. This is the more certain from the authority and mandate under which he so frequently affirms that his works are written; and the character he consequently everywhere ascribes to his writings. All that was written in his "Memorandum Books" ("Adversaria"), on the Old Testament Scriptures, and a very large part of his "Diary," belong to this preparatory period. These, and such others of his MSS. as were written with no view to publication, cannot, with either justice or propriety, be reckoned among his *works*. They ought to be most scrupulously set down for what they are, the mere notes and jottings of his unconfirmed daily experiences; intended, beyond question, for his own exclusive meditation and use. These experiences, and their immediate impressions, were not always reliable, and not unfrequently receive subsequent correction. But his published works ought not to be confounded with these in this respect, nor indeed in any other. It is in these private memoranda that Swedenborg sometimes says "unless I mistake," and "this I do not yet understand." But it is a remarkable fact, if, as I think, it is a fact, and a very significant one, that from first to last there are no such expressions of doubt and uncertainty in his published works.

These posthumous notes and memoranda of Swedenborg are of great interest and value; and I do not doubt the expediency of their publication, if only they are not elevated to a place among his "works," but are taken for what they are, and nothing more.

SAMUEL M. WARREN.

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REGENERATED NATURAL AFFECTION.

IT is one of the necessary conditions of a finite human being, that his love of others must be a love of those who are near to him rather than a love of those who are at a distance. Indeed almost all those at a distance are so entirely unknown to him, that they are not, and cannot be, objects of thought. And those among them who are known to him, are so little known that his thought concerning them is very general and indefinite. And, since affection is impossible unless its proper objects are presented to it by thought, it is also impossible that affection should be as strong towards those at a distance as it is towards those who are near, or that it should extend at all beyond a very short distance.

Swedenborg everywhere recognizes this necessity. He everywhere teaches, or assumes, that the love of the neighbor is the love proper to man; and he tells us who those are who constitute the neighbor who is to be loved, the Lord Himself being neighbor in the highest and most perfect degree. One essential point in all his teaching concerning the Lord is, that he is near, that he is "God with us." And the neighbor, in all the lower degrees spoken of by him, consists of those who are near to us, and towards whom we stand in definite, well known, and easily apprehended relations. Our word "neighbor" means one who is near; and so does Swedenborg's word *proximus*, translated neighbor, except that his word is the stronger of the two; for *proximus* properly means one nearest to us; and those, as a class, who are the neighbor who is to be loved, if we translate Swedenborg literally, are those nearest to us.

Of course we here use the words near and distant in a moral and not a material sense. Those who are distant, as to material space, may be really near to us; and those who are near in space may be really distant from us. Nearness of material location may and often does have the effect of bringing others near to us in the actual relations of life; and so far as it does this it makes them to be our neighbors in a true sense, but no further.

This affection which we ought to feel towards those who stand in near relations to us, is not of necessity the same thing as natural affection. And yet, until we have well learned the difference between these two kinds of affection by actual experience, there is great danger of mistaking the one for the other. The greater and more common danger doubtless is, that we shall mistake mere

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natural affection for genuine love of the neighbor. But there is also a danger, and that especially among those who see the other danger and endeavor to escape from it, that we shall mistake a true and genuine affection towards those who are near us for an affection merely natural. Indeed this latter mistake seems to be almost, if not quite, inseparable, at first, from a real endeavor to put away what is merely natural, and to receive what is spiritual and heavenly in its place. The logic of the matter may be something as follows: It is natural, we may say to ourselves, that we should love those who are near to us, with whom we are closely connected by natural ties, or with whom we are intimately associated. But we know that we ought to put away what is natural, and cherish in its place what is spiritual. Therefore we will suppress these natural affections as much as we can, or as much as our present imperfect state and condition of life will admit; and we will try to feel alike towards all who are alike good, whether they are near to us or far from us.

But this is neither good logic, nor good religion. It is, in principle, the false logic, and the false religion of asceticism; and the light given to us in the New-Church is sufficient to show us, if we give heed to it, that we ought to shun and put away this kind of religion, among the things to be repented of as sins against the Lord.

It is natural, it is true, to love those who are near to us; but not of necessity natural in a bad sense. What are called natural affections, generally, are not of necessity bad. They become bad when their natural character and quality becomes confirmed in opposition to, and to the exclusion of the spiritual. It is important, however, to know that they cannot always continue to be what they are at first. They must inevitably, sooner or later, become bad or good. They must become natural to the exclusion of what is higher and better, or else they must admit the higher and better to its proper place in the mind, which is the higher place; and if they do admit the higher and better to this place, they will themselves become at first servants to it, and finally its embodiment or means and mode of existence.

To say that we ought to put away what is natural, therefore, may be to say what is true, or it may be to say what is not true. If by natural we mean evil, that is, natural as opposed to and obstructing or excluding the spiritual, it is true. But if, by the word natural, we mean only that which pertains to us of necessity from our creation, before it is perverted and changed into evil, it is not true. To love those who are near to us is natural in

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a good sense, for it is a necessity of created beings to which the good are subject as well as the evil, to do so. To endeavor to put away this part of our nature, instead of endeavoring to put away from it only what is evil, is the same thing as endeavoring to destroy the life given to us by the Lord, instead of seeking to have it increased and regenerated.

The lowest of all the qualities pertaining to natural affection, and the one which appears earliest in it as evil, is the love of self. When the little child feels an ardent affection for a person who gives him things with which he is delighted, there is in this affection something of the love of self. There is also in it something of love to the friend who is the immediate object of the affection, and still more interiorly, something of the love of good itself, which, if it could assume its true form, would be love of the Lord. This more interior love is only latent or potential, and is not consciously felt at the time. What is most felt is the love of the person who is the object of the affection. The love of self is felt also, but only subordinately, and is not separated from the leading affection, of which it is only an adjunct, or distinguished from it. Hence the love of self in this case is not evil. But when the child is older, and begins to make his love of others distinctly subordinate to his love of self, then this latter love becomes evil. Then the love of self is not only present among the other loves contained in the affections felt, but also begins to assert and to exercise dominion over them, by expelling those which are not submissive to itself, and by cherishing those which are submissive. Ever after this the love of self is evil, till, by regeneration, the order of things is again inverted, and this love is placed where it should be, underneath and subordinate to all other loves.

Thus we see that even the love of self, as an element of natural affection, is not at first evil, nor of necessity evil at any time. Even this lowest and most perilous of all possible loves is not destroyed and rooted out of the natural affections, when they are regenerated, but is only made to take and to keep its proper place.

The love of those who are near to us, while it is only natural in character, is doubtless somewhat similar to the love of self, although above it. It is more changed, however, in some respects, by the process of regeneration. For there is a difference between natural nearness and spiritual nearness. Our natural affection goes forth towards those who are near to us naturally; but when the natural affection is purified and regenerated, it goes forth towards those who are near to us spiritually; and then it

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seeks to elevate all natural nearness, and its various ties of relationship, to a higher level, so that a corresponding spiritual nearness may be in them. When this elevation takes place, the love of self, which entered more or less, and with more or less evil character, into the previous state of the affections, disappears; or, rather, appears only subordinately and submissively; and the love of being and of doing what we ought to be and to do, in the relation where the affection exists, or, in other words, the love of being and becoming what the love of self would dictate, but for the sake of others and not for the sake of self, takes its place.

Thus the effect of regeneration, as regards the natural good affections, is not to destroy, nor even to chill and enfeeble any of them, but to fill them with good of a higher and better quality. In heaven they become affections for those who are most nearly allied to ourselves in character. And in heaven those who are nearest in character are nearest in all other respects also: in location, in domestic relationships, in outward relationships of every kind, these being in perfect correspondence there with relationships of character. On earth this is not so and never will be so, excepting partially and with continual renovation from above to meet opposing tendencies, however perfect human society may become. But we know that outward relationships here on the earth are not on this account to be set aside and abandoned. A man is not to leave his wife, for example, if he discovers, or thinks he discovers, that she is not his wife spiritually and truly, but, on the contrary, he is to make an effort all the greater to fill the relation, on his own part, with spiritual and true life, so that in it he may, if possible, become truly united to his wife, if he is not so already; (and who is perfectly united to his companion in this world?) or, if this fails, so that he may at least, by means of his present relation, become prepared to enter the marriage relation hereafter in heaven. A wife also, in a similar situation, is to act in the same way. But the marriage relation is not, in this respect, an exceptional case. On the contrary, it is the relation from which all others arise, and from which, each in its own form and way, they all derive the law of inviolable sanctity. The relations to each other, of parents and children, of brothers and sisters, of other family kindred more or less near, and of neighbor and neighbor in a thousand variously modified forms, are as sacred and inviolable, each in its own degree and its own way, as the relation of marriage itself. To become cold and heartless in any one of these relations, is just as really, though not as deeply and fatally, a violation of the laws of God concerning our relations to one another, as it is to become

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cold and heartless in the relation of marriage. And to justify such coldness and heartlessness, on the plea that it is a putting away of natural affection for the sake of spiritual affection, is as really a falsification of spiritual truth as it would be to justify unfaithfulness of heart in marriage in the same way.

The doctrines and influences of the New-Church doubtless have a tendency to improve the natural character and quality of natural affections, as well as to regenerate them and fill them with spiritual good. Thus, for example, where the affections are unwise, or even silly and foolish in their manifestation, as they surely sometimes are, the spirit of the New-Church is, not to despise them on this account, but by patient and gentle means to impart, if possible, what is lacking, and to supply it if it cannot be imparted. Hence it may, in time, become a noticeable feature of life in New-Church neighborhoods, that the domestic and neighborly affections will be not only more open to spiritual and heavenly influence, than in other communities, but also more truly refined and elevated in their natural character, and more free from every natural defect.

But a New-Church Society or neighborhood, in which the domestic and social affections are cold and lifeless, either in reality or in their forms of manifestation, and in which the endeavor is to keep them so and not to cherish and revere them, and give them full expression, a society in which the effort is to ascend by forsaking the very road that leads to heaven, and by scattering away from each other in scattering from it, instead of walking together in it: how can such a thing be? A society of the New-Church which is to live long and prosper, will not altogether let go its hold on earth and rise to heaven in that way; but its members will be so well and strongly bound together, and bound to their good and useful work on earth, that heaven will come down to them where they are, and abide with every one in his present home, till the Lord, in His own good time, calls him to a home above.

J. P. Perry.

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THE HEAVENLY CITY.

I READ of the blessed city,
Of its many mansions fair,
Which are standing ever ready
For all who shall enter there.

I think of its shining portals,
Its light as a jasper stone,
And the river clear as crystal,
That flows from the Father's throne.

What is the life of that city?
Wherein is its joy and peace?
What work will be there, what duty,
For the day that shall not cease?

I often have cherished the fancy,
And quiet joy it has given,
That on earth we see, though faintly,
Somewhat of the life of heaven:

In works of kindness and blessing;
In trusting the Lord to guide;
In His love and mercy resting,
Not wishing for aught beside;

In the joys of a happy home;
The presence of loving friends;
The knowledge of duties well done;
The peace when temptation ends.

And so, there comes on our pathway
A glory of heavenly light,
Shining down from the blessed city,
And cheering us day and night.

Till we reach our journey's ending,
And with earthly work all done,
Hear the Master gently saying:
"Good servant, enter thy home."

STEPHEN C. DREW.

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WHAT IS WORSHIP?

THE Apostle John wrote that the Lord Jesus Christ said, "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such the Father also seeketh them that worship Him to be. God is a Spirit; and they that worship Him must worship in spirit and truth." This doubtless was written soon after the manifestation at the sea of Tiberias. Later, after seeing and hearing the things related in the Apocalypse, this same disciple wrote: "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: See thou do it not, for I am a fellow-servant of thine: . . . worship God." In spirit and truth. What is spirit? "God is a spirit." What is truth? Jesus saith, "I am the truth." Is it not clear, then, in what true worship consists? Is it not seeking in every way to have God in us, to imitate His life, and to strive to love and emulate His character?

The natural man is bound by almost adamantine chains to the natural world. Even with careful guidance and instruction during youth, the external things of this world lure him constantly from the better part of himself, that which may truly be fashioned in the image of God. How to throw off this nature, how to look above and beyond the things of this life, true worship reveals.

Swedenborg speaks of a dead and a living worship. "By dead worship is meant worship alone, which consists in going to church, hearing sermons, receiving the sacrament, reading the Word and pious books, speaking about God, about heaven and hell, and a life after death, and especially about piety, and also praying morning and evening; and still not desiring to know the truths of faith, nor willing to do the good of charity, believing that they will attain salvation by worship alone. But worship without truths, and without a life in conformity to them, is only an external sign of charity and faith, within which there may lie concealed all sorts of evils and falsities, unless there be charity and faith there; of these, genuine worship consists: otherwise, worship is like the skin or surface of fruit in which there lies concealed only rotten and worm-eaten matter, and which therefore is dead. That such worship prevails in the Church at this day, is known. He who learns truths and lives according to them, is like one who is awakened out of sleep and becomes

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watchful; but he who is not in truth, but only in worship, is like one who sleeps and dreams. Natural life, considered in itself, or as without spiritual life, is no other than a kind of sleep; but natural life, in which there is spiritual life, is watchfulness, and this is acquired only by truths, which are in their own light and in their own day when man lives according to them. Dead worship is altogether similar to living worship in its outward form; for they who are in truths do the same, as listening to preachings, receiving the holy supper, praying upon their knees morning and evening, with other things that are usual in worship. Wherefore they who are in dead worship, have need of nothing more than to learn truths, and live according to them. For spiritual life, which is truly life, does not consist in worship alone, but is within worship; inwardly there must be Divine truths from the Word, and when man lives according to them, there is life in worship." Genuine or true worship, then, consists in learning truths and living according to them.

It is in the experience of each one of us to have met with those who like to disfigure their faces and appear with a sad countenance, who love to stand in the market-place, and sit in the broad aisle (well forward), who love to talk of faith and grace, and of truth and good; all that they may be seen and heard of men. Some words are made the greater in that little men love to sound them.

In these days we hear over much of such phrases as love and wisdom, goodness and truth, the goodness of love and the truth of wisdom. He who tells us "He is the truth," tells us also that "He is the way and the life." Men demand practical teaching, and the Lord gives it to them; it is only their fellow-men who refuse them this and offer human philosophy and abstract phrases that convey little or no meaning. Men of to-day who think, want to know why they live, where they are going, what this world is for, and if there is another life.

The Lord's Church replies to all these questions, fully, satisfactorily, and to the point. The churches that have passed away required most scrupulously the sacrifice of animal life. The Lord's Church requires a good life, which is indeed a sacrifice to most of us. There are those, doubtless, who think that in a life of piety they are worshipping the Lord. Swedenborg wrote, "piety consists in thinking and speaking piously, in giving much time to prayer, in being humble at that time, in frequenting temples, and attending devoutly to the preaching there; in frequently every year, receiving the sacrament of the holy supper,

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and in performing the other rituals of worship according to the ordinances of the Church. But the life of charity consists in willing well and doing well to our neighbor, in acting in all our works from justice and equity, and from goodness and truth, and in like manner in every office: in a word, the life of charity consists in performing uses. Divine worship primarily consists in this life, but secondarily in that of piety. Wherefore he who lives the life of piety, and not that of charity at the same time, does not worship God; he thinks indeed of God, but not from God, but from himself; for he thinks of himself continually, and not at all of his neighbors; and if he does think of his neighbor, he regards him as vile, if he is not of such a quality also. He likewise thinks of heaven as a reward, whence there is the idea of merit in his mind, and also the love of self, together with a contempt for, or neglect of uses, and thus of his neighbor; and at the same time he cherishes a belief that he is blameless. Hence it may appear, that the life of piety separate from the life of charity, is not the spiritual life which should be in Divine worship."

Human nature tends to magnify the importance of the concerns of each individual life. We, our community, this earth, are but a dot in the universe. It is true that in the infinity of the divine character the fall of a sparrow is heeded. But too often do we manifest the spirit that we are not worthy of the presence of our Lord in our bodily dwellings, filled with pride, selfishness, and lust for gain and worldly position. While here we, our souls, are so joined to the natural body, that we can best be reached from the outside. Divine omnipotence gives us the Holy Word. It is indeed the Lord, the Lord made flesh, but it is flesh, and as such we can see, handle, and comprehend it. "It is not sufficient that the letter of the Bible is in the world. This may be, and still mankind continue in ignorance of themselves. It must be obeyed from the heart to the hand. *The book must be eaten and constitute the living flesh.*" The natural eye cannot look into the sun without injury; and there are few, very few Christians who can gaze tranquilly and sensibly into the light that is hidden beneath the letter. In the Gospels we can find an illustration to fit every doubt that may arise in our lives. There is not a thought, action, or desire that is not reflected there. And for the reason that the Lord took upon himself every thing flesh is heir to. Indeed I question whether we can be said to *know* the truth until we *live* it. Is not that the proof, not for the omnipotent eye nor for the eyes of men, but that alone tells the man whether or no he has made the truth a part of himself.

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It is proper and necessary to sustain an external church organization, and therein both pastor and people have each a duty to perform. No straining for external power should disgrace the offices of either. Indeed as the more knowledge, the greater the sin, the pastor should imitate the Master in serving, washing the feet, putting the sword in its sheath, and healing wounds of every kind. The day of priests and creeds, other than those spoken of in the New Testament, are things of the past. All good men believe the creed given by the Lord Jesus Christ. It is the simplicity of the Word that puzzles men, even as it was the humbleness of the Messiah that deceived the Jews. Creeds and councils grow out of expediency.

Men too often think they can add to what the Lord has spoken. Going to church and hearing the Bible read is not *per se* worship. We do not hear the best nor the only sermon at the Sunday service. The daily gathering of the family about the home altar, lets in a flood of light into the hearts of all present, and strength is given for the struggle and toil of that day. To the true worshipper, the coming of the sun each morning is cause for praise and thanks to the Lord, for the gift of another day, in which to breathe the pure air, to see the wondrous beauties of nature, to love the Lord and the neighbor, and to do good to all that may come within reach. The heart of that man beats quietly and soundly, and night brings him no sadness, for he knows and rejoices that the sun is giving light to others, and the light of the spiritual sun shines before him steady and clear. The ways of that man are peace.

There is a passage in the life of the Lord exceedingly beautiful and instructive. It is during the last hours when He is before Pilate. It is worthy of note that Pilate is rather more favorable than hostile to the prisoner before him. As if conscious that the people over whom he was appointed ruler, were hastily condemning one in whom he found no guilt, perplexed and amazed at the words of the Lord, Pilate asks that simple but great question, "What is truth?" To this at once the Lord gave no reply. After the scourging and smiting, the Lord said, "Behold the man!" Was not Pilate's question answered? Are not all true seekers after truth answered? The Lord is THE MAN. "I believed and there was no man . . wherefore when I came was there no man?" (Isaiah l. 2.) Not so when He stood before those thirsting for His life. There was indeed perfect man and perfect God. He is the "pattern of humanity," and as man He is the true object of faith and worship.

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Years of attendance at church service, hours of chanting, volumes of sermons, will not make a true worshipper, if in the heart and life there be not an earnest effort to follow the example set before all men for all time. A deed of mercy, an act of kindness, a feeling of sympathy, a good act, all these are living prayers and hymns and sermons. The true worshipper will not confine his worship to the temple of God and Sunday.

The most important things in worship are prayer and the communion. There is no act of the earthly life of our Lord more impressive than the supper. What is its true relation to the daily life of each one of us, and how often it should be served, are practical questions which many ask. Some think that this most holy act of worship will lose its solemnity by too frequent occurrence; others delight in throwing a mystery about it; and still others partake of it with regularity, and exercise care as to every external form connected with it.

Swedenborg wrote, "The sanctity of the sacrament, without an opening of the spiritual sense of the word, or, what is the same thing, without a revelation of the correspondences of natural things with spiritual, can no more be known than a treasure can be known while it is hid in a field. But as true Christianity is now beginning to dawn, and the Lord is now instituting a New-Church signified by the New Jerusalem in the Revelation, in which God the Father, Son, and the Holy Spirit are acknowledged as one, because they are in one person, it has pleased the Lord to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments, which intent is fulfilled when the members of this church perceive the sanctity concealed in it, and apply it to themselves by those means which the Lord has taught in his Word."

The Old Testament is full of organization and the particulars of worship. In the New Testament we have principles. And in the writings of Swedenborg it is significant that he in no place attempts to show the forms of religion, but only the spirit of worship.* Swedenborg knew, and common sense should teach us, that all external things will change and pass away.

In the first century of the Christian Church not only an amiable harmony but also a perfect equality existed among its members. This is shown by the feasts of charity, and circumstances of a similar nature, in which all assembled indiscriminately and were

* If all had charity, heresy and schism would not be called by such names, but regarded as differences of opinion and left to the consciences of each; providing only that the Lord, and eternal life, and the word were not denied, and that the life was formed according to the precepts of the Decalogue. — *Arcana Cœlestia*, 1834.

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recognized as brethren and sisters. Whoever acknowledged Christ as the Saviour of mankind was baptized and became a church member. It was not until the memory of those who had known the Lord had become powerless, that a division was made, and some were permitted to partake of the supper, while others were forbid. As century after century passed, greater changes took place, and at the time the spiritual sense of the Word was given to men, the original purpose of the supper had well-nigh been forgotten.

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To those who will, the law and the gospel are plain. The Lord says, of the bread, "Take, eat; this is my body:" of the wine, "Drink ye all of it;" and of the supper, "Do this in memory of me." The great object of this life is to become regenerated, and this should be especially kept in view in every thing connected with the Church. The forms and ceremonies of the Church should be thought of only as a means to this end. Swedenborg wrote, "As to what concerns the order according to which the Church is established by God, it is this; that God is in all and every part of it: and the neighbor is he towards whom order is to be exercised. The laws of that order are as many as there are truths in the Word: the laws which relate to God will make its head; the laws which relate to the neighbor will make its body; and the ceremonies will make the dress;" and just before speaking of certain regulations of civil government, he wrote, "These, like the dress, may be changed. The ceremonies, therefore are external forms and orders of the Church, and being only its dress may be changed."

There is nothing more uncharitable than close communion. It is the Lord's supper. He bids all to partake of it. He forbids us to judge. He says, "Come unto me;" and how can we come to him more than when we sit at his table and partake of his flesh and blood? Every one who believes in a heaven, who knows and acknowledges that he has sinned, who desires to receive goodness and truth and live an upright life, every such one will desire to and may approach the supper. It has been truly said that "goodness is not the test, but only the desire to become good." It matters not who sits beside us. Judas sat with the rest. If our thoughts are upon the bread and wine, we shall leave the judgment of the character of our neighbor to the Lord.

The true function of prayer is, and has ever been a subject much thought of among men. Prayer is an act of petition. It is really the entrance gate to true worship, for by it the worshipper is led into a state in which he can stand in the Lord's presence. The external world is shut out: he gives his thoughts

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to the internal by this act, and he acknowledges by it the divine love which created him. "It is but the inarticulate language of the heart, the voice of the spirit, recognizing its own original." In the Psalms, the spirit of prayer is evident in almost every line. In the New Testament frequent mention is made of prayer, and Jesus continually prayed to the Father. Man ought to pray daily, and this with humility. "Prayer considered in itself, is speaking with God, and at such times a certain internal intuition of those things which are the objects of the prayer, to which corresponds a something resembling influx into the perception or thought of the mind, so that there is a kind of opening of man's internals towards God; but this varies according to man's state, and according to the essence of the thing which is the object of the prayer. If the prayer be from love and faith, and if it be only celestial and spiritual things concerning which and for which he prays, then in the prayer there exists something like a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy."

"Behold, I make all things new!" Thus saith the Lord. But not thus humanity. Men have ever preferred the old. Habit and custom have become a second nature. Old forms and old creeds prevail. When the seed shall fall on good ground, the tree of life will find root and spring up, men will cease to waste precious time and strength in seeking to build up organizations which carry death and destruction in their foundations. The lesson of Babel will be learned. The rights of men and women will be respected in the golden rule. The Church, the Lord's Christian Church, will spread visibly. The Word will be the living Word of God. Those who love to read the writings of Swedenborg will seek in every way possible to call the attention of mankind to the matter contained in them.

I see in the future, a living church, something like this. A temple made as beautiful in its suggestions of external worship as hands can fashion. There on the Lord's Day men worshipping the Lord Jesus Christ, by the supper, prayer, singing, listening to and repeating the Word. Most attractive apartments for the Sunday school, others for social purposes, and in daily use. A library for the free circulation of all books that contain the truths of the New Dispensation. No conflicts between priest and laymen. Pastor and church members, young and old, both sexes emulating each other, not only on Sunday but every day of this earthly life, in *doing good works*.

HORACE P. CHANDLER.

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ANNALS OF THE NEW-CHURCH IN AMERICA.

1838–1840.

THE twentieth General Convention was held in New York, on the 14th, 15th, and 16th days of June, 1838, and was attended by delegates and ministers from Bath, Portland, Boston, Bridgewater, Abington, New York, Danby, Henderson, Philadelphia, Delaware County, Frankford and Leroysville, Pa. Hon. John Young came as a messenger from the Western Convention. Rev. C. I. Doughty was elected president, and Mr. T. B. Hayward, secretary. The ordaining ministers presented a report on the subject of ordaining James Seddon and Joseph Pettee, agreeably to the request of the Frankford and Abington Societies, and offered resolutions agreeing on the part of the Convention that the ordinations be performed by any one of the ordaining ministers whom the society might invite to officiate, at such time and place as the society might see proper. The resolutions were adopted, and Mr. James Seddon was ordained by Rev. Dr. Beers as pastor of the Frankford Society, on the 24th of June, 1838. Mr. Joseph Pettee was ordained pastor of the Abington Society, by Rev. Thomas Worcester, on the 25th of July, 1838.

The ordaining ministers rendered a report on the subject of the ministry, which after some amendments was adopted. It was substantially as follows: The degrees shall be designated as ordaining ministers; the second degree as pastors; and the lowest degree ministers.

The duties assigned to ministers of the lowest degree were to lead in public worship, to preach, to baptize, and to officiate at funerals; of those of the second degree to perform the same duties, to receive new members, to watch over them, to lead them in the way of life, to administer the holy supper, and to officiate at weddings. The duties of those of the third degree, in addition to the foregoing, were to institute societies into the Church; to administer the holy supper to societies who have no pastors, also at associations and conventions, and to ordain ministers in the several degrees.

From reports of societies to the Convention, we learn that at Portland, Mr. Joseph Pettee preached six weeks, and Mr. H. A. Worcester six months. In Bath Mr. Pettee preached nine weeks and Mr. H. A. Worcester twenty-seven; and at Bath the same

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ministers had preached, the former three Sabbaths and the latter eight Sabbaths. The other services were conducted respectively by the leaders of those societies. In Boston public meetings were held every Sabbath morning; in the afternoon church meetings at the pastor's house. Public meetings were reported as being held every Sabbath at Bridgewater, Providence, and Warwick, either by the pastors or readers.

The Abington Society reported preaching by Mr. Warren Goddard and by Mr. Joseph Pettee.

The society at East Bridgewater reported regular preaching, a number of baptisms, and the decease of a respected, useful, and beloved member, Mrs. Alice Chamberlain.

The Philadelphia First Society reported but little change. They passed the following resolution, and embodied it in their report: "Resolved, That this society is opposed to the adoption of any government for the New Jerusalem Church, which would recognize the office of Bishop, or any other distinction of the clergy of said church."

The Philadelphia Second Society had the ministerial services of Mr. H. A. Worcester, and Rev. I. C. Worrell. Since the pastor's resignation the society appointed a * reader by whom the services were conducted in the absence of a minister.

The sixth Western Convention was held in Cincinnati, from the 10th to the 14th of May, 1838, inclusive. Hon. John Young delivered a feeling and affectionate address, resigning his position as president, on account of "the natural and inevitable infirmities of old age." Mr. Milo G. Williams was then elected president, and Mr. James S. Glascoe, secretary. Rev. Thomas Worcester was present as a messenger from the General Convention.

On Sunday, May 13th, in the presence of the Western Convention and the Cincinnati Society, Rev. Adam Hardus ordained Rev. Richard De Charms into the third degree of the New-Church ministry. The Cincinnati Society reported to the Convention, that Rev. Mr. De Charms resigned his situation as pastor of the society, and that Rev. Mr. Hardus had since that time officiated as pastor, and that at the annual meeting Rev. M. M. Carll had been invited to accept the pastoral office.

The society at Springfield, Ohio, was organized in January, 1837, and Milo G. Williams was appointed leader.

The Second Society at Cincinnati was formed in June, 1836, choosing Rev. Alexander Kinmont as their minister. Mr. Kinmont died at his residence in Cincinnati, on the 16th of Septem-

* Mr William R. Smith.

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ber, 1838. He was by profession a teacher of youth, of fine classical attainments, and a zealous preacher of the truths of the new dispensation.

On the 2d of August, 1838, a society was instituted at East Bridgewater by Rev. Thomas Worcester. Mr. Adonis Howard had for some time previously preached regularly for the receivers in this town. On the 5th of September, he also instituted a society at North Bridgewater. Mr. Warren Goddard was at that time the minister. On the first Sunday of October, a meeting was held of a number of receivers in the city of Baltimore. Twenty-six persons present declared their wish to be instituted as a society according to the rules of order adopted at the General Convention. The society held meetings for public worship every Sabbath morning and Tuesday evening, and elected their leader and other officers.

The twenty-first General Convention was held in the Tremont Hall, Boston, on the 12th, 13th, 14th, and 15th of June, 1839, and was attended by ministers and delegates from Bath, Portland, Gardiner, Bridgewater, Abington, North and East Bridgewater, New York, Danby, Riverhead Second Society, Delaware County, and Frankford, Pa., and North Swansea, Mass. Rev. Thomas Worcester was elected president, and T. B. Hayward secretary. At the commencement of the religious services, Rev. Dr. Beers and Rev. James Seddon were baptized by Rev. Mr. Worcester.

The North Bridgewater society having made a request for the ordination of Mr. Warren Goddard as pastor, it was "Resolved, That the convention concur with the ordaining ministers in granting the request of the society of North Bridgewater, for the ordination of Mr. Warren Goddard as pastor of said society, and do agree that the ordination shall be performed by any one of the ordaining ministers, whom the society may invite to officiate on that occasion, at such time and place as the society may see proper." *

The reports of societies to this convention are of an interesting character, and contain much historical information. We take them up in regular order. Portland: thirteen baptized, ten adults, three children; three new members; communicants, twenty-three; attending public worship, one hundred. Bath: baptisms, three adults and one infant; new members, three; number of members, twenty; Sunday-school, sixteen pupils. Week-day school under the instruction of one of the ladies, and

* Mr. Warren Goddard was ordained as pastor of the North Bridgewater Society, by Rev. Thomas Worcester, on the 19th of September, 1839.

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the direction of a committee. Gardiner: baptisms, eight; communicants, twenty-one; marriages, one; Sabbath school, twenty; Boston: new members, twenty-four; baptisms, ninety-four; marriages, six; deaths, six; number of members, one hundred and seventy-seven. The society was organized according to the rules of convention. During three winters, Mr. G. J. Webb conducted a singing-school for instruction of the children. In this measure he was assisted by Mr. T. B. Hayward. The Sabbath school is reported as under the care of four male and four female teachers, and consists of more than eighty scholars. In October, 1836, a New-Church week-day school was opened by Miss Coburn and Mrs. Little. Boys' school: this school was placed under the charge of Mr. Beaman, and thirty scholars were reported as being in attendance.

The Bridgewater society reported as being composed of receivers from a number of adjacent towns, and having public worship on the Sabbath at Bridgewater.

Providence and Warwick: number baptized by the pastor, forty-two; deaths, five; marriages, two; communicants, eighty-one. The following brethren were elected leaders: at Bridgewater, Thomas Cushman; at Providence, James Scott; at Warwick, Simon H. Greene. Abington: communicants, twenty-nine; admitted as members, nine; baptisms, twenty; deaths, three. North Bridgewater: baptisms, thirteen; marriages, two; funerals, four. The society was organized according to the rules of convention. Number of members, twenty-nine. East Bridgewater: number of members, twenty-seven. Since the organization of the society, there was one marriage, one baptism, and one funeral. New York: on the 9th of September, 1838, the pastoral connection existing between the society and Rev. C. I. Doughty terminated, after nearly twenty years' continuance. Mr. E. C. Riley was appointed reader, and the society removed to a lecture room on Broadway. The chapel on Pearl Street was leased to a society of Universalists, and was never afterwards resumed for New-Church worship. The society during the year was organized anew under the rules of convention. Baptisms, forty-one; new members, eight. Henderson: the society organized according to rules of convention, and elected Luther Bishop, leader. Riverhead second society: This society was organized according to the rules of convention on the 12th of May, 1839, by Rev. C. I. Doughty. The society at organization consisted of ten members.

The Philadelphia second society reported having invited Rev.

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M. B. Roche to perform divine service for them, and that said invitation was accepted, and that he now preaches in the temple every Sabbath morning.

The Frankford society reported, number attending worship, one hundred; number joined the society, eighteen; baptisms, ten; pupils in Sunday-school, one hundred. Mr. Robert Glenn was elected leader of the society.

By other reports and letters, we learn that Rev. Adonis Howard preached five Sabbaths in Mobile, three Sabbaths in Washington, and one Sabbath in Baltimore. In this missionary tour he baptized eleven persons. Rev. Eleazer Smith reports preaching on Sundays the preceding winter at Middleborough, Mass. Mr. Benjamin Essex, Lynchburg, Va., reported that age and physical infirmity disabled him from public preaching.

Mr. Luther Bishop reported preaching in Henderson, Ellisburgh, Clayton, Hannibal, and on the river Oswego, in Jefferson and Oswego counties, N. Y.

Mr. Edwin Burnham of Detroit, Mich., reported a small body of readers and receivers, twelve in number, who met every Sabbath morning for social worship.

Mr. J. Y. Scammon, of Chicago, reported the names of a number of receivers in Illinois. In Chicago he knew of no receivers except himself and his wife. In the summer of 1839, a number of members of the Philadelphia second society withdrew their connection with the society. Uniting with members of the first society they formed themselves into an association and invited Rev. Mr. De Charms to perform public worship and preach for them. Mr. De Charms commenced preaching in Philadelphia in October, and on the 26th of May, 1840, the society was fully organized by the members signing the constitution and electing their officers. Rev. Richard De Charms was elected the minister by a unanimous vote. The place of worship was a room in the Musical Fund Hall. The society removed thence to the Union Buildings, Eighth and Chestnut Streets, and subsequently to Simmon's lecture room, Locust street, above Eighth.

On Sunday, June 9, 1839, Elisha Hibbard and John Randolph Hibbard were inducted into the first degree of the ministry at Cincinnati in the presence of the society and the seventh Western Convention. The ceremony of ordination was performed by the Rev. M. M. Carll and the Rev. Adam Hurdus.

A number of receivers in the State of Illinois, assembled at Canton on the 6th of July, and formed themselves into a State association. Several new societies were instituted in Ohio, by

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Rev. Mr. Carll. Chilicothe, April, 1838; Rutland County, July, 1839; and Wayne and Richland counties, in September, 1839.

At Detroit, Michigan, a society was instituted in August by Rev. Holland Weeks. Mr. Edwin Burnham was chosen leader. On the 1st of September, the Philadelphia second society was organized according to the rules of order of the General Convention by Rev. M. B. Roche. The society then numbered fifty-three members. Twenty-six adults and twenty-two children were baptized. On the organization, Mr. William Roberts was elected leader. A society numbering eleven persons was instituted at Providence, R. I., by Rev. Thomas Worcester, on Tuesday, the 15th of October. Mr. John Prentice was elected leader of the society.

Rev. John Hargrove, who is so intimately associated with the history of the New-Church in America, was removed to the spiritual world on the 6th of December, 1839, in the 90th year of his age, and the 41st of his ministry in the New-Church. For a period of fourteen years, Mr. Hargrove was the only minister of the new dispensation on the continent of America, and all the early ordinations were solemnized by him. Not discouraged with the slow external progress of the Church, our venerable brother lived to see * twenty-five societies and thirty ministers established in seven States of the Union, and the influence of the Church extending more and more into every part of the country.

In April, 1840, a pamphlet was published in Philadelphia, entitled "Reasons and Principles for a Middle Convention of the New Jerusalem in the United States." It was addressed to the receivers of the doctrines of the New Jerusalem Church in the States of New York, New Jersey, Pennsylvania, Maryland, and Virginia, and invited them to a conference on the 30th of May ensuing. Agreeably to this call a meeting of receivers was held at the "Union Buildings," Eighth and Chestnut Streets, Philadelphia, and a convention organized, electing as officers, Rev. C. I. Doughty president, Mr. Wm. Chauvenet secretary, Rev. R. De Charms corresponding secretary, Mr. Joseph Randall treasurer. Messrs. C. Raguet, D. Goddard, W. M. Chauvenet, Wm. Macferran, and C. Chesebrough, were elected the acting committee. This meeting was attended by receivers from New York city, Leroysville, Indiana, Bedford, and Blairsville, Pa., Philadelphia, Frankford, and Delaware Co., Pa., Washington, and New Orleans.

* The Journal of Convention for 1872, records the names of one hundred and four societies and eighty-three ministers in the United States and Canada.

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The eighth Western Convention was held in Cincinnati, from the 13th to the 18th of May, 1840, inclusive. The Sunday services are thus described in the "Precursor:" "Divine service was performed and a discourse delivered by Rev. M. M. Carll; before which the rites of baptism were administered to twenty adults and twelve children. Nathan Clark Burnham was then, with solemn ceremony, inducted into the first degree of the ministry, by Rev. M. M. Carll and Rev. A. Hurdus."

The twenty-second General Convention was held in the temple of the Philadelphia second society on the 3d, 4th, 5th, 6th, and 7th of June, 1840, and was called to order by Rev. Charles I. Doughty, the senior ordaining minister present. Ministers and delegates were reported from Portland, Bath, Boston, Bridgewater, Abington, North Bridgewater, New York, Philadelphia Second, Frankford, Leroysville, Delaware County, Baltimore, and Cincinnati. Rev. Thomas Worcester was elected president, and Mr. T. B. Hayward, secretary. The ordaining ministers reported that they had received applications from Mr. B. F. Barrett and Mr. Samuel F. Dike for ordination into the first degree of the ministry, and recommended granting the request on the part of the convention.

The committee on missions reported that the Rev. Isaac C. Worrell had performed missionary services at Lancaster and New Cumberland, Pa., and Rev. Eleazer Smith had also been employed as a missionary at Middleborough, Mass. The book committee reported that a large number of public libraries had their assortment of Swedenborg's writings made complete of such works as have been republished in America. Books were furnished to twenty-four colleges, eight theological seminaries, eight athenæums, twenty-five library associations, nineteen packet ships, twelve steamboats, and one naval asylum; total, ninety-seven. The usual society reports were received and read, from which we learn that a change had taken place at Bridgewater. Nine members who resided at Providence had joined the new society at the latter place. They also reported that "the legal society connected with the New-Church at Bridgewater had assumed the control of the worship in the meeting-house and rendered it necessary for the Church to find other accommodations. We now meet in the academy." The society at Danby reported that David Powell was their teaching minister, having been engaged by them for one year. At Henderson the society had elected Mr. Edwin Burnham leader, and service was conducted regularly every Lord's Day. The Leroysville Society reported that Rev.

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Lewis Beers had organized their church, and ordained Rev. L. C. Belding pastor.

A request was made to the convention by Mr. Milo G. Williams of Cincinnati, to have his name stricken from the list of ministers. On Sunday, June 7th, after morning service, Rev. Thomas Worcester, assisted by Rev. M. B. Roche, ordained Benjamin F. Barrett and Samuel F. Dike into the first degree of the New-Church ministry in presence of the convention and the congregation.

The second preparatory meeting of the Middle Convention was held in Philadelphia, commencing Oct. 19, 1840, and continuing until Oct. 19, 1840, inclusive. The sessions were held in the Washington Hall, South Third Street, above Spruce. Receivers were present from New York city, Philadelphia, Boston, Delaware County, Lancaster, and New Cumberland, Pa., and Washington, D. C. The ministers present were Rev. C. J. Doughty, Rev. Richard De Charms, and Rev. James Robinson.

The draft of the constitution was considered and amended. An address "To the sincere worshippers of God of all denominations" was adopted by the convention and ordered for publication, and further action on the constitution was postponed until the next meeting. WILLIAM ROBERTS.

ARE SWEDENBORG'S WRITINGS DIVINE?

IT has been lately asserted (New-Church Magazine, p. 346) that "Swedenborg's writings are true, or they are not true."

This "affirmation" clearly "involves a fact." It may, with equal force and point, be said that Swedenborg's writings are divine, or they are not divine, but human; they are infinite, or they are not infinite, but finite.

These "affirmations" also "involve facts," not "abstractions," but plain naked facts "too momentous to pass unnoticed."

And as Rev. G. Nelson Smith (N. C. Mag. p. 346) affirms, that, "we can much better and more carefully deal with concrete facts;" will he please answer frankly and plainly: Are Swedenborg's writings divine or human, infinite or finite?

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THROUGH THE DARKNESS.

DAYLIGHT hath faded from us,
And the sunset left no trace;
I watch alone in the darkness,
And the storm comes on apace.

Oh, cruel wind, at my casement!
Oh, wildly beating rain!
What is the ghostly message
That comes in your wild refrain.

Oh! 'tis a fearful story
Of wrong and pain and cross,
A story of spirit longing,
And a broken spirit's loss.

Fair fruits that have turned to ashes,
Flowers faded from my sight,
And hope and faith and assurance
Nursed but for early blight.

Wild spirits of the darkness!
This is your vaunted hour;
And my heart, in mortal terror,
Shrinks from your withering power.

But I wait and watch in the midnight,
And pray for faith to endure,
And a still small voice to whisper
That His promises are sure.

I wait, and the night is waning,
And the wild storm passing by,
And lo! afar at eastward,
Light gleams upon the sky.

Oh soul of mine! look upward
And cast thy fears away;
Open thy doors and windows,
To meet the coming day.

There is no cloud of sorrow,
No darkness or despair,
No depth of human anguish,
Beyond our Father's care.

And we look above the tempest,
To a sunshine glad and free,
Where no dark nightfall gathers,
And there is no more sea.

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ANCIENT RELIGIONS.

SWEDENBORG stands alone in his free and cordial acknowledgment of the good and the true which have always existed and still exist in all religions. No other writer of any age approaches him in making this acknowledgment in combination with the most emphatic assertion of the need and the value of religion. Never was there greater liberality, and never was liberality more perfectly free from all taint of indifference. Among the many passages which might be quoted to show this, we cite only the following (A. C. 3263), mainly because it is the first that comes to hand.

"The Lord's spiritual Church extends over the whole globe, for it is not limited to those who have the Word, and thence know the Lord, and some truths of faith (for all the truths of faith have respect to the Lord); that is, it exists with the Gentiles remote from the Church: for there are many among them who know from rational light, that there is one God, that He created all things, and that He preserves all things, that from Him is all good and all truth, and that similitude with Him makes man blessed; and who live according to their religious belief in love to that God and to their neighbour."

We connect with the fact that a church which makes this acknowledgment is now forming upon the earth, the recent endeavours of some of the most learned men of the day to investigate ancient and heathen religions, in a new spirit.

A new science has come into being. It is called Comparative Theology. It may be illustrated by comparing it with another new science, comparative physiology. The student of this science, from the study of lower animals, ascends from simpler to more complex forms of life, "and traces his way from organs rudimentary in beast and insect up to the human hand and brain. So the theologian may hereafter trace through the humbler forms of fetichism and polytheism, and the imperfections of Vedic religions, the prophecy and embryo of that more perfect faith, in whose symmetric development all the incomplete and rudimentary types of the past will become explicable."

Here also, as everywhere, the human mind is left free to choose falsehood or truth. As some scientists are led by comparative physiology to the conclusion that man is only a higher animal, differing from those below him in degree only and not

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in kind, so some students of comparative theology are led to the conclusion that all religions are substantially alike, one as good as the other, and, finally, that none is as good as any. But we rejoice to say, the master minds among these students come to no such wretched conclusion.

Of all the ancient religions of heathenism, the oldest is the best. Their most ancient book is the Veda. We cannot, however, speak intelligibly of this, without giving some account (it must be a brief one) of what is now called the Aryan family of nations. Suffice it to say, that most laborious and acute investigations into all the remains of history, and all the evidences supplied by the resemblance and affinity of languages, have led to the conclusion that the cradle of the races which have always been highest in civilization and hold that position at this day, was probably in the table-lands of Central Asia, north of the great Himalaya Mountains, and in some part of what is now Tartary. The very earliest history of this race or nation is unknown to us. More than fifty centuries ago they were a migrating and conquering people. Their very name is unknown. The name Aryan, now given to them by common consent, is taken from one of the most ancient appellations of important branches of the race, and is used as a convenient name by which to designate the whole.

In the distant past, far beyond all accurate history, how far cannot now be conjectured, one branch of this race descended from their mountains, and went south into Persia. Another went south and east into India. Another came south and west into Europe, and from them came the Greek and Roman races. Still others migrated in a more northwesterly direction, and their descendants are the Russians and other Slavonic families, the Germans, English, Dutch, and Scandinavians. Of all these wide-spread nations, however different in all other respects, the languages are fundamentally the same, and with all their enormous and obvious diversities, words, social and religious institutions and relations, forms of life and of belief, are so far identical as to show that they originated from one source, and that all may be regarded as branches and offshoots of one vast family.

The Veda, which we have already mentioned as their oldest book, remains to this day the most sacred book of the Brahmins, and is revered by the Buddhists who were an offshoot from the Brahmins, and by many of the eastern branches of the Aryans. The word Veda means wisdom or knowledge. How old it is is not certainly known; but the most probable estimates make it from three thousand to thirty-five hundred years old. It has been

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overlaid with countless traditions, some of which are monstrous in their deformity. But it is the sacred scripture of Brahmins and Buddhists; and these, taken together, amount to about forty-four per cent of the human race; while Christians, Jews and Mahometans, taken together, amount to about forty-five; leaving somewhat more than one-tenth of mankind holding different forms of paganism.

The Veda itself does not represent the primitive religion of the Aryan stock in its purity. There is much in it which certainly seems to us frivolous, or worse; although it must be supposed that if we understood it better, many of these defects might disappear. At all events, it is comforting to find, in this sacred book of so many nations, much that commends itself as wise and thoroughly religious; and we may believe that sentiments and beliefs held by that ancient and primitive stock, even now exert some influence in forming the character and the faith of the numerous and wide-spread descendants from that stock.

We shall endeavour to illustrate the character of the Veda by some extracts from a translation now in course of publication by Professor Max Müller, perhaps the most learned man in these matters now living. It may be well to premise that the Veda consists of hymns, or short religious poems. There are ten books; each book containing on the average about one hundred hymns, each hymn containing on the average about ten verses.

It sounds polytheistical. Many gods are mentioned. But there runs through the book a recognition that these various names are but the names of one God. Thus it is said: "They call Him Indra, Mitra, Agni, Varuna. . . . That which is One the wise call in divers manners."

There is nowhere a trace of idolatry. The last name of God mentioned above, Varuna, means literally the sky. From it is the Greek word *οὐρανός*, and the classical and English Urania, the "heavenly muse" whom Milton invokes. In the hymns of the Veda it is frequently used in the same way in which Jehovah is used in the Old Testament. Thus, one of the hymns is as follows:

"Let me not yet, O Varuna, enter into the house of clay.
Have mercy, Almighty, have mercy.
Through want of strength have I done wrong.
Have mercy, Almighty, have mercy.
Whenever we men, O Varuna, commit an offence against the hosts of heaven,
Whenever we break the law through thoughtlessness,
Have mercy, Almighty, have mercy."

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Another hymn is this:

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"Wide and mighty are the works of Him who clove asunder the wide firmaments,
Who lifted on high the bright and glorious heaven.
He stretched out apart the starry sky and the earth.
How can I approach unto Varuna?
Will he accept my offering without displeasure?
Absolve us from the sins of our fathers, and from those we have committed with our own bodies.
It was not our doing, O Varuna:
It was temptation, an intoxicating draught, passion and thoughtlessness.
Even sleep brings unrighteousness.
The Lord God enlighteneth the foolish.
O Lord Varuna, may this hymn go to thy heart.

Here is another, which Müller compares with the 139th Psalm:

"The great Lord of the worlds sees as if He were near.
If a man stands or walks or rides, if he lies down or rises up,
King Varuna knows it, He is there as the third.
If he should flee far beyond the sky, even then he would not be free from Varuna.
King Varuna sees all that is between heaven and earth.
He has counted the twinklings of the eyes of men."

We might go much farther with these quotations, but will close with one relating to the other world. There is a constant recognition of personal immortality. There are some intimations of punishment for the wicked; they are not, however, numerous nor distinct. But the happiness of the good is earnestly dwelt upon, as in the following:

"Where there is eternal light,
In the world where the Sun is placed,
In that immortal imperishable world,
Where life is free,
In the third heaven of heavens,
Where the worlds are radiant,
Where there is happiness and delight,
Where joy and pleasure reside,
Where the desires of our desire are attained,
There make me immortal."

THEOPHILUS PARSONS.

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THE FEWNESS OF OUR NUMBERS CONSIDERED.

ALTHOUGH numbers are neither a proof nor an evidence either of truth or goodness, yet, as those principles constitute the life of the Church, it is both pleasant and encouraging to know that they are widely and extensively embraced, and to see that no barrier exists to impede their reception. But the history of the past shows, that whilst those who were in ignorance, in error, in falsehood, and in evil, could be counted by the millions; those who were the recipients, advocates, and promulgators of truth (and that often of the simplest kind), and the laws of life which it inculcated, could only be counted by tens or units: and that it was not till those truths were perverted, corrupted, and adulterated with the prevalent and wide-spread errors and falsities of a degenerate age, that they were eventually tolerated, acknowledged, and incorporated into the popular sentiment. It was thus that the Jews were constantly prone to mingle their worship with the idolatries of the surrounding nations; and offer sacrifice to Baal, Ashtaroth, Moloch, and other of their gods: and but for the imperative obligations of the divine law they would very soon have constituted but one of the many divisions into which the once ancient Church had, in its fall and ruin, crumbled away.

And so the Christian Church, although the recipient of a pure gospel, and divine truths, which, whilst it preserved them in their integrity, constituted its members the salt of the earth, a city set on a hill, the light of the world, a true and living Church (though few in number, yea, even though the fewest of all people); but when their wine was mixed with water, and the water was impure and unfit to drink, its glory departed, and its fine gold became dim; and when, to make proselytes, they commingled the pure truths of Christianity with the superstitions, the profanations, falsifications of the Gentiles, and, perhaps by a mere change of name, retained their false and corrupt ideas, making the heathen gods into Christian saints, and the Lord's humanity into a second person in the godhead, and substituting His death upon the cross for the immolation of human victims in grim sacrifice; so that, as Mosheim says, it was difficult to tell whether Christianity was most paganized, or paganism most Christianized. And when they commenced to yearn for power and influence, and adopted the ritual, the music, the pictures and

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the pageantry of the pantheon, temple, and altar of the prevailing heathen worship, then, it is true, they increased in numbers, but not in virtue; their increase was indeed rather at the expense of truth; they, from being intelligent, wise, faithful, and unselfish, became intolerant, bigoted, ignorant, and supremely selfish. "Truth (had) fallen in the street, and equity could not enter." Such were the consequences of such an intermixture, and the almost passionate desire they entertained to have a wider influence, and to be counted by numbers, rather than by a steadfast integrity to those truths of which they were made the custodians: and the doing this was the cause of the Church's demoralization and degradation. They did indeed increase in numbers, in power, and in wealth; but it was by the yielding up of those truths which had been delivered to them for safe-keeping, and by means of which alone the world could have been reclaimed from idolatry and superstition; redeemed from captivity, ignorance, and barbarity; and regenerated by virtue of the life-giving power which those truths contained. Ought we, then, to be unduly solicitous for the expansion or extension of those soul-redeeming and regenerating truths beyond the actual and legitimate ability of the state of society to receive and appropriate them? or so to weaken their influence and usefulness by commingling them with the surrounding dogmatic teachings, the negative, rationalistic, and scientific theories and speculations, now so prevalent, as to make them inert and valueless? or on the plea of a wider charity, a broader, more liberal and enlarged philanthropy, or a more catholic spirit, either ignore or throw into the background any truth or doctrine of life which has been committed to us in trust, together with its surroundings and safeguards, and permit them to be lightly esteemed, or made mere matters of convenience or pleasure? I think we ought not to do this, or even to desire it; and yet I am deeply impressed with the conviction that such is the tendency of the age we live in; such are the persuasions and insinuations by which we are beset; such are the bland and sophistical allurements by which we are enticed, and the fond imaginings of those who desire a wider element on which their outspread wings may range, and an ampler field from which to gather more luxuriant harvests, whatever may be the quality of the fruits. No life is or can be complete without truth; for though love, or charity, is the essential of all religion, it cannot continue to exist alone; indeed it is only in the degree that it is embodied in a true faith, that it can be productive of any permanent value, "since, charity without

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faith, is not spiritual, but natural," and is exposed to the infestations and blandishments of every wandering thought; therefore truth is essential to the preservation and integrity of charity; and this will neither be denied nor questioned. And this truth is one: it is the embodied form of the divine love; it is the Lord as the Sun of the spiritual world: love is the projecting force, and truth its visible manifestation; and that truth is described as light, which in its essence consists of but two colors, the red and the white; these in their refractions make the seven prismatic colors, and these again in their subdivisions make innumerable varieties; all however are constituent parts of the preceding two, outer images of the divine love and wisdom, or of charity and faith, or of the Lord and the neighbor, or the two great commandments; but these two commandments contain within them all that is expressed in the ten; and these in like manner involve all that is in the revealed Word. And these are all in harmony and in unity, none of them are diseased, imperfect, falsified, or corrupted; they are either the heart and lungs of the human body, or they are its innumerable constituent parts, and together they make the one man, or the one organic vessel. It is therefore true that the two essentials of the Church are "an acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the Decalogue," because this includes all that is contained within them. And though we may not know or understand at any time, all the truths which are therein, we accept and acknowledge the fact that they are there, and that we are ready to receive them as far, and as fast, as they are made known to us. Thus our confession involves all; and there can be no expressed or mental reservation in regard to minor or trivial points, which we may believe, or may not, on some other authority, or for want of it. Such a reservation would be a virtual denial of the whole. Still it is never demanded of any one, in being received into the New-Church, to declare his belief in the meaning of those "minor points," but only in the essentials which involve them; and if the generals do include the particulars, then they must be admitted, unless at the same time a bill of exceptions is made out in reference to some of them. It is undoubtedly true that "when life conjoins, doctrine does not separate," because then there could be no conflicting doctrine; there might be the varieties represented by the refractions of light, as red, yellow, green, violet, &c., but they are all parts of one constituent whole; but if there were any black among them they would separate; as they would denote opposite or

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conflicting thought originating in an opposite and dividing feeling in the will. Why, then, is the charge made against the New-Church, that she demands as a condition of membership a profession of belief in minor, trivial, or non-essential articles of faith? I believe that this has never been done: the only profession of faith that is ever required for admission into membership of the Church, is a very brief, short, and comprehensive one, much shorter than the ten commandments, and scarcely any longer than the two great commandments; it is substantially that which is given us in No. 259, Div. Prov., which is an acknowledgment of the Lord in His divine humanity, without which we are taught that no one can enter heaven; the sanctity of the Word, and a life according to the commandments. But it is alleged that the Church is illiberal and non-catholic, because of the manner in which it requires this assent to be made, which is the one enjoined by (and submitted to by), the Lord Himself, and commanded by Him to be observed and done by His apostles, and which has been practised in the Christian Church to the present day; that is, by believing, and being baptized and confirmed in that belief. This is not really a doctrine at all: it is only the manner in which the doctrine is professed; or, rather, by which that profession is signed and sealed. And it is this that is made a stumbling-block and stone of offence.

The objection does not seem to be to making a profession of the fundamental doctrines, but only to putting a baptismal seal upon the forehead, and the pronouncing of a benediction upon the head. It really seems difficult to know how the mode could well be shortened, and yet the sacrament be retained at all.

If it is meant to deny that there are two sacraments of divine institution, baptism and the supper, then it should be said so distinctly: but if not denied, then to show in what other more satisfactory way it can be performed; or to say, if only one sacrament is obligatory, and the other one optional, a gate that we may take off the hinges, or put on, as we may feel inclined. Swedenborg distinctly affirms in that work which has so emphatically been called his "One Great Book," that baptism and the holy supper are "two gates to eternal life;" and that baptism is the outer gate, and the supper the inner one; that after we have passed through the outer one there is a plain to pass over, on the journey of our spiritual life; and that the instruction and doctrine taught us at that gate was for us to live by; and that when fatigued, hungry, and thirsty, we should come to the inner gate, where we should be rested and fed, at the table of the Lord.

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And that the outer gate ever stands open for all to enter who there acknowledge the Lord, and His laws of life: and the inner gate in like manner, for all who obey them; thus that they "may enter in through the gates into the city." Has this outer gate ever been shut in the New-Church? I, in my acquaintance with that Church for more than forty years, have never heard that it has: nor to those who had entered it, and passed over the intervening plain, to the inner gate (and there is no other way to it than this), did I ever hear of a case when it was closed to them. What authority is there, therefore, for saying that, "the Church on earth was closed in all but one gate, whilst the gates of its heavenly model are not shut at all?" Is it not rather meant to say there are those who repudiate the outer gate, and would instead climb up some other way, and that they acknowledge only one gate? This outer or baptismal gate is ignored and denied by very many, because they are unwilling to acknowledge the Lord alone, as the way, the only way; the truth, and the only truth; the life, and the only life; and would fain come to His table, and receive of His bounty, without acknowledging Him as supreme and only Lord. They were willing to acknowledge Him as one of the persons in a divine triumvirate, which they had done, either as adults by their own act; or as children, by the act of their parents, and to come to His table by this door of acknowledgment; but when called upon to declare their belief in Him as the one only God of heaven and earth, in His divine humanity, they call that "re-baptism," or being baptized again, as if it was a repetition of the same thing! Whenever had they been baptized into that faith before? Whenever had that faith before been signed and sealed by baptismal waters? Never. Yet with the unrevoked profession of a faith expressed or implied, in three personal gods, they claim the right to come to the table of the Lord of the New Jerusalem? When the hedge around the Lord's choice vine is thus broken down, "all they who pass by the other way to pluck her; the boar out of the wood doth waste it; and the wild beast of the field doth devour it." And if we are so few, this is the reason. We have not preserved the integrity of the Church; we have not been faithful to our trust; we have suffered the uncircumcised and the unclean to invade it. Can we wonder that the glory should be departed from Israel when the ark of God is taken? Yet, happily, our case is not so bad as this; there may indeed be some Samsons in the Church, who, fascinated and beguiled by the allurements of Delilah, would, after

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having slain the lion and the bear of the Philistines, and utterly routed and discomfited all opponents, in accommodation to the sophistical persuasions or siren voice of a meretricious Church, suffer themselves to be bound hand and foot by her seductive wiles; and would, in very wantonness of strength, remove those gates of the city which were intended for its defence and protection: but it is to be hoped their number is not many, and that, if Samson is the type of such, they may not be encouraged to persevere in so suicidal a course. And have we any real cause to feel sad that our number is so few? Have we not rather reason to rejoice that it is so many? A comparison with either the internal or external state and condition of the Church of the New Jerusalem with that of the primitive Christian Church would scarcely afford ground for discouragement. Towards the close of the first century we learn by the Acts of the Apostles, the Epistles, the testimony of Tacitus, the letter of Pliny to the emperor Trajan, the evidences which the catacombs present, and such other testimonies as have reached us, that the Christian religion, more or less mingled with Judaism and heathenism, was spread over all the region round about Jerusalem, the Archipelago, and the surrounding parts of Europe, Asia, and Africa; but it was done almost exclusively by the living voice. At that time the Gospels had but just been written, and were only in manuscript; no schools or colleges or other means were as yet provided for a more efficient and combined effort: a number of small, weak, and divided churches had been established in various places, and they were visited from time to time by the living missionary, or a written epistle. It is true they were grievously persecuted and oppressed, but this only bound them together so much the more closely, and made them a more distinctive people. When those persecutions relaxed, then their own evils began to manifest themselves more fully; and their loves were made visible in pride, ambition, lust of power and wealth, in jealousies and heart-burnings, and in heresies and schisms. And now, after more than 1800 years, what has been accomplished? in Europe and North America that religion is recognized in name; but not one-half of the population are even professors of its doctrines, and how few appear to be under the influence of its benignant teachings! whilst in the densely populated districts of Asia, and the wide-spread regions of Africa, South America, and Polynesia, it is scarcely even known. What then ought to be expected to be accomplished, in about one-twentieth of that time, in the promulgation of the heavenly

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doctrines of the New Jerusalem? For the first announcement of them that was made to the world was by the publication of the first volume of the "Arcana Cœlestia" A.D. 1749; but it was not till 1771 that Swedenborg published "The True Christian Religion, or Universal Theology for the New-Church;" and then, they being in the Latin language and seen and read but by a very few, no steps were or could be taken for the promulgation of their contents beyond sending them to some of the libraries of Europe, to be laid on the shelves beside other tomes, folios, and quartos, for a succeeding generation to make use of. These writings had then to be translated into English, and a society established for their publication, which was not commenced till 1780; and it was eight years afterwards before the first public meeting for the worship of the Lord Jesus Christ in His divine humanity was held at Great East Cheap, London: and it is only from that time that the organic New-Church had really any existence upon the earth, which is but eighty-five years ago, and, on this continent, only about fifty-six years. And now these doctrines are proclaimed over almost every county in England and Scotland; and more or less in Germany, Italy, Denmark, Sweden, Norway, Switzerland, France, and Russia; the United States, Canada, West Indies, Australia, New Zealand, Africa, etc. The General Conference of the New-Church in England has sixty societies in connection with it, besides nearly twenty smaller, or unorganized circles of receivers, and numerous scattered individuals; thirteen day schools, containing nearly 5000 children; besides about 6000 in their Sabbath schools. They have a Swedenborg society for printing and publishing the theological works of Swedenborg; a missionary and tract society, issuing from forty to fifty thousand tracts per year; besides two missionary and colportage societies, a printing and tract society, a number of neat and commodious temples for worship in various places in the kingdom, and the nucleus of a college near London. The Conference has also more than a hundred and sixty thousand dollars, invested in various ways, the interest of which is used for the benefit of the Church.

In the United States there is a General Convention composed of twelve associations, in which there are more than a hundred societies; besides many hundreds if not thousands of individual receivers, between eighty and ninety ministers and licentiates, a board of publications, a tract society, a theological school, and New-Church day school; besides an incipient university, and many handsome and convenient temples for worship; there are also, in

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all, not less than twelve church periodicals published in England, and the United States, besides others in Germany, France, Italy, etc., and translations of Swedenborg's writings into English, German, French, Italian, Swedish, Welsh, etc., and a body of collateral writings that may compare favorably with the ablest literature of the day.

In view of all this, and considering the difficulties that have been in the way, from persecution, obloquy, want of pecuniary means, and other impediments; and the brief period of time which has elapsed since the first effort was made to promulgate these doctrines, and the great uprooting work there was to be done before they could be received at all: does there really seem to be any particular need to ask the question, "Why are we so few?" Is it not rather wonderful that we are so many, and have done so much? But perhaps it may be said or thought, that at first a more liberal policy was pursued than has been since; *i.e.*, that in the beginning, the Church had no doors or walls, but was an open common, free to all who chose to come, or to come in any way they might choose. But this was not so; it is rather at the present day that the enemy, seeing he cannot otherwise destroy the Church, insinuates this mode under the garb of a wider liberality, a larger charity, or a more catholic spirit! At the first formation of the organic New-Church in the world, in 1787, among other conditions and rules, the following was unanimously adopted; viz., that "introduction into the New-Church is solely through the spiritual correspondent baptism, performed in that Church." And again, at the sixth general conference held in London in 1807, a similar resolution was adopted. And at the conference held in Manchester in 1815, it was also unanimously resolved that no person be eligible to the first degree of the ministry who has not "been previously baptized into the faith of the New-Church." And this continued to be the practice and requirement during its most rapid and prosperous increase. It is difficult, therefore, to see cause for complaint. All the descriptions of the Church given in the Word; whether as a garden, a vineyard, a pasture, a sheepfold, a city, or a house, describe it as having walls or hedges, which are to it what the shell, the bark, the rind, or skin is to a vegetable or an animal: *i.e.*, for its protection, preservation, and defence. It also has doors or gates for entrance and exit; and to abolish these in a church, is to do it the same injury that would be done to a garden by taking away its gate, or to a tree by destroying its bark, or to an animal by removing its skin.

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And as every animal must have its own skin, and every vegetable its own bark, so every church must have its own walls and doors; and when there is danger of their violation the Lord ever provides cherubim and a flaming sword, turning every way to protect and preserve the tree of life, or the inmost and holiest things in the midst of the garden. Let the ministers of the New Jerusalem therefore be careful, above all others, that they do not lend themselves to the fallacious reasonings of deceiving spirits, by aiding them first to pull down the gates and doors of the Church, that thereby they may the more easily subvert and destroy the sacred things therein. GEORGE FIELD.

"THE memory is not limited, because to the affections viewed simply as such, number is not applicable. They become distinct, and are classified when connected with truths, or, from being developed, are applied to their proper subjects. Love may be increased, but not multiplied. A man may feel intensely, and the quantity and quality of his feeling may affect the character of his thought, but still it preserves its unity. The most ardent love is not attended with more than one idea, but on the contrary has a tendency to confine the mind to a single object. Every one must have remarked, that a peculiar state of feeling belongs to every exercise of the understanding; unless somewhat of this feeling remained after the thought had passed away, there would be nothing whereby the latter could be recalled. The impression thus left, exists continually in the mind; though, as different objects engage the attention, it may become less vivid. These impressions go to comprise the character of an individual; especially when they have acquired a reality and fixedness, in consequence of the feelings in which they originated having resulted in the actions to which they tend. They enter into every subject about which we are thinking, and the particular modification they receive from that subject gives them the appearance of individuality; while they leave on the subject itself the image of that character which they constitute." — *Sampson Reed.*

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THE EIGHTEENTH CENTURY.

THE characterization of the eighteenth century by George Herbert Curteis, embodied in the notice of his "Dissent in Relation to the Church of England," published in the magazine for March, recalls the fierce indictment of this, the closing century of the Old Age, with which Carlyle introduces his "History of Frederick the Great." "One of the grand difficulties in a history of Frederick, is all along the same, that he lived in a century which has no history and can have little or none." "A century so opulent in accumulated falsities, sad opulence descending on it by inheritance, always at compound interest, and always largely increased by fresh acquirement on such immensity of standing capital, opulent in that bad way as never century before was! which had no longer the consciousness of being false, so false had it grown; and was so steeped in falsity, and impregnated with it to the very bone, that, in fact, the measure of the thing was full, and a French revolution had to end it. . . . To me the eighteenth century has nothing grand in it, except that grand universal Suicide, named French revolution, by which it terminated its otherwise worthless existence with at least one worthy act, setting fire to its own home and self, and going up in flames and volcanic explosions in a truly memorable and important manner. A very fit termination, as I thankfully feel, for such a century. Century spendthrift, fraudulent, bankrupt; gone at length utterly insolvent, without real money of performance in its pocket, and the shops declining to take hypocrisies and speciosities any farther: what could the poor century do, but at length admit, 'Well, it is so. I am a swindler-century, and have long been, having learned the trick of it from my father and grandfather; knowing hardly any trade but that in false bills, which I thought foolishly might last for ever, and still bring at least beef and pudding to the favored of mankind. And behold it ends; and I am a detected swindler, and have nothing even to eat. What remains but that I blow my brains out, and do at length one true action?' Which the poor century did, many thanks to it, in the circumstances.

"For there was need once more of a Divine Revelation to the torpid, frivolous children of men, if these were not to sink altogether into the ape condition. And in that whirlwind of the Universe, lights obliterated, and the torn wrecks of Earth

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and Hell hurled aloft into the Empyrean; black whirlwind, which made even apes serious and drove most of them mad, there was, to men, a voice audible, voice from the heart of things once more, as if to say, 'Lying is not permitted in this Universe. The wages of lying, you behold, are death. Lying means damnation in this Universe; and Beelzebub, never so elaborately decked in crowns and mitres, is not God!' this was a revelation truly to be named of the Eternal in our poor eighteenth century, and has greatly altered the complexion of said Century to the Historian ever since.

"Whereby in short that century is quite complicate, fallen bankrupt, given up to the auctioneers, Jew brokers sorting out of it at this moment in a confused, distressing manner, what is still valuable or salable. And, in fact, it lies massed up in our minds as a disastrous, wrecked inanity, not useful to dwell upon; a kind of dusky chaotic background, on which the figures that had some veracity in them, a small company, and ever growing smaller as our demands rise in strictness, are delineated for us.

"And yet it is the Century of our own Grandfathers, cries the reader. Yes, reader, truly. It is the ground out of which we ourselves have sprung; whereupon now we have our immediate footing, and first of all strike down our roots for nourishment; and alas! in large sections of the practical world, it (what we specially mean by it) still continues flourishing all round us. To forget it quite is not yet possible nor would be profitable." History of Frederick, Vol. I. p. 7. WM. C. CHURCH.

"THERE is as much fixity in heavenly scenery as there is in angelic character; and angelic character, having emerged from the turmoil and probation of earth, has entered into peace and assurance for ever. Yet even in the light of our transitory earthly experience, we may know that character in its essential structure changes slowly, if at all, and were its perturbations displayed in nature, they could be represented by cloud and sunshine, cold and heat, wind and rain, rather than by cataclysms, by deluge and earthquake. Even so the basis of an angel's character is repeated in the groundwork of his landscape, and the variations of his thoughts and feelings in superficial phenomena thereupon." — *William White.*

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EDITOR'S TABLE.

THE degradation of words is a very common subject of remark among those who have made them a study. Words excellently well adapted to express some noble thought or some one word universally received as exactly expressing a grand conception, or as nearly so as human language will permit, have often been brought into use, and little by little, almost insensibly perhaps, have become lowered in meaning and degraded by evil associations, until they no longer express the exalted thoughts which they were at first so well fitted to do. The sacred names appropriated to the Supreme Being are protected from such improper use by His direct commandment; but other names not possessing the sanctity of these, but yet expressing holy ideas, are even by religious men frequently used with a carelessness which contributes much to degrade the words, and perhaps to injure themselves. Perhaps of all words of mere human origin the word "Church," in its first and best meaning, expresses the grandest of all ideas possible. In its original sense, "the house of God" its meaning is such, certainly, as to impart to it a peculiar sacredness and solemnity. And in its more general signification, for which it has ever since its origin been used, the house of God in the soul of the individual believer, carrying out thus the declaration of our Lord in the 3d chapter of the Apocalypse; and also that united congregation of individual churches or communion of saints seen only by Him, its sacredness is no less. And when, after the lapse of many centuries, that consummation of His church took place whereof He prophesied, men were assured that another house of God upon earth, that is a new church was descending among them, which, as it shall "never grow old, nor change, nor pass away," is thus now, and always, unto the remotest ages of time, the New-Church. So that now all the ineffable ideas, among the sublimest and most spiritual that we here are capable of entertaining, which attached to the word church, divested of all that was unseemly and extraneous from the corruptions of ages, and with new glory added to it, belongs to this name, the New-Church, which we ought, more than all others, except those applicable to the deity, to reverence and exalt.

But the unfortunate tendency of which we have spoken seems to have begun its influence even upon this word, and many, doubtless well meaning, but to our mind injudicious, persons use it with a carelessness and a distortion of its meaning which ought to pain all New-Churchmen.

The particular misuse of this word of which complaint ought most to be made, is the common one of employing it in an adjectival

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sense, in connections in which it can have no intelligent meaning. Thus we have "New-Church Science," "A New-Church Romance," and several other things, where the first part of the name sounds most incongruously with the other part. If we can have a "New-Church romance," there is no reason why we should not have all departments of literature placarded as New-Church this or that.

WE have received from the Rev. Robert R. Rodgers, the author of the book entitled "Microcosm" noticed in the March number of this magazine, a letter from which we make the following extract:

"May I be permitted to call your attention to at least a 'slip' in your review of Microcosm. You charge me with setting up my authority concerning the origin of coal. I am sorry that I have so clumsily expressed myself. I thought that in the matter of coal I was quite orthodox. You remark, 'Tyndall tells us that it is (*i.e.* coal), in its last analysis, light and heat derived from the sun, but Rodgers informs us that this is a mistake. On this question we are compelled to choose Tyndall for our standard of authorship rather than Rodgers.'

"Bating all sarcasm, Homer is guilty of nodding. In the Apoc. Explained, No. 1139, it is thus written: 'The light of the sun cannot be united to a subject of the earth, and become material as it is; the same is true concerning heat.'

"Now, sir, in my opinion the choice of authorship is not between Rodgers and Tyndall, but between Swedenborg and Tyndall. I think in this case my orthodoxy has been challenged without cause, and I therefore ask you to do me a simple act of justice by correcting the statement, that I have set up my authority on the origin of coal. . . . My love for Swedenborg has not bated one jot. He is my authority as much as yours; and where he has said but one thing on the same subject, I accept that statement as humbly as my friend the critic. But where he has made counter statements as in the case of primal men, and that in all parts of his works, I am forced to use my own judgment, and take one or other class of statements, and not both, as the truth. This I have done in the matter of the fall. I too can quote for the fall; but I can also quote against it. I cannot accept both statements as truth, or at least until some one vastly wiser than I am comes forward to reconcile their palpable contradictions.

"Even the quotation given from the conjugial love stands opposed to fifty others on the same subject and in the same book. Conjugial love is the 'love of loves' to-day, and you know it is. 'Conjugial love is as a parent, and all other loves are as the offspring.' C. L. 65. 'Conjugial love is the foundation of all good loves.' C. L. 68. 'All joys and delights from first to last are collected into conjugial love.' C. L. 69."

The passage of the book which occasioned our remark concerning the origin of coal is the following from page 41: "It is the popular belief that, 'coal is bottled sunshine.' . . . Science however says it is not true," etc. We supposed that the author was considering the matter only from the standpoint of science; but nevertheless, as we believe that the teaching of Swedenborg on this subject is substantially that of science, it may be worth while for us briefly to compare the two statements. Modern science, as is well known, teaches us that neither heat nor light is an actual substance, but that both are modifications of force, that is differing ways in which

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the great creative energy which pervades and sustains, humanly speaking, the whole universe, manifests itself. The proximate source of this one all-governing force is the sun. Without this force the universe would fall to ruin; by it all nature is sustained. Hence it follows, as light and heat are not substances, but forms of force, that in a strict sense it is precisely true as stated by Swedenborg in the passage referred to by Mr. Rodgers that, "the light of the sun cannot be united to a subject of the earth, and become material as it is;" and yet it is also true that without light and heat from the sun nothing animal or vegetable would exist upon the earth, and so it follows that the light and the heat of coal, meaning by that, not material substances, but modes of force, which science tells us they are, are derived from the sun, and it is correct enough to say that coal is "bottled sunshine." So Tyndall tells us: "Let the [solar] rays fall upon a forest, the quantity of heat given back is less than that received, for the energy of a portion of the sunbeams is invested in the building of trees. I have here a bundle of cotton, which I ignite; it bursts into flames and yields a definite amount of heat; precisely that amount of heat was abstracted from the sun, in order to form that bit of cotton. This is a representative case; every tree, plant, and flower, grows and flourishes by the grace and bounty of the sun. But we cannot stop at vegetable life; for this is the source, mediate or immediate, of all animal life. . . . Every fire that burns and every flame that glows, dispenses light and heat which originally belonged to him. . . . There is not a hammer raised, a wheel turned, or a shuttle thrown, that is not raised, and turned and thrown by the sun. His energy is poured freely into space, but our world is a halting place where this energy is conditioned. . . . The sun comes to us as heat; he quits us as heat; and between his entrance and departure the multiform powers of our globe appear. They are all special forms of solar power, the moulds into which his strength is temporarily poured." (Heat as a Mode of Motion, Am. ed. pp. 446, 447).

The instructions of Swedenborg on this point appear to us to be substantially the same. Indeed the very quotation made from "The Apocalypse Explained" goes far to prove that he, contrary to the almost universal opinion among learned men in his day, was a disbeliever in the material theory of heat, now entirely exploded. Throughout the treatise on Divine Love and Wisdom the same theory is taught, as we read it, that every thing in nature mediately derives its existence through the sun of this world. Thus in that treatise (n. 174) he says: "The natural atmospheres are similar to the spiritual atmospheres, in being also discrete substances of a very minute form, originating from the sun of the natural world; which sun also they each of them receive, and treasure up in each of them its fire, and temper it, and convey it as heat to the earth, which is the dwelling-place of men, and in like manner the light." We are therefore unable to see any dis-

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crepancy between the teachings of Swedenborg respecting heat and light and the results of modern scientific research.

There is one other matter suggested by Mr. Rodgers's letter, of which we ought to speak. He alludes to the tone of sarcasm in our notice of his book. There should be nothing of the sort in a review of a book such as Mr. Rodgers's, a book written in an earnest spirit and excellent style, albeit we do not agree with some of its positions. No sarcasm was intended in the notice, but if it is to be found there, we gladly avail ourselves of this opportunity to express our regret thereat.

THE "New-Church Independent" has charged us with appropriating the article entitled "Spiritual Displacement" from its pages, without acknowledgment. The following extract from a letter to us from the author of the article will show how much of truth there is in the accusation our contemporary brings against us, and will also serve to illustrate the importance of reading more of an article than its title before saying any thing concerning it:

"You may probably have noticed an item in the 'New-Church Independent' for May, relative to my article in the 'New-Church Magazine' for March, 'Spiritual Displacement,' &c. It states that it was published by the 'Independent' 'as original some time ago.'

"Several *years* ago (say eight or ten) I published an article in that paper with the same title, or about that, as nearly as I can recollect; and when, three or four years afterwards, I was in Laporte, I made a sermon of it, and altered it, and largely added to it, making it quite a different thing. I remembered the original article well; and before I wrote the article for the 'New-Church Magazine,' I took pains to look over all the papers of the 'Independent,' to see if I had ever published that sermon. I found that I had not. Then I went to work and made an article out of it for your Magazine, altering it again, with all those additions which were in the sermon."

THE Sunday school is emphatically an institution of the new age. The first Sunday school was established not earlier than 1763, and it was not until 1781, that Mr. Robert Raikes began his systematic efforts to gather children, who else would have grown up in utter religious ignorance, into schools for instruction on Sunday. Since his time these schools have become firmly established in almost all Protestant Christian countries, and in many Catholic countries, and by all denominations. There are said to be in France nearly 1000 Protestant Sunday schools, of which 59, with 494 teachers and 5419 scholars, are in Paris.

The "National Sunday-school Teacher" well observes:

"It is not too much to say that the Sunday-school has revolutionized the Christian world. Coming into existence at a time when the progress of science and the arts was turning all minds away from the Bible and from the fields of religious thought, and was secularizing all the powers of man and society, threatening religion with a total eclipse, the Sunday-school has lifted the Bible to more than its old prominence and has lent to religion a new and wider influence over both man and society."

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CURRENT LITERATURE.

Interlinear translation of the Sacred Scriptures, with grammatical and critical notes. By Dr. LEONARD TAFEL, New York; Dr. RUDOLPH L. TAFEL, London; L. H. TAFEL, Philadelphia. Hebrew Text. Vol. I. Philadelphia: Boericke & Tafel. pp. 160, 26.

THIS is the first part of a work which will be exceedingly useful. It commends itself particularly to members of the New-Church, as the editors are well-known New-Churchmen. The plan of the book cannot, perhaps, be better stated than by the following summary of its prospectus: above each word of the Hebrew, Chaldee, and Greek texts, is to be placed an English equivalent which shall render its fundamental meaning and grammatical function; a body of notes, explanatory of grammatical and other difficulties in the text, will be appended, paged in a separate series so that they may be bound by themselves; the first part of the Hebrew, Chaldee, and Greek texts will contain the pronunciation and accent, so as to enable beginners to pronounce the texts correctly; a succinct Chaldaic and Hebrew grammar will be given; the Old Testament will be issued in nineteen or twenty parts; the New Testament in seven or eight; each part will contain about 160 octavo pages, and 15 or 20 pages of notes. The first part now before us, fulfils all the promise of the prospectus. It is very well printed. Its plan we think is admirable. Particularly will it be found valuable by beginners of the study of Hebrew. In our examination of it, we could not help regretting that such a book had not been in existence when we commenced that difficult study; for we feel now it would have been of very great help to us. We hope that the editors will receive the encouragement which they deserve in the prosecution of this great and useful work.

Literature and Dogma, An Essay towards a better Apprehension of the Bible. By MATTHEW ARNOLD. Boston: J. R. Osgood & Co. 1873. pp. 316. Price, $1.50.

EVERY student and thoughtful man will welcome this addition to biblical literature. As we intend to notice this volume more fully in a future number of this Magazine, we shall now simply give the heads of chapters, and strongly recommend our readers to possess themselves of the work.

1. Religion given. 2. Aberglaube invading. 3. Religion new-given. 4. The proof from prophecy. 5. The proof from miracles. 6. The New Testament record. 7. The testimony of Jesus to himself. 8. The early witnesses. 9. Aberglaube reinvested. 10. Our "masses" and the Bible. 11. The tried greatness of the Old Testament. 12. The tried greatness of Christianity.

Among the Isles of Shoals. By Celia Thaxter. Illustrated. Boston: J. R. Osgood & Co. pp. 184. Price. $1.50.

THIS dainty little square volume is full of interesting matter. The authoress has often sounded the

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praises in verse of this bit of our coast, but she has now given a prose poem as it were, and the work is so well put together that one does not toil through the thunder, the sea, the sea and the rocks, the rocks. It is hardly necessary to tell the New England reader where and what these "Isles" are. But our pages are seen by those who are far inland, and to them we will give this description from the volume itself:

"Sailing out of Portsmouth Harbor with a fair wind from the northwest, the Isles of Shoals lie straight before you, nine miles away; ill-defined and cloudy shapes, faintly discernible in the distance.

"Landing for the first time, the stranger is struck only by the sadness of the place, the vast loneliness; for there are not even trees to whisper with familiar voices; nothing but sky and sea and rocks. But the very wildness and desolation reveal a strange beauty to him. Let him wait till evening comes, 'with sunset purple soothing all the waste,' and he will find himself slowly succumbing to the subtile charm of that sea atmosphere. He sleeps with all the waves of the Atlantic murmuring in his ears, and wakes to the freshness of a summer morning; and it seems as if morning were made for the first time. For the world is like a new-blown rose, and in the heart of it, he stands, with only the caressing music of the water to break the utter silence, unless, perhaps, a song-sparrow pours out its blissful warble like an embodied joy. The sea is rosy, and the sky; the line of land is radiant; the scattered sails glow with the delicious color that touches so tenderly the bare, bleak rocks. These are lovelier than sky or sea or distant sails, or graceful gulls' wings reddened with the dawn; nothing takes color so beautifully as the bleached granite; the shadows are delicate, and the fine, hard outlines are glorified and softened beneath the fresh first blush of sunrise. All things are speckless and spotless; there is no dust, no noise, nothing but peace in the sweet air and on the quiet sea. The day goes on; the rose changes to mellow gold, the gold to clear, white daylight, and the sea is sparkling again. A breeze ripples the surface, and wherever it touches the color deepens. A seine boat passes, with the tawny net heaped in the stern, and the scarlet shirts of the rowers brilliant against the blue. Pleasantly their voices come across the water, breaking the stillness. The fishing-boats steal to and fro, silent, with glittering sails; the gulls wheel lazily; the far-off coasters glide rapidly along the horizon; the mirage steals down the coast line, and seems to remove it leagues away."

Tides and Tendencies of Religious Thought. By J. L. Dudley. Philadelphia: Claxton, Remsen, & Haffelfinger. 1873. pp. 307. Price $1.50.

We have long thought that the progress of the New-Church is to be estimated, not so much by the numerical increase of those who openly receive or profess its doctrines, as by the steady dissemination of its truths and their quiet reception among the various denominations, who know them by no other name than that of Christian or Bible truths. And is not this the true and orderly way of its progress? is it not just that kind or manner of progress which we should expect, pray for, and rejoice at? The second coming of the Lord was to be as the lightning, which, coming out of the east, shineth even unto the west, a prediction clearly pointing to a wide and general enlightenment. And if the truth can

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win its way more speedily and surely to the hearts of the various Christian denominations by withholding the name of Swedenborg, why should its progress be hindered by the use of his name?

Several works have issued from the press within the last few years, whose pages are largely imbued with the doctrines and philosophy of the Swedish sage, but containing no special reference to him or his writings. And such works have generally received a warm welcome from all thoughtful people. But we do not remember one so full of fresh and vigorous thought, so wholesome and stimulating in its tendency, so elevated yet practical in its instruction, so wide and generous in its sympathies, and so catholic and truly Christian in its spirit, as the one now before us. It is dedicated "to the multitude of men and women who, in silence and thrall, are hungering for more bountiful days." It consists of twenty discourses which, the author tells us in his preface, were "thrown off from sabbath to sabbath in the ordinary course of pulpit administration, and *phonographically* reported for the secular press." The fact that they were originally "spoken *extemporaneously* before a popular audience," reveals not only rare breadth and depth and originality of thought in the author, but proves his intense interest in and thorough mastery of the various topics on which he discourses. We have never read a volume of sermons, rarely a religious work of any kind, with such unflagging interest, and unmingled satisfaction and delight, as we have the volume before us. The author rises clear of all the old and unreasonable dogmas of a hundred years ago, penetrates beneath the surface of revealed truth, grasps with great vigor the spirit and core of revelation, and presents it with remarkable clearness and force. He has here handled a pretty wide range of topics, and all of them in a manner so thoughtful, earnest, and rational, with such entire freedom from all religious cant and conventional methods, as to command our entire respect, and make us wish that the book might be on every centre-table and its teachings engraven on every heart. Nearly every sermon leaves upon the reader's mind a profound impression of the inestimable value of *character* and of *right living* as the only means of developing or forming a truly heavenly character. The old dogma of salvation by *faith alone*, is utterly discarded, and so is every other dogma that disagrees with enlightened reason. It required some courage to say, in an orthodox pulpit, all that we find in this book; and we hope, therefore, that the work will meet with such a wide and hearty welcome as to encourage other ministers to be equally courageous.

We had marked a number of passages for quotation, but have room for only the following, which will give the reader some idea of the large and catholic spirit of the book:

"True catholicity of thought is abroad in the world. The nerve of intelligence is received and sending telegrams every hour from this deep underlying network of principles and ideas, that make the race one. The brain leaps and the heart

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leaps, at first in delirium indeed, and there will be commotion until they come to grand balanced serenity and power. The nations are awakened; the tide-wave of intellectual spiritual earthquakes is rolling underneath, rocking the surface. No man can live hereafter, and be a narrow, stinted bigot in the world. The very remnants of the nobility of thought will hunt him, as an escaped spectre, back to his den. No brain can live walled up, when the time has come for the wall to be broken down. No heart can expand and throb with noble pulsations, that sticks to its flower-pot economy too long. Its roots want, and must have, the range of all the earth for truth and life and nurture. No stinted and bigoted sectarian has a mission after this, save as a kind of providential whetstone for the Damascus edge of God's truth and spirit. No nation can live a mere provincialism, walled up, set off by itself. Just look at the waking and breaking of the oldest nations on the earth. China is among us; Japan is coming; India is on the way; and out of Egypt will be called citizens and sons in due time.

"No church has any call or any mission on the earth in this hour of the world, that is fixed to some old creed, or dogma, or ecclesiasticism of some self-constituted censorship or conceited primacy. There is no infallibility from Pope to Puritan. The infallibility of God and truth you and I are to acknowledge; feel after, if haply we may find it; while to man's usurpation we only say, *Procul, O procul este profani!*

"I often think there is more breadth, more world-breadth of thought outside of technical religion than inside; whereas religion *should* hold the broadest thinking in the universe, because its main element is infinite. What is the secret of the rejection of Christianity on the part of a great many finely-thinking, finely mannered, finely lived men and women in the world? Why do they stand aloof from religion? Why do they take opposition to it? For its own sake, think you? and because of those fundamental principles of it, which the angelic visitant evoked? Not at all. Men are religious by nature. These outsiders drop certain interpretations that religious insiders stick to; but religion itself they revere. Men of thought refuse allegiance to the mere accidents and self-constituted standards of hierarchies, sectarists, and dethroned gods, but not to the King of kings.

"I have thought sometimes that it would not be the strangest thing that anticipation foresees, if God in his providence should raise up a church in the future that shall organize Christianity on a broader basis, inclusive of all the grand fundamental principles of providence, revelation, and creation. And if that time ever does come, I doubt not some one of the profoundest thinkers and believers that cannot get inside the Christian Church of to-day will be among the priesthood and the elect of that new order of things." P. 79, 80.

The Other Girls. By Mrs. A. D. T. Whitney. J. R. Osgood & Co. 1873. $2.

WHEN a writer conscientiously appeals to the better part of her reader's nature, and with this attains the rare success of securing their attention, her stories deserve a warm welcome from all who earnestly wish our young girls to make fine women, and who realize what a power fiction may wield in that direction.

With a fertile imagination and quick religious feeling, it is not strange that symbolism should be the strong point in Mrs. Whitney's writings; and beautiful life-lessons, filled with living power, are wrought out of the matter-of-fact details of real life. New-Church truths are not only more sharply defined in

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this last work than ever before, but are more than half acknowledged. Her attitude toward them is probably shown by a few phrases put into the mouth of one of her finest characters, only a part of which we have room for:

"I believe in the New-Church, but I don't believe in it as standing apart, locked up in a system. I believe in it as a leaven of all the churches; a life and soul that is coming into them. . . . I believe in the fuller, more inward dispensation. Swedenborg illustrated it, received it, wonderfully; but many are receiving the same at this hour, without ever having heard of Swedenborg."

Much needed domestic reforms and vexed social questions furnish the principal theme of the work, and a dozen fresh, bright, entertaining girls are the chief actors. Whether, because men can do many kinds of work that women cannot, the latter ought to receive less pay for equal excellence in work which both can do; whether pretty, bright, and intelligent American girls will consent to serve in our kitchens and thus reform that sadly disordered world below stairs; whether female employés in stores will acknowledge the advantage of co-operative housekeeping over their cheerless boarding houses; how, in short, these and kindred questions are to be answered we may faintly conjecture, but dare not prophesy. Mrs. Whitney, however, handles them with courage, and gives some practical and useful suggestions.

The literary excellence of the work by no means equals that of some of her earlier ones; the style is more effusive, the tone more unequal in refinement, and the grouping of characters and arranging of incidents less artistic; but these form the mere letter of the story: the spirit is earnest, full of generous sympathy, strong faith, and wise help.

Memoir of Samuel Joseph May.
Boston: Roberts Bros. 1873. pp. 297. $1.50.

THIS work is the result of the labors of a number of gentlemen who were requested by the family of its subject to prepare a suitable memoir of him. Much of it consists of a partial autobiography, and of extracts from a diary of Mr. May. The compilers say that their chief purpose has been "to impart such a truthful impression of its subject's character as shall make young men see the beauty and feel the power of a noble life." A well-written life of a good man, and even such a life of a mere "great man," are calculated to convey lessons of practical wisdom in a way second only to that of actual experience. The great end of biography is to teach others how better to live. If the gratification of mere curiosity is the end sought in the writing or the reading of biography, both the writer and the reader labor but in vain. But how other men have lived, if the story is properly told, and if it be read for the lesson, will teach more than any ethical treatise by any possibility can. The subject of this memoir in a long life, of nearly three-fourths of a century, acted no unnoticed and by no means useless part in life. He has only just gone from us. His life and his works are yet fresh in the minds of his many friends who loved his noble qualities, and of the public who knew him for the prominent part he took in the anti-slavery conflict.

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NOTES.

ONE of the most interesting and perhaps one of the most useful of the many missionary societies of this country is "The Woman's Union Missionary Society of America," established twelve years since. This society employs 30 missionaries, 75 Bible readers and teachers, carries on 50 schools, aids 14, besides supporting 86 children. It had an income last year of more than $50,000. It is composed of ladies of different denominations, who labor together, teaching the vital truths of Christianity, and disregarding the minor differences, on which sects are built. Much of the work of this society has been done in India, where it has accomplished, to all human appearances, very great good. It has there, besides an orphanage in which 28 orphans are provided for, the supervision of a governmental institution, a foundling hospital containing 76 young girls. It has also established a child hospital, under the direction of Miss Seelye, M.D., niece of Professor Seelye, of Amherst College. This is but a slight sketch of the great work done by this society. Surely something of the New-Church must have descended among these, even although they knew not of Swedenborg, who are carrying out into an actual life of charity so much of its spirit.

A REMARKABLE difference between Christianity and all other religions is the absence in it of the priestly class. All others have had a body of so-called sacred persons or priests, whose business it is, as they say, to come between the worshipper and the Almighty, and to act as media through which the divine influence flows down into the common people. But Christianity knows no such class. Each individual Christian, the Lord's apostles have taught us, is a priest, and so the class is for ever abolished; for all, so that they do so humbly, reverently, and sincerely, may approach without any intercessor in prayer to Him. And further still, we are taught that each Christian is the recipient himself of life and light from the Lord; and that no man can truthfully claim to be a medium through which others may receive these. It was not until these things had been forgotten in the Church, and its teachers began to usurp for themselves the character and power of heathen and Jewish priests, that it began to decline; and from this heresy began the many which brought it to its consummation. Still more plainly, if possible, can we see, in the writings given for the use of the New-Church, the truth of the great doctrine of the priesthood of the individual Christian. Those who would deny it are compelled to resort to far-drawn inferences for a seeming foundation only for their dogma. We regard it as a most hopeful sign of the times that the truth of this great Christian doctrine is coming more and more to be acknowledged. What the views of the great Methodist body are on this

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subject is very well presented in the following extract from an article in the "North-western Christian Advocate," in which the writer says that two points will add empires to the spiritual power and success of the Methodist Church:

"One is a recognition of that real priesthood of the people which is yet consistent with our belief in a divine call to exclusively preach the gospel. That doctrine when properly taught and practised gives our Church one million and a half of preachers of the truth, instead of the eight thousand we now recognize. If fully applied to all evangelical churches, it gives the United States twenty millions of teaching laymen to complete the evangelization of the other twenty millions. It would seem that the work must be short, since God has promised to second the gospel preached by each one of Christ's heralds. The other point is the recognition of what all Methodists are coming to accept, the close relationship between every child born into the world and Jesus the Saviour. These little ones being born should be encouraged to feed on Christ as instinctively as they seek the food that perishes. . . . In the name of the New Testament and all pure church history, we commend these two points to all, every layman is a priest, and every child belongs to Jesus. Let this gospel be but preached for a generation, and our numbers shall be increased fourfold, and our spiritual power tenfold. Every believer's child should be baptized, and every baptized child ought to be regarded as a probationer. The army of such is decidedly more hopeful than the army of newly converted adults who have learned to stray away from God. Our first era of hard work was to gather raw material. Our second is consolidation, for we now have unutilized forces enough, when they are fully baptized, to overrun the earth with holy tongues and holy lives. Your individual desire for your child, dear reader, is the type of what the Church should desire and expect for all her babes. Carry this idea into the perfected machinery of your Sunday-school, and see how Pentecost will come down."

IN our next number we expect to print a pretty full account of the proceedings of the General Convention, which is to be held at Cincinnati. We do not intend to confine our report to a mere statement of results, but shall endeavor to give such a sketch of the proceedings as may enable our readers to appreciate the methods of this body and the spirit by which it is actuated, whether these be good or bad or indifferent. There is a homely saying as to the expediency of not washing a certain kind of linen in public, which, in a certain sense, is prudent, and, indeed, useful. There is sometimes, however, an undue anxiety among religious sects to keep their differences from public observation, which arises from a fear that the truth is not as powerful as error and that the Lord will not protect His own. It is a difficult thing to put off the natural man, and coming into the New-Church often seems to expose more evils in individuals than would otherwise be seen. But the effort to cover these up rather than to correct them is not the best course. In general, it must be admitted, the proceedings of the Convention have been marked by dignity, decorum, forbearance, and good sense. If upon occasions this has not been the case; if there has ever been an arrogant manner, amounting almost to insolence; if the love of rule has asserted itself offensively, and the timid have felt

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obliged to submit to what they regarded as error; if harsh epithets have been applied where kindly expressions would have been better, the same things may happen again: but any effort to keep them from the public is not likely to succeed, and ought not to succeed, as a general proposition. The surest cure for certain methods, peculiarities, and managements is the unbiassed criticism of all who are affected by them, whether present or absent. The best air for discussions that are earnest and hot is the open air. We do not mean to say that all the proceedings of religious conventions should be scattered broadcast over the land. Much of their efficiency depends upon the action of sensible committees, where the proceedings are wholly private. Hasty expressions are sometimes used, which are repented of at once, and occasionally measures are pressed with a zeal and earnestness and heat which are temporary. But the general proceedings and debates and methods of action should be pretty fully reported, in order to give a just notion of the real character of the body. It has long been the opinion of some of the oldest and most sensible of our faith that the Convention would do well to confine its operations and discussions to matters that are purely ecclesiastical, and not enter upon business operations which are often out of place, and with which many members are not sufficiently well versed to accomplish much. Certainly the results of this body have not been remarkably encouraging, whether in establishing newspapers and magazines, printing and publishing books, or even in missionary operations. The machinery has been cumbersome, the executive action not encouraging, and the supervising power decidedly weak. But, what is worse than all, attempts in this direction stand in the way of sensible and practicable measures by individuals.

HOLMAN HUNT, the artist, who painted the well-known pictures of the "Light of the World," and the "Doctors in the Temple," has lately returned from Jerusalem after a sojourn there of three years. The main object of his eastern trip was, we understand, to study life and manners there in order to paint another picture of a scene from the life of the Lord.

We extract from a contemporary the following description of one of Mr. Hunt's pictures: —

"The picture on which Mr. Hunt has been so long engaged is less an illustration of any particular passage in the written life of Christ than a sort of speculative idealization of a scene which might have occurred during the period of seclusion which preceded the commencement of the real work to which His life was subsequently given up. He is here represented engaged in such toil as the words applied to Him afterwards, 'Is not this the carpenter?' seem to indicate that it was at this time His habit to busy himself with. Mr. Hunt has chosen for illustration an incident essentially belonging to this life of submissive labor. Christ has risen from toil, and is stretching out His arms as men do who are weary after protracted work. As He stands thus with arms upraised and spread forth, and head thrown back, the sun, which has sunk low towards the horizon, floods the small workshop

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with its rays, and bathing the figure of Jesus in a very blaze of light, flings upon the wall behind a distinct shadow, which, repeating the forms by which it is thrown, at once suggests the idea of a figure stretched upon a cross. The suggestion is, indeed, so strong, that it could hardly fail to impress any looker-on who might happen to be by. And there is a looker-on here who would not be likely to let such a portrait pass unnoticed. The mother of Christ, she of whom it is written in the narrative which tells the events of her Son's early life that she 'kept all these things and pondered them in her heart,' is present in the workshop and engaged in a manner which will be peculiarly calculated to render her susceptible of any impression which might seem to prefigure Christ's future history. She is looking into a sort of chest or casket, in which are put away the gifts which years before had been brought by the wise men who had seen the star of the Messiah in the East, and had come from far to worship. As she looks upon the things and wonders when that high honor to which the gifts point will be attained, her attention is suddenly caught by that shadow upon the wall from which the picture is to take its name, the Shadow of Death.

We are not of those who think that dwelling either on canvas or printed page upon the earthly life of our Lord tends to make Him less God or more man, or as He is viewed from the generally understood Unitarian standpoint. He was a man, and He lived, suffered, and died as such. In no way can we approach at first nearer to Him, than in the humanity, the Word made flesh. His life should be our example, and we can best use it by getting hold of the spirit of it. Mr. Hunt, in one respect, is in our judgment more of an artist than some of the old masters, in that he seeks to paint things as they were; that is, he gives the Jewish type both as to personal appearance and surroundings.

MR. BARRETT writes from Philadelphia under date of April 15th:

"Our Swedenborg Publishing Association is actively at work, and enlisting the sympathy and co-operation of all *catholic* New-Churchmen throughout the country. For it does not aim to build up or establish a new ecclesiasticism, but simply to do precisely what your Boston Swedenborg Club is trying to do, — to invite attention to, and awaken a wide-spread and deep interest in, the new theology and philosophy, permittting and encouraging receivers of the new doctrines to join or remain in whatever ecclesiastical organization they may prefer. The declared object of our association, as stated in article ii. of its constitution, is to promote the publication and wide distribution of the best religious literature and most advanced Christian thought of these new times; and especially such works as vindicate the claims, expound the philosophy, and elucidate the doctrinal and religious teachings of Emanuel Swedenborg.'

"We are sending out a large number of the pamphlet referred to in your April issue, 'The theological works of Emanuel Swedenborg, together with the recent opinions of the public press, and the views of some distinguished authors respecting him and his writings.' We hope to place this pamphlet in the hands of every Protestant clergyman in America, and are raising a fund ($500) for that purpose. It contains, among other things of interest, a brief synopsis of each of Swedenborg's theological works. Perhaps some of your readers would like to see it. If so, it will be sent (postpaid) along with another pamphlet of twenty-four pages, 'Characteristics of Modern Thought' just issued

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on the receipt of a *three cent* P. O. stamp. The generosity of the publishers enable us to offer these pamphlets at this low price, something less than their actual cost. But they are a means of advertising the house; and so, I trust, the publishers will realize some profit in the end. Let any one desiring to see these pamphlets, address 'B. F. Barrett, West Philadelphia,' enclosing a P. O. stamp."

E. P. WHIPPLE thus pertinently remarks upon the subject of clergymen:

"One of the besetting sins of our time is an aching for notoriety among the 'educated' classes. Sometimes this notoriety is sought as a means to gratify vanity: sometimes to gratify greed. All kinds of bright people are infected with it, even the clerical kind. We have sometimes thought that, to a few clergymen, the desire to get into the newspapers during life, was almost as strong as the desire to get into heaven after death. The popular minister is subjected to peculiar temptations, which require all the divine grace there is in him to resist. He is tempted to exaggerate, to overstate, to screech, to scream, to play the part of the demagogue, to play the part of the buffoon, in short, to do any thing and every thing which will conduce to popularity.

"We have occasionally visited meeting-houses, which seemed to be conducted on the principle of combining the attractions of the lyceum, the theatre, and the circus in a church. The farce was well performed, and the tragedy was well performed, in the sermon of the minister; but the farce included certain gross elements of humor, which such a comedian as Warren would instinctively reject as vulgar, and certain tragic elements which such a tragedian as Booth would scorn as melo-dramatic. It is sad to witness the spectacle of a priest of God trying to 'win souls to Christ' by an atrocious mixture of coarse jokes with threatenings of hell-fire! He inevitably vulgarizes religion in his doubtless well-meaning attempt to popularize it. He hits the risibilities of his congregation; he hits their appetites and passions; but he does not really hit their reason and consciences: above all, he does not hit their souls. He may not deviate, in doctrine, from the standards of his church or denomination, but he still does not teach Christianity as expressed in any of those 'standards.' The caucus and the circus are something different from the church.

"These thoughts have been suggested by Dr. Morison's essay on 'Ministerial Successes,' in the 'Monthly Religious Magazine.' We heartily agree with him in believing that ministerial success is not to be measured by the success of any minister in winning the ear of the great public. It is almost impious to declare that a clergyman has failed, because his name does not happen to be known outside of his own parish. We go, with all our might, for obscure ministers who are never heard of, — provided they do their spiritual work in their limited sphere. Few clergymen can be Beechers. Beecher is a man of exceptional power. But every preacher can avoid the temptation of indulging in all sorts of antics in the vain hope of rivalling Beecher. Eccentricity, like beauty, is 'its own excuse for being,' provided it is the eccentricity of genius. Beecher is, undoubtedly, the greatest preacher in the United States; excellent in himself, he is bad as a model, and only those who share his qualities can safely take him for an example."

THE SOIL OF IRELAND. — The "London Spectator" says that less than 20,000 persons own the soil of Ireland, of whom 5982 own less than 100 acres. These, of course, are resident; and so are 5589 more, owning an average of 1600 acres apiece; while only 1443, owning

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altogether 3,145,514 acres, or a seventh of the soil, are usually resident outside the island. A considerable number — 4465 — reside away from their properties, but still in Ireland, and the remaining few are occasional visitors. Absenteeism is therefore not among the grand grievances of Ireland.

WHEN Boswell introduced to Dr. Johnson the subject of second sight and other mysterious manifestations, and said that they might have happened by chance, he replied: "Yes, sir; but they have happened so often that mankind have agreed to think them not fortuitous." In "Rasselas," he puts these words into the mouth of Imlac:

"That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience can make creditable. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears."

John Wilson Croker, the editor of "Boswell's Johnson," takes great pains to make it appear that the latter entertained no such "superstitious" notions, and asserts that "there does not seem to be on record, in the profane history of the world, one single well-authenticated instance of such a manifestation; not one such instance as could command the full belief of rational men." On the other hand, Mr. Addison, in the "Spectator," says:

"I think a person who is terrified with images of ghosts and spectres, much more reasonable than one who contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations think the appearance of spirits fabulous and groundless."

"I have known strong minds with imposing, undoubting, Cobbet-like manners; but I have never met a *great* mind of this sort. And of the former, they are at least as often wrong as right. The truth is, a great mind must be androgynous. Great minds (Swedenborg's, for instance), are never wrong, but in consequence of being right but imperfectly." — *Coleridge, Table Talk.*

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THE NEW-CHURCH MAGAZINE.

VOL. I. JULY, 1873. No. 9.

GENERAL CONVENTION.

Fifty-Fourth Annual Session of the General Convention of the New-Jerusalem, held in Cincinnati, June 6, 7, 9, 10, 1873.

THE Convention assembled in the New-Church Temple, corner of Fourth and John Streets, and was called to order by the President, Rev. Thomas Worcester, D.D.

The meeting was opened by the reading of the Word, by Rev. Joseph Pettee.

The President also appointed as committee on credentials, Rev. James Reed, of Boston; Carl W. F. Junge, of Chicago; Rev. S. S. Seward, of North Bridgewater.

In the absence of the Vice-President, the President requested Hon. T. A. Plants, of Ohio, to take the chair.

Mr. Plants, in complying, said:

Under ordinary circumstances I should have great hesitation to do this; but, in a convention of New-Church people, there can be no difficulty in presiding over its deliberations. The New-Church, we are told, comes down from God out of heaven; it must, therefore, be a system of heavenly principles, and men come into this church only as they are imbued with those principles. Such men, I think, have little need to be governed by a presiding officer. The usual parliamentary rules embody the wisdom of ages, and possess, I think, much of the spirit of the New-Church. They forbid, certainly, what our doctrines forbid,

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all personality in debate. While they give the freest opportunity to discuss any question that may be brought before the body, they forbid all personality: the saying or doing of any thing that may hurt the feelings of any other. It often happens, in the ardor of discussion, that expressions escape gentlemen which are not meant to be offensive, but which might be so construed. Our doctrines require that not the worst construction shall be put upon such language, but the best and kindliest. This is in accordance with the injunction, "Be ye kindly disposed, affectionate one toward another, in honor preferring one another." If this rule prevails it will not be a duty, but a delight to preside, where every member exercises his supremest rationality, in the order that is to control in this Convention. Order is absolutely necessary; but it should not be enforced from without, but flow out from within. There should be among you no personal aims, ambition, or rivalry. The object of New-Churchmen should be to illustrate truth, and arrive at the best proper methods. This can never be done by reflecting upon the motives and views of others. Believing this Convention to be imbued with these sentiments, I assume with pleasure the duties of the chair.

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TREASURER'S REPORT.

The annual report of the treasurer of the Convention, in the absence of that officer, Mr. Thomas Hitchcock, was distributed in printed form to the members.

CONDENSED STATEMENT.

1873.		
May 1.	Balance to credit, general fund	$25.87
"	" " " missionary fund	254.31
"	" " " Wilkins legacy	731.68
"	" " " Rice legacy interest	1507.00
"	Lull bequest	518.70
		$3037.56
"	Overdrawn on publishing fund	74.90
"	Balance	$2962.66

The foregoing balance of $2962.66 is deposited to the credit of the Convention with the United States Trust Company, New York. The Wilkins legacy remains invested in three United States bonds, issued in 1867 and due in 1887, Nos. 9360–1–2, for $1000 each. The action of the executive committee, directing the Lull bequest to be invested as a permanent fund, was not communicated to the treasurer until the very last day of the fiscal

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year, and the money, therefore, remains on deposit with the other money of the Convention, at four per cent interest. The treasurer desires instructions from the Convention respecting the balance due from the board of publications. At the meeting of the Convention, held in Chicago in 1865, the collection was commenced of a fund of $20,000 for the use of the board of publications, then existing, and about $13,000 was obtained towards it. In November, 1870, this money was not only exhausted, but overdrawn to the amount of $74.90, and, in the spring of 1871, the publishing house in New York found itself in a very embarrassed financial condition. It could not pay the compositors in the "Messenger" office, nor the paper-dealers, nor the printers, nor the booksellers in this country and in England from which it was receiving books, nor the wages of the manager and his assistants. There was no money in the treasurer's hands, except such as belonged to special funds, and was held in trust for special purposes; and yet, unless money was furnished from some source, the whole business of publishing and bookselling in New York would have to come to a stop. In view of a near approach of a session of the Convention, it was thought inadvisable to summon a meeting of the executive committee, involving as it would great inconvenience and expense to its members, and, therefore, the treasurer, with the concurrence of Messrs. Giles and Ager, who with him constituted the sub-committee on publications in New York, advanced temporarily to the manager of the publishing house, sums amounting to $1250, from the money belonging to the Rice interest fund, trusting to future action for its replacement. These advances were duly reported to the Convention, and the amount of their figures among the liabilities of the board of publication as presented at the meeting of 1871. The new board, which was created at this meeting, likewise recognized them as a debt, and enumerated the payment of them among the purposes for which it asked, and has since received, contributions to the new $50,000 fund. Meanwhile, the board has printed for the Convention the Journals of 1871 and 1872, and paid sundry small bills, so that the account stands as follows:

The Board owes the Convention —

1870.	Nov. 7.	Overdraft on $20,000 fund	$74.90	
1871.	Feb. 7.	Advanced from Rice Interest fund . .	500.00	
"	May 6.	" " " " . .	750.00	
				$1324.90

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		Amount brought forward		$1324.90
		And the Convention owes the board:		
1871.	August.	Printing Journal, 1871	$230.00	
„	„	Sundry small items	27.47	
1872.	„	Printing Journal, 1872	241.39	
„	„	Sundry small items	17.46	
				516.32
		Balance due the Convention		$808.58

The amount above mentioned as having been advanced out of the Rice interest fund has been replaced by contributions made to the general fund, so that the obligation of the board, if any, is now to the Convention directly, and not to the Rice interest fund. But the board has recently taken the position that it owes nothing whatever, and demands payment of the sum of $516.32 due for printing journals, &c. This would, in effect, be making the board a donation of $1324.90 out of funds of the Convention, collected or to be collected for general purposes, which, without positive orders to that effect, the treasurer declines to do. The treasurer would also respectfully remonstrate against the making of appropriations of money by the Convention when there is no money in his hands to pay them with. For example, there was voted to the Rev. A. O. Brickman, the sum of $300 in 1871, and $300 more in 1872, no part of which it has been possible to pay him. The result has been disappointment to Mr. Brickman, and annoyance to the treasurer, which ought not to have been occasioned.

On motion, the report was referred to the executive committee, with full power to adjust the differences between the treasurer and the board of publication.

ANNUAL REPORTS.

The secretary proceeded to read the annual reports from the different associations, and from local churches where no associations exist.

REPORT OF THE GEORGIA ASSOCIATION.

The Georgia Association cannot report any additional parishes or societies. The Rev. E. P. Walton has been engaged for the last three months in ministerial work in the city of Savannah, being supported by receivers within and without the limits of the association. He has held regular sabbath services, sometimes once, sometimes twice daily, and has also during each week

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lectured, or conducted social gatherings for conversation on the heavenly doctrines. Much interest was expressed in his expositions of the truths, not only by the old receivers of the city, but by numbers of others; and it is hoped that the results of this movement in Savannah will long continue for good. Mr. Walton also lectured at Cameron, on the Central Railroad, with great promise of usefulness. While in Savannah he baptized six children. At Atkinson, Georgia, he preached once to the colored people, and once to the whites. At Buck Island he did the same. The parish at Columbus, Georgia, under the ministrations of the Rev. George W. Chase, continued in about the same condition as last reported, until the spring of the present year, when three of its members left the city for residence elsewhere. It now numbers eight or nine members, and its Sunday school varies from ten to twenty-five members, according to the time of year. The pastor, though engaged in the business of teaching, has arranged to perform missionary work in some of the adjoining towns this summer. It might be added that a lady living at station 2 (two) J. and G. R.R. Florida, has recently organized a small New-Church Sunday-school class.

The following table presents the statistics of societies of the Maine Association:

Societies.	Pastors.	Baptism.	Confirmation.	Attendance at L. Supper.	Sab. School.
Portland	William B. Hayden	1	2	56	125
Bath	Samuel F. Dike, D.D.	11	5	56	75
Gardiner	H. B. Hoskins, Leader . . .	–	–	–	–
Bangor	J. S. Whitman, Leader	–	–	–	–

The ministers of the Association are Samuel F. Dike, D.D. of Bath, William B. Hayden of Portland, and George F. Stearns, missionary, now about removing to Gardiner. Mr. Stearns has been actively and steadily engaged in missionary work. He has visited different places, and preached thirty-five discourses since the first of January. The other portion of the year would probably make up over one hundred for the entire number of the year. Mr. Stearns is diligent, and doing a useful work in preaching, conversing on the doctrines of the Church with min-

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isters of different denominations, and disseminating books and tracts. We hope to be able to permanently sustain him in this work. Mr. Hayden reports that a society of young people, organized in 1865 in Portland, with a view of purchasing and paying for a lot of land on which to erect a new temple, has the last winter fulfilled its purpose, having in six and a half years raised the sum of $5800, which pays in full for the lot on which the present temple stands, and clears the first mortgage. The whole debt on the temple has also been reduced at the rate of $100 a month the past year, being now $11,000. There has been no essential change in the condition of the society in Bath. Public worship has been maintained through the year, with the exception of a single sabbath. The sabbath school is also in session every sabbath afternoon, about one hour. The chief subjects of study have been concerning the life of our Lord, taken from the Gospels, and the journeyings of the children of Israel in the wilderness. The school has a good library of from three hundred to four hundred volumes, kept in good condition, constantly increasing from time to time. The Maine Association has not made any pecuniary contribution to the General Convention, because all the money we have been able to raise is required for the support of the missionary, during this the most important work we can at present perform. It is hoped that the General Convention will accept this as a sufficient apology for the non-payment of the assessment made the last year. No official acts which require to be reported have been performed by the ordaining minister during the year.

REPORT OF THE MARYLAND ASSOCIATION.

The following is made up from reports made by the several societies at the request of secretary of association. Two societies have failed to respond.

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Name of Society.	Pastor, Minister or Leader.	No. of Church Members.	Aver. attendance at H. S.	Average attendance at Public Worship.	Baptisms.	Confirmations.	Additions to Membership.	Deaths and Removals.	S. S. Teachers.	S. S. Scholars.
Wilmington, Del. . . .	Rev. B. F. Barrett. .	51	20	50	2	–	–	2	6	40
Baltimore, First . . .	Edw. O. Hinkley and C. A. E. Spamer .	46	23	40	2	–	4	–	24	89
Baltimore, First German,	Frederick Nauman .	66	60	40	4	6	–	–	15	36
Washington, D.C. . .	Rev. Jabez Fox. . .	82	31	69	10	–	6	2	7	45
Warminster, Va. . . .	Philip B. Cabell . .	26	–	–	–	–	–	–	–	–
Abingdon, Va.		10	–	–	–	–	–	–	–	–

Several ministers belonging to the association are not mentioned in this table. Rev. W. G. Day is pastor of the Baltimore Third Society to which he has ministered during the past year. He has also preached on Sunday evenings for a part of the year, to the Baltimore First Society, and has done some missionary work for the association. Rev. A. O. Brickman, editor of the "Bote," has been engaged in missionary work in the South and West, but his residence is in Baltimore. Rev. J. W. Hunt continues his residence in Anne Arundel County, where he conducts service; and he also preaches for, and administers the sacrament to, the Baltimore First Society. Rev. W. H. Hinkley and E. P. Walton are at present not within the territorial bounds of the association. Mr. Hinkley having withdrawn from the pastorate of the Wilmington Society, last fall, has become the pastor of the society at New Orleans; and Mr. Walton is performing missionary and pastoral work at Savannah, Ga. Mr. Hinkley has been connected with this association from its formation; and with the church in Baltimore from childhood; and no man, except his grandfather Hargrove, has for so long a period performed so many and so important uses for the Church in this region. And he has done this work very well, and very acceptably. While there is a universal and deep feeling of regret at his loss from this field, our earnest good wishes and our prayers for his abundant success and spiritual prosperity go with him to his new home. It is an encouraging indication of the state of the Church with us, that the Washington Society has been able to effect

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arrangements by which they will have the addition to their place of worship completed in a handsome manner, in course of the present summer. Since the last meeting of the Maryland Association Judge J. F. Smith has applied to its officers for a license. No authority exists within the association; and there would not be a meeting of association before next October. Mr. Smith is a highly esteemed member of this body, having become so when living in West Virginia. He is cordially recommended by the association to the Convention; but as his present home and field is distant, and not (practically) within our limits; and as the association has no ordaining minister: the association have thought it best to refer the case to the General Convention, or to the Ohio Association, as will be seen by the accompanying preamble and resolutions. The attention of Convention is invited to the following statement (unanimously adopted at the April meeting) of what is believed to be the General Convention of the members of the Church in this section, on the subject of ordaining ministers; viz., that no one should be regarded as an ordaining minister, unless he is at the same time the presiding minister of an association, or of the Convention, or some other general body of the Church; and that every presiding minister of such body should exercise ordaining powers, having first been set apart for that holy use by a suitable form of consecration, provided by the General Convention, and administered by its officers.

Whereas the subject of the order of the ministry in the Church is one of paramount importance, and the present order is confessedly not acceptable to all of the Church, and the Maryland Association has taken the subject into consideration;

Resolved that this association do recommend to the General Convention, the consideration of the following principles, viz.:

1. That all power ought rightly to flow from the use.

2. That the ordaining power ought to be inherent in each association as one of the component parts of the general body of the Church, namely the General Convention.

3. That therefore the presiding officer of every association, recognized by the General Convention during his term of office, ought to be empowered to exercise the office of ordaining into the ministry of the Church.

Whereas we have learned with great interest and pleasure that earnest and successful efforts to spread the doctrines of the Church, are being made in Middle Tennessee by Judge J. P. Smith and Mr. Rains.

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And whereas the locality indicated, although nominally belonging to the Maryland Association is too distant for efficient co-operation, but more properly belongs to the general field of missionary labors or other associations more contiguous; therefore:

Resolved, That we urgently invite the attention of the General Convention, at its annual meeting in June next, to the commendable labor of our brethren in Middle Tennessee, and ask that such action may be taken by said Convention as shall promote the success of their labors, to spread a knowledge of the heavenly doctrines of the New Jerusalem in that section.

Rev. Mr. Hayden moved that the preamble and resolutions be referred to the committee on ecclesiastical affairs, with instructions to report at this session. After some intervening business the motion was agreed to.

The report of the Canada Association was read.

The report of the Massachusetts Association was read.

Rev. W. G. Day, of Baltimore, moved that so much of the report of the Massachusetts Association as refers to the office of presiding minister and assistant presiding minister be referred to the committee on ecclesiastical affairs. Mr. Reed did not see the object of the proposed reference. The simple fact was, that Rev. Dr. Worcester, being unable to attend to the active superintendency of the work of the association, on account of feeble health, he was requested to designate some one to represent him in that capacity, in the oversight of the association. It was simply a matter of convenience, growing out of our position. After some consideration the motion was withdrawn.

On motion of Rev. Mr. Fox, so much of the report of the Maryland Association as relates to the application of Judge J. P. Smith, of Tennessee, for license, was referred to the committee on ecclesiastical affairs.

The reports of the Associations of Minnesota and Pennsylvania were read.

On motion of Rev. Louis Tafel, of Philadelphia, so much of the report of the Pennsylvania Association as relates to the consecration of Rev. W. H. Benade as ordaining minister, was referred to the committee on ecclesiastical affairs, with request to report during the present session.

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ROLL OF DELEGATES.

The committee on enrolment reported the list of delegates present.

The association took a recess until three o'clock.

Rev. Dr. Worcester, President of the Association, then proceeded to deliver his annual discourse.

At one o'clock the delegates and visitors were invited to the lecture-room, where a bountiful lunch was spread. A cheerful hour was spent in partaking of the good things provided.

AFTERNOON SESSION.

The Convention reassembled at three o'clock, and proceeded with the reading of reports of associations.

Rev. Joseph Worcester, of San Francisco, said; I am not a qualified delegate, but having worked for the society in San Francisco five years and a half, I think I can be allowed to speak a word for them.

By permission Mr. Worcester read a paper giving the statistics of New-Church affairs in his state, which on motion was received and ordered to be published with the other reports.

The report of the New-Church Tract Society was read.

Fifth Annual Report of the Treasurer of the New-Church Tract Society.

1872.	RECEIPTS.		
June 1.	To cash in hands of treasurer	$47.44	
„	„ E. H. Sweeney, sales one year to May, 1872,	125.78	
July 10.	„ subscription Louis H. Tofel	4.00	
1873.			
Jan. 11.	„ „ Mrs. Worcester	4.00	
„	„ „ Miss Gay	4.00	
May 23.	„ E. H. Sweeney, sales one year to May, 1873,	94.33	
			$279.55
1872.	EXPENDITURES.		
July 31.	By cash for fire insurance		5.00
June 1.	By balance in hands of treasurer		$274.55

N. HOBART, *Treasurer.*

NEW YORK, June 1, 1873.

Value of Tracts on hand at the prices charged by the Tract Society to E. H. Sweeney, manager, $735.46.

The executive committee of the New-Church Tract Society respectfully present the annual report of said society for the year ending June 1st, 1873. Since the meeting of the General

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Convention in Boston in June, 1872, no additional work has been undertaken by this committee, and the report of the Tract Society made at that time may be consulted as to the number of tracts published by the society and held for distribution. The report of the treasurer for the fiscal year ending June 1st, 1873, is annexed, showing a balance of funds in the hands of the treasurer amounting to $274.55. In addition to this amount of funds there are tracts in the hands of E. H. Sweeney, Esq., manager, for sale, which, at the price charged to him by the society, are valued at $735.46, making the value of property now in charge of the society, $1010.01. The present acting officers of the society are those elected at the annual meeting held at Chicago in June, 1871, no election having since taken place. At a meeting of the executive committee held at No. 20 Cooper Union, New York City, on May 28th, 1873, the present condition of the society and the efficiency of its organization was considered, and after careful deliberation the committee resolved unanimously to "recommend the dissolution of the society as at present organized, and that the business and assets of the society be transferred to a tract board of twelve to be appointed by the General Convention." It is thought that a more direct relation to the General Convention than the society has at present will be less cumbersome, and that the duties will be then equally, and perhaps better performed, officers being selected, however, whose disengagement from other active business of the Convention may leave them sufficient leisure. In thus proposing to surrender the charge intrusted to them, the committee take occasion to say that, in co-operating together, they have at all times experienced and enjoyed that harmony that arises from mutual respect and unity of purpose; and that they attribute to each other the love of use in the work they have performed and in the recommendation now made. The suggestion may arise that there are life members of the Tract Society, who having become so under a constitution have acquired vested rights, which the proposed change may in some way impair; although this view may be held, with reason, theoretical rather than practical, yet it is not recommended that the acquired rights, whatever they may be, of such persons should be ignored. The records of the existing Society will be retained, necessarily, for the use of the new board; and the advantages of life membership, being of an honorary character only, will be perpetuated.

A very worthy and efficient member of the executive committee of the Tract Society, Mr. Melville Hayward, passed away

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during the past winter. Mr. Hayward was secretary of the society for several years, and performed his duties with a faithfulness that deserves our especial notice. His character and worth are, however, so well known to the Convention, as to require only this passing tribute to his memory. In accordance with the views which the committee have taken this occasion to submit to the Convention, they respectfully recommend for adoption the following resolutions:

Resolved, that the American New-Church Tract Society organized by the General Convention of the New Jerusalem in the United States at its forty-ninth annual meeting held at Portland in July, 1868, be and the same hereby is dissolved; and that the business and assets of said society be transferred from its present management to a tract board to consist of twelve members to be appointed by the Convention annually.

Resolved, that the foregoing resolution shall not be construed to impair any vested rights and privileges, which have been acquired by any person having become a life member of the Tract Society as heretofore existing in pursuance of its constitution and by-laws.

On motion the resolution with which the report closes, was referred to the executive committee with request to report during the session.

The secretary announced that the executive committee had, in the absence of the treasurer, appointed Mr. J. L. Wayne, of Cincinnati, temporary treasurer, who would receive any moneys due the Convention during its session.

On motion, it was resolved that a committee consisting of three members from the Massachusetts Association, two from the Illinois Association, two from New York, two from Ohio, and one from Maine, one from Pennsylvania, one from Missouri, one from Minnesota, one from Maryland, one from Georgia, and one from Canada, be appointed to nominate the officers for next year, and that the committee be instructed to report by printed tickets on or before Monday morning, at 10 o'clock.

SATURDAY MORNING.

The Convention was called to order by the president, Dr. Worcester.

Rev. Mr. Pettee read a portion of the Word, and led in prayer.

The secretary read the names of the committee appointed by the chair to nominate officers.

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EXECUTIVE COMMITTEE'S REPORT.

The secretary read the report of the executive committee, as follows:

The executive committee herewith presents its annual report to the General Convention.

1. This committee has held four meetings since its last report, one in Boston, on the 12th day of June, 1872, and three in Cincinnati, on the 4th, 5th, and 6th insts.

2. At the meeting in Boston, it was *Voted*, unanimously, that it is inexpedient, in our opinion, to make provision "that the standing committees of the Convention may vote by correspondence."

3. The disposition of the Lull bequest was considered, and it was *Voted*, That the amount of money received from the legacy of Miss Lull be invested in some permanent fund, and that the secretaries be a committee to use the interest in furnishing the "New Jerusalem Messenger" to persons who may not be able to subscribe for the same.

4. It was *Voted*, That the General Convention appropriate to the Swedish society at Christianstadt, on the same terms as before, the sum of $300 in gold, out of the interest of the Rice fund, and in addition thereto, the amount of money now in the hands of J. Young Scammon, received from the sale of Swedish books; and that Mr. Scammon be authorized to transmit, annually, the sum received from the sale of Swedish books, until the translation of the "Arcana" is completed; and that the books belonging to the General Convention shall be forwarded to Mr. Scammon, and be held and be disposed of by him as heretofore.

5. The resolution of Mr. William N. Hobart (Journal 1872, No. 125) was considered, and it was *Voted*, That $1500 be raised for the general expenses of the Convention the current year, and that the secretaries of the Convention be directed to inform the secretaries of the various bodies composing the Convention, what would be their proportion of the above sum, upon the basis of membership.

In conformity to the vote of the executive committee, a circular was sent in the following terms:

"At the recent meeting of the General Convention in Boston, the following preamble and resolution, offered by Mr. William N. Hobart, of Cincinnati, Ohio, was referred to the executive committee.

Whereas, The necessary sum required by the general fund of

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the Convention should be paid by each association, in proportion to its membership.

Resolved, That the treasurer be instructed to assess each association its proportion of the amount required for the coming year, and to notify the secretary of each association of the amount needed.

The executive committee, at an early meeting, considered the whole subject, and

Voted, That $1500 be raised for the general expenses of the association the current year.

Voted, That the secretaries of the Convention be directed to inform the secretaries of the various bodies composing this Convention, what would be their proportion of the above sum upon the basis of membership.

In computing proportionate sums, the latest report from the various bodies have been taken as a basis.

The proportion of your . . . will be $ . . .

As the Convention is in immediate need of funds, we would recommend you to take measures at once, by notifying the various societies, or members of your body, to collect and remit to the treasurer, Mr. Thomas Hitchcock, of New York, such sum as may be thus obtained.

It is to be understood that this action of the executive committee comes only as a recommendation to your body, to be acted upon in such manner as may seem best to its members.

W. H. HINKLEY,
F. A. DEWSON, } *Secretaries Gen. Convention.*

This circular was filled, and sent to each body as reported in the last Journal, with the following sums as the apportionment to each subordinate body:

Canada Association	$65.00
Georgia „	5.00
Illinois „	175.00
Maine „	85.00
Maryland „	90.00
Massachusetts Association	450.00
Michigan and North Indiana Association	30.00
Minnesota Association	10.00
Missouri „	85.00
New York „	200.00
Ohio „	160.00
Pennsylvania „	70.00

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Philadelphia Second Society	. . . . .	20.00
New Orleans Society	. . . . .	35.00
Edenfield „	. . . . .	5.00
Milwaukie „	. . . . .	5.00
San Francisco „	. . . . .	10.00
		$1500.00

6. At a meeting held in Cincinnati on the 4th inst., it was voted that as the board of publications has in hand the matter of raising the $50,000 fund, the sub-committee of this committee be discharged.

7. The Rev. W. H. Hinkley reported that, in conformity with the vote of Convention (Journal 1872, No. 121), the address of the English Conference which did not arrive in time for publication in that journal, was received by him and published in the "New Jerusalem Messenger."

8. In reference to the Rev. Mr. Jordan's resolution, respecting the character of the addresses to the English conference, it was

Resolved, That this committee deems it inexpedient to give any instructions in regard to the character of the addresses to the General Conference of the New-Church in Great Britain, but recommends that said addresses contain larger reference to the practical uses of the Church in which its different bodies are engaged in this and other countries, with the end of promoting a more efficient co-operation in their accomplishment.

9. Mr. Jacob L. Wayne, of Cincinnati, was requested to act as treasurer of the Convention, *pro tem.*, it being understood that Mr. Thomas Hitchcock, treasurer, will not be present.

10. The report of the sub-committee, recommending certain changes in the constitution, was considered, and it was voted to recommend to the Convention the adoption of the amendments to the constitution reported by the committee, with the following changes and additions.

1. The word "body" to be substituted for the word "society," in sect. 19.

2. The following words in sect. 21 to be stricken out: "committee on ecclesiastical affairs of this."

3. Sect. 22 to be amended so as to read as follows: "Candidates for the office of ordaining minister must have been ordained as pastors or missionaries; and when constituted ordaining ministers, in addition to the functions of pastors and missionaries, they shall be authorized to grant licenses and to ordain ministers, according to the provisions of this constitution."

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4. Sect. 23 to be amended so as to read as follows: "Applications for constituting an ordaining minister shall be made to the General Convention, and no person shall be constituted an ordaining minister without its sanction."

5. Sect. 24 to be amended so as to read as follows: "Whenever any minister or licentiate shall call in question any of the doctrines of the New-Church contained in the theological writings of Emanuel Swedenborg, or whenever his life shall be injurious to the Church, or not conformable to the divine commandments, he may be suspended from the exercise of his functions as such minister or licentiate by the General Convention, or the association or other general body of the Church, within whose bounds he may be laboring or residing; but he shall have the right of appeal to the General Convention, or when the Convention is not in session, to the committee on ecclesiastical affairs, whose action shall be final when concurred in by the executive committee."

6. The following to be added as sect. 25: "In all cases mentioned in the foregoing sections where the action of the General Convention is required in regard to licensure or ordination of licentiates or ministers, the matters to be acted upon shall be referred to the committee on ecclesiastical affairs, and its action reported to the General Convention, or in case the Convention be not in session, to the executive committee, whose action shall be final."

It was *Voted*, That it be recommended to the Convention, that the amendment to the by-laws proposed by Mr. Hitchcock, Journal 1872, No. 82, be not adopted.

At the last meeting of the Convention, the executive committee recommended that the proposition to strike out sect. 3 of the constitution be not adopted. This recommendation was not adopted by the Convention, but was referred to the next Convention. See Journal 1872, No. 75.

The committee also report that they concur in the recommendation of the committee on ecclesiastical affairs in respect to the application of James H. Smith of Tennessee for license to preach the doctrines of the New-Church, and recommend that the license be granted. The committee have also considered the report of the New-Church Tract Society, and the resolutions contained therein, and recommend the adoption of the following resolution:

Resolved, That this Convention concur with the views expressed in the report of the Tract Society so far as they relate to

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the dissolution of the society, but do not consider it advisable to appoint a tract board to take charge of its assets and continue its work; but recommend to the society to confer with the American New-Church Tract and Publication Society, with the view of transferring its assets to said society, and the continuation of its work through that organization.

Mr. Williams. — I move that the resolutions recommended by the executive committee, in relation to the Tract Society, be adopted.

Mr. James Reed. — I second the motion, and will say that, if we take this step we seem to be meeting the American Tract and Publishing Society on the ground to which they invite us. They state that part of the work which they had begun they have abandoned, namely, the translation and publication of Swedenborg's works, for the reason that the New-Church Board of Publications, which is the agent of this Convention, has undertaken to do the same thing, and they don't wish to encourage any rivalry. If the Convention should relinquish the tract business to them, it would be a fit response to what they have done. I have reason to think that our action in this respect would be grateful to that society.

Mr. Hayden. — The work of this tract society seems to me to be important. It has for its object not only the issuing of tracts, but also by degrees the creation of cheap New-Church literature; and it is desirable it be thrown into that channel where it will receive the most attention. If the receivers of the doctrines in different parts of the country will co-operate with the movement, it seems to me that this will be a good move. We will thus have the combined action of different sections of the Church. It will be easy to enlarge the operations of that society as circumstances may render it desirable.

H. T. Niles. — I am glad to see this proposition, not as inaugurating but as continuing a policy that I regard as important for the efficiency and harmony of the Convention. This body, as constituted, cannot efficiently do these things. On this account, I will be glad to have the publishing interest taken out of the Convention, and put in the hands of persons who would regard it as their business, and not everybody's business, and therefore do it efficiently. Any committee appointed by the Convention must necessarily be appointed without much reference to special fitness for the work; and without a special interest in it, and love for it, it will not succeed as it ought to succeed. We have a body in the Church that has been prosecuting this work for the love of

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the thing itself. Whenever the Convention sees that such a thing as this will be taken up and prosecuted earnestly and honestly by men who love the thing itself, it will be wise to let those men take it. In the first place it will relieve the Convention from things it cannot do well; and in the second place it will encourage men in doing what they love to do.

MR. FOX. — Would it not be well to ascertain something about the capability of the organization for doing the work we propose to place in its hands? I am somewhat acquainted with the officers and members of the Tract Society, but know very little of the Philadelphia Society. We should be prepared to act intelligently in this matter.

MR. SMITH (of N. Y.). — I am somewhat surprised at the resolution before the Convention. Notwithstanding the course proposed is the one which I have been advocating for the last two years, until the late action taken by the committee, I am not prepared for the proposition. During the last two years the efficiency of the Tract Society has not been such as it should have been. At the last meeting of the Tract Board a number of gentlemen were present, active members of the executive committee, and who have been prominent supporters of it. The question came up as to what it was best to do. I advocated the course that is now proposed: others did also; but after consideration, several gentlemen desired to make a new effort, with a more direct relation to the Convention, so that the election of officers should not be omitted as it was last year. During the past year there have been no meetings of the executive committee; but I do not think this arose from any indifference to the cause, but from want of thought in calling it together. This I do know, that the gentlemen who met on the 28th May, and recommended these resolutions, had the intention to take hold again as members of the Tract Board, as it was expected many of them would be reappointed, and that they would be enabled to do a great deal more good in the future than they had heretofore done. As to the measure itself, I do not desire to be understood as opposing it; but, as those gentlemen expressed a wish to make a new effort, I must express my regret at the shape the proposition has taken.

DR. CATE. — It seems to me that the course proposed is somewhat anomalous. If the society should be recommended to re-elect or choose its officers for the next year, it would be in a much better condition to transfer its assets than after it is dead and buried.

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MR. WILLIAMS. — The society will not be dissolved until it has made the transfer. This society is recommended by the resolution, to confer with the other Tract Society, not to dissolve itself. It will remain in existence until it closes up its business. I see nothing inconsistent in the resolution. If the Philadelphia Society does not accept, this society will go on for another year, and then the Convention can take further action if they choose. I concur cordially with the views expressed by Mr. Niles. I have every confidence the Philadelphia Society will act judiciously and efficiently in the work. The question was put, and the resolution adopted.

AMENDMENTS OF THE CONSTITUTION.

On motion of Mr. Reed the various recommendations of the executive committee were taken up, and considered *seriatim*.

Paragraph 1, amending sect. 19 of the constitution, was read and the amendment adopted, without discussion.

Paragraph 2 was read, and the amendment to sect. 21 of the constitution was adopted.

Paragraph 3, amending sect. 22, was read and discussed.

Mr. Niles called attention to certain inconsistencies in the functions of an ordaining minister, and said: Some persons seem to have the idea, in regard to an ordaining minister, that "once a bishop always a bishop;" but if we regard the ordaining minister as the highest officer of the association, then when his functions as that officer terminate his character as an ordaining minister should cease also. Then we should not have the anomalous state of things now existing, of half a dozen ordaining ministers in a single association, and none in others, and of ordaining ministers outside of any association, and outside of the Convention itself. If they are the organs of the smaller bodies of the Church, for the discharge of certain functions, such as consecrating ministers, when their connection with an association ceases their functions as organs of that association ought to cease also. I had it in my mind to move to refer the amendment back to the executive committee, to report at the next meeting of the Convention.

MR. HAYDEN. — This question is an important one; but it is already in the hands of the committee on ecclesiastical affairs, by a reference made to them yesterday of a resolution from the Maryland Association, covering almost this precise question. It may meet with his idea, and it may be thought better, to lay this amendment on the table until we hear from that committee.

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MR. NILES. — I move, then, that this amendment be referred to the committee on ecclesiastical affairs, and that they be requested to report at the present session of the Convention.

MR. GILES. — The same question involved in this proposition is now before the ecclesiastical committee, and there will be a report made at the present session.

MR. FOX. — I would be glad to have Mr. Niles move the reference to the executive committee. We might thus get a discussion of the question, by a larger number of persons, before the ecclesiastical committee make up their report, and they might obtain views that would aid them in coming to an acceptable conclusion.

MR. STUART. — There is one consideration which I think would relieve the position, and enable us to go forward, and that is to introduce the question, in order that the brethren wishing to do so may agitate their views, and get a report by another year. These changes that are proposed do not involve any change whatever as to the meaning of the document. They are simply rhetorical changes, with one or two very minute exceptions. I therefore propose that we go on, adopting or rejecting the proposed changes, and get once more upon solid ground, with a constitution to stand upon. After that it would be a suitable time to take the new departure, if we are to take it, in the direction of proposed changes.

MR. HINKLEY. — I would inquire of some member of the committee on ecclesiastical affairs, whether that committee is ready to report in reference to the resolution that came from the Maryland Association? [Dr. WORCESTER: No.] Then I am not prepared to vote for this amendment. We are standing on ground hard enough; the old constitution has not been changed. I should be obliged to vote no, on the question to adopt, while we have another question before us not yet reported upon, touching this whole subject. I do not think it would be wise for the Convention to adopt some measure to-day, because to-morrow we would be on ground that would enable us to adopt something different. I move, therefore, —

THE CHAIR. — There is a motion now before the house. The executive committee propose an amendment to the constitution: a motion is made to adopt it; then Mr. Niles moves to refer the amendment to the committee on ecclesiastical affairs.

MR. NILES. — At the suggestion of a brother, I add to my motion, "and that the committee report at as early a time as possible, not later than Monday."

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The motion was then agreed to.

The next proposed amendment to sect. 23, on the same subject, was referred to the same committee.

The amendment to sect. 24, in the 5th paragraph of the report, was read.

Mr. Loring moved that it be referred to the committee on ecclesiastical affairs.

Mr. Niles. — It seems to me that this is going to do mischief and no good. When a person "shall call in question the doctrines of Swedenborg," that is going a good ways. Some brother fears that some minister is calling in question some doctrine of Swedenborg; he reports it to the Church. You know what that means. We have had that thing already. You fear that some minister is unsound. Let me say, that when a man don't believe in the doctrines of Swedenborg, he can't stay in this Convention; he won't want to stay, and the Convention would not want to have him stay. The idea of setting a machine to work to weed out heresy in the New-Church, is to me ridiculous. A man may be seeking to get at the truth; he has been stumbling along, as who of us have not, for months or years, at some doctrine of Swedenborg; and because he can't see the truth as others see it, he must be called to account, and a court-martial held over him. The point is this: If Swedenborg gets hold of a man, or New-Church doctrines get possession of him, he soon gets into difficulty; he meets doctrines and ideas he can't accept. By and by he finds that it was not Swedenborg but himself that was the stumbling-block. I know a man who was thus fighting the doctrines of Swedenborg for ten years. He found out, at last, that it was Orthodoxy, Presbyterianism, that had been doing the fighting on his behalf. Let us not commence fighting any man who "calls in question" the doctrines of Swedenborg. If a man does not believe the doctrines, he will go out from us, as an honest man; if he does not, the first principles of organized bodies would authorize us to request him to go out. I hope the ecclesiastical committee will leave the whole subject alone, and that the people will not think the Convention is sitting in judgment on their doubts, especially on such doubts as are conveyed by rumor alone.

Mr. Sampson Reed. — We have had occasion to apply the rule already in force. We all know of an individual who adopted views not in accordance with those of Swedenborg. Under the provision he was suspended from teaching and preaching, and in that way the Church was protected from his errors. The section may be amended, but I would not have it abolished.

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MR. JAMES REED. — The remarks of Mr. Niles seem to be based on the idea that this language or provision of the constitution is something new. The fact is, the expression to which he objects has been in the constitution for a great many years, and the only reason why it is before us at the present time is in order that certain verbal amendments may be made. It would be unfortunate to have all these great fundamental questions come under discussion at the present time, when no such thing was intended by the introduction of the amendments.

MR. FOX. — The article under consideration, sect. 24, seems to be a substitution for sect. 25 of the constitution, the old sect. 24 to be omitted. Now the old sect. 24 has been regarded as an important provision. Brother Stuart says these amendments are merely verbal. This omission of a whole section is more than a mere rhetorical flourish. I believe the old 24th section ought to remain. It seems to me that before we say, "The authority of all ministers and licentiates is *not* conferred upon them as officers of this body," we ought to maturely consider the question. The Convention has always resisted the disposition to remove this provision.

MR. PETTEE. — It never has seemed to me that this article of the constitution had any such application as Mr. Niles speaks of or, that is, that it applied to persons having doubts arising in their minds, as they do arise in every person's mind at times, in regard to minor questions of belief. I think it refers to only such cases as Mr. Reed refers to, where a person calls in question and disclaims important doctrines of the New-Church. I don't suppose anybody would ever think of applying it to merely casual doubts, unimportant in themselves.

MR. SMITH. — It is within our general experience that most people have a great deal of doubt as to what Swedenborg teaches. I suppose that this is the kind of doubt referred to by Mr. Niles. It seems to me that some language might be adopted, in this section of the constitution, that would exclude persons from teaching New-Church doctrines who repudiated the teachings of Swedenborg. Such a provision would be proper. As a Swedenborgian Convention it would be inconsistent to permit a public teacher to teach doctrines when he disclaimed receiving them from the teachings of Swedenborg. Doubts as to what Swedenborg taught on certain subjects may arise in any one's mind; but no one should be suspended from fellowship because he differs with another as to what he does teach.

MR. LORING. — It has occurred to me to inquire: Is there any

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reason why, when a certain subject requiring the exercise of such a rule is born, the rule for trying that subject, the process for strangling the thing might not be then and there made? Is not this rule a thing bearing a strong resemblance to the old blunder of "counting your chickens before they are hatched," or of taking "anxious thought for the morrow, what it shall bring forth." These are questions I would like to have answered, some time, if not now.

MR. SCAMMON. — I don't think it is best to discuss the subject. I think there has been occasion for the exercise of this control. In my view it comprehends this idea. Not that when a minister calls in question certain doctrines he is to be suspended; but that when, in his ministry he is expressing and teaching those doubts to the people, he is to be dealt with.

The question of reference to the committee on ecclesiastical affairs was then put and agreed to.

The amendment to sect. 25 was also referred to the same committee without discussion.

The amendment to the by-laws, proposed by Mr. Hitchcock, which the executive committee recommended should not be adopted, was considered.

Mr. Loring hoped the recommendation of the committee would not be agreed to, but that the by-law be adopted.

The question was put, and the recommendation of the committee was adopted.

Mr. Loring announced his intention of submitting the same amendment on the first suitable occasion.

The proposition to strike out sect. 3 of the constitution was laid on the table.

The recommendation of the executive committee, concurring in the recommendation of the committee on ecclesiastical affairs, that James H. Smith, of Tennessee, be licensed to preach the doctrines of the New-Church, was adopted.

ECCLESIASTICAL AFFAIRS.

Rev. Mr. Benade, from the committee on ecclesiastical affairs, submitted a partial report.

On the question of the ministry, the committee had considered a report made by the chairman (the President of the Convention), and recommended that the same be read to the Convention, at eleven o'clock Monday morning. Agreed to.

As to the application of the Pennsylvania Association, for the

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ordination of Rev. W. H. Benade as an ordaining minister, the committee recommended that the request be granted. Agreed to.

The committee, by request, were discharged from the further consideration of the following questions, handed over from last year, viz.:

Is it expedient to require that candidates for ordination shall first receive baptism at the hands of a New-Church minister? Sub-committee: Messrs. Benade, Ager, and Sewall.

The use of the terms "Diocese" and "Parish." Sub-committee: Rev. Messrs. Giles and Pettee.

The propriety of making, in New-Church organizations, a distinction as to privileges and duties between those persons who come to the holy supper and those who do not. Sub-committee: Messrs. Giles, Pettee, and Hibbard.

The propriety of employing persons not ministers, nor studying for the ministry, to teach and lecture upon the doctrines of the New-Church. Sub-committee: Messrs. T. Worcester, Giles, and Pettee.

The Convention took a recess, from twelve o'clock Saturday, until ten o'clock Monday morning.

MONDAY'S PROCEEDINGS.

Promptly at ten o'clock the president, Dr. Worcester, called the Convention to order.

Rev. W. G. Day read the 37th Psalm, and led in prayer.

The minutes were read and approved.

Mr. Loring offered the following:

Resolved, That the 21st by-law be amended so as to read: "The committee on ecclesiastical affairs shall consist of all ordained ministers of the Convention, and twelve shall constitute a quorum."

The chair decided that this proposition, having been rejected by the Convention on Saturday, could not again be introduced during the present session.

On motion of Mr. Sewell, it was resolved that a collection be taken up immediately after the morning sermon to-day, in behalf of the Scandinavian and New-Church missions, to be divided equally between those two missions.

ORDAINING MINISTERS.

Rev. Mr. Benade, from the committee on ecclesiastical affairs, reported the following:

The committee on ecclesiastical affairs reports:

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That it has considered the resolutions in the report of the Maryland Association, and the amendments of the constitution proposed by the executive committee, which were referred to it, and adopted the following preamble and resolutions:

Whereas, It is acknowledged that the right of selecting and electing and ordaining ministers resides in an association or other general body of the Church; and

Whereas, At the same it is proper that such election should receive the recognition and sanction of the Church at large; therefore

Resolved, That ordaining ministers shall be consecrated by the order of the General Convention, on the application of some association or other general body of the Church; and that the ordaining minister shall exercise the function of his office only in such association or general body as shall have elected him its presiding minister and during the time of such term of service, except when invited to officiate by the General Convention or by an association which is without an ordaining minister.

Resolved, That it be recommended to the Convention to alter the constitution accordingly.

The committee does not present this as a full report in answer to all the matters referred to it, but as the result of so much consideration as it has had time to give to the subjects committed to it.

W. H. BENADE, *Secretary*.

Mr. Fox said he had not heard of any meeting of the committee for the purpose of considering this question. He did not think, moreover, they met the case, or the subject referred to them by the Maryland Association.

Dr. Worcester explained that the committee had been required to report to-day; and, as the members of the committee had been absent at a picnic Saturday, no meeting of the committee had been practicable until this morning, before the assembling of the Convention. There was a quorum present, including the colleague of Mr. Fox.

Mr. Hayden said he thought the report met the difficulty heretofore experienced. The idea of the report is, that the function of an ordaining minister resides in the association where he performs the duty, and so long as he is in the association performing duty. But if any thing happens to sever his connection with the association, his function ceases. He does not carry it off to another association. Heretofore an ordaining minister was such even after he left the association, while his successor in the association was not able to perform the function until set apart for that duty.

A delegate inquired: Will it be necessary to reordain an ordaining minister in his new location before he can perform his function again?

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MR. HEMPERLEY. — In other words, Will an ordaining minister be authorized to act in that capacity for another association after entering it so long as he lives?

MR. BENADE. — Certainly.

Mr. Hinkley offered the following, which was adopted:

Resolved, That the report of the committee on ecclesiastical affairs be adopted, and that the committee be directed to prepare such alterations in the constitution as will make it conform to the preamble and resolution, and report the same to the Convention at its next annual session.

The hour of eleven o'clock having arrived, fixed upon for hearing the report of the ecclesiastical committee on the orders of the ministry, Dr. Worcester proceeded to read the same, which occupied the rest of the morning session.

Dr. Worcester declined to furnish a copy for publication.

After the reading of Dr. Worcester's paper, on motion of Dr. Pierce, it was resolved that the portion of the report relating to grades and subordination in the ministry be reported back to the committee on ecclesiastical affairs, for a more clear and illustrative report at the next meeting of the Convention.

A recess was taken until 2.30 P.M.

AFTERNOON SESSION.

The report of the Missouri Association was read by the secretary.

Also, the report of Rev. J. R. Hibbard, ordaining minister.

Also, the report of the superintendent of missions.

The secretary held in his hand a report of the missionary work of Rev. A. O. Brickman, who claimed to be a missionary of the Convention; but, said the secretary, I find no record of his being in the employ of the Convention. How is it, Mr. Hibbard? You, as superintendent of the general missionary work, ought to know.

MR. HIBBARD. — I am not aware that Mr. Brickman has been appointed by the Convention to do any general missionary work. He has been laboring, actively and earnestly, and with considerable efficiency, in that field; but he has not been employed, except for a few months; two or three years ago he was paid for some labor performed under my direction. I would not, however, say any thing detrimental to his work and character.

On motion, the secretary was requested to read Mr. Brickman's report of his labors, which he did.

The secretary also read the report of the trustees of the Rice legacy.

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On motion of the Rev. John Goddard, it was resolved that the plan of devoting a portion of the Rotch fund to the preparation of a new edition of the theological writings of Swedenborg meets the hearty approbation of the Convention; also that so much of the trustees' report as relates to this subject be referred to the board of publication, with the recommendation that they take measures to co-operate with the trustees in the accomplishment of the work.

NOMINATION OF OFFICERS.

Mr. Webster, from the committee to nominate officers for the ensuing year, reported as follows:

For president, the Rev. Thomas Worcester, D. D.; vice-president, Mr. J. Young Scammon; secretaries, the Rev. Willard H. Hinkley, and Mr. Francis A. Dewson; treasurer, Mr. Nathan Hobart.

Executive committee: L. C. Jungerich, Hervey Lightner, Oliver Gerrish, Sampson Reed, David L. Webster, David McCandless, Julien Shoemaker, Benjamin F. Glenn, M. G. Williams, Jacob L. Wayne, C. H. Meday, Lyman S. Burnham, G. Woolworth Colton, Adolph Ahrens, Glendy Burke, George W. Chase, C. E. Prentiss, William R. Marshall, Frederick W. Tuerk.

Committee on ecclesiastical affairs: The Revs. Samuel F. Dike, J. R. Hibbard, Chauncy Giles, Joseph Pettee, Edward Craig Mitchell, William H. Benade, Frank Sewall, Jabez Fox, John Goddard, James Reed, George Field, James P. Stuart.

Tuesday at eleven o'clock was fixed upon as the time for the election.

The question was raised whether Mr. Jungerich was a member of the Convention, and if not was he eligible to office?

The secretary answered that he was not now a member, though he had once been a member of the executive committee.

A motion was made to elect him a member, whereupon several members objected, saying that his name should be considered by the executive committee, and, if they reported a recommendation that he be elected a member, the association might then elect him.

Mr. Hinkley read from the seventh section of the constitution a provision as to how the Convention may elect a member not belonging to any subordinate body.

Mr. W. G. Day read the conclusion of the section, a clause requiring the candidate for membership to "assent to the provisions of the constitution." This Mr. Jungerich cannot now do.

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Mr. McGeorge said there could be no doubt of the loyalty of Mr. Jungerich to the Convention, and to the Church. He is most actively engaged in the performance of a use that is perhaps the most providential of any thing now going on in the New-Church. I know that he fully assents to provisions of the constitution of the Convention; he has suffered reproach for so doing, in the state of Pennsylvania, and it is only on account of sickness that he is absent from this meeting.

Mr. Hobart remarked that there could be no doubt of the propriety of electing Mr. Jungerich a member of the Convention, but he thought it better to proceed in accordance with the rules provided for such cases, and moved a reference of the motion to elect him to the executive committee.

The motion was agreed to.

SWEDENBORG'S MANUSCRIPTS.

Mr. Benade from the committee on the MSS. of Swedenborg, said that the committee had hoped by this time to make a final report; but they had only just learned that the last consignment of the MSS. had been received in Boston. The committee had not had time to investigate them, and asked to be continued until the next session of the Convention.

A motion to this effect was agreed to.

INTERLINEAR TRANSLATION.

Rev. W. H. Benade offered the following:

Whereas, Dr. Leonard Tafel has commenced the publication of an interlinear translation of the Sacred Scripture, of which two parts have already appeared; and

Whereas, There has arisen some doubt as to the continuation of this work, on account of its great cost, which has thus far been borne by Dr. Tafel alone; therefore

Resolved, That in order to aid Dr. Tafel in his undertaking, and to manifest our appreciation of the importance of this great work, the secretary of the Convention be instructed to subscribe for copies of the interlinear translation of the Sacred Scriptures, and be authorized to draw upon the treasurer of the Convention for the amount of such subscription, and that said copies, when received, be placed in the library of the Theological Seminary, for the use of the students in the same.

Mr. Benade explained the importance and interest attaching to this work.

Mr. Niles moved an amendment, that a portion of said copies be also placed in the Urbana University for the use of its students.

Mr. Reed offered the following, which was adopted:

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Resolved, That the resolution be referred to the executive committee, with instructions to purchase as many copies for the purpose named, as the funds in the hands of the treasurer will in their judgment warrant.

On motion of Rev. Mr. Giles it was unanimously

Resolved, That the Convention regards with deep interest the important work of Mr. L. C. Jungerich in supplying the ministers of the Christian Church with the "True Christian Religion," and desires to express its cordial sympathy with him in this work, and its readiness to co-operate with him in any manner in its power.

ADDRESS TO THE ENGLISH CONFERENCE.

Mr. James Reed announced that, as a committee appointed for that purpose, he had prepared an address to the English New-Church Conference, and when it was desirable he would read it.

Mr. Niles suggested that it be printed in the Journal without reading, as it was there where such papers were most thoughtfully considered.

The chair decided the suggestion out of order, and on motion Mr. Reed proceeded to read the address.

It was announced that Rev. Mr. Seward was soon going to visit England, and on motion he was chosen the messenger to bear the address to the Conference.

On motion of Mr. Benade, it was resolved that the treasurer be instructed to assess annually each association and other body connected with the Convention its proportion of a sum, to be determined by the executive committee, to meet the expenses of the Convention, and to notify each association or other body of the amount needed.

Adjourned till ten A.M. Tuesday.

TRACT SOCIETY.

The members of the Tract Society met immediately after adjournment.

A resolution in reference to uniting with the American New-Church Tract Society of Philadelphia was referred to the president, treasurer, and secretary, with full power to act.

The following officers were elected for the ensuing year: president, the Rev. Chauncey Giles, of New York; secretary, Albert Smith, of Brooklyn; treasurer, Nathan Hobart, of New York.

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TUESDAY'S PROCEEDINGS.

The Convention assembled at 10 A.M.; Vice-President Plants in the chair.

Rev. Mr. Fox read a portion of the Word, and the Lord's Prayer.

The executive committee reported in favor of electing Mr. L. C. Jungerich a member of the Convention, which was accordingly done.

The report of the board of publication was read by Mr. James Reed.

BOARD OF PUBLICATION.

The following is an abstract of the report of this board:

The board has published during the past year, new editions of the following works:

1000 copies Doctrine of Life.
500 copies Sacred Scriptures.
500 copies True Christian Religion.
500 copies Book of Worship (consecutive service).
500 copies Book of Worship (old order).
250 copies Conjugial Love.
500 copies New Jerusalem and Heavenly Doctrine.
500 Doctrine of Charity.
500 Doctrine of the Lord.
500 Doctrine of Faith.
500 White Horse.
250 Earths in the Universe.
250 Consecutive Service, separate.
1000 Heavenly Blessedness, manufactured by Mr. Spiers, in London.

Making in all 7750 copies.

The board are happy to state that a new edition of the compendium of Swedenborg, revised and abridged by Rev. S. M. Warren, is expected to be ready for the press in a few weeks, and will shortly be published.

Mr. Giles has continued his gratuitous services as responsible editor of the "Messenger," assisted by Mr. J. H. Sniveley, who has been paid at the rate of $30 per week. But this arrangement has seemed to the board extremely unjust to Mr. Giles, and it has been voted to pay him on and after Monday, May, 1, 1873, at the rate of $2000 a year, with authority to obtain such assistance as he can at a small salary, say $500 per annum. At the same time Mr. Sniveley's engagement was terminated.

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The board refer with much pleasure to the gratuitous distribution by Mr. L. C. Jungerich of copies of the "True Christian Religion" to clergymen of the various denominations.

Soon after the organization of the present board in 1871 occurred the great fire in Chicago, which was followed in 1872 by the fire in Boston. Owing to many circumstances, but chiefly to these disasters, it was not until April of the present year that the sum of $4000 was pledged to the $50,000 fund, and the board were enabled to call for the second annual instalments. The attainment of this result has relieved the board from all present pecuniary embarrassment, and will enable them to prosecute their work with greater energy and efficiency.

One object which they have long had in view, in common with other members of the Church, has been the publication of a new and uniform edition of Swedenborg's Theological Writings. It is their intention to carry out this purpose to its completion, and they have good reason to believe that they will be able to do so in concurrence with the trustees of the Rotch fund, who have declared their intention to devote a portion of that fund to the same object.

The president announced the following new members of this board. For three years, J. L. Wayne, Chauncey Giles, Mr. Green, Sampson Reed; to fill vacancies, Mr. Webster and W. G. Day.

Mr. M. G. Williams from a committee appointed last year to investigate the affairs of the board of publication, submitted a lengthy report, embracing the whole history, financially and otherwise of the board. It was ordered to be published without being read. On motion of Rev. J. R. Hibbard it was

Resolved, That the trustees of the Rotch fund be officially informed of the action of the Convention with respect to their report; that their attention be specially called to that part of the report of the board of publications which relates to the publication of a new edition of Swedenborg's works, and that it is hereby recommended to them to take measures to co-operate with the board in the completion of the work which both bodies have announced their intention to undertake.

The report of the board of managers of the Theological School was read. It represented the institution to be in a healthy condition.

Mr. Giles offered the following:

Whereas, The expense to delegates and friends of the Church of attending the General Convention, from the great distances and increased cost of living, that many persons are prevented from attending it; and

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Whereas, The expense of entertaining the delegates has become so great that but few societies are able to do it, and none without its becoming a heavy burden upon their pecuniary resources, and thereby many societies are deprived of the pleasure and use of a meeting of the Convention in their place of residence; therefore

Resolved, That we recommend the several representatives in this Convention, either directly or through associations, to every society of the New-Church which sends delegates to the General Convention to pay the necessary expenses incurred in their attendance.

Resolved, further, That each society be required to give its minister leave of absence for a sufficient time to attend the Annual Conference of ministers and General Conference, and supply them with the means necessary to defray their expenses.

Mr. Hibbard remarked that many ministers were kept away from the Ministerial Conference, by the unwillingness of their congregation to dispense with one day's service in the pulpit. He thought it unwise in any congregation to object. Every society would be largely benefited by sending their minister to the Conference, not only that he might have a week's vacation and rest, but that he might associate with his fellow ministers engaged in the same work, and by such intercourse and discussion as follows, acquire the capacity to be more useful to his congregation than if he remained at home.

SAMPSON REED. — I think there may be some good in the resolutions; but they involve so much that we have not now time to consider, that I think we better refer them to the executive committee.

MR. HAYDEN. — It has been suggested to me that one great expense connected with the Convention is the collations given at the noon recess, which makes it impossible for any small or weak society to enjoy the benefits of having the Convention meet with them. Large and wealthy societies find it an easy thing to do, perhaps, and enjoy the delightful occasion. But it would be a burden to most societies. Our friends in England have solved this problem. There every delegate to their meeting pays for his own ticket. The committee goes to a caterer and tells him there will be about so many want their dinners, and they get him to agree to furnish tickets for a reduced rate, and each one who wishes purchases his own ticket. This would involve but a slight tax on each one.

MR. WAYNE. — I hope the resolutions will be referred. The Church has nowhere thought of the matter, and the subject better be considered before any action is taken.

The motion to refer was put and lost.

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Mr. Webster hoped the resolutions would not pass. Small societies could not pay the expenses of delegates, nor could they bear the expense of entertaining the Convention. The simple way to remedy part of the evil, was to allow delegates to remain at their hotels. Hospitality was a good thing in its place, and he enjoyed the hearty liberality of the people of Cincinnati: but this thing could not be continued; it was becoming a burden, and there must be a change.

Mr. Smith. — These resolutions are offered simply as a recommendation, and intended to aid the smaller and weaker societies.

Mr. W. N. Hobart, in behalf of the Cincinnati Society, expressed the satisfaction it gave them to entertain the Convention. They had plenty of room to take care of them at their homes; and the ladies, by getting up the noon lunches themselves, rendered them comparatively inexpensive.

Mr. W. S. Merrell. — I am satisfied that any thing we may do here will not check the disposition of the able societies to excel each other in their liberal entertainment of the Convention. If the resolutions were passed, there would be a struggle among the weaker societies to get the Convention held in their cities, and I think it is better to hold them where we have the greatest number of friends. The larger societies can certainly afford to take care of the Convention once in six or seven years.

Mr. F. H. Hemperly remarked that his society, in Providence, R. I., had desired to have the Convention there, but in view of the present expensive method of entertaining delegates, they hardly felt able to invite the Convention.

Mr. Hobart offered a substitute, to the effect that hereafter societies will not be expected to entertain delegates.

On motion the whole matter was laid on the table.

MISSIONARY WORK.

Hon. J. O. Pierce offered the following:

Whereas, From the report of the superintendent of missions it appears that officer is embarrassed for want of means to carry on the missionary operations of the Church not provided for by the associations, and has not time to attend to the work alone, therefore

Resolved, That the superintendent of missions be requested to remain in office, and the Rev. William B. Hayden, the Rev. W. H. Hinkley, and the Rev. James P. Stuart be appointed to co-operate with him in sustaining the great missionary work of the Church, and that they be fully

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authorized to raise moneys by voluntary subscriptions for this use, and to advise plans for the better and fuller accomplishment of the ends proposed.

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MR. HIBBARD. — It has been the pleasure of the Convention that I should be the superintendent of missions for three years past. I have done all that seemed practicable under the circumstances, with little or no means to work with. I am not unwilling to continue the work, if I could see that any good might be done, but without money, or the prospect of any, I see no use in attempting it.

MR. BEAMAN. — I have had some experience in this work, and must say that the most discouraging thing I have met with is the state of feeling I find right here in this Convention, in regard to the whole missionary cause. There is no difficulty in raising funds for any other purpose but this all-important work necessary for the Church to do. There is time to discuss all sorts of questions; but the discussion of this great question is pushed off to the end of the Convention, and then there is no time to hear anybody, and no disposition to do any thing.

Now I think, and from conversations with different individuals I know others believe, that the great work before us is to feed the hungry. The question is, whether we are proceeding in the most effectual way to do that. We all know that the most worthy people in the community are lapsing into infidelity, for the want of a knowledge of some practical religion. Every missionary finds this to be the case, in his travels over the country. The infidels who are only infidels as regards popular Christianity, and the Bible as presented to them. They are no more infidels than those in the Church, when you come to the practical aspect of religion. But they do not know any thing of the religion we cherish. Yet here we are, all agreed that the missionary cause is important; we have met for the purpose of devising and carrying out measures to promote the great uses of the Church, and yet find so little to do in this direction.

If we really understood the great wants of the Church, we should have a committee established, and a fifty thousand dollar fund started, as you have done for the publication of books. It is true we need books; we want elegant books. I want the New-Church to stand high in regard to the beauty of her books. But when you consider the real wants of those who are hungering and thirsting for the truth, and don't know who is to give them food and drink, are we pursuing the right course in raising large funds to improve our books? are we really acting from the high-

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est motives of charity, in giving our means and our greatest efforts in the one direction and almost entirely neglecting the other? It seems to me that we are not. What would you think of a society whose duty it was to feed the hungry in the natural way, and which had plenty of wholesome brown bread and potatoes stored away in its cellars, but spent its time in debating the question as to how to get something nicer, rather than raising the funds for the purpose of carrying the plain and wholesome food to those who are starving? Is not this just what we are doing? other churches do the same way. They call for money to carry the Bible to the heathen; but they are met with the reply: We are building a nice church, or paying off a church debt, and they don't get much. Just so we have our reasons; we want more books, and better translations. Meanwhile we have no time to consider the wants of those who are starving for the want of the true doctrines. Have we any right to let them starve, when we have already that which would satisfy the famishing souls? For one, I think not.

Mr. McGeorge. — There is no one opposed to the missionary work. But I have little faith in hastily adopting some little expedient, hoping it may do some good, and getting the matter out of the way. It is discouraging to me. It is but two or three years since there was a board in existence exactly of the character we are proposing to organize. It was then and there sadly said: We are not doing any good. Let us have but one man to direct this work, and we will see if we can't accomplish something. Now three years have elapsed, and we are now going back to the old method. If we are going to do any thing for the missionary work it ought to be on some plan that has been thoroughly matured and agreed upon. It has not been a success heretofore. But those little silent missionaries, that go abroad among men, and excite no opposition, that men and women take with them to their homes and to private thought, have done their work every time. We are encouraged to spend our money for them. It is because they have succeeded that we are enabled to raise money for them.

Mr. Hinkley. — From my first knowledge of New-Church doctrines, I have desired to send those truths abroad over the land. I am satisfied that the great missionary work of the New-Church has not received proper attention at the hands of the Convention. The last speaker is not a missionary, and I don't expect any man who is not a minister of the Gospel to feel the same degree of interest in this matter as one who is.

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Mr. McGeorge says the missionary cause has not been a success. How does he know that? He cannot always judge from the reports published in the "Messenger." I judge from my own experience. So far as I have been able to do any work in the missionary field, wherever I have gone I have always found the people rejoiced when the missionary came along. Wherever I have lectured or preached I have always found people ready to hear, from the uneducated to the learned and professional man. There is not a portion of this country, from Maine to Texas, or from Maryland to California, where the people are not waiting to hear the voice of the New-Church missionary.

No one ought to make a comparison between the work of the missionary and of the Tract Society. They are two works that go together. I do not believe the Church can be thoroughly established without the living voice of the preacher. We don't want to hear any thing about the relative importance of the two uses. They are equally important. The gentleman says our missionary work has not been a success. I have heard the same thing said about the board of publications. Are we going to stop the work of that board because it has not fulfilled all that was expected of it. The Tract Society comes here now and asks us to bury it. Mr. Hibbard does not ask us to bury him, but the request is nearly the same as that of the Tract Society. He says he has no money to do any thing with, and if he had there is not much that would be done, or words of similar import. I deny all this. There is plenty of work to do, and there will be money enough raised to do it, if we will only open the way. We don't need more than $5000 the coming year, and I will guaranty that that amount of money will be distributed to the satisfaction of a large majority of the members of this Convention. It will accomplish all we now desire in the states of Texas, Louisiana, Tennessee, Georgia, Minnesota, Maine, Maryland, and West Virginia. I have had experience enough to know the wants of the Church, and that with this amount of means we will be able to supply these present wants. I hope the Convention will do something, and enable the Church to carry on this work.

The Convention took a recess until 2.30 P.M.

TUESDAY AFTERNOON.

On reassembling at half-past two o'clock, the consideration of the resolution offered by Mr. Pierce was resumed.

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MR. MERRELL. — I heartily approve of the resolution, but I would like to see this additional resolution adopted with it:

Resolved, That each society of the Church be recommended to appoint a committee on missions, whose duty it shall be to solicit from those who profess an interest in the truths of the New-Church subscriptions of some definite amount per quarter for the support of missionary labor; that each society appropriate the funds thus collected to any branch of the work they think proper, but unless thought most useful for some special field, it be remitted to the superintendent of missions.

The object is to awaken missionary effort. Missionary boxes, and passing around the hat in church, are too transient and unreliable. We must look ahead, and provide means that may be relied upon. We should have regular periodical subscriptions, that may be counted upon when they are wanted.

MR. GODDARD. — I am opposed to the resolution, and to the substitute, on the ground that I don't believe the Church is ready for them. I don't believe there is love enough in the Church to carry out this work. I don't believe the true charity which is described in the doctrines, has taken such form in our hearts that we can carry it out successfully. I think the matter should be left entirely with the associations. You have had a superintendent of missions for the last three years who is unexcelled in his ability to carry on the work. And what has he done? He tells you he has done but little, and he is discouraged. And if Mr. Hibbard is discouraged, I think you cannot find any one else who would not be discouraged. I am in favor of leaving this work with the associations, on the ground that they can do it better. For the same reason that a society can do it better than an association, the association can do it better than the Convention. I would recommend to the associations each to appoint some one person whose sole business it shall be to attend to this matter.

I think we have neglected the real business of the missionary: we have scattered the seed by the wayside. If we can organize in such a way as to have a bishop, or some one whose sole business it shall be to attend to this business, who shall acquaint himself with the wants of the people in the different associations, and attend to the assembling of the little knots of receivers throughout the state; organize some plan by which the minister shall visit these little knots of receivers regularly; form them into classes, for reading on the sabbath. This done, and very soon we shall begin to see some good results. Unless these truths are kept constantly before the mind, the natural man is

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so strong, and the power of the world over us is so great, that their influence is soon lost. This would not be a noisy work, nor excite much enthusiasm, but it would cultivate the deepest love of those who were brought under its influence. It would build up the real church within us.

I have been out occasionally to preach in adjacent places, and often have audiences larger than those which assemble here. I have spoken to them, and apparently given satisfaction. But what does it amount to, unless I can go to these places regularly and build up a church, systematically, in each receiver's mind? Very little, indeed, has been my conviction.

MR. BRICKMAN.—'I am utterly at variance with the views just expressed by Mr. Goddard. The work of which he speaks is good, and important, but it belongs to the past. The missionary is not made by the passage of a set of resolutions. The missionary work is a peculiar one: it requires a peculiar disposition of mind, and a peculiar capacity. 'It is about twenty years since I was called to the New-Church, and ever since I have been more or less a missionary. I know of societies now of two or three hundred New-Church people, where a few years ago there were but three or four receivers of the truth. It is true the missionary cannot show as much fruit of his labor in a few years as the pastor can, who preaches to a society; but the seed sown by the missionary enabled the pastor to begin and carry on his work. If the Church shall ever grow, it will be by scattering the seed by the wayside. A single lecture does not amount to much; it is better to remain two, four, six, or even twelve weeks, lecturing and preaching every week, and holding frequent conversations, scattering tracts, and selling books.

The speaker then referred to the advantage he possessed of being able to speak in German as well as in English: he often found a German audience where he could not find an American audience. He thought such a preacher should be encouraged and supported.

But how am I to be supported, he asked, without some organization. I have labored a good deal in Ohio, as in other states; but the Ohio Association has never aided me in the least. Certainly if I do my work acceptably, I am entitled to aid and support. The Convention has been kind, in the past, in voting me a few hundred dollars. I am trying to do all the good I can. I may have faults; some think I am too enthusiastic. But my work shows for itself, in bringing judges of the courts, eminent lawyers and doctors into the faith. I do not believe much

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good is ever accomplished without some enthusiasm. All I ask is, that you aid me a little in my work. The Convention owes me six hundred dollars. Do you think those six hundred dollars would go into my pocket? Not at all. Since they were owing me I have written three important works. Some of them have gone to the Emperor of Germany, some to the Kings of Bavaria and Wirtemberg; and I have received letters from many who have read them, saying "I appreciate these works." I have given away between three and four hundred dollars worth of these works, and I need the money to reimburse my outlay. I have a family to support, of a wife and eight children. I suppose ministers have as much right to have children as anybody! At any rate it is a privilege that the social character of the German would find it hard to forego. I hope that the General Convention will look at the importance of the missionary work, and take such measures as will interest the people in the work. The people will be as ready to give money for this cause as for any other important work, if you will only provide the way for it to be done.

Mr. Brickman then gave a chapter from his experience in the missionary field, to show what hard work the missionary was called upon to perform. He often speaks every night in the week, two, three, and four times on Sunday, and often does not receive money enough to carry him to his next field of labor, unless he travels in an emigrant train, as the speaker frequently was compelled to do.

Mr. Goddard. — It seems to me that Mr. Brickman has done effective service in abolishing missionary committees. He has told us how the body that voted him $300 for the past two years has failed to pay him; it might fail again, and he would have to rely on his own efforts as in the past. I think it is plain that the Church is not ready for this work; wait until there is an appetite for it. In the mean time I would leave the matter practically in the hands of Mr. Brickman. I don't think there is a person here but will say, My brother Brickman, go and do your work, and use your great strength and resistless ability to accomplish in your own way the work you love. Let him go on and all will bid him God speed. The general work of the New-Church is the building up of that Church, each man within himself.

Mr. Beaman. — We can never expect to see such immediate and striking results follow our missionary work, as you see among the Methodists, for instance, where they are produced

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by excitement. But the effect of our teaching is more lasting. You have all heard of the missionary work of Johnny Appleseeds, who before Ohio became a state travelled over many parts of it, planting appleseeds wherever he found a few rods of cleared ground about the pioneer houses; and who at the same time, by conversations and by the scattering of leaves of Swedenborgian books, sowed the seeds of truth that have borne their fruit in many a mind. I have crossed his tracks many a time, and can see the results of his labors to this day. In many a house where stands one of his apple-trees in the yard, the whole family that have grown up since are believers of the doctrines we cherish.

It is true that the missionary may sow the seeds of truth here and there one year, and go around the next year and not be able to see any fruit of his labor. It does not often produce fruit so soon; but in the course of several years, if he cultivates the ground well, you will find good and permanent results.

MR. SAMPSON REED. — It appears to me that we had better leave this matter as it is. I can see no prospect of accomplishing any thing more than heretofore. It is the same proposition that we tried for several years.

Mr. Pierce spoke of the desirability of having Tennessee, and other states, represented in this Convention in some future years. But how could it be accomplished except by missionary labor? He spoke of Rev. J. P. Stuart having preached the first New-Church sermons ever delivered in East Tennessee, and the good results that had grown from them. Rev. Mr. Hinkley had also been there a few weeks since, and was well received. Tennessee was a good field to cultivate, but how was it to be done? It is proposed to leave the matter to state associations, but there is no association in Tennessee, and how is one to be organized, without help from abroad? You have licensed a licentiate to-day, and you propose to leave him to stand alone, or fall, as the case may be. You will wait till he comes with an association at his back, before you extend any aid, or recognize the Territory of Tennessee as part of the vineyard of your care.

MR. HAYDEN. — I hold that it is always better to foster whatever love there is manifested, than to repress it. The missionary cause is one of the means of the Church for accomplishing its work; and I do not believe that contributions in this direction will deprive any other department of our work of any support that would go to it. The contributions to one use never interfere with the contributions to another use. There are some men in the New-Church that from the beginning have given one-tenth

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of their income to the uses of the Church; there are others who do not give more than one-tenth of one-tenth. One-tenth of the income of all the members of the New-Church, would yield $100,000 for church purposes. Now I know one individual who has given $1200 a year for this cause, and another who gives $1000. The money will come easy enough, if we only organize properly to receive it and use it. It seems to me wise, therefore, to foster this growing affection of the Church. If we do not accomplish a great deal the first year, never mind; wait until the next. I am in favor of affirmative work, and not for checking the zeal of the people.

Mr. Hinkley. — If the Convention rejects the resolutions, it will be evidence of their want of appreciation of the work of the missionary. It will be regarded as a decided negative to the question whether the Convention shall engage in this cause. There have been words dropped here that I have been sorry to hear. It has been said that the Church has not charity enough for the work. I deny it. I believe that if the Convention were to devote itself exclusively to the missionary work, all our people throughout the whole country would applaud. (Cheers). The fact is, the members of the Convention do not believe in this thing. We have been met with coldness and negligence, from time to time, in the Convention. I cannot see why it should be so.

Now I claim to have some little business experience, and I think, from my observation, that it is practicable to organize an effort to promote this work during the coming year, especially in places where there are no state associations. I have been engaged for two weeks trying to raise money to support missionary work in Tennessee. I do not belong there; have no axe to grind there; but I do it for the sake of the New-Church. Here is a brother who has just been licensed by the Convention, to go forth and preach the doctrines; but at the very outset the Convention refuses to do any thing to enable him to secure a support, or to accomplish any thing in the work assigned him. These resolutions provide for the appointment of a committee to devise some practical plan, and to carry it out. I hope it may be done.

Mr. Giles. — I want to make a short speech. I pledge the New York Association to the extent of one dollar a piece, according to its representation here, for the missionary purpose. It will amount, perhaps, to two or three hundred dollars. If the other associations will do the same thing, make the same pledge,

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we will accomplish more than if we were to talk about it the rest of the day.

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MR. HIBBARD. — Some one has said here that the Convention does not consider the missionary work important. I don't believe any one thinks that. I remember that the Lord said to his apostles, "Go ye into all the world, and preach the Gospel to every creature." And to New-Churchmen I may call to their remembrance the fact that, when in the spirit world the influence of the new heavens had begun to operate the Lord called together his twelve apostles who were with him in this world, he sent them into the world to preach the new gospel. I think this is the work the Church has to do. It seems to me possible that if this matter takes the right direction, a reference to a committee of three, they may be able to prepare a plan, to be reported to the next Convention, for doing the work that will prove better than any we have before had.

Mr. Benade pledged the Pittsburg Society for the same *pro rata* contribution with the New York Association.

The question was then taken on the resolution offered by Mr. Pierce, and it was adopted.

The resolution of Mr. Merrell was also adopted.

JONATHAN Y. SCAMMON.

D. L. Webster offered the following:

Whereas, Reports derogatory to the integrity and moral character of our brother, the Hon. J. Y. Scammon, of Chicago, and for several years the vice-president of this Convention, have been industriously circulated among New-Churchmen, and wherever Mr. Scammon is known, with the evidently malign purpose of destroying his good name among his brethren and among men; and

Whereas, These charges have been declared by the members of his own society to be false, and having been thoroughly investigated by several members of this Convention, pursuing that examination separately and in different ways, but all coming to the common conclusion that they are false,

Resolved, That we have long known Mr. Scammon as an earnest and intelligent New-Churchman, a large and generous contributor to the treasury of the Church, and a sincere and energetic co-worker with us in extending a knowledge of its truths.

Resolved, That we believe him to be wholly incapable of the conduct attributed to him by his enemies, and we hereby declare that in our belief he is innocent of the charges against him, and our entire confidence in him as a man of upright purpose and a true friend of humanity; and that we deeply sympathize with him in these malign attempts to destroy

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his character, and we hereby declare our undoubted conviction that, to the extent that the exact truth is known concerning all the transactions in which his character is called in question, he will be shown beyond question to be a good citizen, an honest man, and a sincere and devoted Christian.

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Col. James. — I would not do Mr. Scammon the injustice to talk about "vindicating" him. I would take no notice of the imputation against him. We have just re-elected him the Vice-President of this Convention: that is all the vindication we need to give him. Let the world vilify him; he can live down his enemies; he needs not our help, and I regret that the proposition has here been made to vindicate him.

Mr. Webster. — This Convention, perhaps, may not have any duty towards Mr. Scammon; but there is one thing it has to do, and that is to defend itself. It is amenable to the public for giving the second office in its possession to a man who is charged with unprincipled and swindling transactions, with cheating a religious society that he has supported from the beginning to the present time. We cannot afford to do this, with the reproach of his conduct undenied.

Mr. James. — I think we can.

Mr. Webster. — You may think so; there are others who do not. These rumors in reference to Mr. Scammon were in circulation a year and more ago, particularly the charges in regard to the Chicago Mutual Insurance Company, and another charging him with keeping in his possession the funds that belonged to a company of which he was treasurer. When I heard of these things I wrote to Mr. Scammon, telling him of the circulation of these damaging reports, and begging him, as he was a leading member of the New-Church, and Vice-President of our Convention, to see that something was done to clear himself of the imputations before the meeting of the Convention. I have investigated the matter thoroughly myself; others have done the same, each in his own way; and, from the various sources from which information was obtained, we are satisfied the charges are false. It is due him, and due to this Convention, so far as an expression of our conviction goes, that we declare our belief of his innocence.

Mr. Giles. — I wish to state the motives that have actuated me in this matter. It seems to me that, as a Christian brother, it is our duty to him to state our convictions as to his innocence. It is not a slight thing to have such charges brought against a friend and brother. I know that Mr. Scammon feels it deeply.

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I know he can live it down; but in passing these resolutions we express our sympathy with him in this attempt to destroy his character. It is our duty as Christians to sustain each other, in all honorable and friendly ways, when our enemies attempt to injure us.

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MR. FOX. — We have expressed our quiet faith in him, by electing him to a high position among our officers. As there are no charges here against him, we should take no notice of what is said about him. His character stands fair before us. I therefore move to lay the resolutions on the table.

The motion to table, on taking a rising vote, resulted, yeas 30, nays 24.

MR. FOX. — Can we not now go back and prevent the resolutions from appearing on the journal?

MR. WILLIAMS. — The resolutions ought not to lie on the table.

MR. DAY. — I move a reconsideration of the vote by which they were tabled, in order that the mover may have leave to withdraw them.

MR. REED. — It seems to me that as Mr. Webster and others have made thorough inquiries respecting every point upon which Mr. Scammon has been accused, and obtained direct negative and positive testimony of their falsity, we should declare our belief of his innocence. It is true that, by re-electing Mr. Scammon, we have given him the assurance of our confidence; but I have the very best reason to know, putting myself in his place, that a distinct avowal, on the part of this Convention, that the charges are believed to be false, that his character has been unjustly maligned, would be a comfort and support which none can appreciate who have not been similarly situated.

I hold in my hand a letter written to Mr. Scammon, voluntarily signed by six leading Baptist clergymen of Chicago, in which they express the opinion that we refuse to express. Mr. Scammon is comforted and sustained by this letter. Can we, his brethren, do less, than express a similar regard for one who is persecuted by his enemies?

MR. HINKLEY. — I should not want the Convention to pass such resolutions sustaining me under similar circumstances. But, on second thought, in view of the fact that they have been introduced, I think we are in some sense compelled to pass something. I therefore offer the following: —

Resolved, That this Convention, in re-electing Mr. Scammon to the second place on its list of officers, rejects all imputations on his character

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as a man of honor and integrity, and retains full confidence in him as a member of the New-Church.

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Mr. Webster. — The Convention owes something to itself in this matter. We have elected a man here as Vice-President, who is charged with being an unchristian, an unprincipled member of the community. It is true that, in this, we tacitly acknowledge that we do not believe the charges. But if we have any regard for our friend, who has always proved himself a true friend to us, it will be unbecoming in us not to express our belief of his innocence.

Mr. Williams. — Mr. Scammon has been assailed, and charged with certain crimes that we are satisfied are cruelly false. I think we ought to sustain him. He ought to understand our feelings, and the community ought to understand them. We will stand convicted before the world with electing a man as Vice-President of this Convention, who is charged with offences unbecoming a Christian, and it is our duty to vindicate ourselves as well as Mr. Scammon.

Mr. Pierce. — I think it would be a serious precedent to set, for this Convention to pass resolutions in vindication of a member who has not been charged with any offence. Until the matter has been brought before us by some one, or by Mr. Scammon himself, it will be going out of the way for us to take any notice of it. There is nothing before us as a Convention to vindicate, and yet we are called upon to pronounce certain charges false. It is unfair to the Convention to be asked to vote that Mr. Scammon is cleared of the charges, when half the Convention does not know what the charges are, and don't care enough about them to investigate them.

Mr. Giles. — The charges are known to members of this Convention.

Voices. — "I have not heard them." "Nor I."

Mr. Giles. — When a member of my family is accused, have I no right to express sympathy for him until he has been tried and acquitted by a court of justice? Must I not tell him that I think he is innocent? It seems to me that we occupy the same relation to our brother Scammon; and I cannot see why men are so averse to expressing simple confidence and belief in his innocence.

Mr. Benade. — I am fully acquainted with the facts. The charges are all false. The executive committee have published a statement to this effect through the "Messenger." I will vote against the proposed action of the Convention, for I am of the opinion that the matter does not belong to us as a Convention.

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MR. WEBSTER. — I am exceedingly grieved at the course which this Convention has taken. It did seem to me that we owed it to the Convention to put on record the statement that we do not believe Mr. Scammon guilty of offences which, if true, would dishonor us as well as him. I do think it of consequence to us to maintain that our officers are men of integrity. If we put dishonest men in the Church and in office, what do we do? We falsify the higher life of the Church, and it is important we guard against this. And, further, the Church owes every member of it support in such a great trial as this. If I thought any considerable portion of the Convention thought Mr. Scammon guilty, I would not press the resolutions; but I would immediately try to do something to keep him from remaining the Vice-President of the Convention. I am grieved at the shape in which the matter now stands, and will beg leave to withdraw the resolutions.

DR. WORCESTER. — I am very sorry that we are brought into this situation. There is a mistake about it. I do not believe Mr. Scammon guilty, but I have no right to say he is not. I have not had the facts before me to show he is not. Mr. Webster has investigated the matter to a considerable extent, and I have been obliged to him for it, that he has been so faithful and good a brother to Mr. Scammon. But his opinion about it ought not to make me ready to say that Mr. Scammon is innocent. I believe he is innocent, but I have no right to give any testimony on the subject, as a verdict in the case. And this is the position in which the Convention is placed.

MR. DENSON. — I hold in one hand the ticket on which Mr. Scammon was elected Vice-President of the Convention; and, in the other, the five pages of resolutions. In my opinion the ticket far outweighs the other, in vindication of Mr. Scammon.

REV. MR. SCAMMON. — As Mr. Scammon's brother, I find myself in an awkward position. I intended to say nothing on the subject. I was sorry when the resolutions were introduced. I felt that his election here was a sufficient vindication on the part of the Convention. Mr. Webster and others, in their kindness, and in their knowledge of facts, felt as though something else was required. If this Convention knew all he knows about it, they would have felt so too. If they knew of the efforts that had been made to influence the disposition of this body towards him, they would perhaps act differently. But the matter having gone thus far, and being in the present shape, I am satisfied that if Mr. Scammon were here, he would have stopped the contro-

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versy long ago. As there seems to be a disinclination to give any further expression on the subject, and as there seems to be no lack of confidence in my brother, but only a desire not to compromise the dignity of the Convention, I will now ask Mr. Webster to withdraw his resolutions.

Mr. Hibbard. — While I was not gratified in seeing the resolutions introduced, as there was no occasion for them, yet inasmuch as they are before us I will say a word or two. The publications in the newspapers of Chicago, in reference to Mr. Scammon, have arisen more from a newspaper war than from any real cause of offence, together with some malicious enmity arising from other causes. I believe that not one New-Church person in Chicago believes a single word inimical to Mr. Scammon. I have lived in Chicago thirty years, have known him intimately, having lived in his family a considerable time; and while not always using the smoothest language possible with those opposing him, yet he has the tenderest and kindest heart toward all, of any man I ever knew. His integrity is unimpeachable, and he despises prevarication. There is nothing against him in the New-Church society; and the idea that he would cheat that society out of a lot that he gave them is preposterous. We pay no attention to such gossip among the rival papers of Chicago.

Mr. Wayne here read the substance of a letter from one of the most respectable bankers of Chicago, in which he utterly and entirely denied the truthfulness of any of the charges of financial improprieties alleged to have been committed by Mr. Scammon.

The question was then put on the motion that the mover of the resolutions have permission to withdraw them, and it was agreed to by a unanimous vote.

Mr. Hinkley offered the following, which was adopted:

Resolved, That Rev. William B. Hayden, C. E. Prentiss, and Milo G. Williams be a committee to consider and report a plan for a trust fund, to aid societies in erecting houses of worship, and that it be recommended to the contributors of the money in the hands of the treasurer contributed for the above, to allow the same to be paid over to this committee.

The chair announced the following committees for the ensuing year:

Committee on foreign correspondence: J. Y. Scammon, Chicago; Rev. Arthur O. Brickman, Baltimore; Rev. Frank Sewall, Glendale, Ohio, and Wilhelm Winslow, Chicago.

Committee on the publication of Swedenborg's Manuscripts: The president; vice-president; Rev. Samuel M. Warren, in

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England; Rev. William H. Benade, Pittsburg, Pennsylvania, and Mr. Lyman S. Burnham, Brooklyn, New York.

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Committee on the Journal: Rev. W. H. Hinkley and Mr. F. A. Dewson.

Committee to revise the list of societies and receivers for the Journal: Revs. Willard G. Day, William H. Mayhew, and J. P. Stuart.

Committee on the distribution of the Rice legacy: Messrs. S. Reed, Scammon, and Hitchcock.

Committee to audit the treasurer's accounts: Lyman S. Burnham.

On motion, it was resolved that the Convention meet at such place next year as the executive committee may determine, the time to be made known two months in advance in the "Messenger."

The usual complimentary resolutions were adopted, and then the Convention adjourned subject to the above call.

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EDITOR'S TABLE.

WE give a considerable portion of this number to a full report of the proceedings at the recent session of the General Convention in Cincinnati. Inasmuch as the official journal of the Convention never contains any account of the discussions at its meetings, we have conceived the opinion that it would be well to publish a report of them. Without doubt a report of these discussions will be found interesting and perhaps profitable to those who were not so fortunate as to be able to be present and hear them. Such a full report, we think, is calculated to do much to remove the criticism of the Convention, frequently made, that it does little more than waste its time in unimportant matters which never should have been brought before it, while things of great moment are sent for suffocation and ultimate burial to committees. It will be seen that, with one singularly unfortunate exception, the Convention has not spent its time on unprofitable matters, or those of little concern to New-Churchmen. It is to be regretted, it is true, that the Convention could not find time to take matters into its own hands instead of sending them so frequently to committees. In bodies whose sessions cover a considerable period, like legislative assemblies, there is ample time to consider every matter referred to it in the exhaustive way which perhaps only a small committee can. But in the case of the Convention this cannot be. If the matter is at all important the committee to whom it has been referred cannot meet to consider it until after the adjournment of the Convention, and of course can make no report until the end of a year; and in the mean time, as the members of the committee are probably hundreds of miles from each other, each one, perhaps, living in a different state from the others, not many meetings or any thing like exhaustive consideration can be possibly given, except by great effort, which ought not to be expected, on the part of the committee. Whereas the Convention itself might and ought to take most of the matters which properly come before it, at once under consideration. It cannot be true, of course, as is sometimes said, that any members of the Convention desire that any matter properly within its jurisdiction should not be duly considered by it, or that any of its more prominent members wish to exercise a surveillance over it by directing what it shall talk about, and vote on, and what not, and so have desired a somewhat elaborate system of committees and machinery for accomplishing their wishes. Still all New-Churchmen, we believe, cannot but desire that not the slightest semblance of such intention, or wish to manipulate the Convention, should appear. Its legitimate uses are far too great, and it may be such a means of increasing among those who attend its meetings, all the peculiarly New-Church virtues and graces, brotherly love, the love of being useful to others, mutual kindness and forbearance, the seeking not the things which self

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desires, but those which shall be of most good to the general church, the forgetfulness of all personal causes of complaint, and especially the remembering and acting on the fact that the general assembly of receivers of the New-Church doctrines, have too great a duty to perform towards the world outside of it, to permit its energies to be wasted by such paltry attempts. If the Convention has not always been characterized in a marked degree by these things, we may perhaps congratulate ourselves that so much of them has been exhibited at its meetings, and that so much has been done by it for the advancement of what must be admitted to be its most appropriate uses.

We have alluded to an unfortunate exception to the favorable opinion which should be expressed of the proceedings of the last session of the Convention; we referred to the resolutions respecting its vice-president. It is very possible that the character of this gentleman may need vindication; but it is very certain that the place where this was and ought to be done was of all places one of the most inappropriate. It is gratifying that the president and Rev. Mr. Benade took the ground which they did, that, whatever might or could be said of the matter, that was not the place to consider it.

IT is admitted among all denominations of Christians that music is, or may be made, an important element of worship. This has been acknowledged no less by New-Church societies than by others. Yet unfortunately, in too many cases, the music, if it may deserve the name, has not been of the high character which it should have borne. There has been a series of articles on the subject of music in the churches of Boston published recently in the "Boston Transcript," in which occurs the following concerning the music of the Boston Society:

"A marked contrast in church worship was that of the 'Swedenborgian' in Bowdoin street, where we attended morning service. Here the choir, a voluntary one, chant all the selections in the most doleful style. This musical habit is based upon their determination to use 'the Word' only, in their religious service, and their peculiar ideas are incorporated in few, if any hymns. If it is 'revealed' to them that chanting about 'Jehovah' in mournful monotony is the best thing to do in a musical way, we think it strange they do it so ill, with bewildering indifference to time and tune.

"The 'New Jerusalem' would be a forbidding place to us, if the music thereof was in the least like that of the disciples here, which cannot be characterized as 'solemn' (it is too harrowing for that), but it certainly seems to embody all the melancholy sentiments it is generally supposed this people reject in their religious faith."

In a subsequent issue of that paper the following communication appeared:

"CHURCH MUSIC. A correspondent, who is a member of the New-Jerusalem Church, takes exception to the criticism of 'F.' in the 'Transcript' of last Saturday, only so far as it contains an intimation that the 'doleful style' of church music in the Boston Society is peculiar to the faith. We understand that there has been no little commotion in this society regarding the character of the music for some time past, a respectable minority insisting that the character of the music

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should be changed, and made to conform to that used in almost all other New-Church societies in the world. Although the majority make no pretence that it has been 'revealed to them that chanting about Jehovah in mournful monotony is the best thing to do in a musical way,' still it is not denied that they allow the choir to do it 'with bewildering indifference to time and tune.' But there is nothing in their peculiar faith that requires or even sanctions this, since their liturgy has a copious selection of hymns to be sung to the old tunes, which is done in numerous societies in the country with great effect."

To which the following rejoinder was soon after made:

"Some years ago 'Punch' had a sketch of an extremely benevolent-looking old gentleman, seated in an omnibus, quietly requesting the conductor to 'ask the driver to move a little faster, please.'

"The conductor shouts to the driver, 'I say, Jim, go ahead, won't yer, 'cause there's an old cove inside a cussin' and swearin' like any thing,' which to say the least was slightly misrepresenting the old gentleman; and, possibly, your statement in this (Friday) evening's paper, that there has been 'no little commotion' in the New-Jerusalem Church regarding the character of their music, may be equally wide of the actual facts. That there are differences of opinion as to the character of music best fitted for worship is doubtless as true of this society as of almost every other; but to call this variety of ideas 'a commotion' would convey an impression unwarranted by the facts. Perhaps 'F.,' and those who read the article referred to by your correspondent, should know that on the Sunday morning in question, the music was, avowedly, badly rendered, and excusably so, as the two leading altos were absent, and the regular organist also (the latter on account of illness), and that there had, consequently, been no rehearsal. What wonder, therefore, if the time and tune were a little 'bewildering.' For the sake of fair-play, and for the information of 'F.' and his (or her?) readers, I think you will concede that this side of the case should be stated."

And the discussion was closed by the following editorial item:

"MUSIC AND THE NEW-CHURCH. Our correspondent 'L.,' in this evening's 'Transcript,' pokes fun at our remark on Friday that there had been 'no little commotion' in the New-Jerusalem Church on the subject of church music. According to his account there has not been even a small shower, much less a deluge on this occasion. Now we have no idea of entering into a discussion as to the nature and kind of music which our friends on Beacon Hill enjoy, but if there has not been a 'commotion' on the subject we do not understand the meaning of the term. We did not speak without some knowledge, inasmuch as there was printed last year a pamphlet of sixty pages on this very subject, giving an account of the various discussions in the Church and criticisms on its course by no less than eleven writers, of whom eight appear to be ministers of the denomination. This was in 1872. This year, as we saw in the 'New-Church Magazine' for May, the subject came up again at the annual meeting of the church when a motion that 'a committee be appointed to confer with the pastor with reference to the introduction of a hymn into our worship at his discretion' was defeated.

"All this would seem to justify our remark that there had been 'something of a commotion.' If our correspondent 'L.' would seek for information in the publications above referred to, instead of 'Punch,' he might understand the state of things better, and not pull us, who have no personal interest in the matter, up so short for the statement of a fact so well founded.'

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CURRENT LITERATURE.

The Reformation. By GEORGE P. FISHER. New York. Scribner, Armstrong, & Co. pp. 620. Price, $3.00.

IT is no easy task to treat a well-worn subject in both an instructive and interesting manner, to bring out new points, the especial value of which depends upon the new relation to the central subject in which they are placed before the reader by the penetrating mind of a learned author. There is perhaps no one theme connected with the history of the Christian Church worn more threadbare than that of the Reformation. Professor Fisher has introduced "two features" into his work which should secure it a place in any library.

He thus refers to them in his preface:

"With the religious and theological side of the history of the period, I have endeavored to interweave and to set in their true relation the political, secular, or more general elements, which had so powerful an influence in determining the course of events. The attempt has also been made to elucidate briefly, but sufficiently, points pertaining to the history of theological doctrine, an understanding of which is peculiarly essential in the study of this period of history."

The author disclaims that his work is controversial as between Protestantism and the Church of Rome, nor has he any desire to "propagate any types of Christian doctrine." A history of the Reformation written in such a spirit possesses many advantages over many that we have upon the same subject. Professor Fisher pointedly observes that,

"Whosoever supposes that the reformers were exempt from grave faults and infirmities, must either be ignorant of their history, or have studied it under the influence of a partisan bias. Impartiality, however, is not indifference; and a frigid and carping spirit, that chills the natural outflow of a just admiration, may, equally with the spirit of hero-worship, hinder one from arriving at the real truth, as well as the best lessons of history."

An extended table of contents, a chronological table of contemporaneous events, a very full list of works in general history relating to the period of the Reformation, and a copious index, add materially to the value of the work.

Work. By LOUISA M. ALCOTT. Boston: Roberts Bros. 1873. pp. 443. Price, $1.75.

WORK! The very name of Miss Alcott's new book conveys some hint that it is a gospel of truth we can but trust will glimmer through the darkness of this age of enervating romances. The writer does not seize a delicate pen in a nerveless hand to write theories floating through the air; but with a true, firm grasp, she handles a subject involving principles she has thought much upon, loved deeply, and worked thoroughly into her own beautiful life. We know her to be a loving daughter, a devoted sister, a conscientious woman, which characteristics give force to all she writes, and enable her to speak bravely, truthfully, nobly, for thus she has

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lived. To work with a strong heart, dauntless spirit, a high resolve that out of life shall come something true and useful: this is the spirit of a true woman's life, and this is what she has woven into every chapter of her book. No false pride enters into the heart of her heroine: she is resolved to take up the threads of her life and weave them carefully into something useful; for we can all find work enough for one or two lives, if we will only look for it and accept it when it is found. She prefers common every-day life, from which "many turn back discouraged; more accept shadow for substance, and discover their mistake too late; the weakest lose their purpose and themselves; but the strongest struggle on, and, after danger and defeat, earn at last the best success this world can give us, the possession of a brave and cheerful spirit, rich in self-knowledge, self-control, self-help." Honest labor is not degrading to a true soul; and so Christie in every new path finds much to instruct and absorb, much true happiness is hers and the power to give it to others. The sting of poverty lies for the most part in idleness, and so does the sting of wealth; for both have bitterness, which constant and useful occupation only can lighten. The rich as a class do not have to labor, while the poor do; for this reason the middle classes are more capable of the highest contentment, since they are in greater freedom.

Ups and Downs, an Every-day Novel. By EDWARD E. HALE. Roberts Brothers. 1873. pp. 319. Price, $1.75.

WE confess to having never before read one of Mr. Hale's stories, and we confess hearty regret at not having had that pleasure earlier. This book is certainly very enjoyable, it delineates American life so graphically that we feel as if Mr. Hale must have seen every rood of ground he describes, and must have known personally every character he so cleverly depicts. In his hearty fellowship with young people lies his great power; the story is permeated with a spirit of glad-heartedness and elasticity which in this hurried, anxious, money-making age it is most refreshing to meet with in any one out of his teens, and the author's sympathy with, and respect for, the little romances of his young friends is most fraternal. There is a warm-heartedness and strong faith in humanity shown here too, which give us very pleasant impressions of the writer.

Mr. Hale is so kind to his readers as to introduce but few characters into his book; all the interest centres in four persons whose fortunes are skilfully linked together, and who well repay an acquaintance with. The story opens with a racy picture of life at Harvard and of the ambition and hopes of the boys there, such as a non-participant could hardly portray. Then follows the after-life of one of the young graduates: his business experiences at the West, his manly generosity and staunch adherence to principle.

The style is fresh and vivacious, the tone remarkably healthy, and the story full of sound practical morality. Let every young person buy it, and place beside it one of Mrs. Whitney's works, that the

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company of each book may honor the other.

A Chance Acquaintance. By WILLIAM D. HOWELLS, Boston: James R. Osgood. pp. 279. Price, $1.50.

THIS dainty book comes to us with the wild flowers, and like them is full of nature's freshness. Glowing studies, yet not over colored, are left hanging up in the reader's mind of old-world picturesqueness, sketched with loving hand, and guided by a heart that feels in every throb the intense sympathy it may have with all nature's changing moods, whether her face have tears or smiles. Here is a gem. "The moon was making its veiled face seen through the gray heavens, and touching the black stream with tints of melancholy light." What glimpses we often obtain from our chamber windows of lives close barred from the world, what solemn secrets of the heart are often laid bare; but these stolen glances into another's privacy ought to make the chance observer as guarded to keep his knowledge locked within himself, as if his lips were sealed by a promise. Kitty, from her height, sees much, but thinks more, as she gazes into the garden of the Ursuline Convent. "Two slim, tall poplars stood against the gable of the chapel and shot their tops above its roofs; and, under a porch near them, two nuns sat motionless in the sun, black robed with black veils falling over their shoulders, and their white faces lost in the white linen that draped them from breast to crown. They were but figures in a beautiful picture of something old and poetical, but she loved them and pitied them, and was most happy in them, the same as if they had been real. She shaded her eyes for a better look, when the noon-day gun boomed from the citadel; the bell from the chapel jangled harshly, and those strange maskers, those quaint black birds with white breasts and faces, flocked indoors." And so, Howell says, "Kitty went on turning substance into shadow, unless, indeed, flesh and blood is the illusion, and, as I am bound to own, catching at very slight pretexts for the exercise of her sorcery." And we must not fail to speak of this true little Kitty, the charming result of a somewhat remarkable education, full of sweet possibilities, simple yet with a mind richly cultivated, unworldly and wholly sensible, unacquainted with all the half-ruined cities it is quite fashionable to rave about, with no real love to warm the description, yet with an appreciation born at sight of decay, melancholy and moss-grown and clothing itself with many a clinging memory stored up in her mind from the forgotten romances of her sacred little library. Naturally this freshness drew to her by a subtle charm, a man entirely her opposite, whose mind was a walled city ever closed to any broad, radical attack from friend or foe. Kitty's sunny manner with that "unsnubbed fearlessness of a heart which did not suspect a sense of social difference in others, or imagine itself misprised for any thing but a fault," had its effect, and then "a film of ice, such as in autumn you find casing the still pools early in frosty mornings, had gathered upon his

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manner overnight." It is interesting to watch the effect of love upon one bound hand and foot by laws of conventionality. Against his "London-cut coat" he feels a warm heart beating: its pulsations seem as unnatural as they are new. Kitty's "free, wild, racy talk, with an edge of satire for whosoever came near, a fantastic excess in its drollery, and just a touch of native melancholy tingeing it," awoke his latent fire, and taught the man that, subdue himself as he might, his crushed nature had found her hour of triumph. How true to many of us is this sharply defined bit of character description! "If Arbuton could have been a divinely commissioned apostle to the best society, and been obliged to save none but well-connected, old-established, and cultivated souls, he might have gone into the ministry."

We feel deep pity for him as the story unfolds, as his soul, under such a genial atmosphere, expands wonderfully and stretches forth tender arms to beg Kitty's love; she, full of rich sympathy, is ready to believe him transformed. For a brief moment his character glows with the bright coloring she believes its own, then the poverty and grayness of his old self steals forth, her keen eyes pierce the illusion, and stripped of this borrowed beauty she leaves him, with a sad, new pain in her heart for ever. We could wish to speak of Colonel Ellison and Fanny: both characters play through the shadows of the story as laughing bits of sunshine; they are every-day people, thoroughly natural and, as such, interesting.

We can only say of Howell that, between the leaves of this little book, he has, in unfolding a young girl's heart, handled the delicate with womanly instincts, and with a knowledge searching and rare in man. None but a true soul could so tenderly speak of the half-acknowledged trembling aspirations of a fresh sympathetic nature. Here and there we find, also, tender touches of pathos, light irony or exquisite humor that Dickens or Lamb might call their own. Here is a portrait that will give an example, "The speaker was so fluent of his English, he had such an audacious, wide-branching moustache, such a twinkle in his left eye, which wore its lid in a careless, slouching fashion, that the heart of a man naturally clove to him."

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NOTES.

WE have received the following letter from the author of "Swedenborg's One Great Book," published in our first number:

"DEAR SIR,—I perceive that a little article contributed by me to the first number of your Magazine, and entitled 'Swedenborg's One Great Book,' has called forth an almost uninterrupted series of replies, in reading which people have undoubtedly found much pleasure and instruction. Possibly Messrs. Parsons, Warren, and others would not have been led in any other way to make these valuable contributions to our literature.

After such men had taken the other side, it would be vastly unbecoming in me to add any thing to what I have already said. I must only express my regret that so enlightened thinkers bring us the conclusion that in reading Swedenborg one may not hope to travel upward upon the holy mountain of truth, but must wander upon a plain, every part of which is precisely level with every other. I have an idea that John, in getting upon the mountain great and high, seemed gradually to ascend, and consequently saw first the foundations of the wall, then the wall, the gates, and finally, when he came into the city, the street, river, and trees of life; and I have had an idea that it was presumably and even plainly thus with Swedenborg. But the wise disagree with this view.

A difficulty certainly does remain. For instance Swedenborg in 'Apocalypse Revealed,' no. 962, and "True Christian Religion," no. 188, seems to make precisely opposite statements on the all-important subject 'from whom does the Divine which is meant by the Holy Spirit proceed?' And this I have solved by remembering that some six years intervened between the publication of these two works, not seeing any more reasonable or easy solution.

There are also some important statements made in the smaller doctrinal books concerning the Lord, the Sacred Scriptures, and so forth, which were omitted or modified in the chapters under the same heads in the 'True Christian Religion.'

I cannot but regret that the wisest among us should feel that such things must stand unexplained in seeming incongruity. My little article, as an attempted explanation, was a purely tentative affair, written, I hope, in the spirit of scientific inquiry, without any thought that four or five years' diligent reading had made me wiser than those whose lives have been occupied with the study, and certainly without any idea that I might not be led to change my mind, once and again.

Hoping, Sir, that others may be as fortunate in awakening the slumbering learning and eloquence of our people, I remain, very truly yours,

"THEODORE F. WRIGHT."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. AUGUST, 1873. No. 10.

DISCOURSES OF OUR LORD.

[FROM AN UNPUBLISHED WORK.]

NO. I.

OUR Lord wrought many miracles, and in connection with most of these works of mercy, He uttered words of wisdom. He was continually teaching by parables; that is, by narratives of external facts, which suggested spiritual analogies which were for the most part obvious, and taught the highest, even infinite, spiritual truth by the correspondence between the external and the internal worlds.

But, besides these, He not unfrequently addressed to his disciples, to a few hearers or to multitudes, discourses of greater or less length. In these He gave direct spiritual instruction. This was, in a few instances, concealed beneath the guise of natural language, so far that it failed altogether to reach the understanding of His hearers; and some of these passages have ever since been the subject of comment and controversy. In nearly all, however, instruction was given which was and is comprehensible by all. And again, in some of them, the spiritual truth, even while clothed in the simplest natural language, rises, in the plain and literal sense of this language, to the loftiest height, and gives to men the wisdom of angels.

These discourses differ in these and still other ways; and the differences grow sometimes into apparent inconsistencies. The abilities of strong men have been employed and exhausted in most

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ages of the Church, in the effort to explain and reconcile them. Now the means of doing this are amply supplied, because the key which unlocks the inner meaning of these words of infinite wisdom has been given into our hands.

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It is not meant by this, that the New-Church or any member of it has the power of penetrating to the inmost depths of this truth, for that would be to comprehend the infinite. But we can begin a work which will never end; only begin, with feeble hands, which often we fold with a sense of weakness and inadequacy that obstructs our efforts if it does not paralyze them. They who have labored longest in this way see most clearly how very long a period must elapse, before those who receive these truths shall be enabled by them to discern distinctly that the inner meaning of the written Word is indeed a garment of the Divine Word, woven from top to bottom, through all its senses and all its degrees of wisdom, without seam or break.

But it is equally true that the progress we may now make, while as nothing in comparison with the infinite extent of this upward path, is yet of unspeakable value; and then most of all, when we seek this truth that it may help us to become better than we are. How seldom do we remember, how imperfectly do we comprehend, the great principle which governs in this matter. Our Father seeks to give to all His children happiness, the happiness of heaven. He can give this only to them who permit Him to form in them a heavenly character. For this purpose, His Word is His great instrument. It is so written as to yield for ever and for ever, to all who permit Him to lead them upwards, appropriate guidance and strength for every step of the unending way, the lowest and the highest. But this can be given only to those who seek it. In simple words which express a most momentous truth, if we study the Word, with the new means of understanding it now given us, to the end that it may help us to obey Him better, and trust in Him more and love Him more, and escape from worldliness and selfishness, then, *and only then*, will it be well for us to see the truth, and therefore only then will the mercy of our Father permit Him to enable us to see it.

The first of these discourses, the longest and most continuous, is

THE SERMON ON THE MOUNT.

He had already preached the Gospel, the "glad tidings," and wrought many miracles of healing, "and His fame went throughout all Syria;" "and there followed Him great multitudes" from

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all parts of the Holy Land. He had gone "about all Galilee," teaching in their synagogues, and doing His works of mercy among the people, down on the lower planes of common life. But now "He went up into a mountain." He comes down to us, to all, wherever they are, in whatever depths of sin and worldliness, to do to all the good He can do: but from these lower planes He must go up and lead us up to higher states if we are to receive spiritual instruction. And there "His disciples came unto Him." This does not mean only the twelve, of whom only four had as yet been chosen, for at the close of this discourse it is said that, when He had ended these sayings, "the people were astonished at His doctrine." It meant all of the multitude who had followed Him, who were willing to go up with Him upon the mountain and there learn from Him. To them he then spoke, and to them He speaks now.

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THE BEATITUDES.

The sermon on the mount begins with the nine benedictions. In them are stated the conditions of life and character which make it possible for the Lord to give to men the happiness he would give to all; and in connection with those conditions are stated the form or mode of happiness which is given to each condition. The first of them is

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Well may it be first, for it is the foundation of all the rest. The gospels are full of passages distinguishing the rich from the poor, greatly to the advantage of the poor. These passages have been understood in their literal sense; and, so understood, have been useful. They have rebuked worldliness in one of its worst forms, and have helped many to avoid or escape from the degraded wretchedness of avarice. But in their spiritual sense they have taught far more important truth. Wherever the poor are spoken of in scripture, by them are meant, in the spiritual sense, the spiritually poor, or the "poor in spirit." And who are they?

The poor in spirit know and feel their utter poverty; their perfect dependence upon the Lord; their nothingness without Him; their absolute non-existence did He not at every instant breathe into them the breath of life. They know that if there be any truth in their understanding, or any good in their affections or their life, these things did not originate in themselves, but are the gifts of His infinite and constant mercy.

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The blessing promised to them is, that the kingdom of heaven is theirs. This is so, because this poverty of spirit is the law of that kingdom. All who are there know that their King, their Lord, is also their Father, and not in an unreal and imaginary way. They know that He caused them to exist, and continually creates them, by giving to them of His own love to become all they have of affection; and of His own wisdom to become all they have of thought; and of His own strength to be whatever power they possess. Their consciousness of good affections, or of wise thoughts, or of active usefulness, has no tendency to excite in them self-love or self-admiration. It causes in their minds an ever-wakeful certainty of the goodness and the presence of God, and in their hearts a gratitude which is the sure foundation of all the happiness, the blessedness of heaven. Blessed indeed are they on earth in whom this poverty of spirit has begun to live! For if they bear it with them into the other world, alive, although feeble, there it will grow into the fulness of its stature. And even here it may become as a tree planted by living waters. In vain do the storms of this life assail it. They may rage among its branches and bend them down, but they cannot break them, nor prevent their gathering strength even from the assailing tempest. Blessed indeed are they with all that they can bear of the blessedness of heaven. For they trust in One who cannot fail them; in Him who neither slumbers nor sleeps; and the vicissitudes, the anxieties, the darkness, and the perils which wait on all are harmless to them, for in quietness and confidence they possess their strength.

Blessed are they that mourn, for they shall be comforted.

And yet it is certain that all who mourn are not comforted. Some drink the cup of despair to its dregs. It is true that most sorrows are so far healed by time that they are forgotten, and, in this land of hills and valleys in which we now sojourn, pain and pleasure chase each other along. But we cannot understand such mere fading away of sorrow as fulfilling the promise of comfort. What then does this promise mean? Again, we can easily answer this question if we remember that the promise is a spiritual promise, made to them who spiritually mourn, or who mourn for spiritual calamities; for fears and doubts and darkness; for error, weakness, and sin. They who mourn for these things, who regret them, not for their external consequences, but for their souls' sake, are sure to be comforted; not always in this world, but always in that other world, where the desire to see the truth opens the eyes

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to it, and where the repenting sinner finds forgiveness, and has the help of all in heaven to guard him from sinning again.

Blessed are the meek, for they shall inherit the earth.

Some of the ancient manuscripts of the Gospels transpose the fourth and fifth verses, bringing the fifth next the third, so that the promise of earth to the meek follows immediately after the promise of heaven to the poor in spirit. However this may be, it is obvious that in their meaning these two benedictions are thus connected. One of them refers to the internal of man and the other to his external. To the poor in spirit the influence and the happiness of heaven comes, because their self-renunciation suppresses that love of self, trust in self, and pride in self, which close and bar the doors of heaven. To the meek belongs the earth, or all external peace and happiness. The word translated meek, means mild, gentle, easy to be entreated. This excellence stands to poorness of spirit in the relation which the love to the neighbor holds to the love to God: it is not the same, but "like unto it." To the one the highest happiness we can receive is promised, and to the other all happiness which is below the highest.

Blessed are they which hunger and thirst after righteousness for they shall be filled.

The Lord desires to gratify all our wishes; and therefore He desires that they should be such that He can gratify them. Because His love is perfect He can gratify our wishes only when that gratification will promote and not hinder our happiness; that is, when it shall promote and not hinder the formation of such a character as shall be consistent with true and permanent happiness. And because His wisdom is perfect He cannot fail to distinguish perfectly between those of our wishes which lead towards that happiness and those which lead away from it. In other words, in all His providential dealings with us, He looks to eternal results. We are all of us constantly forming wishes, and constantly endeavoring to carry them into effect. One thing only is certain. When we meet with disappointments and failure (and every life is full of them), it is certain, and but for the veil cast over us by worldliness and selfishness, we should see it as certain, that, whenever we fail to accomplish any wish or purpose, it is because that wish was inconsistent with our eternal interests, and that failure was the best thing the Lord could do to promote these interests.

When we hunger and thirst after righteousness, then and then

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only we have a strong desire, the gratification of which cannot but be well for us, and therefore it must come. This is as inevitable as infinite power can make it. We may be worn and wearied with the sorrows and conflicts of life, and saddened by a consciousness of what we have done, and what we have been, and what we are, until we long for happiness and rest. This state has been brought upon us by divine mercy, though we have reached it by a hard and painful path. It is good and may lead us to a better state. It may be, in itself, little more than a wearying discontent with what we have and what we are. But through it we may be led to a genuine and heartfelt hunger and thirst for righteousness; and then we are very near the gates of heaven.

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Blessed are the merciful, for they shall obtain mercy.

This benediction suggests at once the clause in the Lord's prayer. "Forgive us our trespasses as we forgive those who trespass against us;" and the verses immediately following that passage. "For if ye forgive men their trespasses, your heavenly Father will forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses." The teaching of both texts is, that the Lord deals with us even as we deal with our brethren.

He cannot do otherwise. His love, his mercy, His forgiveness are perfect, and are universal. He cannot hate; and if His mercy were withdrawn from any one, for a moment, the result would be, not suffering, but extinction. How, then, is it that He forgives only those who forgive, and is merciful only to those who are merciful?

The house that closes its doors and windows against the light is dark in the brightest noon. The heart which closes itself against the divine mercy and the divine truth is cold and dark, in the midst of the heat and light which surround it and are ever pressing for entrance; for the keys of every man's heart are delivered to himself, and, if he chooses not to open it, it remains closed for ever.

He who is merciful is so, not from any mercy originating in himself, but because he has received of the Lord's infinite mercy into his heart, and has permitted it to become his mercy. Not that the Lord is merciful *through* him, for this is true of all that live, because the Lord is able to make some use of every man, be he evil or good. But the man is merciful *from* the Lord: he is merciful with the mercy which is given to him of the divine

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mercy to be his. Hence, he is able to see that the Lord is merciful; and this is the meaning of the text, "with the merciful thou wilt show thyself merciful."

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And the divine mercy not only bears a different aspect, but is a different thing to the merciful and to the unmerciful. To the merciful it shows itself as tender and loving and helpful for all good purposes, and is recognized as mercy. To the unmerciful it is equally kind, but to him the kindest thing it can do is to restrain him from harming his brethren, and to do this by fears and fetters and punishment when they are necessary to that end. To that man this mercy cannot seem otherwise than unkindness and severity. It may even be needful that the violent and ferocious man should be controlled by violence and extreme severity. And to him that God who is only love must seem to be a God of terror and of vengeance, so wofully distorted is the eye of his spirit. This is an extreme case. But we may always be sure, that, whenever and in whatever degree the Lord seems to us hard and unmerciful, it is because then and in that degree we are hard, and we see Him, not as He is, but as we cause Him to appear.

Blessed are the pure in heart; for they shall see God.

He is all around us, everywhere, all in all. Why do we not see Him everywhere? not in person, but in His love, His wisdom, His works. Why do we not discern Him, not only in His universe and its preservation and government, but in all the events of our own life? It is because we are not pure in heart; because our selfishness and worldliness, and the lusts which sometimes break out into sin, interpose a thick cloud between us and Him. This cloud He is perpetually working to remove. But He cannot remove it any faster than we can be made willing to give up our selfish and wrongful affections and habits. So fast and so far as we do resist them and learn to hate them, we become pure in heart. And in that measure does the cloud disappear which darkens for us His providence. Then, whatever befalls us, we shall be sure, if it gives pleasure, that it is His gift of enjoyment; or if it be painful, we shall be as sure that it comes by His permission, to lessen our resistance to the influence of His angels, and to enlarge our capacity of happiness. This is the path to heaven. And if we go there, we shall become as the angels are, so pure in heart that we shall see Him wherever He is, and that is always and everywhere. And who can conceive of the blessedness this constant perception will give?

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Blessed are the peacemakers; for they shall be called the children of God.

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Our first and lowest idea of peace is that of rest from external conflict and pain; and even this peace may give a deep sense of enjoyment when the conflict has been fierce and the pain severe. We rise somewhat when we think of peace as repose after spiritual conflict and pain. But as yet our idea of peace is only negative; it is only the cessation and absence of suffering. But these ideas of peace are the lower steps of the ladder by which we may be prepared for and arise to a higher and truer idea of peace. Then we shall see that peace is the best and inmost happiness. We shall know why the apostle wrote of the "peace of God which passeth understanding." Only angels, and men who are becoming angels, can have this peace, and only they can know what it is. We may, however, lift up our thoughts so far as to see that where all conflict and disturbance, within or without, have ceased for ever, and with these all obstruction to the inflowing into our hearts of all of the divine happiness which they can contain, and an unclouded certainty that we are infolded in the arms of omnipotent mercy is ever with us, there must be a peace which it is almost painful to think of: so far is it above us now.

And yet it is the constant effort of our Father to give us even this peace; only the lowest form of it and in small measure and with wearying intervals, if that is all which our condition of mind and character make it best for us to have; but more and more, and better and better, even to the highest, when we permit Him so to cleanse our hearts as to make that possible.

Well, then, may they be called the children of God whose aim is the same as His; and whose constant effort it is "to guide our feet into the way of peace." Theophilus Parsons.

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THE INNOCENCE OF IGNORANCE.

NO one who is in the exercise of thought, and thus in the habit of directing his own actions according to deliberate purposes, can be in the state of life called by Swedenborg the innocence of ignorance. Such a person, if he is innocent at all, must be so purposely, and therefore not ignorantly. The innocence of ignorance is that which we see in infants. And they alone, in fact, are in this kind of innocence, entirely. There may be something of it in some adults, who are incapable of any intelligent purpose, or in certain things in regard to which they have no purpose and no understanding; but, with infants, ignorance is a necessary and a proper condition: and innocence pertains to this condition uniformly, and as an orderly stage of human life.

Hence one reason is apparent why we need to understand the nature and quality of this kind of innocence. For we all either have the actual care of infants and little children, or else, at the least, very often come in contact with them, so as to affect them either in a good or a bad way.

And there is yet another reason why we need to understand what this innocence is. For it is closely related to another, truer, and more perfect kind of innocence, called by Swedenborg the innocence of wisdom. We need to know what the innocence of wisdom is, in order to come into it; but to know what this kind is we must first know what the other is. Moreover, we have been ourselves in the innocence of ignorance, although not in it, or in any thing like it, now; and there is now within every one of us, though covered over deeply by the guilt of later years, a slumbering life from our infant experience, waiting there to be reawakened by the Lord in our future regeneration. To understand this, if we make good use of the understanding, will be a great help towards the life into which the Lord is constantly endeavoring to lead us.

The reason why an infant is innocent is, not because he does no harm, for he can do none; but because he purposes none. Innocence and guilt pertain to the purpose of the will; and this purpose is dependent on the understanding for its form; and therefore, also, innocence and guilt depend for their form and quality on the understanding. But a purpose without form and quality is no purpose. And in the case of infants the real

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reason why there is no purpose, and hence no guilt, is, because there is no understanding. The lack of understanding, moreover, is due to ignorance; for with infants there is either no knowledge, or only a little, and that not yet digested and appropriated, so as to form an understanding. A will, abstractly considered, they have. But a will in action they have not. And the reason why not, is, because no ways are as yet presented to them by the understanding, in which they may act. They cannot choose or refuse, because the faculty of discrimination does not yet exist.

And yet the innocence of infancy is not by any means a merely negative state. A block or a stone is innocent, negatively; for it has no life capable of development: it is just as void of good as of evil, just as void of innocence as of guilt. A human being from the first, and, indeed, we may say especially at first, has life from the Lord. The infant is full of this life, and of its good. Without any voluntary co-operation of his own, he is the continual subject of heavenly influences. Good affections, and pure delights, are continually finding their way into his growing and opening faculties of reception; and soon they find their way into the outward expression also. This life, which is from the Lord through the highest and best of the angels, is properly what is innocent in the infant. And his ignorance, that is his inability through lack of understanding, to act out, or even consciously to know, his own will, is a negative condition in his present state, by which this positive influence from the Lord is enabled to gain admission.

If we look at the subject in spiritual light, we shall perceive that the essential principle of guilt is to think, to will, and to act, from self; and the essential of innocence is to think, to will, and to act from the Lord. The infant thinks, wills, and acts from the Lord, because he only exercises the faculties which the Lord has given him, and, under the influence of the Lord, giving life and motion to these faculties without obstruction. Even the lowest natural affections with the infant, as, for example, hunger, and the delight experienced in receiving food, are innocent, for they are the orderly action of nature, as created by the Lord, and filled with life from His present unobstructed operation. That the affection is of a low order, in outward form, matters not. The chain of sympathy by which it communicates with the highest, remains as yet unbroken. The purest, the highest, the best of the loves and the delights of heaven vibrate to the infant's joy at his mother's breast. The angels feel it in their way; the mother herself feels it in her way: the very extremes of all the life of the

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universe are in it; for the Lord's infinite love is the fountain of it, and from that fountain a little rill is marking its joyous and beautiful way in the foundation structure of a new-born human mind. And the channel worn into this foundation by this little rill will remain there for ever. When the infant has become a man, and when the man, by the divine mercy, has risen from the lower vales of earthly life, and ascends the mountain of heavenly peace, where his home is to be for ever, he will find the same little rill there again, and follow it in joy and innocence to:

> That fountain whence his blessings came,
> Before he knew their source or name.

J. P. PERRY.

"To think and to will without doing, when there is opportunity, is like a flame shut up in a close vessel, whereby it is extinguished; it is also like seed cast upon sand, which does not germinate, but perishes with its prolific principle; but to think and will, and thence to do, is like a flame in the open air, which diffuses heat and light all around; and it is like seed in the ground, which grows up into a tree or flower, and so attains a living and visible existence. Every one may know that to will and not to do, when there is opportunity, is in reality not to will; and that to love what is good and not to do it, when it is possible, is in reality not to love it. Will, which stops short of action, and love, which does not do the good that is loved, is a mere thought separate from will and love, which vanishes and comes to nothing. Love or will is the very soul of a deed or work, forming its body in the sincere and just actions which a man performs. The spiritual body, or the body of a man's spirit, is from no other origin; that is, it is formed from nothing else but the things which the man does from his love or will. In a word, all things which belong to the man and to his spirit, are in his deeds or works." — *Swedenborg.*

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THOUGHTS FOR THE SABBATH PRECEDING THE COMMUNION SABBATH.

IF it be true, as we are taught it is, that the usefulness of the holy supper is to us just in proportion to our state of preparation for it, then the last Sabbath before that upon which this rite is to be celebrated is not too soon for us to begin to prepare for it.

Jesus ate the passover with His disciples, and at that time left with them the injunction, "This do in remembrance of me." Since that time, through all the ages, wherever the teachings of Christ have obtained a foothold, this injunction has been in some manner obeyed. With great diversity of outward form, still among all people have the essential elements of the outward form been used.

What is the nature of the bread and wine as used in this ceremony? The Roman Church teaches that they are really and actually the flesh and blood of the Lord. Protestants, too, have held the same belief, in various degrees of modification. If this were true, if the bread and wine were really the flesh and blood of the Lord, it might well excite our wonder how any should dare touch them even with the hands, not to speak of eating and drinking them as we do common food. To think that any one should dare eat and drink of the flesh and blood of Him, whose presence in the ark of the covenant was sufficient to destroy any who touched it with unhallowed hands, and of whom it is said that no one can look upon His face and live, may well excite our wonder at man's temerity. To think, too, that it should be given as a reason for withholding the wine from the secular communicant, that there is danger that some portion of it should be spilled upon the ground, and thus the Lord profaned, seems very strange; as if there could be any greater profanation of the blood of the Lord, than that it should be taken into the body of man in all his sinfulness. That the elements should be elevated in the celebration of the mass, and that they should be held to be properly the object of adoration, seems a natural sequence from the doctrine of transubstantiation; and thus practical idolatry follows as one of the results of this falsity.

To one who believes that the bread and wine are really the flesh and blood of the Lord, the holy supper must bring with it

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all that can be brought of impressiveness in the externals of worship. It is difficult to realize what are the sensations of the communicant, at the supper and afterward, who really believes that he is partaking or has partaken of the actual body of the Lord. Difficult, and perhaps not profitable; for we can never have the experience ourselves. To us, the bread and the wine are but ordinary bread and wine, no different while being used in this holy office than before such use. Being material they are appropriated by the material body, just like other material food. To believe otherwise, is to believe what is false and utterly incomprehensible, what is also, like all falsities, dangerous in its results; and yet, although the bread and wine be but ordinary bread and wine, the Lord is present in the holy supper, with the whole of His redemption; present, not especially in the elements, but to the spirits of the communicants; present thus to each one differently; present to each just according to the degree of preparation he may be in; present indeed to all, for He is omnipresent, but bringing conjunction to none but such as have in themselves something of that to which the bread and the wine correspond. Bringing to each of us just that degree of conjunction to which we have attained by partaking of His goodness and His truth. And what is it to partake of the goodness and truth of the Lord? And why is it called, to eat and drink of His body and blood?

Goodness and truth are the constituent elements of the Lord. These are what constitute His being; and which unitedly flow forth from Him into the whole universe, creating and sustaining. These things the whole universe receives from Him, and when any thing in the universe becomes so out of order as to refuse to receive, it dies. Thus material things require this goodness and truth of the Lord in its lowest form, in the form of material food. Whether it be in the form of food to be taken by the mouths of animals, or whether it be in the form of intangible gases, to be taken in by the myriad mouths of the vegetable world, it is alike material. This low form of the Lord's goodness and truth, is enough for man's material body: but man is a spirit as well as a body; and the spirit, too, has its form of this food from the Lord.

But, alas, for our comfort and peace of mind! man as to his spirit, unlike the whole material universe, loathes the food which is indispensable to his health and well-being. He has been used for many generations to live on food which is not good for him, and which builds up for him a diseased and impure spiritual

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organism. Before he can partake of the good and healthful food, he must reject the impure and poisonous food upon which he has been living. Thus his first eating and drinking of the good and the true must be in loathing and disgust.

People who are in the ecstasies of a first so-called religious experience would say that this is not true; but they who have made any degree of progress in the regenerate life may well say to them, Ah! you have not yet begun to eat of that bread which cometh down from heaven. You have but resolved that you will eat; and you err in thinking that accomplished which is only resolved upon.

The fact that we have, all of us, absolutely no natural love for the goodness and truth of the Lord, is what makes it so hard in the case of every one to begin living the regenerate life; and, did we not know that the food eaten in loathing and disgust may go to nourish the body, we might well despair when we find how little love our spirits have for that which is their only proper and healthful food. We may remember too, for our encouragement, that even He whose is the supper we keep, He whose life in this world is the type of our regeneration, He who said of Himself, "my meat is to do the will of Him that sent me," and whose life is the infinite embodiment of that "peace which passeth understanding," even He prayed that, of this doing of a portion of the Father's will, the cup might pass from Him.

Is this, then, our picture of the Christian life? a constant living upon food which is distasteful to us? Not so; for we find that the food which was once distasteful to us is no longer so, and we trust that even that which is eaten with no relish shall go to build up a healthy spiritual body. Besides spiritual life, no more than bodily life, is a constant eating; and the process of digestion in both is peaceful. So that this spiritual eating of the passover, though sodden with bitter herbs, shall result to us in peace. He, too, who has once eaten of that to which the bread and wine correspond, although such eating has brought with it a conflict which can only end with his life in this world, yet has his seasons of rest which are ample compensation for the strife which has gone before; thus having, even before the strife be fully ended, more of true peace, than they can have who have obtained a fallacious peace by remaining in their old slavery.

We are taught that the Lord is present, in the holy supper, with the whole of His redemption. Did we believe in any degree in the doctrine of transubstantiation, we might believe that it is within the bread and wine that he is present; and then

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we should believe that in some mysterious manner, something of the Lord's saving grace would enter into us with the elements, as we partook thereof; but, knowing that this doctrine is pure invention, we can have no hope of any good results, except as we prepare ourselves for such results.

The Lord is indeed present to all; and He is present in the bread and wine, for He is present everywhere. He is above space, and therefore He may be, and is, within every infinitely small particle of matter. But with His redemption He is only present to those who have listened to His knocking at the door of their inner consciousness, and have admitted Him into their actual lives, by some self-denying effort to do His will.

Did the goodness and truth of the Lord become inseparably embodied in material form, so that by eating of the material food, our spirits should be conjoined to the Lord, how light would be our labor! But the matter is not so simple. He whom, at an infinite distance, we follow, said of Himself, "as the Father gave me commandment, even so I do." In this way he ate of the meat which He called His own. In this way must we, too, partake of that spiritual meat and drink, the goodness and truth of the Lord. He who would enter into life must keep the commandments. There is no other way. No means of conjunction with the Lord, except for those who do His will. The ceremony of the supper is but a signing and sealing of a work that has gone before. But, although it be but a ceremony, it is not an idle ceremony, any more than is the giving of a deed, which becomes the proof of a bargain that has already been made; or the marriage ceremony, which although but a ceremony, there being no true marriage unless consent has gone before, yet is indispensable to the stability of society.

The idea of the possibility of conjunction with the Deity is not confined to Christians; but among others it becomes perverted, and thus becomes a falsity. Indeed it is the New-Church alone which has positive, clear, rational instruction upon this matter. The pious Hindoo believes in the possibility of such conjunction; but with him the belief is perverted into a falsity, in that he believes that by such conjunction he shall lose his own identity. His idea seems more that of absorption than conjunction; and, strange to say, he looks upon this result as desirable, and strives for this end. He sees that the means of conjunction with the Deity is victory over self; but he inflicts upon himself bodily pain, believing that the ability to bear such pain is victory over self. The Hindoo idea is false, in that the Lord cannot if

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He would, and would not if He could, take any finite creature into Himself. This is just what He does not desire. The whole creation is for no other end than that the Lord may have creatures out of Himself who shall reciprocate Him, not be absorbed in Him. In this fact is suggested the true understanding of what it is to be conjoined to the Lord. We being finite creatures, thus receiving His goodness and truth in a finite degree, cannot, strictly speaking, be said to be conjoined to Him; but only adjoined. We are thus adjoined to Him, as we receive from Him something of His love and something of His wisdom, and reciprocate it by giving it forth in heart and life, in our finite degree, as He does in His infinite degree.

The Hindoo idea of the ultimate fate of the good man, and thus of the object of creation, is worthy the invention of a finite mind. The idea seems to be that God is constantly putting off from Himself beings who, after a long time, are to be absorbed into Himself, thus completing the cycle of life, and providing for an eternity of creations. This belief does not rise to the dignity of seeing that, among the possibilities of the infinity of God, is the power to create new beings infinitely. This is just the true idea of the creation. God is creating, and will create to eternity, beings who can by no possibility ever be re-absorbed into Himself; but who rather, the better they do His will, more distinctly become their own in individual character. To this end man is held in freedom to choose good or evil. Being held in freedom to choose for himself, what he chooses becomes his own.

Although it is true that the bread and wine are but bread and wine, that they are not really the flesh and blood of the Lord, yet it is also true that the Lord does actually give us of Himself; and, with a little breadth of meaning to the word "eat," we may say that He gives us to eat of Himself. What has He to give us but Himself? God is goodness and truth. He gives us to eat of these. To the emotional part of our nature He gives goodness: to the intellectual part He gives truth. And there are other points of view from which we may see that God gives us of Himself. God is infinite; and there is an image of infinity in what we receive from Him, in that the things so received remain with us to eternity, and bless us with endless increase. Were it allowable to think of the things we receive from Him as reward for service rendered, never could we grasp the idea of the boundless nature of the reward, and the contemptibly small nature of the service. Again God is omnipotent, the source of all power; and he gives to us power. Just in proportion to the faithfulness

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with which we do His will, He gives to us the power to govern ourselves, which is true strength of character. No man has strength of character unless he can govern himself; and the power to govern himself comes from the Lord alone. The irreligious man has no strength of character, although he may have what is sometimes mistaken for it, strength of passions.

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We have in the true understanding of the holy supper, food for the most abject self-abasement, and also for the most triumphant exaltation. For self-abasement, in that we present ourselves before the inconceivably great and glorious God of the universe, before whom we are less than the meanest worm that is crushed beneath our feet without a thought; present ourselves, too, knowing that it can do us no good except as we come worthily, and feeling that it is only by the exercise of a mercy which is infinite, that the term worthy can be made to include us. Well might we shrink from ever participating in this rite, were it not for the positive injunction, "this do in remembrance of me." Food for exultation in that man is the highest of all created beings; he alone being capable of conjunction with his Creator, by partaking of that to which the bread and wine correspond.

As we are to partake of the Lord's goodness and truth in order that we may fittingly participate in the external rite, we are led to think of what first stands in the way of our so partaking; and we find it to be in one word evil; thus that our whole duty, and the essence of all religion, is the removal of evils as sins against Him. This is all that is required of us. If we will remove from our lives and from our intentions the evils which obstruct, the Lord will do the rest. These evils cannot be removed without self-examination; and this work of self-examination is that which is especially suited to this season of the supper. Indeed it is a work which had better be done at stated times; a work which is not suited to all times; and which if done at all times cannot but injure our spiritual life. He who is in the constant examination of self is of necessity a selfish man, even though he does condemn himself and bewail his own sinfulness. His self-examination and self-condemnation may become the most positive self-indulgence. Who so selfish as the confirmed hypochondriac? the spiritual hypochondriac not less than the natural one. That men may not come into this state, employments are provided. It is true that all that man needs to prepare himself for partaking of the Lord's goodness and truth is to remove the evils which obstruct; but it is impossible for him to remove these evils unless he lead a life of active usefulness; and in this

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life of active usefulness, rather than in self-examination, will the greater portion of his time be spent. Thus we, after devoting to this communion season the proper meed of self-examination; after seeking out in ourselves some one evil which we acknowledge ourselves guilty of, and which we resolve to overcome, supplicating the Lord for that aid without which we are powerless; and after we have, with humble and reverent feelings, partaken of the bread and wine in accordance with His express command: may well return to our daily labors, forgetting self, and our evils, except as they will be, from time to time, thrust upon our notice.

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But in our selection of some evil in ourselves which we will from this time fight against, we must be especially careful that we do not select for combat some minor evil, putting off, to a more convenient season, the fight against some darling evil of our hearts. The service of the Lord admits of no compromises. We cannot desist from nine evils, which we have little or no desire to commit, and in compensation therefor indulge in some one evil, which it seems like giving up our lives to part with. This evil which is as our life, is the very one of all others which we must part with. We are, each one of us, to-day such as our ruling love is: and, were we to be removed to-day to the other world, we should follow where our ruling love should lead; to heaven if it be heavenly, to hell if it be not heavenly.

There can be no standing before the throne of grace to present our case, claiming that we have lived in obedience to the most of the Lord's commands, and that therefore we should be excused for the commission of some one evil; for that evil may be just what determines our character. We shall pursue that evil in the other life, as we do here; and the pursuit will carry us where others are committing like evils.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." George Copeland.

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SUMMER SHOWERS.

THRICE welcome, summer showers,
Spreading o'er the vernal flowers
Dew like angels' tears.

In the forest deep and still,
O'er the everglade and hill,
Softly falls the rain.

Nature opens wide her arms,
Offering her virgin charms,
To the rain lover.

Budding trees and blossoms sing,
Little birds are on the wing,
In summer showers.

River, mountain, stream, and vale,
Clap their hands, amid the gale,
Kissed by God's fountains.

Tiny seedlings in the earth,
Scarce restrain their joy and mirth,
Moist with Heaven's tears.

Thrice welcome, summer showers,
Forerunners of happy hours,
Welcome to this earth!

HORACE P. CHANDLER.

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CHURCH POLITY.

NO. III.

OUTWARD forms are not, as some imagine, altogether unimportant. Everywhere they exert an influence, for good or for evil. They shape or modify the influent life. It is not a matter of slight importance what form of government or what external regulations we adopt in the family, the school, the state, or the Church. For all influx is into forms, and is necessarily modified by them. The same sweet dews and sunshine which, flowing into some vegetable forms, produce offensive odors and the deadliest poisons: flowing into others, produce the sweetest perfumes and the most nutritious fruits. The difference in the forms alone into which the fructifying forces of nature flow, makes all the difference between the foxglove and the strawberry, the henbane and the grape.

And as in the natural, so in the moral world. The sunshine of God's love and the sweet dews of heavenly grace are perpetually flowing into human hearts, all hearts alike; but how different do these become in their recipient subjects! In some they have the sweetness and fragrance of heaven; in others they are changed into malignant poisons, into the selfishness and hate and gall of hell. The difference arises from the difference in the recipient forms. Put your outward man in order, in a true heavenly form, and see if it does not promote the influx of a heavenly spirit. Assume a gentle manner, speak pleasant words and in kind and gentle tones, and this will dispose your inner man to the reception of kind and gentle feelings. But put on a severe look and manner and speak harsh words, and a spirit of corresponding harshness and severity will at once flood your heart. Adopt a stern and arbitrary government in the family, and a stern and arbitrary spirit will soon find its way there.

Such is the law of influx. The same thing occurs in civil and social, as in individual and domestic life. That is, the nature of the influent life is determined or modified by the recipient forms. Let any community or state adopt a social system which recognizes one portion of its people as the property of another portion, liable to be whipped or sold like cattle whenever it suits the passions or caprice of the reputed owners, and what but the very spirit of the abyss could be expected to flow into a social form

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so hideous? What but the spirit of domination and cruelty in the governing class, and the spirit of fear and servility in the governed? Or, let the state adopt an absolute or aristocratic form of civil government, lodging the supreme power in the hands of one man or a few men, and straightway you will have the spirit of absolutism or aristocracy there; but let it adopt a free and democratic form, placing the sovereign power in the hands of the people, and aiming to secure impartial justice, and the spirit of freedom and the love of justice will flow in, making the state more and more free and just.

All admit that the civil polity of a people is not a matter of indifference. On the contrary, it is a matter of the gravest importance. Immense consequences flow from the particular form of government which they elect at the beginning of their national career. All the free popular institutions of our country, our free schools, free press, free platform, free church, free ballot, whereby the mass of our people are being so vigorously pushed forward in the grand march of improvement, what are they all but normal outgrowths from that free form of government which was adopted at the commencement of our national existence? Possibly there might have been more external order and quiet under a form of government more despotic or oligarchic. There might also have been more wealth and splendor among the few; but would there have been more vigor and growth, more general intelligence, more activity and enterprise and comfort and contentment, among the many? Who believes there would?

And is it a matter of less importance to the future of any church what form of ecclesiastical government is adopted at the start? Certainly not. We may adopt a form which will encourage and promote, or one which will stifle and repress, all free thought and independent inquiry among the people, and consequently the growth of all intellectual and religious freedom: a form which shall place all ecclesiastical power in the hands of one man or a few men, or one which retains that power in the hands of the people. In short, we may, in the Church as in the state, adopt a democratic or monarchic, a popular or a despotic, form of government. And it is well to remember that the nature and tendency of the form we adopt may be intensely despotic; yet, on account of the mildness of the administration, the despotism may not be felt or suspected for a long time; not, indeed, until the chains have become so firmly riveted that they can be broken only by a desperate and convulsive struggle.

In all cases the quality of the influent life will be determined

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by the peculiar polity of the Church, by the form of its government. Let the prelatical form be adopted, and you cannot hinder the influx of the prelatical spirit, whatever doctrines your church may profess, or however direct they may have come from heaven. You cannot adopt and cling to the outward form, and hope to escape the spirit of Rome. And the nearer any church approaches that form, the more we may expect it will receive of that spirit. But adopt a free and popular form, one which aims to secure and preserve the greatest possible freedom to every society and every individual, and the spirit of freedom, which is the spirit of toleration, of charity, and of true manhood, yea, the very spirit of the Lord, is sure to flow in.

In view of this great and universal law of influx, then, it is evident that the spirit of the new dispensation cannot flow into, or be embodied under the old political and ecclesiastical forms. Those old bottles could not contain the new wine: it would burst them. We must have a new civil and ecclesiastical polity, external forms growing out of, and in harmony with, the large, free, democratic, and heavenly spirit of this dispensation. Can we tell what those forms are to be, or should be? I think we can, in a general way, at least. I think they are clearly enough indicated by the prevailing spirit of the heavenly doctrines.

And what is the spirit of these doctrines? It is eminently large, free, inclusive, democratic. Love, charity, freedom, toleration, catholicity, breathe throughout them all. These constitute their very essence, their life and soul. Unlike the doctrines of preceding churches, they teach us to ignore all personal and ecclesiastical authority in matters of religious belief; to know no master save the Lord Jesus Christ, as He reveals Himself to our individual consciousness; to reject and disown every thing in the nature of a persuasive faith, of a faith, that is, which rests on the authority of great names, of eminent teachers and divines, of distinguished leaders in the Church; to deny the right of any priest or pope, bishop or archbishop, synod or presbytery, council or convention, conference or other organized body of Christian believers, to decide for you or me what is truth, or how God's law is to be interpreted or applied. These doctrines strenuously insist on the right of private judgment in religious matters, as a sacred and God-given right, and one which should never be surrendered; one, indeed, which cannot be surrendered without great loss or imminent peril. They would not have you see through my spectacles, nor me through yours; but they encourage each of us, when looking at divine or spiritual things, to use his

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own eyes, the eyes that God has given him. They teach us that truth is something to be seen in its own light, and that each one should endeavor so to see it; that is, should receive it rationally, not persuasively or on another's authority, not because some synod, or presbytery, or convention, or other body of fallible men calling themselves "the Church," have decreed it to be truth.

Such, briefly, is the spirit and general tenor of the heavenly doctrines. Though claiming to be from God out of heaven, they claim no authority over any human being, beyond that which belongs to the truth itself, clearly and rationally apprehended. They address men as free and rational beings, assuring us more than a hundred times that freedom and rationality are the two essential human faculties. Without these faculties what should we be? not men, obviously. And without their exercise we cannot go to heaven; for no one can be driven there, nor be furnished with a ticket of admission by somebody else. If we ever reach that blessed state, we must be led to it in freedom according to reason. And each one must be led according to his own reason, availing himself of what seems to him the best means of enlightenment within his reach. Whatever tends, therefore, in any degree to check or discourage the freest exercise of these our human faculties, tends in like degree to limit our spiritual attainments, to scrimp our manhood and womanhood, to hinder the highest health and vigor and beauty of the soul. Whatever has such tendency, therefore, is clearly not in accord with the spirit or teachings of the heavenly doctrines.

But what must be the final result, the legitimate outcome, of such unrestricted freedom of thought as the heavenly doctrines encourage? Will it not lead to a wide diversity of opinion on numerous subjects? Will it not lead to various forms of government both in Church and State? forms varying according to circumstances; that is, according to numbers, locality, intelligence, hereditary and acquired tastes, social and intellectual culture, moral and spiritual development? Undoubtedly. In a state of true freedom, diversity in externals must inevitably arise. This is right; yea, in accordance with divine order. And that form of ecclesiastical (and the same is true of civil) government, which offers the greatest encouragement to this freedom and consequent diversity, comes nearest to the form of government in heaven; for there, Swedenborg tells us, the diversity is as great as among the various parts of the human body. (See H. H. 217.)

And the strength and harmony and perfection of heaven result

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from this very diversity. It is the divine order, avouched by all the works of God on earth as well as in heaven. And the variety in the polity or government of the different angelic societies is but the normal result of the perfect mental freedom which all in heaven enjoy.

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Before the last general judgment, none of the political or ecclesiastical organizations of Christendom were in harmony with the spirit or inculcations of the New Jerusalem. How could they be? They were all of a stern, inflexible, cast-iron character; hard, stubborn, unyielding, not at all in harmony, but in utter discord rather, with the rational truths, the tolerant and free spirit, and the ever-expanding nature of the New Dispensation. The political organizations were absolutistic, monarchic, or aristocratic. Political power was in the hands of a few, and wielded for their own interests, not for the highest welfare of the many. The wishes of the people were never consulted, nor their opinions asked, in the conduct of civil affairs.

And in ecclesiastical organizations the mass of the people had no more voice, nor were their interests or wishes any more regarded, than in the political. The prelatical form of church government was well-nigh universal. The people had nothing to do in instituting it, and no power either to abolish or alter it. It was held to be their duty as well as privilege, to obey. They were meekly to accept, and without questioning, whatever rules and regulations the ecclesiastics might adopt and whatever doctrines they thought proper to teach. Every thing, like freedom in religious matters, was denied them. The Church was as absolute, monarchic, and aristocratic as the state. And the polity or external order of both was in complete accord because in perfect correspondence with their internal quality. As kings and princes, arch-dukes and dukes, barons and lords, were held to constitute the state, so the pope and cardinals, archbishops and bishops, priests and deacons, were looked upon as the Church; so far, at least, as ecclesiastical government was concerned; the people being ruled out in both cases. The simplicity of the early Christians in the matter of church polity had been as widely departed from as had their purity of doctrine and their innocence of life. For it is a matter of historic record that, during the earliest centuries of the Christian Church, before it was invaded by the falsities of doctrine and evils of life which finally destroyed it, there was no such thing as a graded ministry or a graded church. Every minister was, officially, on a level with every other minister; and every society or church was

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independent of all others, in the management of its own affairs; only united to them in the strong bonds of faith and love. Coleman, in his "Apostolical and Primitive Church," says:

"Nothing in the history of the primitive churches is more incontrovertible than the fact of their absolute independence one of another. It is attested by the highest historical authorities, and appears to be generally conceded by Episcopal authors themselves," p. 50, 3d edit. 1853.

And Dr. Mosheim, the eminent ecclesiastical historian, says:

"Although all the churches were, in the first stage of Christianity, united together in one common bond of faith and love, and were, in every respect, ready to promote the interest and welfare of each other by a reciprocal interchange of good offices, yet, with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority." (De Rebus Christ. Sæc. I. sec. 48.)

And as, in those primitive Christian times, no single society or church was in any way subject to the control or direction of any larger or other organization, so, of course, there were no degrees in the ministry, no such dignitary as a diocesan bishop, no higher officer in the Church than the pastor of a single society. And he was called, sometimes bishop or overseer, sometimes elder, sometimes presbyter, and sometimes pastor, for these names were used interchangeably to denote, not different offices as many suppose, but one and the same office. Coleridge says:

"In the primitive times, and as long as the churches retained the form given them by the apostles and apostolic men, every community, or, in the words of a father of the second century, every altar had its own bishop, every flock its own pastor, who derived his authority immediately from Christ, the universal Shepherd, and acknowledged no other superior than the same Christ." (Works, Shed's ed., vol. vi. p. 100.)

Dr. Davidson, in his "Ecclesiastical Polity of the New Testament," says:

"There were no gradations of office among elder, bishop, pastor, and teacher in the Apostolic age. Character and talents were the only ground of distinction. There was then a simplicity in the arrangements of God's house, unlike the cumbrousness introduced in later times of degeneracy." (p. 157.)

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Dr. Lardner says:

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"There were, at the time of forming such societies [the early churches], or soon after, appointed in them officers and ministers called bishops or elders or pastors or teachers; . . . the peculiar work of whom was to preach the Word and feed the flock of which they were overseers." (Works, vol. ii. p. 14, London ed.)

Mosheim says, speaking of the early Christian Church:

"The rulers of the Church were denominated, sometimes presbyters or elders and sometimes also bishops; for it is most manifest that both terms are promiscuously used in the New Testament, of one and the same class of persons." (Vol. I. p. 69, Murdock's Trans.)

John Calvin, in his exposition of the teachers and ministers of the Church, says:

"In giving the name of bishops, presbyters, and pastors indiscriminately to those who govern churches, I have done it on the authority of Scripture, which uses the words as synonymous." (Institutes, Vol. III. p. 64.) And in commenting on Tim. iii. 1, he says: "Let us remember that this word [bishop, as used by Paul] is of the same import as if he had called them ministers, or pastors, or presbyters." (Comment. in loco, p. 75.)

And with the testimony of these distinguished writers agrees that of Wickliffe, Cranmer, Melancthon, Coverdale, Arminius, John Robinson, Milton, Baxter, Doddridge, Cotton Mather, John Cotton, Wigglesworth, Foxcroft, Shepard, Emmons, Conybeare, and Howson; that of the best ecclesiastical historians also, such as Neander, Waddington, Milner, Guericke, Campbell, Giesler, and the like; and that of the early Christian fathers, from Clement of Rome, who wrote near the close of the first century, down to Jerome, who died A.D. 420.

But if the voice of the past is so strong and clear as would seem from all this testimony, how can the advocates of the papal and episcopal power think of maintaining their theory from antiquity? What is the testimony on which they rely? I answer: mainly the testimony of certain documents claimed to be the epistles of Ignatius, who died somewhere between A.D. 107 and 116. These epistles, fifteen in number, contain frequent and decided reference to bishops as a rank above presbyters, and bearing authority. They have all been printed, and brought to the attention of the learned world at different times; and, until about the middle of the sixteenth century, they seem to have been generally received without question. Then, when scholar-

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ship began to be more critical, and the Reformation very naturally drew special attention to some portion of their contents, doubts in regard to their genuineness began to be expressed. They contain, among other things, such precepts as these, which might reasonably enough awaken suspicion of their genuineness soon as men began to think: "All should follow the bishop, as Jesus Christ the Father." "It is not allowable, without the bishop, either to baptize or to administer the eucharist." "Whoso honors the bishop shall be honored of God." How clearly do such precepts reveal the natural man's ambition to be great above others! the spirit of proud Babylon! the spirit of the bottomless pit! Referring to these epistles, and to precepts in them like those just cited, Mr. Dexter well says:

"It was not strange that such passages, so wholly unlike the ordinary tenor of the speech of that age, together with others concerning Lent, and many corruptions which had crept into the Church, should lead first to doubts, next to a rigid examination, and then to a rejection of large portions, if not the whole, as being the work of a later date, seeking, by forgery, to gain the reverence natural for the letters of such a man. The authors of the "Centuriæ Magdeburgenses" led off in this work. . . . The fight waxed warm; churchmen generally contending on one side, and reformers on the other." (Congregationalism, p. 99.)

The result of the controversy was, that eight out of these fifteen epistles were finally given up by all parties as spurious. And even churchmen agreed that the other seven should be considerably cut down, on account of the interpolations which had obviously been foisted upon them. But a few years ago, there was found in the library of the Syrian Convent at Nitria, in Egypt, a Syriac version of the first, fourth, and seventh of the epistles that had been considered, up to that time, for the most part reliable. This was purchased for the British Museum, and has since been translated. And it now turns out that this old Syriac MS. omits two-thirds of the first epistle, and large portions of the other two, as compared with what was left of them, and deemed reliable, after the reduction in the seventeenth century. And it is noteworthy, to quote again from Mr. Dexter, "that the portions thus thrown into discredit, as being fraudulent additions of a later date than the genuine epistles, bear directly upon the Episcopal and Arian controversies." And this writer, therefore, justly concludes, "that sound reasoning and the decision of common sense will rule Ignatius out of court, as a witness against the great array on the other side."

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So much for the historical testimony bearing upon our theme. As we go back to the early days of Christianity, to the times when the sun of God's love shone brightest and warmest, we find a church polity of beautiful and rare simplicity. No hierarchy and no signs of a hierarchy for the first three centuries. Pastors and their flocks were independent and free. There was no graded ministry, and of course no graded church; that is, no larger body of Christians assuming and exercising control over smaller bodies. Every church governed itself, and in its own way; and every pastor (called also bishop or overseer) was responsible only to God and his own flock. But soon as the eclipse of faith commenced, soon as the sun began to be darkened and the moon to withdraw her light, soon as falsity and evil began to throw their baleful shadows over the Church, straightway Babylon began to be builded: Babylon, with its graded ministry, its ambitious dignitaries, its mitred prelates, its pompous ceremonials, and all its proud and heathenish pageantry, the whole of it not less remote from the simplicity of the Gospel and the early church, than its doctrines were from the doctrines of heaven, and its spirit from the spirit of the divine Master. And so this Babel-building went on. And, as the end of the first Christian dispensation drew nigh, prelacy, under one or another name, had overspread all Christendom.

But note the change which has taken place since, and in consequence of the last judgment, and which is still in progress. A new political organization, a family of self-governing states, has sprung up on this side the Atlantic; and this great self-governing nation is but the normal outbirth of self-governing religious societies. As Wellman, in his "Church Polity of the Pilgrims," says: "It was a congregational church meeting that first suggested the idea of a New England town-meeting; and a New England town-meeting embodies all the germinal principles of our state and national governments." And this opinion is echoed by De Tocqueville in his "Democracy in America," when he says: "The democratic and republican form of Christianity brought to the New World, contributed powerfully to the establishment of a democracy in public affairs." And we have in our country to-day 26,000 churches (a majority of all the churches in the United States) congregationally governed; each society, however small, being itself a church, and holding itself fully competent to manage its own affairs, and to do whatever any church may do without asking leave of any bishop, presbytery, synod, or convention. And every minister of these churches is,

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officially, on a perfect equality with every other; is bishop or overseer of his own flock, independent of all the rest, free to ask and receive the guidance of God's Spirit, and to do whatever seems to him right and best.

Now, looking at the new politics, civil and ecclesiastical, which have been providentially developed on these Western shores during the last hundred years, and considering their intimate historic connection with the last judgment and the new dispensation, can we not discern the finger of God pointing significantly at these free and popular forms of government in Church and State, as more in harmony with the genius of this dispensation than any previously existing forms?

The free congregational church polity, then, is the polity which seems clearly indicated for the New-Church by providential facts, while it is obviously most in harmony with the whole spirit and scope of the heavenly doctrines. It is the simplest, least cumbersome, least oppressive, and most benign and efficient in its practical workings, of any existing church polity. It trusts and trains and educates the people, and promotes union, harmony, and good-fellowship among the clergy. It removes clean out of the way, one pregnant cause of discord and alienation among ministers, delivers them from great ecclesiastical temptations, and stimulates them to high intellectual and spiritual endeavor, the broadest culture, and the noblest influence.

But how does this polity agree with the explicit teachings of Swedenborg? Receivers of his doctrines have hitherto supposed that he taught pretty distinctly, that a personal trine in the ministry, necessitating therefore a trine in the organized church, was a thing of divine order. Is this really so? This question I shall attempt to answer in my next, which will conclude what I have at present to say on this subject. B. F. Barrett.

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THE RESURRECTION.

"I am the resurrection and the life." — John xi. 25.

'TWAS finished, and low drooped the Saviour's head:
That voice whose tones charmed back to life the dead,
Stilled the wild waves, made fiends submissive bow,
That silvery, mighty voice was silent now!
Gently was borne the body to the tomb,
And there resigned to death's dread hush and gloom.
But just as, in its ante-natal hour,
'Twas overshadowed by the Highest's power;
So now the form which there so lowly lay,
To human eyes a mass of lifeless clay;
Circled by beings from the realms above,
Was overshadowed by the Highest's love!
Then in that narrow cell a work was wrought, —
That grand and crowning miracle, — which brought
Down to the deeps in sin's bewildering cave,
Perception of a life beyond the grave!
And soon the truth, which had, with th' earthly wise,
Shrunk to the dimness of a faint surmise,
Spread forth and streamed along the age's night,
A glorious blaze of cloud-dissolving light!
Unlike this mortal, dust-created form,
Doomed to the riot of the ravening worm;
Christ's mantled Life Itself, and it became
A Substance glorified with heavenly flame!
If yet there lurked some particles of earth,
Some lingering dregs from his maternal birth,
Crusting the flesh; perhaps it was ordained
The finer tissues should be there retained;
And then, of all material grossness shorn,
Be made celestial, and to heaven be borne!
Death's bonds give way! aside the stone doth roll,
The cross's victim spurns the tomb's control!
This child of grief, of tears full freely shed;
This man who had not where to lay his head;
He who with publicans and sinners ate,
And reached the abjects in their lowest state;
Who, shunning learned pride, would condescend
To call th' unlettered fisherman his friend;
Who kindly still would shame's poor outcast greet;
Who humbly bent to wash his followers' feet:

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Hath burst the barriers of this rock-ribbed prison;
He is not here! the Wonderful is risen!
From earth through cleaving clouds arose the Son:
"I and my Father," He proclaimed, "are one!"
The opening heavens the Glorified received:
The angels saw, and worshipped; and believed
The Spirit and the Flesh, the Truth and Love,
For aye as One would fill the throne above;
Whilst the proceeding Energy Divine,
Would in conjunction form a wondrous trine.
Archangels round Him loud hosannas sing:
They hail Him, "Victor!" and they hail Him, "King!"
Through heaven's high halls the swelling anthem pours:
"Be lifted up, ye everlasting doors!
HE comes who hath alone the winepress trod:
Bow, seraphs! and adore the Lord our God!"

W. B. HASELTINE.

"HAIL! gladdening Light, of His pure glory poured
Who is the immortal Father, heavenly, blest,
Holiest of Holies — Jesus Christ our Lord!
Now we are come to the Sun's hour of rest;
The lights of evening round us shine,
We hymn the Father, Son, and Holy Spirit divine!
Worthiest art Thou at all times to be sung
With undefiled tongue,
Son of our God, Giver of Life, alone!
Therefore in all the world, Thy glories, Lord, they own."

Hymn of the 1st of 2d Century: translated by the Rev. John Keble.

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ANNALS OF THE NEW-CHURCH IN AMERICA.

1841–1843.

IN January, 1841, a periodical called the "New Churchman," made its first appearance in Philadelphia under the auspices of the Middle, or, as it was subsequently called, the Central Convention.

The twenty-third General Convention of societies of the New-Church was held in the lecture-room of the New York Lyceum of Natural History, New York, on the 2d, 3d, and 4th of June, 1841, and was attended by ministers and delegates from Portland, Bath, Gardiner, Boston, Bridgewater, Abington, East Bridgewater, North Bridgewater, New York, Danby, Henderson, Philadelphia, Frankford, Baltimore, and Le Raysville. Rev. Thomas Worcester was elected president, Mr. T. B. Hayward secretary, and Mr. Francis Phelps assistant secretary.

A communication from eighteen receivers belonging to the legal society at Bridgewater, was read and referred to a special committee, with instructions to report at the morning session. The grievance complained of was, that the said receivers had applied to the presiding minister of the Massachusetts Association to be instituted as a church and had been refused. Next day the committee reported that "the application for being instituted as a church had not been refused, but delayed, because the presiding minister was not satisfied of the propriety of immediate institution." They therefore recommended the appointment of a committee to consist of one ordaining minister, one pastor, and three laymen, with power to act according to the rules of order for the institution of societies. Rev. Lewis Beers, Rev. Joseph Potter, Messrs. John H. Wilkins, W. D. Sewall, and Samuel Hunt were appointed said committee. From a list of societies in the United States published in the "Journal of Convention," it appears that the Bridgewater Second Society was formed October 12th, 1841.

The Portland Society reported that Mr. Henry A. Worcester had preached for them until the first of April, when his health failed him, and he had since then departed to the spiritual world. Rev. Henry A. Worcester died at Portland, on the 24th of May, 1841. He commenced his useful career as a New-Church minister in 1833, and officiated successively for the societies in

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Portland, Bath, and Gardiner, and for some weeks in 1837 for the Philadelphia second society, besides missionary labor in other places.

In New York City, Rev. Mr. Barrett delivered a course of twelve lectures on Sunday evenings to crowded audiences.

The Baltimore society reported having no minister, but as having been visited by Rev. Henry A. Worcester, Rev. M. M. Carll, and Rev. B. F. Barrett.

The society at Charleston (S. C.) was organized by Rev. R. De Charms on the 9th of May, 1841, the Washington society was formed June, 1841; and the second New York society in October. This society held their meetings at an eligible hall on Broadway, and chose Rev. Charles I. Doughty as their minister. A New-Church society was formed by Rev. R. De Charms in Pittsburg, Pa., on the 6th of November, and Mr. A. J. Cline appointed as the leader.*

On Sunday, August 22d, Mr. T. O. Prescott of Cincinnati, O., was ordained into the first degree of the ministry by Rev. Mr. Carll, assisted by Rev. Mr. Hardus. Mr. Samuel F. Dike was ordained as pastor of the New Jerusalem Church in Bath, Me., on Sunday, October 10th; and on the following Sunday, October 17th, Mr. Adonis Howard was ordained pastor of the New Jerusalem Church in Gardiner, Me. Both ordinations were performed by Rev. Thomas Worcester. On Sunday, Nov. 21st, Mr. B. F. Barrett was ordained pastor of the first New Jerusalem Church in the City of New York by Rev. Thomas Worcester.

The first general meeting of the Central Convention was held in the lecture-room of the Lyceum of Natural History, New York, on the 10th, 11th, 12th, and 13th days of June, 1841, and was attended by receivers from South Danby, New York City, Philadelphia, Le Raysville, Cincinnati, Providence and Portland. The following ministers attended the convention: Rev. Messrs. Beers, Doughty, De Charms, Belding, Brown, and Powell. Rev. C. I. Doughty was elected president, and Mr. William Chauvenet secretary. At the closing session Mr. Doughty resigned his position as president of the convention, and Condy Raguet, Esq., was chosen to succeed him.

Rev. Mr. De Charms presented a report of a missionary visit to Charleston and intermediate places, which possesses much

* In September, 1841, a society was organized by Rev. Mr. Carll in Rockport, Ohio, consisting of sixteen members. Mr. Richard Hooper was appointed to officiate as minister, and ordained Sept. 4th, 1841. Another society was also organized in Canton, Fulton Co., Illinois, by Rev. L. C. Belding.

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historical interest. He reported preaching twice for the Lancaster society, administering the Lord's Supper and baptizing eight adults and children. He preached twice in Washington City,* and baptized two adults and two children. At Charleston, S. C., he delivered five lectures in the City Hall. On Sunday, May 2d, 1841, he preached to the receivers of the doctrines at their usual place of worship, the residence of Mr. James Judge, baptized six adults and children, and administered the holy ordinance of the Lord's Supper. On the following Sunday he preached, baptized three adults, and instituted the New-Church society in Charleston.

The ninth Western Convention was held in Cincinnati, from May 12th to May the 17th, 1841, inclusive, and was attended by receivers from Ohio, Indiana, and Kentucky.

No reports appear of special interest except Rev. E. Hibbard's missionary tour. On the 3d of May he preached for the societies in Chilicothe. At Bourneville he preached at a private house and baptized five persons. At Lebanon he preached twice on the sabbath, and found all whom he visited favorable to the cause of missions.

The second annual meeting of the Central Convention was held in Simmons's lecture-room, Locust Street, above 8th, Philadelphia, on May 25th, 26th, 27th, 28th, and 29th, 1842. Members were in attendance from New York, Philadelphia, Le Raysville, Pa., Delaware Co., Pa., Lancaster, Baltimore, and Washington. In consequence of the decease of Condy Raguet, Esq., president of the convention, Mr. Daniel Lammot was appointed chairman, and subsequently elected president. Mr. T. S. Arthur was elected secretary, Rev. R. De Charms corresponding secretary, and Mr. W. M. Chauvenet treasurer.

The ecclesiastical council reported, "That, in their opinion, the Rev. S. H. Wills is entitled to perform all the duties which pertain to the second degree of the ministry." They therefore offered for the adoption of the convention a resolution declaring Samuel H. Wills † duly authorized to preach, to officiate at funerals, to celebrate the holy sacraments of baptism and the Lord's Supper, and to solemnize marriages.

By another resolution any ordaining minister was authorized to license Philip Hoosec of Abingdon, Va., "to speak in public and to inculcate the principles of the true Christian religion." On Sunday, May 29th, Rev. David Powell of South Danby,

* The meetings for worship were held in a room of the Medical College.

† Rev. Samuel H. Wills was ordained as a New-Church minister, Aug. 29th, 1824.

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N. Y., was ordained into the New-Church ministry by Rev. Charles I. Doughty, assisted by Rev. Richard De Charms, and in the afternoon the holy sacrament was administered to the convention by Rev. C. I. Doughty.

In the early part of 1842, Mr. George Field, a zealous receiver, delivered lectures on the doctrines of the Church in various towns in Michigan and Indiana. Being a popular speaker, he attracted much public attention, and his lectures were delivered to crowded audiences. At Constantine, Mich., he gave a lecture on the inspiration of the Scriptures. At Elkhart, Ind., he delivered lectures on the language of Scriptures, the Trinity, and other New-Church truths. At Edwardsburg he was the guest of Judge Silver.* At this place he delivered several lectures in the Baptist church and school-house to attentive audiences. At Elkhart and at Goshen Mr. Field held public discussions with ministers of the old church. The discussion at Goshen between Rev. N. Cooke, Presbyterian minister, and Mr. Field, was held in the Methodist church, commencing on Tuesday morning, February 1st, at nine o'clock, and closing on Wednesday evening at nine o'clock. At Niles, Mich., he gave two lectures at the Methodist church; at Laporte a lecture on the Trinity and one on redemption; and at Michigan City he delivered several lectures in the Methodist and Presbyterian churches.

The twenty-fourth General Convention was held in the hall in Phillips Place, Boston, from Wednesday the 18th of June, to Saturday the 11th of June, 1842, inclusive. It was attended by ministers and delegates from Gardiner, Bath, Portland, Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, New York, Riverhead, Philadelphia Second Society, Delaware County, and Fankford. Rev. Thomas Worcester was elected president, Mr. T. B. Hayward secretary, and Mr. Francis Phelps assistant secretary. During the course of the sessions, public worship was performed and sermons preached by the following ministers: Rev. B. F. Barrett, Rev. I. C. Worrell, Rev. Samuel Worcester, and on the Sunday following by Rev. Thomas Worcester, who also ordained Rev. Benjamin F. Barrett into the third degree of the ministry in presence of the convention and congregation. The application for Mr. Barrett's ordination was made to the Rev. Thomas Worcester by the first society of New York, the second society of Philadelphia, and the Delaware County society, and concurred in by resolution of the convention.

* Now the Rev. Abiel Silver.

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At Friday's session Mr. James Scott was ordained by Rev. Mr. Worcester, into the first degree of the ministry.

The reports made to this convention are of an interesting character. The president reported a correspondence between himself and the Baltimore and Philadelphia first societies, which may be found *in extenso* in the printed "Journal of Convention" for 1842.

The book committee reported the furnishing of books to Georgetown College, D. C., Middlebury College, Vt., Hamilton College, Clinton, N. Y., State Library, Albany, N. Y., and several volumes to Yale and Harvard Colleges. Mr. Thomas H. Perry of the U. S. navy, in behalf of the book committee, made donations of books to public libraries at Singapore, and Cape Town, Cape of Good Hope.

In the reports we find that in Mansfield, Mass., a small body of receivers meet on Sundays for divine worship, Mr. Warren Bird acting as leader. At Yarmouth there are also regular meetings for public worship; Mr. T. P. Rodman, leader: and a place has been obtained for the meetings in Lowell. In Philadelphia the ministerial connection between Rev. M. B. Roche and the society was terminated in March, and Mr. Roche sent a communication to the convention resigning his office as a New-Church minister, which was read and his resignation accepted.*

The tenth annual Western Convention was held in Cincinnati, from the 26th to the 29th of May, 1842, inclusive.

E. A. Atlee was elected president, N. C. Burnham, secretary, and E. Hinman, treasurer. Rev. J. R. Hibbard, Rev. N. C. Burnham, and Rev. T. O. Prescott were ordained into the second degree of the ministry by Rev. M. M. Carll and Rev. A. Hardus on Sunday morning succeeding the convention.

From reports made to the convention we learn that three societies were in existence in Cincinnati: the First Society, Rev. M. M. Carll pastor; the Second Society, Rev. A. Hardus pastor; and the Third Society, Rev. N. C. Burnham pastor.

On the 27th of August, 1842, a meeting of New-Church receivers was held in Rockport, Cuyahoga County, Ohio, uniting under the name of the "New-Church Convocation of Northern

* The following is Mr. Roche's letter to the Rev. Thomas Worcester:

To the President of the General Convention of the Societies of the New Jerusalem, in the United States:

DEAR SIR AND BROTHER, — I hereby declare that I am no longer a minister of the New Jerusalem Church, and desire that, at the next meeting of the General Convention, my name may be removed from the list of ministers, and that I may cease to be regarded as having any official station in the Church. Yours truly, M. B. ROCHE.

PHILADELPHIA, April 17th, 1842.

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Ohio." Members were present from Rockport, Chilicothe, Circleville, Painesville, Lake County, and Portage County, Ohio. Rev. Thomas Worcester and Mr. John H. Wilkins, of Boston, were also in attendance. Rev. Thomas Worcester was appointed president, and John S. Williams secretary. A constitution was adopted, religious services performed, and the convocation adjourned until August, 1843.

Mr. H. N. Story was ordained pastor of the New Jerusalem society, Wayne County, Ohio, on the 25th of August, and, on the 28th, Mr. Richard Hooper was ordained pastor of the society at Rockport, Ohio. Both ordinations were performed by Rev. Thomas Worcester.

Agreeably to invitations sent by Mr. Abiel Silver and Mr. E. D. Fisher to receivers of the doctrines of the New-Church residing in Michigan and Northern Indiana, a meeting was convened on the second day of January, 1843, at the house of brother R. H. Murray, Albion, Michigan. The meeting was organized, and a society formed, to be known as the "Association of Readers and Receivers of the Doctrines of the New Jerusalem Church in Michigan and Northern Indiana." Jacob King of Marshall was elected president, and Robert H. Murray secretary.

At the close of the year 1842, Mr. George Field set out on another missionary tour through Western Michigan and Northern Indiana. He gave, in this tour, lectures in Niles, St. Joseph, Chicago, Joliet, Ottawa, Peoria, and Springfield. At this latter place, he gave eight lectures in the Hall of the House of Representatives (January, 1843). At Jacksonville he delivered a course of lectures in the Town Hall, Court House, and Presbyterian church. At Alton he gave a series of seven lectures, and at St. Louis thirteen lectures in public halls. These lectures excited much popular interest, and were attended by large numbers of respectful auditors.

The twenty-fifth General Convention was held in the temple of the second society, Philadelphia, from the 14th to the 16th of June, 1843, inclusive, and was attended by ministers and delegates from Gardiner, Bath, Portland, Boston, Abington, North Bridgewater, Bridgewater, New York, Riverhead, Frankford, Philadelphia, Delaware County, Baltimore, Cincinnati, and East Bridgewater. Rev. Thomas Worcester was elected president, T. B. Hayward secretary, and Otis Clapp assistant secretary. The religious services during the sessions were conducted by Rev. M. M. Carll, Rev. Adonis Howard, and Rev. Thomas Worcester. A tract board was established consisting of three ministers and three laymen.

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The president presented the name of Thomas Peckham Rodman for ordination, and on motion the convention granted the request of Mr. Rodman to be ordained into the first degree of the ministry by the president of the convention.*

Rev. James Scott and Rev. H. N. Strong respectively reported missionary tours, the first in the eastern and the latter in the western portion of the country. Mr. Scott preached one sabbath at Lowell; once in West Springfield, Mass.; three times in Philadelphia; twice at Upper Darby, Pa.; twice in New York; once at Bath, Me.; and once at East Bridgewater. He also preached five times at Rochester, N. H., in the Universalist chapel. "During the year," he says, "I have preached seventy-five sermons, baptized ten persons, and attended three funerals."

Mr. Strong reported preaching at Sugar Creek, Seville, Perry, Stark county, Rockport, Plain, Lake, Wayne county, Monroe, Richland county, and other places. The journeys were performed at the expense of great bodily labor, and the depressing influences of bad health and severe family afflictions.

The third annual meeting of the Central Convention was held at the lecture-room of the New York Society Library, Broadway, New York, on June 15th, 1843; continuing until the 18th, inclusive. Daniel Lammot was elected president, Rev. Mr. Doughty corresponding secretary, T. S. Arthur recording secretary, and George H. Ball treasurer. The religious services were conducted by Rev. Messrs. Powell, Doughty, De Charms, and Belding.

The reports to the convention embrace the usual society reports, that of the acting committees, missionary, etc. But the most important is the "Report of the Committee of Conference with other Conventions." The committee on the part of the Eastern Convention consisted of Rev. Thomas Worcester, Rev. B. F. Barrett, William Roberts, and Oliver Gerrish; on the part of the Western Convention, Milo G. Williams, E. Hinman; on the part of the Central Convention, Daniel Lammot, Rev. C. I. Doughty, and Rev. L. C. Belding. The correspondence between the chairmen of these committees is published in the "Journal of the Central Convention," and the committee on behalf of the convention reported that the correspondence had not terminated as they desired.

The eleventh annual Western Convention was held in Cincinnati, from May 24th to May 29th, 1843, inclusive: Milo G. Williams, president; A. W. Gilbert, secretary, and E. Hinman,

* Mr. Rodman was ordained in Boston, July 2d, by Rev. Thomas Worcester agreeably to resolution of convention.

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treasurer. The religious services were conducted by Rev. Adam Hardus, Rev. N. C. Burnham, Rev. Nathaniel Holley, Rev. George Field, and Rev. T. O. Prescott.

On Sunday, the 28th of May, George Field was ordained into the ministry by Rev. M. M. Carll and Rev. Adam Hardus.

On the 24th of July, Rev. Holland Weeks, who had for so many years officiated as pastor for the society at Henderson, N. Y., was removed to the spiritual world. He had lived to an advanced age, and in the twenty-third year of his career as a New-Church minister heard and obeyed the Master's call to "come up higher."

On the 30th of August, at Cincinnati, Rev. Adam Hardus laid down his natural life in the eighty-fourth year of his age. He was one of the pioneers of the Great West, and the first New-Church preacher west of the Alleghany Mountains. He commenced preaching in 1808, and labored zealously in the Lord's vineyard for the ensuing thirty-five years, and he neither failed nor faltered in the great work assigned him.

The society at Yarmouth, Mass., was instituted September 20th, 1843, by Rev. Thomas Worcester. Mr. Thomas P. Rodman was preaching for the society at the time of its organization.

The receivers at Providence, R. I., and its vicinity having erected a house of worship, it was solemnly dedicated on Sunday, October 14th. Rev. Mr. Barrett preached the dedication sermon. The society had at the time no settled minister, and their public services were conducted by a leader chosen for that purpose. Public worship was held every sabbath, and the New-Church in Providence continued to grow and prosper and gain favor in the community. WILLIAM ROBERTS.

FIFTY years ago the "Boston Society of the New Jerusalem" was incorporated. The act was approved by the Governor Feb. 11, 1823. There were then seventeen male members of the society, fourteen of whom are named in the act as corporators: the other three then residing at a distance, their names could not be readily obtained to the petition. One half of them (seven) are now living. Four of the corporators were of the twelve original members of the society, and half of them also are living. The age of the youngest was over twenty-two years, all having been born in the last century. It is an instance of a wonderfully large proportion of persons of their age surviving the half century. — *S. S.*

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THE PERPETUITY OF THE EARTH.

IN the March number of the "New-Church Magazine," a correspondent asks "*how spirits would be affected*" by the destruction of the earth; that is, the basis of their own life.

Swedenborg seems to teach that the *human race*, rather than any one planetary body, is the basis and foundation for the heavens. This he seems to teach in the "Last Judgment," n. 9, in the "Apoc. Exp." n. 726, iii., and elsewhere. As shown in the article "Is this Earth to last for ever?" in the first number of the Magazine, Swedenborg seems to grant, in "Last Judgment," n. 10, that the human race on a single earth may perish. He also teaches in that number and elsewhere that, if the Lord had not come in the flesh into our own world, the human race would have utterly perished from this earth. And in "Apoc. Exp." n. 726, iii., Swedenborg thus makes known what would then have been the course of things: "Unless the Lord had come into the world, and thus Himself assumed the ultimate, the heavens which were from the inhabitants of this earth would have been transferred elsewhere, and the whole human race of this earth would have perished in eternal death."

As the heavens could have been transferred elsewhere, so as to have a new ultimate basis to rest upon, your correspondent may here find an answer to his question, "If spirits are near their own earth, and it is destroyed, how does it affect them?" He will see that they could be brought into new relations that would give them subsistence and opportunities of never-ending usefulness. The dreadful catastrophe of the entire destruction of the inhabitants of our earth has been once averted, probably more than once. And I do not know that it is revealed that the same or similar danger can again occur. If the author of the first article on this subject believes that the earth on which we live will come to an end, he must necessarily believe that the human race on this earth will, at least temporarily, cease to exist. But Swedenborg tells us that the human race perishes from off an earth "*when it entirely separates itself from the Divine.*" He implies, if he does not assert, that it can perish *from no other cause.* If, then, the human race is yet to perish from off our earth (and it must perish if the planet is to meet its end), it would seem that men are yet to fall into a lower condition than they were in when the Lord came into the world and showed Himself mighty to save;

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for the arm of the Lord must, in all future time, be as able to save as it was when He succeeded in averting the destruction that hung over the human race when He came into the world; and if He cannot, in all future time, save His erring children from entire destruction, it must be because they will yet reach lower depths of sin than they reached in the days of the flood, or in the days of the Saviour's coming; or else the Lord's arm is shortened that He cannot save, or His ear heavy that He will not hear. But it seems to be revealed that the New-Church will endure *for ever*. And no hint is given that men are to sink so low that the Church must be transferred to some other earth, leaving ours to its destruction. And "incola super tellure tunc primum cessat esse, cum amplius nulla ecclesia" ("there then first ceases to be an inhabitant upon the earth when there is no longer any Church"). (A. C. 931.) Then first, at no other time and in no other way. The study of Swedenborg's use of the words *tellus* and *terra* is not new to me. More than twenty years ago, a friend told me that Rev. Richard De Charms had said that the proper explanation of the apparent discrepancy in Swedenborg's teachings on this subject would be found in the distinction between these words *tellus* and *terra*. And many times I have studied the disputed passages carefully, with this in mind. I believe that further research will show that our writer's statements concerning these words and Swedenborg's use of them will need some qualification. If Swedenborg had intended to teach what our writer believes that he teaches, and had constantly preserved the distinction that our writer makes, instead of saying, "Dicitur omnibus diebus terræ, hoc est, quamdiu terra," would he not have said "quamdiu tellus?" But A. C. 931, shows that "quamdiu terra" means "quamdiu incola super tellure;" and, from the danger of there being none, there had just been a narrow escape, a danger that would again arise in the fulness of time, to be once more met and turned aside.

I shall be glad to welcome an entirely satisfactory reconcilement of the passages of Swedenborg's writings that have been under discussion. But, until it comes, we can all well afford to wait.

SAMUEL H. WORCESTER.

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AN INQUIRY ON AN IMPORTANT SUBJECT.

THE purpose of this article is rather to make an inquiry than to answer one. The writer has often heard an idea alluded to among New-Church people, sometimes as a part of their faith, the correctness of which he believes to be in question. The idea is, that for every man who is created, the Lord forms a wife who is of all women and exclusive of all other women, his true partner, congenial in every characteristic, whom he will find, if not here, hereafter, and with whom, when found, he will live in eternal blessedness, supposing him to be a of heavenly character. This idea, of course, implies its converse, that every woman has somewhere in the universe, one and only one heaven-designed husband, who alone is capable, on account of his peculiar individuality, of rendering her happy.

The writer is led to question the truth of this oft-repeated assertion, because it seems unreasonable. This being the case, as may for the sake of the argument be taken for granted, marriages on earth lose all their holiness, and are lowered almost to the level of illicit unions. For what young man in taking to himself a wife, however prudently and lovingly, would not be forced to confess as he stood before the altar that she was but one of many thousands in his vicinity, and that the chances of his having linked himself with some other than his true partner, were as hundreds to one? And the bride might reason, "I have consented to become his wife, but without knowing whether he is the divinely intended one or not, and this I cannot know." How pitiable such doubts, hanging like dark clouds over their heads, never to remove while this life lasts, a clinging shadow saddening all their lives! No worldly prosperity, and no apparent congeniality of spirit might be received as evidence that they were truly united, in the face of that tormenting, poisonous thought, "we can never be sure."

While something like this would result in the case of those who were endeavoring to live unselfishly in the marriage covenant, very different and very harmful would be the thoughts of those in whom the world and the flesh still had dominion, and this is, as we all know, a class which cannot be numbered. At the very best there would be frequent distrust of each other, feelings of regret over the present union, and temptations to break it; and near akin to these, those bestial dictates which have in late years endeavored to find a refuge among philo-

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sophical systems, but which the common sense of the community has universally condemned; namely, that theory of the marriage relation which says to a man, "It is your duty to unite yourself with the most congenial soul you can find. If, having found one, you find another more congenial, let not a human ceremony hold you from your destiny: leave the first, and cleave to the second. This is the divine law." It is the law, or rather lawlessness, of brutish men and women; and may the Lord prevent our holding a view which leads on to such errors. We are indeed blind; but may we not be led by the blind!

I can conceive of no idea, extending as this does over all men, and touching the very quick of social life, which is capable of doing so much harm and of doing a harm so destructive of the very essence of heavenly life on earth, as this of the exclusive paired congeniality of men and women. There are undoubtedly those who believe it (and the writer is far from accusing all such of evil intentions), and they may be able to establish it in reason and truth. It is a point certainly worth the effort of establishing.

It may also be that some understand this idea to be a part of Swedenborg's doctrine of conjugial love; and if they do it were certainly well to deduce it publicly from that doctrine. I must confess beforehand, that it is not to be found readily in Swedenborg's work on that subject, and must declare beforehand my belief that it is not to be found at all. If there be a definite statement to this effect, it has escaped a somewhat thorough search conducted with a view to this very point.

Swedenborg seems to say the exact contrary. "Conjugial love" (I translate the adjective) "is solely from the Lord, and is given to those who are regenerated by Him." (True Christian Religion, p. 847.) In many other places, where this or a similar description is given, he uniformly omits the (according to the theory above mentioned) necessary limitation "provided people are united with their true partners." He also says that the very office of conjugial love, not limiting this statement to the other world, is to "conjoin two souls and minds into one," and that "those who are in truly conjugial love feel themselves a united human being." This sounds very differently from the carping complaint, that in this world one can never find a true marriage union. We are further told "that this conjunction takes place successively from the first days of marriage: and with those who are in truly conjugial love, more and more deeply to eternity;" and as if to condemn the very idea of freelovers Swedenborg says that "those who are in truly conjugial love in marriage have eternity in view."

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Of course no one denies that there are hopelessly uncongenial persons; but this is very different from saying that, with a single exception, all are uncongenial. Swedenborg speaks of congeniality as similitude, and says, "various similitudes may be conjoined; and even those similitudes which are distant may in time be conjoined." "Two who have lived with each other in truly conjugial love, are not separated by the death of one; since the spirit of the deceased cohabits continuously with that of the one not yet deceased, and this even to the death of the latter, when they again meet and reunite, and love each other more tenderly than before, because in the spiritual world." He also says of those who, having been separated by death, are reunited in the other life, that they afterward come into an internal state in which their real inclination manifests itself, and "that if this inclination be concordant and sympathetic they continue their conjugial life."

Summing it all up, Swedenborg says that real internal conjunctions are provided in this life for "those who from youth have loved, have wished, and have besought from the Lord a legitimate and affectionate union with one, and who scorn and shun wandering lusts."

These extracts do not inculcate that fretful and dangerous theory alluded to above, but would seem to encourage all to believe that it depends mainly upon themselves whether their marriage shall be worthy the name, and be a union of hearts and of minds for this world, and for ever. The difficulty of obtaining a congenial partner ceases to be a matter of fate, and becomes one depending almost exclusively upon the unselfishness and humility of men and women, making them receptive of this heavenly and eternal conjugial love.

To lay aside with all one's might the inducements of station and physical beauty, and to seek to be guided by a mind and heart kept open to divine influence; to desire, not what is best for the present, but what is best for ever; and to remember that marriage is first of all a union of minds: these efforts would seem likely to lead men and women safely into true and permanent marriages; while to believe the matter almost entirely dependent upon mere original congeniality is to open the door to many evils.

On the one hand, the way to a true marriage is made plain; on the other, it is cut off by a gulf over which not one in a thousand can pass in this life. Which view is reasonable? and which is true?

THEODORE F. WRIGHT.

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EDITOR'S TABLE.

WHETHER or not we admit the claim of its more enthusiastic friends, that the General Convention is the Church in a larger form, and that when it speaks the Church speaks, we must all concede to it this at least: that it is an assembly representing by far the largest part of those in this country who accept the doctrines taught by Swedenborg as divinely given rules of life. Looking at it then merely in this way, its proceedings become to all those who call themselves New-Churchmen not only interesting, but of great significance and importance. It is true enough that one man in a thousand may alone be right, and all the others wrong, in respect to a given subject; but the probabilities are very strong that the latter are right, and the single man entirely wrong. So that the General Convention, perhaps, starts with a fair presumption in its favor, that it is in the right, when it pursues a given course of action year after year, even although a considerable number of receivers of New-Church doctrines do not at all agree with it therein. We are, therefore, not only very willing, but it presents itself to us as a matter of duty, to respectfully and carefully consider whatever conclusions the Convention arrives at; and we are disposed to admit that there may be a presumption that it is right, because it represents the larger number, and that the dissenting minority is in the wrong. But this concession ought not to be carried any further; nor can more than a presumption, in the absence of proof to the contrary, be conceded in favor of the propriety or wisdom of any act of the Convention, and that, of course, only in matters proper for it to consider. To do more than this would be slavishly resigning ourselves to spiritual bondage; pernicious as well to the subservient as to the dominant person. And as in this new age every one who approaches the Lord and worships Him in the life of Charity is in enlightenment, so every such person may and ought to consider all the proceedings of the Convention in the light thus vouchsafed to him through the medium of the doctrines of the Church. Thus considering and deliberating upon them, the opinion honestly and prayerfully reached by a single person, opposed although it may be by all others, may become incontrovertible, and the presumption in favor of numbers be overruled by the conclusive decision of the truth. Concerning large assemblies, too, we in this country, who know by unhappy experience in the case of political gatherings, how easy it is to carry them by fallacies and specious reasonings so that courses of action can be resolved upon, which most of the members individually, left to the dictate of their own reason, would indignantly refuse to follow, cannot be too careful how we allow the mere reverence for numbers to overwhelm our judg-

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ment. Swedenborg seems to have been very much of the same opinion, for he tells us: "Do not you, my friend, depend on any council of men, but on the Word of the Lord, which is above all councils." (T. C. R. 489.) It would seem, therefore, to have been the opinion of Swedenborg that the individual Christian (that is, the Church in its most particular form) should settle all spiritual matters and things of doctrine for himself by study of the Word, with the Lord's help, for he again says: "Do you, my friend, flee from evil, and do good, and believe in the Lord with your whole heart and your whole soul, and the Lord will love you, and will give you love as a principle of action, and faith as a principle of belief, and then you will do good from love, and will believe from faith amounting to trust and confidence." (T. C. R. 484.)

Taking the two quotations from Swedenborg together (and many more to the same purport might be cited), and we may safely reach the conclusion that all matters of spiritual concern must be settled by each individual for himself, and cannot be shifted off upon some official person or "priest," much less upon a promiscuous council of "priests" and of laymen, called a convention. Yet every one must concede that such an assembly may, in certain directions, do much good. And we ought to endeavor to find what those directions are, or, as the phrase is, "what the appropriate uses" are; and then we can unite upon the conviction that the convention may by following those directions, seeking to perform those uses, at the same time jealously excluding all other matters, be a means of building up the Church, instead of furnishing a suitable arena for the contention of religious gladiators. By building up the Church, we mean, of course, what we are convinced the New-Church doctrines will alone warrant us in understanding by that phrase, the growth of the essential of the Church, the worship of the Lord by the keeping of His commandments in men and women of whatever nominal creed, or by whatever denominational name known. We hold that the General Convention ought to have that as its only end. And that in using means to accomplish that end it should, with the utmost care, keep aloof from the pernicious tendency of all councils, from that of Nicæa down, the attempt to enslave the minds and consciences of fellow-Christians by creed-making and sect-building. It is pleasant for many men, perhaps, to set up a little private gate and proclaim that the crooked path which leads thereto is the only road for men who seek to be saved to follow, and that the key of that gate is in their keeping, to be used only for the benefit of those who subscribe the proper document. But we, who trust that we are walking in something of the light of the New Jerusalem, a light not from the moon or the sun, but from the great Head of the Church, the Lord, ought to be far above such foolish, nay, wicked, trifling with the dearest, the most sacred things.

That there has not been more of this among us is, perhaps, a subject of congratulation. Nevertheless, when we consider that of the many thousands of pages contained in the

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theological works of Swedenborg, all which he wrote concerning church organization or the priesthood, might be put into something less than a dozen of them; it seems somewhat extraordinary that the "General body of the New-Church in this country," as the General Convention is sometimes called, should spend a very considerable part of the time at its annual sessions in talking over, and attempting to take action upon, those matters of decidedly minor concern. There are many, we trust, who earnestly desire that the sessions of the Convention shall be, on the one hand, marked by the spirit of true Christian charity, which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;" and, on the other, shall be alive to the duties which properly belong to it, with no attempt to coerce the faith or the practice of any one, but aiming only at spreading among men that living faith, which, when united with the life of charity, will save them.

We have recently read a printed sheet published some months since, entitled, "A Letter of Remonstrance to the Committee and Members of the Swedenborg Society, London;" written by Mr. Thomas Robinson. The occasion of the "remonstrance" was a resolution passed at a meeting of the Swedenborg Society, to the following effect: "that as the documents relating to Swedenborg, in which Dr. Tafel is now engaged, are expected soon to be ready to be put to the press, the committee are hereby requested, as early as they deem it expedient, to issue a circular with the view of raising the requisite funds." Mr. Robinson reaches the conclusion that the proposed publication is not desirable. The writer of this "letter" has done such good service by the writing and publishing of "the Remembrancer and Recorder; or, Facts and Documents Illustrative of the Genius of the New-Jerusalem Dispensation" (a work, by the way, which can hardly be too strongly commended to the attention of every New-Churchman), that we are inclined to consider his objections to the proposed publication with great respect. Still, we think that they are entirely baseless, and we sincerely hope that nothing will prevent the early publication of the great work announced by Dr. Tafel. Mr. Robinson's chief objection seems to be this: that Dr. Tafel has announced, that "one of the great uses which would accrue from the publication of these documents would be to reconcile all aspersions that have hitherto been heaped upon Swedenborg, and especially those occurring in White's 'Life of Swedenborg.'" This statement, Mr. Robinson thinks, "suggests a motive already in his breast decidedly inferior to any that could have prompted his late uncle to that life-long and disinterested labor." Let the motive for the publication be what it may, although there seems to be no sort of objection in our mind to the one above mentioned, so that the editor (unlike Mr. Smithson in his publication of the "Documents" in English), is honest in his work, and will give the matter which he has promised ungarbled, and just

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as he finds it; doing that is nothing else than the legitimate work of an editor, the publication of as correct a text as possible, without alteration or expurgation of any sort; and we think that every New-Churchman will have cause to be thankful to Dr. Tafel, and to the Swedenborg Society which has encouraged and aided him. And, moreover, in view of what is promised, we believe that every New-Churchman in this country ought, if he is able, to assist the proposed publication by pecuniary aid. If Dr. Tafel should not do his work in the manner above referred to, he certainly would then deserve the condemnation which Mr. Robinson without reason, it would seem, has given in advance. If any thing is to be published concerning Swedenborg, let it not be open to the criticism which Smithson's "Documents Concerning Swedenborg" has received from Mr. White; namely, a book with many "judicious retrenchments and modifications."

AMONG the many hopeful things in the religious news of the day is the growing tendency among Protestants in this country to the disuse of creed-subscription by candidates for church-membership. When churches come to demand of those who would be members of them a life in accordance with the Lord's commandments, rather than a confession of dry faith in certain dogmas, we shall see such vigorous life in the Church, as it has not had since the apostolic era; for then shall the true idea of the Church be realized. Thus we are taught in the doctrines of the New-Church, that "the Church is not a Church from having the Word, from knowing the Lord, and from Sacraments, . . . but from living according to doctrines derived from the Word." (A. C. 6637.)

AN item is circulating through the press that an important discovery of a very ancient Samaritan manuscript of the Pentateuch has recently been discovered at Nablous (the ancient Sychar); and, as the item has it, "is acknowledged to be one of the oldest manuscripts in the world, and which the Samaritans of Nablous assert was made by the grandson of Aaron 3500 years ago." The "discovery" here referred to probably relates to the manuscript of the Pentateuch in charge of the Samaritan priests of Nablous, the existence of which has been known for years, and which has been seen by many travellers, among others by Mr. Grove, who fully describes it in his "Vacation Tourists," published in 1861; by the Prince of Wales in 1862; and Mr. Tristram in 1864. The latter also describes it in his book "The Land of Israel," and says of it: "The Samaritans would have us believe it is in the handwriting of Abisha, the son of Phinehas; and the priest, with grave face, declared that Dean Stanley, when with the Prince [of Wales] had concurred in this tradition. When I told him what the Dean had written on the subject, he laughed, and said that at any rate it was the work of Manasseh, the high-priest in the time of Ezra."

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CURRENT LITERATURE.

The Intellectual Life. By PHILIP GILBERT HAMERTON. Roberts Brothers, Boston. 1873. pp. 448. Price, $2.00.

THOSE among us who have read the books Hamerton has from time to time sent across the Atlantic, will rejoice that a fresh pleasure is in store for them, while a stranger to his mind will gaze upon the attractive cover, and then as he enters the heart of the book learn to recognize in these frank, comprehensive letters the tender sympathy of a friend extending a helping hand to all who are struggling to rise from the dreary level of ordinary life to something nearer the divine.

First the tinted leaf and quaint etching of a great master meets the eye, a graceful tribute to one who in his wonderful life taught us what earnest endeavour, daily concentration and industry, can accomplish, the result being a painter pre-eminently great in all ages, a scholar, a polished courtier and companion of kings, and a kind friend to young artists whom he seemed ever ready to assist. The contents, divided into twelve parts, touch upon many subjects, throwing more or less light on dark questions constantly arising in the minds of thoughtful persons of both sexes, and for this reason so greatly needed.

In speaking of education Hamerton throws out so many hints to ambitious knowledge-seekers that they must drink at the fountain of his wisdom to discover the properties of the water he offers. Impatient as we are and full of nervous energy, our students become old in youth from overwork, the body falling a prey to the vulture mind, and we often lose the ripest fruits of their intellect. Let these fevered ones listen to the calm advice of a teacher whose experience in, and knowledge of, life will prove that it is possible for those who can only devote a few hours of each day to cultivation, to develop with rapid progress; since all that we venture to insist upon is, "that we cannot learn any new thing without changing our whole intellectual composition, as a chemical compound is changed by another ingredient." . . . "Nature herself appears to take care that the workman shall not know too much, she keeps him steadily to his task, fixes him in one place mentally if not corporeally, and conquers him with fatigue." There is much lost by an overplus of accumulated knowledge, a mental dyspepsia, the result of an unchecked appetite that young people must guard against; and though life is too short to acquire much that we would, yet there is time to search into those subjects that will give breadth to thought, harmony to life, and trust in a hereafter, and for such patient seekers he shows there is a rich reward. That there is great drudgery in all intellectual pursuits must not be overlooked, requiring often great courage and untiring patience, but even in the labor there is much that is intensely attractive to those whom nature calls to such dis-

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cipline, and glorious are their triumphs, "and there is nothing which so truly repays itself as this very perseverance against weariness." Are not many of us spendthrifts of hours: the days slip away and what do our empty hands show? In the chapter on "The Power of Time" all must be interested; for, to the accomplishment of a single branch of study, a conscientious distribution of time must be made and strictly adhered to. Hamerton tells us that in the very pursuit of study we throw away hours of worth for want of a true knowledge of economy. And there is much that we learn that can never be put to use, therefore study to acquire only those things that can be of service to ourselves or to others. "To have one main purpose and several auxiliaries, but none that are not auxiliary, is the true principle of arrangement."

The chapters devoted to "Women and Marriage" contain some strangely fresh views on this pen-worn subject. One becomes suspicious that only very brave men dare to draw fully back the curtains of their mind, and reveal the fears existing there on the relations between husband and wife. The effect of marriage on intellectual persons is treated in a frank, sincere manner and the peculiar danger to such, of uncongenial companionship so clearly laid bare, that we feel sure many of the unwritten tragedies of life might be spared the miserable actors, would men follow such advice, and allow their judgments, not their passions to govern them in the choice of a wife. The lack of intellectual companionship is partly traced to the false education of women, being taught much that is quite distinct from any thing that will make them helpers of men, and on the other hand neglecting that peculiar training of the mind that would form a basis for the severe studies they must undertake, to be co-workers with their husbands if they marry students or men of literary tastes. "The total lack of accuracy in their mental habits was then, and is still for the immense majority of women, the least easily surmountable impediment to culture," but Hamerton nevertheless believes that not only is a true marriage of intellect possible, but that for every masculine mind there may be found a sister intellect, not unequal, but able by union to grow with his growth, and be productive of all that is pure, true, and great. It is necessary that "patience have its perfect work" in such a selection: nothing hastily sought and unthinkingly chosen can be complete. Also there must be mutual confidence, and a desire to go together, with resolution to devote certain hours to study.

The pages on "Society and Solitude" will interest those who are struggling in the restless waves of fashionable life, not wholly engulfed, but floating on the surface, in the hope of finding some rock of Truth that may give them peace. The assurance of an inevitable reward to those who walk in a yoke of servitude will arouse many a fainting student into healthier action; while men of the world may see to their advantage, more than to their

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satisfaction, the result of years passed in the hollow circle of the world's followers.

There are interesting facts in the closing pages to show how the surroundings of men have influenced their characters and consequently their writings. The bustling little city of Frankfort tinged the vein of Goethe's poems. A life in London gave us a far different Dickens than would have been the case had his fortunes been cast in some quiet German town. While the birth and circumstances of life had a remarkable effect upon the genius of Titian. Then follow useful hints to artists in regard to placing before their eyes only objects capable of heightening their imagination and only forms of beauty, to give pleasure to leisure moments. Then, if possible, there should be seen beautiful scenery through the window, a glimpse of something grand, a bit of dancing water, a high cliff, something to rest the eye with the change from the fresh tints of morning to evening's glowing stillness.

Mr. Hamerton's style naturally creates enemies as well as friends. He strikes home more frequently than many writers of the present day. He has thought well upon his subject, which fact gives it a maturity that endears it to his many admirers. It has been appropriately said of his writings that, "whatever may be his subject-matter, his thoughts and suggestions will be marked by a cultivated imagination, an exhaustive study, a remarkable adaptation for imparting knowledge, and a broad philanthropy which seeks to bring a reward of intellectual culture within the reach of the humblest aspirant for its honors."

All who desire intellectual growth, under whatever conditions of existence, will find in these pages a helping hand for their needs, and be convinced that the author is in earnest. It is a voice from his soul to the soul of every listener, revealing to them the fascination of intellectual pursuits, and showing by apt examples that intellectual culture will bring unfailing resources of pleasure for the present, and exalt the aspirations for the future life.

We have thought in perusing the volume a more fitting title would have been the True or the Spiritual Life. Perhaps the word intellectual is used in a different sense in these days by an Englishman from that which it has obtained in general use in this country. Here it seems to have been more or less allied with the theories and teachings of so-called Radicalism. Used in its proper and highest sense, few words are more expressive than "intellectual," but in its secondary use its meaning is altered and but little of the original force is left. The truly intellectual life is the most useful, the noblest, and highest that *each* man or woman *can* live. With a loving tribute to Rome the author closes his conversations, which we earnestly hope will find their way to many firesides. We would call especial attention to the delicate sentiment and affection shown in the short dedication. The epistolary form of the volume, as well as the unique and valuable marginal *résumé* and full index, add largely to the value and interest of the book.

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The Liberal Education of Women: the Demand and the Method. Edited by Prof. James Orton of Vassar College: A. S. Barnes & Co., N. Y. pp. 328. Price, $1.50.

A collection of papers on the above subject embodying the thoughts and opinions of such writers as Prof. Raymond of Vassar College, Rev. John Todd, Pres. White of Cornell, Col. Higginson, Prof. Bascom of Williams, and Rev. James Freeman Clark, and reports of the results of experiments in institutions of learning both in England and in this country cannot fail to be useful and interesting to all progressive minds.

The question is now beyond cavil one of the first importance. It gains strength every day and demands a solution. It undoubtedly belongs to that class of subjects popularly known as "woman's rights," but it is devoid of the petty thoughts and arguments that arise, when, for instance, the "right to vote" is discussed. In truth when a liberal education is given to women the root of the evil will be reached, and the sex will have far greater power with the ballot than ever could be attained at the polls. Not the least valuable feature of this volume are the reports from the officers of several colleges as to the results of the co-education of the sexes.

Wit and Wisdom of George Elliot. Boston: Roberts Brothers. 1873. pp. 260. Price, $1.25.

This dainty little volume will prove to be a most agreeable travelling companion, while it will in no wise be out of place upon the library table and in the parlor. Some may think that the best thoughts of George Elliot depend for their power upon the surroundings they have in her novels.

We do not think there is less power or strength in having the thought jewels that are here given us offered without their usual setting. Naturally one does not take up a book of this sort as he would a novel or continued narration, and yet there are many minutes which may be filled with profit when a well-selected volume of the best thoughts or sayings of a first-class author are within easy reach. The book is divided into seven parts, each embracing extracts from the writings of this strong-minded and noble woman. A copious index completes this most delectable pocket-volume.

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NOTES.

FIFTY-FOURTH SESSION OF THE GENERAL CONVENTION. — The fifty-fourth session of the General Convention, which opened in Cincinnati, June 6, was only fairly attended. Its total membership was scarcely one hundred, one third of whom were ministers. The unofficial attendance both from abroad and from the immediate vicinity was very slight indeed. This was not altogether to be deplored, for it relieved the Convention from that distracting air of frivolous festivity which has heretofore often interfered with the main use of the body, without subserving any valuable one of its own. Our national gathering ought not to be a mere merry-making one. Fun and feasting are not so intimately connected with true religion as some suppose.

The session was neither dull, nor, with one exception, exciting. It was pleasantly interesting, and kept in good humor by its urbane chairman, Hon. T. A. Plants of Ohio. It followed its predecessors in doing nothing new or specially important, for there is really nothing new which this body can do. For some years it has had but two great and special enterprises on hand, the publication of books, and the providing for missionary work at large. The first of these it put out of its hands two years ago. The second it again this year took up with apparent hesitation and despondence, and finally resuscitated its old plan of a missionary board. The petitions of isolated New-Churchmen unconnected with any association were too urgent to be disregarded. The Board consists of Rev. Messrs. Haydn, Stuart, Hibberd, and Hinkley, some of whom have faith that $5000 can be raised for their work. The Convention again positively refused to enter upon the work of helping public societies to build churches, and the small fund accumulated for that purpose still wanders from hand to hand in search of a faithful trustee.

If not much was really done, on the other hand two or three reports and resolutions gave rise to some interesting thought and discussion. Whatever subject comes up for consideration, especially if it becomes at all threatening and troublesome, is now so invariably thrust aside into the hands of either the executive or the ecclesiastical committee, that upon the action and reports of these committees the tone and turn of the Convention's deliberations largely depend. Plenty of subjects vitally interesting to the persons who introduced them can be quietly buried in these committees until forgotten or manipulated, and again brought up in a shape and at a time which altogether changes their force and value. When the members of the Convention come to see this more clearly, they will probably be more cautious in appointing these committees. These two committees at present almost entirely control the final action of the Convention. Subjects are given

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to the general body to play with and are safely put in or returned to their budgets much as toys are given to, and taken from, a parcel of boys.

On the present occasion the ecclesiastical committee being unable to agree asked to be, and were, discharged from the further consideration of the subjects of rebaptizing candidates for the ministry, the use of the terms diocese and parish, the propriety of distinguishing between communicants and non-communicants in Church societies, the propriety of employing lay lecturers, and the use and effect of ordination. The Church at large must therefore pursue its interminable discussion of these subjects without official help. Mr. Barrett's resolution of last year, with respect to a personal trine in the ministry, was the occasion of a long report from Dr. Worcester, the President of the Convention and of the committee. It was able, full, clear, and exhaustive to the last degree with respect to the true spiritual character and duties of the ministry, but furnished absolutely no new light upon the direct point in question. A report upon this point was called for, and will be expected next year. New members of the Convention seem not to be familiar with Mr. De Charms's exhaustive and exhausting volume. In this connection, it may be said that the President's annual address, without being as marked in its purpose and therefore not as interesting as the addresses of the last two years, seemed to be for the benefit of unfaithful pastors and was founded on the conduct of Aaron while Moses was in the mount.

Perhaps the question most interesting in both its doctrinal and practical aspects, was one concerning the location and function of ordaining ministers. This was brought up by a resolution, embodied in the report of the Maryland Association, which looked toward an exercise of the ordaining function only by the permanent or temporary President of an Association, he being otherwise properly qualified. The disadvantage of having ordaining ministers running at large about the country, two or three in one State, and none in another, was forcibly discussed, and the whole subject in connection with certain constitutional amendments bearing upon it was referred to the ecclesiastical committee. It seems probable that at no distant day the office and function of the president of an association will be more clearly defined. While few like the name of bishop, many call loudly for the kind of work which a bishop does.

The executive committee's recommendation of some slight verbal changes in that section of the constitution which bears upon ministerial heresy, created an unexpected breeze, and showed very clearly that unreliable temper of the Convention which makes committees so wary of it. Although nothing in the world new was recommended, members were surprisingly suspicious, and refused to pass the recommendation. It was remanded back to the committee. Probably, since there is so much discussion in the New-Church about the minor doctrines said to be taught in the writings of Swedenborg, these words in the Constitu-

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tion, "Doctrines of the New-Church contained in the theological writings of Emanuel Swedenborg," seem altogether too vague, if not too inclusive.

The New-Church Tract Society at New York was dissolved by its own request. The Board of Publication purpose to leave the whole work of publishing tracts in the hands of the American New-Church Tract Society, at Philadelphia. This latter society in turn relinquishes to the Publication Board its plan of completing a new edition of Swedenborg. The trustees of the Roach fund were advised to co-operate with the board in this work. It looks, therefore, as if we should finally have that standard edition of Swedenborg's works, for which there is so great a need.

The Board of Publication's minute report was accompanied by a careful and laborious *résumé* of publication expenses incurred in years past by the Convention. This was prepared by Mr. Milo G. Williams; it was for the purpose of proving the present board's economy, and will be published for general inspection.

The Convention took little interest in foreign missions, a collection to be divided equally between the Scandinavian and Italian missions being obtained with some difficulty.

The reports submitted from the different associations and isolated societies did not indicate any material change in the general condition of the denomination. Perhaps a shade of discouragement might be detected in some of them, while none were markedly hopeful. The report from the Massachusetts Association showed a large amount of work faithfully done. That from the Illinois Association gave some offence by its unnecessary and harsh reference to matters within its own bounds. Perhaps the most refreshing thing in the whole session was the modest report of the San Francisco Society, presented by its pastor, Rev. Joseph Worcester. It treated church work on its highest and truest plane, and, through hearing it for a moment, the mind wearied with fruitless discussions and external differences, escaped into the region of real unity, peace, and worthy life.

In conclusion, it may be said that the subject most affecting the make-up of the Convention and its future value and efficiency was refused proper consideration. A resolution containing a harmless recommendation to societies to provide for the expenses of their own delegates, after a vigorous discussion, failed of adoption. It was ably supported on the ground that thus the sessions of the Convention might be held with small societies who cannot now invite them, and that the *best* men, without reference to their own pecuniary resources, might then be sent as delegates. Why the resolution was opposed it is difficult to see, unless certain fixed and perennial members of the body are afraid of the fresh blood which a set of new, earnest, honest, although poor, Christians might introduce.

THE following from a New-Churchman who attended the recent session of the General Convention, concerning the proceedings

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there, will, we think, be of interest to our readers:

"We did nothing, as usual; but passed some resolutions out of which we hope something may come. But I have but very little hope; for, after the zeal inspired by the meeting has cooled down, I fear it will be again, as it has always been before, that the committees, scattered all over the country, and unable to work together in person, will accomplish little or nothing. The Convention seems unable to do much more than talk and resolve. And so, the work that it should do, after long and patient and at last despairing waiting upon it by those who love the use, is taken up by them, and pushed forward, more or less imperfectly, outside of the Convention. And, after it has been pretty well established, then the Convention comes in and appropriates; *e.g.*, the 'New Jerusalem Messenger,' the American Swedenborgian Printing and Publishing Society, the American New-Church Tract and Publication Society, and J. B. Lippincott & Co., the Ohio Tracts, &c. And so it will be with the missionary work, I expect, besides other things.

"I regret that Mr. Worcester would not let us have the MSS. of the report on the Barrett resolutions. His conclusions were, that there is an external priesthood, and that ministers are priests, and there should be grades, &c.; and penitently confessed his own prejudices still very strong against those words, &c."

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THE

NEW-CHURCH MAGAZINE.

VOL. I. SEPTEMBER, 1873. No. 11.

DISCOURSES OF OUR LORD.

[FROM AN UNPUBLISHED WORK.]

NO. II.

BLESSED are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

THESE three verses declare and describe the blessing which awaits persecution and suffering, endured for the sake of righteousness, or for His sake. They are true in their literal sense. Distress of this kind is sure to be accompanied or followed by an internal peace which is abundant compensation, and then heaven is promised as a reward. In all ages of the Church this literal sense has had much power, and in its early ages very great power. Men were not only strengthened by it to bear all that the fiercest hostility could inflict, but in many instances they welcomed persecution and went forth to meet it, and carrying this feeling to excess, even sought for martyrdom. We have nothing like this now. But while these verses are as true as ever in their literal sense, we are now permitted to know their spiritual meaning. In that sense they relate to spiritual temptations.

This word, temptation, is used in Scripture, and sometimes in common writing or speech, in two ways. Most frequently it means only those enticements to wrong-doing, which all men

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know and to which all sometimes yield. But at other times it means a far deeper conflict between good and evil in our souls. And Swedenborg generally uses the word in this deeper sense.

When we have learned a truth and seen it with clearness and gladness, and then a time comes when it is dimmed, and we have almost lost it, and are weighed down by the oppressive thought that it was but a fantasy or folly, we fight against this oppression. This is a temptation.

We have resisted and overcome some lust, some love of what is wrong, and rejoice in the belief that we have cast the poison wholly away. But it comes again, and lifts its head like a serpent from the dust, and we feel that it is seeking to poison our hearts again, and we fight earnestly with this enemy of our souls. This is a temptation.

Our feet have slipped, and we have sinned, it may be a grievous sin. But we have repented, or have striven to repent, and in bitter sorrow have cast ourselves down before our Father and prayed to Him to cleanse and strengthen us. And we have been comforted, and permitted to believe that we have escaped from that lust and its destruction. And then there come again hours of sadness when we cannot escape from the self-accusation that we still love that sin, that its venom had permeated our whole nature, that forgiveness of so much wickedness is impossible. Even despair may be impending over us; but still we struggle and pray for help that we may not be utterly overcome. This is a temptation.

Deeper even than these forms of temptation, there may be a conflict going on between our own tendencies to sin, as they rise into consciousness, or even before that, and the cleansing influences which would deliver the soul from these deeply buried germs of spiritual disease and death; and we may know little more of it than the distress and darkness which this conflict causes. And this, too, is a temptation.

There are few topics which Swedenborg treats more fully or more frequently than this. He tells us that temptations are always conflicts between angels and infernal spirits for the mastery of our souls. Nor can we take a step forward in the warfare of life, without contending with the evil that is in us, or without a temptation, nor without conquering in that temptation.

If we did not know our evils we could not put them away; we could not know them if infernal spirits were not permitted to waken them into consciousness and life; and all regeneration and all the hope it brings of heaven are ours, on the condition that,

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with the strength given us to that end, we fight against these adversaries. God and His angels fight on our side. If we conquer it is in the strength He gives us, but we must use that strength in the combat, or He cannot give us the victory.

The word "devil," from a Greek root, means "an accuser." And with what an exhaustless armory of accusation do we supply him by our follies, and weaknesses, and sins; and with what skill and craft he uses all his weapons. But they who are on our side are stronger than he, if we will but permit them to help us to avoid sin, or, if we have fallen, to repent of our sin, thoroughly, earnestly, and with the whole heart.

If temptations are thus the indispensable steps or means of spiritual progress, why are we taught to pray to our Father in heaven not to lead us into temptation?

We must remember the little words which connect the last three clauses of the Lord's prayer into one sentence. "Lead us not into temptation, *but* deliver us from evil, *for* (or because) thine is the kingdom, the power, and the glory." Then if we remember also that temptations are permitted to come to us, or, in other words, the infernals are permitted to assail us, because our evils cannot otherwise be discovered and cleansed away, we may see that this whole sentence describes the sabbath of the soul. In it we have no temptations, but are nevertheless delivered from evil. This describes heavenly blessedness; the blessedness of those in whom temptations have done their work so thoroughly that they are no longer needed, and therefore no longer permitted. Here the prayer ceases in Luke, and in some of the earliest manuscripts, here it ceases in Matthew. But the last clause, however added, gives the reason of the other two. We can be delivered from evil without temptation, only when the rule and the strength within us are the Lord's, and we give to Him the glory. Then He is our King and we have ceased to rebel; all our strength is His power given to us; and we see this and know it and therefore give to Him the glory. Temptations are no longer needed, and they come no more. Well may we pray to Him to lead us into this state.

And yet on our way upward, as every step we take must be planted on a conquered temptation, well may we rejoice if each one that comes ends in our victory. So will the kingdom of heaven be ours. So fared the prophets who were before us, for prophets here represent all who have received more than a common outpouring of the Holy Spirit, the spirit of truth and love. They suffered, who can say how much? But they have learned

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to rejoice in the means which led them to Himself, and the path they trod is open to all who are willing to be led by the same guidance, on the same way and to the same end.

Ye are the light of the world. A city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

In these verses the missionary work of the true Chistian is described. The disciples are told that they are "the light of the world." Truth is the light of the spirit. The disciples are those who have received the truth. They are reminded that men do not kindle a natural light and hide it under a measure, and are led to infer that if spiritual light be kindled in them, they must not hide it, but place it where it may shine and give light to all that are within the house. They must implant it in conduct and character, and it will then give light to all that are in the house with them; to all, that is, who are so like them, or so near them in spiritual nearness, as to be spiritually of the same household with them.

Then follows a more special direction. If, as disciples of our Lord, we have received His instruction, we must wish to give freely what we have freely received. And we are commanded to do this. But how?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is not enough that we let our light shine, for this we may do from mere vanity or self-seeking. But we must let it *so* shine, that the regard of men may be drawn, not to ourselves, personally, but to our good works; and so drawn to them, that men shall not think only of our excellence and feed our ambition and love of praise, but shall see that we in our good works are servants of our Lord, and shall give to Him the glory.

What a lesson is there here for every sincere Christian, and especially for them who believe that they have been permitted to see truth not seen by those around them. It is a most solemn duty to impart this to others. If we recognize this duty, and use external means of discharging it, this is well. But the far more important and far more useful and effectual way of imparting this truth, is by exhibiting it in our characters and lives. This is a work we all can do. Husbands and wives, parents and children, every man in every occupation of life, every woman in every household, can do this, and, just so far as they actually possess the

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truths of the Church, will do this and must do this. Let them turn this lesson to account in learning from it whether they are actually of that Church to which they belong in name. For if they are not, other and better men and women than they would have been without it, if they do not discharge the duties of life the better for the light which the truths of that Church cast upon all duty, they do not belong to that Church in fact, whatever they may profess.

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But they may feel that their position is retired and withdrawn from notice, and think they cannot be examples for others. A moment's reflection will assure them that there neither is nor can be a human being, whose example is not influencing, for good or for evil, other human beings; and through these still others.

They may be humble, and think they must, perhaps even wish they may, pass through life unnoticed. But to them, as to all, our Lord gives instruction. After telling the disciples they are the light of the world, he adds, "A city which is set on a hill cannot be hid." A city is a collection of dwellings in which men reside who are brought together by some community of purpose or interest. A city corresponds to, and in the Scriptures it represents, those general doctrines in which men agree, and which brings them spiritually near together, because of their community of belief and of life according to their belief. This is its meaning everywhere in the Word. Thus, the Holy City, the New Jerusalem, represents and signifies the system of doctrines which constitute the faith of the New-Church.

As in a city each inhabitant has one house or dwelling, so in that which a city corresponds to and represents, each one has his own peculiar and personal view of these doctrines or truths. Perhaps it is impossible for any two persons to see them precisely alike. But all are near together, and are gathered together by the essential and fundamental principles which are common to them all.

Mountains or hills, elevations of earth, represent and signify elevations of the spirit, of the affections and the life. And when the doctrines which are believed, rest firmly upon affections, character and conduct lifted up above the common level of natural life, they must be seen, for they cannot be hidden.

When we know that the early Christians so lived that the world around them exclaimed, "How these Chistians love one another!" we shall wonder less at the rapid spread of their doctrines.

When any New-Church man or woman so lives that others ask

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what has made them such as they are, and learn that it is the faith they hold, he or she becomes the best and most effectual missionary of the Church.

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.

These verses relate to the law of God and its obligation. In the literal sense, "the law and the prophets" mean the written Word, the Old Testament. But spiritually they mean every truth of the divine wisdom revealed to men to regulate their conduct and guide them to heaven.

All this truth is contained in and expressed by the written Word. Only a small part of it is expressed by the letter of the Word, or can be learned from the letter without the aid of the science of correspondence. But it is all there. Infinite wisdom is there, finited and brought down within reach of men, because the correspondence between spiritual things and natural things makes it possible to express all spiritual truth in natural language and natural facts and figures.

This spiritual truth is but the form of infinite and divine wisdom. It is the law of the divine working in the creation, preservation, and government of the natural and the spiritual universe. It is revealed to men, that by their conformity with this law they may live and work in harmony with the Infinite. Life flows into them from Him, but it is their own choice which determines whether it shall be in them and flow forth from them, unperverted. And divine truth is revealed to them in the written Word to guide and help them to hold and live this influent life without perversion.

Hence, in its outermost and lowest expression, or in its letter, it is adapted to the needs of men in all the states, the lowest or the highest, in which it can find them. While men in the lowest states are taught by it precisely what they most need to know, men may find, even in the letter, instruction ready for the reception and use of those who have reached far higher states. And now that the inner senses are in some measure revealed, and means are given by the due use whereof men may enlarge their comprehension of these senses indefinitely, there is no possibility for the present or the future, of any human state or requirement to which the Word does not offer the very light of heaven.

Our Lord came not to destroy, but to fulfil. And He alone did perfectly fulfil this whole law, from outermost to inmost.

He declares that no jot nor tittle shall pass from the law till all

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be fulfilled. All was fulfilled in Him and by Him. Much of this law was abrogated in its literal sense by His fulfilment of it. But no jot nor tittle of the inner truth can ever pass from the law until heaven and earth pass away, for the whole of this truth is one with His infinite and eternal wisdom.

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For I say unto you, except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

It is always possible to obey the literal commandments of the law without any regard for or compliance with its spirit. This external righteousness was that of the scribes and Pharisees who tithed mint and cummin but forgot the weightier matters of the law; who washed clean the outside of the platter, but left the inside filthy. Our righteousness must be more than that, or we cannot enter into the kingdom of heaven. The reason of this is, that our eternal condition in the other world depends upon the character we bear with us thither; and such righteousness has no tendency to improve the character, or prepare us for the happiness of heaven.

THEOPHILUS PARSONS.

ARE THE WRITINGS OF SWEDENBORG TRUE?

I SUBMIT that "divine or human, infinite or finite," that is *not* the question. I shall not be swerved from my avowed determination to discuss simply this one question, into which I entered, of the truth of the writings. I am interested in this question, and have something to say on it that I think may be useful. On others I have not; at least, not yet. I am waiting for some one who thinks he sees errors or corrections in the writings to point them out that I may look at them and answer them, if I can. I believe that the free and candid investigation of this question may be of service to very many minds that have been troubled regarding it. And I protest against loading it down just now with any others; or indeed touching them at all without first settling how we shall understand the terms "divine, human," "infinite, finite," and the like, each of which will demand opposite answers, according to the sense used.

G. NELSON SMITH.

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AMERICA ILLUMINATA.

BY BISHOP SWEDBERG.

NO. I.

[The letter from the Hon. John Bigelow will show our readers how this work came to us. It is interesting as an account of the early history and condition of the colonists in a part of our country. But, to us, its especial interest lies in its distinct presentation of the excellent man who was the father of Emanuel Swedenborg. We see where the son inherited some of the prominent traits of his character; and perhaps we understand him better. Omitting certain Latin and German documents and some repetitions, the work will be contained in five or six numbers.— ED. N. C. MAG.]

HIGHLAND FALLS, July 14, 1873.

To the Editor of The New-Church Magazine.

SIR, — It was my fortune while recently in Germany to come into the possession of a copy of a Swedish work little known and now very rare, from the pen of Bishop Swedberg, the father of Emanuel Swedenborg, entitled:

America Illuminata | written and published in 1732 *| by | her Bishop | D. Jasper Swedberg | Pietas ad omnia utilis | Skara, printed by Herm. A. Moeller.*

It is a thin duodecimo of only 162 pages. Having never before seen this work nor any account of it, I took measures to have it translated into English. The information which it gives of the early Swedish settlers of Pennsylvania, from whom William Penn purchased the site of the present city of Philadelphia, and the fact that it was the work of the father of the eminent modern apostle of the New-Church has led me to suppose that it might interest the readers of your magazine. Should you be of the same opinion the translation is quite at your disposal.

Swedberg was a very voluminous if neither an eloquent nor specially popular writer. "I can scarcely believe," he once wrote, "that anybody in Sweden has written so much as I have done; since I think ten carts could scarcely carry away what I have written and printed at my own expense, yet there is much, indeed nearly as much more, not printed." And yet much as he wrote, I suspect this is the first time any of his publications has ever been done into English. He seems to have been a man of indefatigable energy, devoted to his profession, though not unwilling to have his right hand know what his left was doing, and he seems to have been successful to a remarkable degree in all his enterprises. His influence at the Swedish court was always very considerable, partly, no doubt, because he never abused it for personal ends.

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I am indebted to Mr. Alexander Emanuel Widholm, a member of the Royal Carolinian Society of Lund in Sweden, for the translation of this little volume and for most of the notes with which it is illustrated.

Yours very respectfully, JOHN BIGELOW.

AMERICA ILLUMINATA.

Written and published in 1732, *by her Bishop, Dr. Jesper Swedberg.*
Pietas ad omnia utilis.

To the most high and mighty Prince Frederic, king of Sweden, of the Goths, and the Vends, etc.; and to the most high and serene princess, Ulrica Eleanor, queen of Sweden, of the Goths, and the Vends, etc.

Most gracious king! Most gracious queen!

SINCE, by the grace of God's providence and by your Majesties' pleasure and command, the superintendence and guardianship of our Swedish brethren in Pennsylvania, America, have been entrusted unto me, I am now about most humbly to represent their former exceeding misery and their present blessed and desirable condition. For before my time they were leading a most deplorable life, surrounded as they were by people of divers false religions, and by heathen savages and pagans; not without fear, lest they or their children might be misled to take up those erroneous opinions. But now through God's fatherly kindness, loving mercy, and miraculous interposition, and also through your Majesties' special protection and my provision they are so far advanced in the doctrine of salvation that by this time they have a greater abundance of Bibles and devotional books, than we have even in Sweden, four praiseworthy priests, and four churches, three of stone and one of wood. Wherefore to God Almighty be all honor and glory, and to your Majesties a blessed remembrance for evermore! And most humbly do I beseech your Majesties not to grow weary of them, but henceforth, as heretofore, to have them in your keeping. Then shall I and they also, before God upon our knees, most faithfully and continually pray for your Majesties' temporal and eternal welfare. I continue, as is my duty, to remain your royal Majesties' most obedient subject and advocate, JESPER SWEDBERG.

It was at a rather late period that America, a region of the world so long unknown to us, began to share in the grace of God. For in the reign of Ferdinand the Catholic of Spain, the new world, America, a country the farthest from ours, was, with much difficulty and after many sacrifices, discovered by Christopher Columbus and Amerigo Vespucius. But upon the arrival of the

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first Christian in that foreign land the knowledge of the name of Christ and of the Christian faith was introduced there: so that the most holy doctrine and faith of the heavenly gospel were set forth and taught as under another sky, even as under another sun. The pure gospel was preached and kept uncorrupted also by those that came from the countries of Sweden and Gothland. For in the days of King Gustavus Adolphus of most blessed memory, and those of his daughter, Queen Christine, these latter took up their abodes in Pennsylvania, which was then called New Sweden. And though thenceforward they have remarkably increased in number and are living among people of various nations, all differing in speech, public worship, and customs, yet do they still retain the language, the manners, the open-heartedness, and the religion of their native land. We know from abounding proofs that with every day they increase in the fear of the Lord and in the exercise of true godliness. More especially is this known to me. Since our most devout and by all his loyal subjects dearly beloved sovereign, King Charles XI. of most happy memory, commanded and commissioned me to take a Christian and pastoral care for our Swedish brethren in these lands. And they themselves will bear witness that, for above these thirty years past, I have not neglected any efforts to promote their eternal welfare. Through my unwearied labors, through the grace of God and the munificence of the king, they have from time to time received a great many Bibles, books of hymns, and other devotional books. Likewise, through my humble representation, young teachers, commendable for piety and learning, have been sent thither. Whereby the Swedish congregation has remarkably increased. They have recently built and consecrated to public worship four churches, three of stone and one of wood; for which to God be all honor and glory, world without end. Amen!

How great a grace the Lord of mercy has showed unto them in that distant world, and how much good has been wrought there, I will give you to know from an account, written by Mr. Erik Björck and presented to me in 1714, upon his return from America, where, for about seventeen years, he had been a minister. It runs as follows:

"Among other things," says he, "which through the grace of God have been effected by ministers having been sent from Sweden to the Swedes in America, there is also this: that we Swedish ministers were generally suspected by our brethren of the English Church of predestination, and as partisans of Calvin. Besides, they had erroneous notions of our views in regard to the

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presence of the body and blood of Christ in the sacrament. Insomuch that one of them, after having been better informed by us, plainly confessed that he formerly believed it a disgrace to eat and drink with us. He had imbibed these impressions from some one who had written ignorantly about the Lutherans. But now, having heard our discourses, he could both eat and drink with and love the Lutherans, and call them his brethren. Indeed we very often preached in each other's churches also. As for predestination they presently found that in that point we agreed with them. By daily conversation and discourses we became more and more confidential, so that our Lutheran preachers were never excluded from their convocations. Nor do they ever send to England any appeal, be it to the sovereign or the parliament, or the Rt. Rev. the Bishop of London or the society,* but they had us put our hands to it also. So that this did we perceive: even that nobody was likely to be more prejudicial to us Lutherans than some of our own brethren. And when the dissenters, as they are called, held their meetings, as they commonly did once a year, one week the Presbyterians, another the Quakers, we also, with the English, preached and held divine service every day, that we might win and not lose any from our churches. At last by daily intercourse, devotional exercises, and a more enlightened comprehension of each other's views, we were brought to agree so far in the sacrament of the Lord's Supper, as to profess there that Christ was present to the soul, in the bread and wine; though in what manner this is effected, they confessed they did not understand. They were as ready to receive the Lord's Supper at our hands, as to administer it unto us. On which account, also, often and especially that very year, I administered it to several persons, the late Andreas Rudman and others amongst the number; in the conviction and avowing that as, after a sensible and palpable manner, with our mouths we receive the blood and wine, that tend to the benefit of the body, so, after a heavenly manner (Christ and the soul best know how), the soul does, at the same time, partake of the body and blood of Christ Jesus, to its own benefit and strengthening.

"These facts show how far the confidence between us Lutherans and the Church of England has extended; the latter Church, now and always, ought to be regarded and spoken of as distinct from the Calvinists, for she accounts Dr. Luther as her reformer; just as we do. So the congregations of that Church call ours their sisters,

* "The British Society for the Propagation of the Gospel in Foreign Parts," of which Bishop Swedberg was afterwards chosen a member.

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as we do theirs; with the entire approval of their Church authorities at home. The society, moreover, which holds frequent meetings for the propagation of the gospel in foreign parts, in recognition of my testimonies from America, presented me with thirty pounds sterling, which make eight hundred and forty copper dollars, to defray the expenses of my family and myself to Sweden.

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"Thus you may see what confidence between the ministers of different churches is able to effect, when there are no grave differences in their respective doctrines. [I might as well here acknowledge that being well acquainted with the English Church, and the articles of her doctrine, as well through my stay for some time in England as from their writings, I have always instructed my curates, both before their setting out for America and after their arrival there, not obstinately to resist the English Church, but to cast in their lot with her whenever consistent with the dictates of their conscience and the purity of Christian doctrine.

May the Lord of goodness, who has begun this excellent work, prosper it and bring it to a happy end, granting that we may abstain from useless disputes, especially about the articles and deep mysteries of faith! The reason of there being articles of faith is this: that when our wit and understanding can go no longer, then faith ought to take the lead, and where she takes the lead she carries every thing well through. For did we understand every thing, then we had no need of faith.]

"I must relate also how the pagans or savages, as they are called yonder in Pennsylvania, that is to say heathens, who know nothing about the God we call upon and may safely rely on, nevertheless, by nature, live far more contented than many Christians. Their houses are mere huts, made of posts and covered with bark; they neither plough nor sow; their women plant a little maize only, having nothing else to do; they lay up no provisions, neither for winter nor for any other season, but take the day as it comes. When the savage wants food he goes out into the forest and kills a stag or other animal. Drink he has in every rill or may take from many a pure fountain. So he takes no thought whatever for the morrow. Wherefore I used to say that the heathens our Lord Christ speaks of (Matthew vi. 5) were not these. When I first came over to Pennsylvania I was told that the savages used to smile at the Christians, seeing them so very zealous to build many and large houses and to gather together food and clothes for themselves and their children: whereas they thought they lived as well and healthfully as any Christian. Thus there is

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many a heathen, believing not in Christ, who lives far more content and with less trouble and discontent than many a Christian. In this respect the heathen put many Christians to shame: God grant he may stir them (Christians) up to show forth their good faith by their good works. Furthermore there is a fact which will put to shame and condemn rather many Christians, viz., that with them, crying sins, such as murder, theft, mercilessness, profanity, and witchcraft, are seldom heard of. And even though some sins be introduced among them, yet do I know of none but the intoxication by strong liquors, especially by one sort, called rum, carried thither in great abundance by the English. But when, having got drunk, they should happen to come to a quarrel or fray, they ascribe it all to the drink, and excuse themselves. Whereupon, the next day, they are as placable and kind as before. Ay, perceiving the drink to carry this along with it, they begin to be so very circumspect that, when they are going to give each other rich entertainments and are to have much drink, they appoint certain savages among them to be wardens, who are that day to drink nothing at all, but are to keep an eye upon the rest of the company lest they quarrel; all sharp and edged tools are moved out of their reach. So the next day, their wardens are permitted to feast and make merry."

Thus do the heathens live there. And here am I reminded of the laudable custom that was established by Ahasuerus, king of Persia, observed at the feasts he made for his subjects. Whereof we read in the holy history (Esth. i. 8). "And the drinking was according to the law: none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure." Nobody was compelled to drink: every one was at his liberty. Yet were these men heathens. Somewhat different is the custom among us Christians. May it please God to cause a reform therein! Christ says of the Queen of Arabia the Blessed, that she shall rise on the day of judgment against the Jews, and shall condemn them. I fear these heathens will rise in the judgment against many Christians and will condemn them. But let us hear farther.

[To be continued.]

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FROM PSALM CIII.

OH! bless the Lord, His holy name
For ever blessed be!
And bless the Lord, O thou, my soul!
Who ever blesseth thee.

Forget not all the benefits
His providence reveals;
Nor all the pains of head and heart
His tender mercy heals.

For pardoned sin, for life preserved
With loving-kindness crowned,
For every good with which His love
Has made that life abound.

Oh! bless the Lord! His holy name
For ever blessed be;
Oh! bless the Lord, with all thy powers,
Who ever blesseth thee!

The Lord will judge and right the cause
Of all that are oppressed;
He hath made known His ways to men,
His acts declare Him best.

High as the heaven above the earth
So great His mercy proves;
Far as the east is from the west
Our evils He removes.

Though oft from His most holy ways
Our wand'ring footsteps swerve,
He deals not with us as our sins
Would rigidly deserve.

But pities, as a father, those
Who fear His holy name;
For He remembereth we are dust,
He knoweth our feeble frame.

Man as a flower flourisheth,
Which the strong winds pass o'er
And it is gone, the place thereof
Shall never know it more.

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But unto all that do His will
His love is ever sure;
And unto children's children still
His mercy shall endure.

O ye His angels, bless the Lord!
Ye that in strength excel;
Oh! bless the Lord, ye hosts of His,
That do His pleasure well.

Bless ye the Lord, all ye His worlds,*
That in your orbits roll,
Bless ye the Lord, all works of His!
Oh! bless the Lord, my soul!

"THE LORD MAGNIFIED JOSHUA."

JOSHUA iv. 14.

GUIDE us, Thou whose name is Saviour,
Pilgrims in the barren land,
We are weak, and Thou almighty,
Hold us with Thy strong right-hand,
As in Egypt,
As upon the Red Sea strand.

Let the cloud and fire supernal
Day and night before us go;
Lead us to the rock and fountain
Whence the living waters flow:
Bread of heaven,
Feed us till no want we know.

When we touch the cold, dark river,
Cleave for us the swelling tide;
Through the flood and through the whirlpool
Let thine ark our footsteps guide:
Jesus, lead us,
Land us safe on Canaan's side.

Variation of Williams's hymn "Guide me, O Thou great Jehovah," by Rev. John Keble.

*"In all places of His dominion."

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WHY ARE WE SO FEW?

WHY are we so few? This inquiry has been frequently propounded of late. In a recent article in this Magazine with the above caption, some causes are assigned for the paucity of our numbers, and in a previous issue it was shown that the increase in membership of the New-Church societies has not kept pace with the increase of population in the places where those societies have existed for some years past. A reply has been made to these articles showing the necessity of preserving the principles of the New-Church intact, and of preventing its walls from being thrown down, and giving some idea of our strength by a reference to the uses we are performing. But the subject is not exhausted. I propose to discuss it again, in a friendly spirit, with some reference to the articles of Mr. Thomas Hitchcock and the Rev. Theodore F. Wright.

I assume, as a fact, that there are some amongst us, and the number seems to be increasing, who are impressed with the idea that there should not be a separate New-Church organization, or ecclesiasticism, as it is sometimes called. They think and speak in this wise: "Swedenborg says nothing in his writings about a separate New-Church organization, distinct from other churches, having a new baptism and a new communion, with a new priesthood ordained under the authority of this organization. On the contrary, he speaks in one passage, at least, as if nothing of the kind was expected by him. These are his words: 'The state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world, does not induce any change in the natural world as regards the outward form; so that the affairs of states, peace, treaties, and wars, with all other things which belong to the societies of men in general and in particular, will exist in the future, just as they existed in the past. . . . But as for the state of the Church, this it is which will be dissimilar hereafter; it will be similar indeed in the outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore; 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 more free state of thinking on matters of faith, that is on spiritual things which

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relate to heaven, because spiritual liberty has been restored to him.'" (L. J., 73.)

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They then argue that this state of freedom is growing; that a new state of religious thought is forming; that the old theological dogmas are being fast modified, some indeed having been discarded altogether, and that all the churches are becoming imbued with the ideas of the New-Church. And the final conclusion which some have arrived at is, that we have made a mistake in attempting to establish a New-Church organization separate and distinct from the old ones, while others object to any ecclesiastical organization whether it be connected with the old denominations or not, as altogether opposed to the spirit of Swedenborg's teachings. There are many, again, who believe in a New-Church organization, with a priesthood and worship of its own, but deny the necessity of rebaptism, as it is called, and the exclusion from membership and the office of the priesthood, of those who have not been baptized by a New-Church minister, that is, by one who has derived his authority from some New-Church organization. The prevalence of these ideas has no doubt led to the publication of the articles under review.

I have thus far only stated the ideas and opinions of others. Mr. Hitchcock draws no inference in his article, merely giving figures; but he admits that theories drawn from statistics are apt to be fallacious and that statistics cut both ways. Very true. Thus it is an entire fallacy to suppose that the character of a church can be ascertained by knowing the number of its professed adherents. Paganism, Mohammedanism, and in modern times, Mormonism, overshadow and outnumber the Christian churches where the former exist as religions. The Roman Catholic Church, which Swedenborg declares is no church at all, so long as it acknowledges the Pope as its spiritual head, having authority over the souls of men, has increased much faster than the Protestant churches, and the ratio of increase in its membership is, in many places, greater than the ratio of increase in population. I think this is the case in the city of New York. We find, therefore, many Protestants who are very much alarmed at the growing power of this church, and on the other hand, hundreds are induced to connect themselves with it, because they see its external power and glory. But what weight has an argument in favor of this church, drawn from mere statistics, upon the mind of any one who is seeking the truth and is desirous of being led by the Lord to a heavenly state of life? Does he determine what is the true Church, or a true faith, by the assent

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or acknowledgment of others, or by his own rational assent? The prevalence of large numbers does not enable him to accept any church as divinely instituted, or authorized to provide for the salvation of souls, or to declare what ought to be believed by men. And the reverse of this is equally true. The fact that a church is small or composed of a select few, does not induce a belief in its genuine spirituality. But it may have the truth on its side, while its neighbor, powerful in numbers, with a magnificent building to worship in, a fine ritual attractive and seductive, and a highly educated priesthood, may be plunged in a sea of falsities, or, like Babylon, be rearing its head to the skies, only that it may have dominion. We must not judge of spiritual things from natural appearances. The New-Church organization, if we may be allowed the phrase, is small and weak, few in numbers and actually despised and rejected by other denominations. But what of that? Are we, who have received the truths of the New Dispensation (it is a new dispensation) to fall in with the popular feeling and sentiment in regard to numbers, which prevails in all the churches, and after the manner of the times say, "Lo here, and lo there," when we know so well that the "kingdom of heaven is within"? I am sure that the early receivers of these truths were not influenced in their reception of them by such feelings; and, as a general thing, I believe that those who now avow their belief in them and attach themselves to New-Church societies are not influenced by the desire of being on the strong side or in a popular church. So long as this natural, worldly feeling is kept out of and far away from our societies, there is hope that they may become, if they are not now, branches of the living vine. But the very moment they begin to rear their heads and to plume themselves upon their numbers and growing importance in the world, the sceptre will depart from them and their "glory will be turned into shame." We have made mistakes, no doubt, in our efforts to establish a New-Church; we are still making them; and there can be no objection to any one's pointing them out, if he feels sure that he sees them. No personal considerations whatever ought to prevent us from doing so. And if all of us who are working outside of the old organizations are making a great mistake, a mistake that involves the spiritual progress and happiness of hundreds of thousands of human beings, the sooner we correct our mistake, the better.

We are well aware that those who object to a separate organization and those who object to any at all, except it be to provide

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for the publication of the writings of Swedenborg, will admit that smallness of numbers affords no argument against the truth itself. They acknowledge the truths of the New-Church, or profess to do so, but they seem to think that a radical error has been made in attempting to establish an ecclesiastical organization, and denominating it the "New-Church" or the "New-Jerusalem Church;" and the inquiry "Why are we so few?" evidently leads to the reflection that we are not flourishing as a church, although the truths of the New-Church continue to be received by increasing numbers and to modify the religious opinions of the people.

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To meet this idea we must proceed further with our argument. We say that numbers alone prove nothing. The paucity of our numbers neither proves that the doctrines of the New-Church are not true, nor does this fact show that there ought not to be societies organized for the purpose of worshipping the Lord in His divine humanity, according to the faith of the New-Church, and cultivating a higher spiritual life. The new faith is distinct from the old, and as opposite to it, in some respects, as day is to night or light to darkness. Upon this point we have a statement from Swedenborg deeply significant, and applicable to this whole question:

"When it is said in the Revelation: 'I saw a new heaven and a new earth;' and afterwards, 'Behold I make all things new;' *nothing else is meant* than that in the Church now to be established by the Lord *there will be new doctrine* which did not exist in the former Church. The reason why this doctrine was not discovered before is, because if it had been seen, it would not have been received; for the last judgment was not as yet accomplished, prior to which the power of hell prevailed over the power of heaven as was observed above, wherefore if the doctrine had been before delivered, even from the mouth of the Lord, it would not have remained with man; nor indeed will it now remain with any but those who in worship approach the Lord alone, and acknowledge Him to be the God of heaven and earth." (Doct. concerning the Lord, No. 65.)

The italics in the above are mine, except the second, which I find in the edition of this little work from which I quote. This passage goes very far. Doctrine is the guide by which we arrive at a true understanding of the Word, which is the source of spiritual life; and all worship to be genuine, spiritual worship must be according to true doctrine. Moreover, those who profess to believe the doctrines of the New-Church ought to approach the Lord alone in worship; if they do not, this "new doctrine" will not remain with them.

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The question of separation, then, becomes a practical one, and if we can show that it is impossible to enjoy entire freedom to worship the Lord Jesus Christ, according to the doctrine of the New-Church, in connection with the old churches, then we have sufficient justification for the past action of those who have formed societies for worship according to the faith of the New-Church. And we have no sufficient reason to infer that our numbers are few because a new organization has been formed and kept up. At the best, without any authority against it, it becomes a mere matter of opinion whether it was right to do so or not. The early receivers of the doctrines no doubt felt justified in doing so on the ground of necessity. Freedom is essential to worship, and they could not worship the Lord according to their new faith with those who were constantly denying that faith and propagating the old errors. The old churches would not accept the new theology; the preachers would not teach the people these doctrines, and they will not do so now, except in a covert manner or in opposition to the creed or belief of their church. There is not one of the existing denominations of the so-called Christian Church that will now unite with the New-Church organizations in printing, publishing, or promulgating these doctrines, as distinctively taught in the writings of Swedenborg, nor will they do so by themselves without union with us. On the contrary, they secretly oppose us and warn people against us and the doctrines. And there is a good reason for this. "No man having drunk old wine, straightway desireth new; he saith the old is better." Old errors pass away slowly, and there can be no New-Church until there is a new internal spiritual life, formed with those who acknowledge the Lord and live according to His commandments. Hear what Swedenborg says on this point:

"That a new heaven should be formed before a New-Church is established on earth, is in accordance with divine order; for the Church is both internal and external, and the internal Church makes one with the Church in heaven, thus with heaven itself; and the internal must be formed before the external, the latter being afterwards formed by means of the former. That this is so is known in the world among the clergy. Just so far as this new heaven which constitutes the internal of the Church with man, grows, so far does the New Jerusalem, that is the New-Church, descend from it. This, therefore, cannot take place in a moment, but it takes place as the falsities of the former Church are removed. For what is new cannot enter where falsities have been previously ingenerated, until they are eradicated, which will take place with the clergy and so with the laity; for the Lord said: 'Neither do

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men put new wine into old bottles; else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved." Matt. ix. 17; Mark ii. 37, 22; Luke v. 38." (T. C. R. 784.)

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Now, then, let us look at this matter a little differently and we shall be able to see why we are so few. The doctrines of the New-Church are at variance with the old dogmas and also with the selfish desires of the natural man. Those who have received them into the understanding have found that to receive them into the affections and to live according to them is a different matter. Very many receive them in middle age after habits of thought have been formed and selfish desires have been indulged for a long time. Professed receivers of the doctrines of the New-Church have shown themselves to be but poor exemplars of the truths they profess to believe, and when they have come together to form societies and to work together as brethren, they have found that somehow or other the old leaven was still in them. The work of regeneration has gone on so slowly that they find themselves but little in advance of those they have left behind them. Coming together from all the different denominations and out of different ranks and conditions in life, they have not assimilated and united. Similarity of views upon the general doctrines of the New-Church is not sufficient to produce unity and harmony. There must be the prevalence of that which unites the angels into societies, love to the Lord and love to one another. Add to all this the fact that the state of human society is very bad; that corruption and profligacy are found almost everywhere; that fraudulent and dishonest practices have become common in the business world; that in civil or political affairs our rulers are corrupt; that our judges are bought, our juries packed, our legislators bribed and the very heads of the nation seeking selfish gain and pleasures instead of devoting themselves to the advancement of the public good, and we have a moral and spiritual atmosphere around us bad enough to stifle and suffocate all genuine religion. "If the foundations be destroyed what can the righteous do?" The existence of this state of things is not pleaded as any excuse for our want of spirituality, but rather as a reason for stronger efforts to live according to our principles, and to show why our societies have not grown faster. A New-Churchman ought to act from a spiritual motive in every thing he does, or, at least, a spiritual motive should underlie and govern all his actions. In the very beginning of his reception of these truths, he should strive to let his "light shine before

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men." To do this, he must come out of his old states, in which he acted from selfish and worldly motives. Applying this rule to the question of church membership, we shall see that there may be and that there is, in fact, a difference in the motives that lead to uniting one's self with a church society. People are attracted to the old churches by various external means. Powerful appeals are made to their senses, while the reason and conscience are held in abeyance. There is but little to induce any one to connect himself with the New-Church, openly espouse its doctrines and attend New-Church places of worship, except the truth itself. There are some, indeed, who may be attracted by the worship, a very few perhaps attend our services where we have convenient and comfortable houses of worship from external motives alone; and these may afterwards be led to something higher. As to membership, no one can be a member of the New-Church unless he be in the internal acknowledgment of her doctrines, and a life according to them. It behooves him, especially, to abstain from the evil practices which prevail in the world around him, so that he may acquire a new spiritual life from the Lord. We do not pretend to decide who are members of the New-Church, called the New Jerusalem, which descends from the new heaven, and therefore we cannot tell how many or how few there are in it. We can only speak of those who profess a belief in the doctrines and are united into societies, and we say we must take it for granted that they are striving to become regenerate. This is a slow and difficult work, and as the state of the Church in the aggregate depends upon the state of the individuals who compose it, we may very readily trace the causes of its slow growth. Beside, spiritual strength does not arise from numbers alone, or numerical force. "One shall chase a thousand and two shall put ten thousand to flight." (Deut. xxxii. 30.) One angel can overcome a thousand devils, and a true believer in the Lord may have more power in the world for good, than any number who despise and reject Him. To natural appearance it seems otherwise; but we must not judge from the appearance. Spiritual strength is what we need. When we have that, our numbers will increase fast enough, as fast as the Lord desires. He alone knows the internal or spiritual states of men, fully, and He will hasten the time when "a little one shall become a thousand, and a small one a strong nation." (Is. lx. 22.)

I can only briefly allude in this article to baptism and the holy supper, and shall be obliged to pass over, for the present, Mr.

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Wright's criticism upon the action of the General Convention in excluding from her ministry those who have not been re-baptized. There seems to be an inconsistency in requiring rebaptism of ministers of the Convention, who are declared to be officers of the body, and omitting it in the case of other officers who are laymen. And the same thing may be said in reference to membership of societies. I am not aware that any rule has ever been adopted in any of our societies excluding from the holy supper those who have not been admitted by baptism, performed by a New-Church minister; but custom sometimes becomes stronger than any legal enactment, and in some societies the custom has been to consider only baptized members as proper communicants. But the scope of this article will not permit us to consider the nature and the use of the sacraments and what difference there may be between their administration within or without the societies of the New-Church. I do not think, however, that the restrictive rule of the Convention or the exclusion from the holy supper of a very few; for the number who have actually been excluded, either by rule or custom, must have been comparatively small, has tended much to prevent the growth of our societies. If all such restrictions had been removed long ago, it is not probable that our increase would have been much greater. I may be wrong about this, however. This, I know, that the spirit of exclusiveness is always a wrong spirit, and tends to retard the growth of a life of charity: love to the neighbor cannot rule where it prevails. WILLARD H. HINKLEY.

"CONJUGIAL PAIRS." — "That conjugial pairs are born and educated for marriages," &c. ("Quod nascantur paria conjugialia, ac educentur ad conjugia," &c.). (Conj. Love, n. 316.)

"All marriages of love truly conjugial are provided by the Lord." . . . "Therefore it is provided that conjugial pairs should be born," &c. ("Omnia conjugia amoris vere conjugialis providentur a Domino:" . . . "quod ideo provideatur ut nascantur paria conjugialia," &c.). (Conj. Love, n. 229.)

S. H. W.

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ABDEL HASSAN.

ABDEL HASSAN o'er the desert journeyed with his caravan,
Many a richly laden camel, many a faithful serving-man.

And before the haughty master bowed alike the man and beast,
For the power of Abdel Hassan was the wonder of the East.

It was now the twelfth day's journey, but its closing did not bring
Abdel Hassan and his servants to the long-expected spring.

From the ancient line of travel they had wandered far away,
And at evening, faint and weary, on a waste of desert lay.

Fainting men and famished camels stretched them round the master's tent,
For the water-skins were empty, and the dates were nearly spent.

All the night as Abdel Hassan on the desert lay apart,
Nothing broke the lifeless silence but the throbbings of his heart.

All the night he heard its beating while his sleepless anxious eyes
Watched the shining constellations wheeling onward through the skies.

When the glowing orbs receding paled before the coming day,
Abdel Hassan called his servants and devoutly knelt to pray.

Then his words were few and solemn to the leader of his train,
"Thirty men and eighty camels, Haroun, in thy care remain.

"Keep the beasts and guard the treasure till the needed aid I bring,
God is great! His name is mighty: I alone will seek the spring."

Mounted on his strongest camel, Abdel Hassan rode away,
While his faithful followers watched him passing in the blaze of day.

Like a speck upon the desert, like a moving human hand,
Where the fiery skies were sweeping down to meet the burning sand.

Passed he then their far horizon and beyond it rode alone,
They alone with Arab patience lay within its flaming zone.

Day by day the servants waited, but the master never came,
Day by day in feebler accents called on Allah's holy name.

One by one they killed the camels, loathing still the proffered food,
But in weakness or in frenzy slaked their burning thirst in blood.

On unheeded heaps of treasure rested each unconscious head,
While with pious care the dying struggled to entomb the dead.

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So they perished! gaunt with famine still did Haroun's trusty hand,
For his latest dead companion scoop sepulture in the sand.

Then he died! and pious Nature, when he lay so gaunt and grim,
Moved by her divine compassion, did the same kind act for him.

Earth upon her burning bosom held him in his final rest,
While the hot wind of the desert piled the sand upon his breast.

Onward in his fiery travel Abdel Hassan took his way,
Yielding to the camels' instinct, halting not by night or day.

Till the faithful beast exhausted from her fearful journey fell,
With her eyes upon the palm-trees rising o'er the lonely well.

With a faint convulsive struggle and a feeble moan she died
While her still surviving master lay unconscious by her side.

So he lay until the evening when a passing caravan,
From the dead, encumbering camel brought to life the dying man.

Slowly murmured Abdel Hassan, as they bathed his fainting head,
"All is lost, for all have perished, they are numbered with the dead.

"I who had such power and treasure but a single morn ago,
Now my life and poor subsistence to a stranger's bounty owe.

"God is great! His name is mighty! He is victor in the strife,
Stripped of pride and power and substance, he hath left me faith and life."

Sixty years had Abdel Hassan, since the stranger's friendly hand
Saved him from the burning desert, lived and prospered in the land.

And his life of peaceful labor, in its pure and simple ways,
For his loss fourfold repaid him and a mighty length of days.

Sixty years of faith and patience gave him wisdom's royal crown,
Sons and daughters brought him honor with his riches and renown.

Men beheld his holy aspect and revered his blameless name,
And in peace he dwelt with strangers in the fulness of his fame.

But the heart of Abdel Hassan yearned, as yearns the heart of man,
Still to die among his kindred, ending life where life began.

So he summoned all his household, and he gave the brief command,
"Go and gather all our substance: we depart from out the land."

Then they journeyed to the desert with a great and numerous train,
To his old nomadic instinct trusting life and wealth again.

It was now the sixth day's journey when they met the moving sand,
On the hot wind of the desert driving o'er that arid land.

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And the air was red and fervid with the simoom's fiery breath:
None could see his nearest fellow in the stifling blast of death.

Blinded men from prostrate camels piled the stores to windward round,
And within the barrier herded on the hot unstable ground.

Two whole days the great wind lasted, when the living of the train
From the hot drift dug the camels and pursued their way again.

But the lines of care grew deeper on the master's swarthy cheek,
While around the weakest fainted, and the strongest waxèd weak.

And the water-skins were empty and a whispered murmur ran
From the faint bewildered servants, through the struggling caravan:

"Let the land we left be blessèd, that to which we go accursed,
From our pleasant wells of water come we here to die of thirst?"

But the master stilled the murmur with a calm and steady eye:
"God is great," he said devoutly, "when he wills it we shall die."

As he spake he swept the desert with a vision clear and calm
And along the far horizon saw the green crest of the palm.

Man and beast their weak steps quickened, hasting to the lonely well,
And around it faint and weary, in a grateful tumult fell.

Then there came an aged stranger journeying with his caravan;
And when each had each saluted, Abdel Hassan thus began:

"Knowest thou this well of water, lies it on the travelled ways?"
And he answered, "From the highway thou art absent many days.

"There was neither life nor herbage, not a drop of water lay
All along this arid valley where thou seest this well to-day.

"Sixty years have wrought their changes since a man of wealth and pride,
With his servants and his camels, here among his riches died.

"As we journeyed o'er the desert, dead beneath the burning sky
Here I saw them, beast and master in a common burial lie.

"Thirty men and eighty camels did the shrouding sands enfold,
And we gathered up their treasure, spices, precious stones, and gold.

"Then we heaped the sand above them, and beneath the burning sun,
With a friendly care we finished what the winds had well begun.

"Still I hold that master's treasure, and his record and his name,
Long I waited for his kindred, but no kindred ever came.

"He who beareth all things onward hither bore our steps again,
When around this spot were scattered whitened bones of beast and men.

"And from out the heaving hillock of the mingled sand and mould,
Lo! the little palms were springing which to-day are great and old.

"From the shrubs we held the camels, for I felt that life of man
Breaking to new forms of being through the tender herbage ran.

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"On the graves of men and camels long the dates unheeded lay,
Till the germs of life commanded larger life from that decay.

"And the falling dews arrested nourished every tender shoot,
While beneath the hidden moisture gathered to each wandering root.

"So they grew and I have watched them as they flourished year by year,
And we dug this well beneath them where thou seest it fresh and clear.

"Thus from waste and loss and sorrow still are joy and beauty born,
Like the fruitage of the palm-trees and the blossom of the thorn.

"Life from death, and good from evil. From that buried caravan
Springs the life that saves from dying many a weak despairing man."

As he ended Abdel Hassan, quivering through his aged frame,
Asked in accents low and broken, "Knowest thou that master's name?"

"He was known as Abdel Hassan, famed for wealth and power and pride,
But the proud have often fallen, and like him the great have died."

Then upon the ground before him, prostrate Abdel Hassan fell,
With his aged hands extended, trembling, toward the lonely well.

And the sacred soil beneath him cast upon his hoary head,
Named the servants and the camels, summoned Haroun from the dead,

Clutched the unconscious palms around him as they were living men,
And before him in their order rose his buried train again.

Moved by pity spake the stranger, bending o'er him in his grief,
"What affects the man of sorrow, speak, for speaking is relief."

Then he answered, rising slowly to that aged stranger's knee,
"Thou beholdest Abdel Hassan: they were mine, and I am he."

Wondering stood they all around him and a reverent silence kept,
While amidst them Abdel Hassan lifted up his voice and wept.

Joy and grief and faith and sorrow mingled in his flowing tears,
Refluent on his patient spirit rolled the tide of sixty years.

As the past and present blended, so his larger vision saw,
In his own life's compensation, nature's universal law.

"God is great! O reverend stranger! He hath taught me of his ways,
By this great and crowning lesson in the evening of my days.

"Keep the treasure: I have plenty, and am richer that I see
Life ascend through change and evil to that perfect life to be.

"In each woe a blessing folded, from all loss a greater gain,
Joy and hope from fear and sorrow, rest and peace from toil and pain.

"God is great! His name is mighty, He is victor in the strife,
For He bringeth good from evil, and from death commandeth life."

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CHURCH POLITY.

NO. IV.

THE form of government of any church, will ever depend on the theory adopted in regard to its ministry. This I have said in a previous article. Let it be assumed that there are or should be degrees in the ministry, a personal trine; that there should be a class of ministers of the second grade, whose duty it is, among other things, to watch over, counsel, and direct the class below them belonging to the first grade; and some one minister to be recognized as the "consecrated, ordained, or acknowledged first or head," whose duty it is to exercise a supervision and authority over the minister of the second grade, similar to what these exercise over those of the first;* let this be assumed, I say, and a graded church, made up of societies and associations, follows as a logical necessity. And where there is a graded ministry and a graded church, there is a hierarchy; for a hierarchy is an "ecclesiastical polity comprehending different orders of clergy, as the hierarchy of England." (See Webster, abridged.)

Now does such a polity accord with the principles and teachings of the New Jerusalem? Does it seem in agreement with the spirit of this new age? Is the New-Church, commencing with the revelations made through Swedenborg a hundred years ago, to become a visibly organized hierarchy? Or should those who accept its doctrines, endeavor to make it such? Should they adopt a polity which means, and must inevitably lead to, the building up of a hierarchy, similar in form (though different in doctrine) to the Roman Catholic Church? Does Swedenborg, rightly interpreted, favor such an idea? This is the question I propose now to consider. I know it has already been answered, practically, in the affirmative by a majority of the receivers of New-Church doctrines in this country. But I think it has been so answered without due consideration on the part of many persons. The answer, in fact, has been that of the clergy rather than of the laity, the latter having yielded a tacit acquiescence, and without a careful personal examination of the subject, to the decisions of the former.

* In a report on the ministry by a select committee of the General Convention in 1843, that committee say: "The relation in which the minister of this [the third] grade stands to the several associations which thus unite to form a larger church, is similar to that in which the ministers of the second grade stand to the several societies within their jurisdiction."

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The whole scope and tenor of Swedenborg's teachings, as well as the prophetic announcement in the Apocalypse, lead inevitably to the conclusion that, under the New Dispensation, important changes will take place in Church and State. These changes will not be sudden, but gradual. The influx into human society of new principles and a new spirit, will gradually make all things new in Church and State; and must ultimately mould both the civil and ecclesiastical polity into correspondence with themselves. We can hardly conceive of new doctrines and a new spirit flowing into any church, without sooner or later changing its outward form; such is the controlling power of all deep convictions, or of the spirit over the outward form.

Nearly all the churches in Christendom a hundred years ago, were hierarchically constituted. And the churches of to-day which adhere closest to the old form, are they not the very ones that exhibit least of the new spirit and life? Are they not the churches that seem most deficient in Christian humility? most conceited, proud, arrogant, and intolerant? most ready to turn from and scout all new ideas? churches which can boast of the grandest temples, the most gorgeous ritual, the most imposing and costly ceremonials? What, for example, can be farther removed from the innocence and simplicity of the Gospel of Christ, than the spirit and polity of the Roman Catholic Church? What can be farther from the freedom and humility and toleration and beautiful simplicity of heaven? And was it the spirit of genuine catholicity, freedom, and unselfish love, the spirit of heaven, which moulded that church into its present form? Was it not rather the proud, ambitious, domineering, self-seeking spirit of the abyss? Can any enlightened Christian, in view of the history of that church and the growth of its polity, doubt what sort of a spirit it was, and whence it came, which prompted its graded ministry with a sovereign Pontiff at the head?

And if we look at the affinities of that church, we shall see in them abundant evidence of its remoteness from every thing characteristic of the new Christian age. Its sympathies are and have always been more with monarchy and aristocracy, than with true republicanism. It has within itself no element of progress. It stubbornly and persistently resists all change. It has no hearty welcome for new ideas, but hates them, derides them, and seeks to shut them out. Ever are its eyes turned toward the dead past: this it bows down to; this it venerates.

Now, in view of the foregoing remarks, and of the facts stated and principles enunciated in a previous article, we should cer-

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tainly expect that the organic form which the spirit and principles of the New-Church will take on, would be far removed from that of churches hierarchically constituted, and whose form was fashioned by the spirit of the old Christendom in its darkest days. We should expect to find the prelatical polity in utter discord with the spirit of the New Jerusalem; and that this polity, therefore, would be the very last which the receivers of the doctrines and spirit of the New Jerusalem would think of adopting.

But many persons have been led to believe that an ecclesiastical polity involving a graded ministry, is distinctly recognized by the doctrines themselves as a thing of true order; and have therefore felt that we were not at liberty to adopt any other, however much we might desire to do so, or however preferable some other polity might seem. They have been led to believe that Swedenborg, in his chapter on "Ecclesiastical and Civil Government," and elsewhere, teaches the necessity of higher and lower degrees in the ministry, and therefore the necessity of a graded church. (See the Report of 1843 just referred to.)

Now, if the great seer had so taught, I should still insist that his teaching on such a subject is to be received only as the opinion of a good, honest, sensible man, living a hundred years ago; and not as divinely authorized instruction to us of the present day. I should insist on this for several reasons; but chiefly because it was, according to his own oft-asserted claim, no part of his God-appointed duty to teach any thing which has to do with the polity or external regulations of a visible church. He was never divinely commissioned to do any thing of this sort; but to unfold the spiritual sense of the Word, together with the great facts and laws of the spiritual world. Any thing, therefore, which he might say upon church polity, or subjects kindred to that, should be received as *obiter dicta;* things said in passing. But let us look at the chapter referred to, and see whether any such polity as Swedenborg has been supposed to favor, is really taught therein. He commences the chapter by saying:

"There are two classes of affairs which ought to be kept in order among men; viz., one relating to the things of heaven, the other to the things of the world. The former of these affairs is called ecclesiastical, and the latter civil." (N. J. D. 311.)

Here, according to his usual and systematic method, he enunciates the proposition he is about to discuss. And then he proceeds to speak of the affairs of the world and the need of order there as follows:

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"Order cannot be maintained in the world without governors, whose duty it is to observe all things which are done according to order and contrary to order; and who are to reward those who live according to order, and to punish those who live contrary to order. Unless this were done, the human race would perish; for the desire to command others and to possess their goods, is hereditary with every one; and from this proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils. Therefore, unless men were kept under restraint by the laws, and by rewards suited to their loves, such as honor and gain for those who do well; and punishments, such as the loss of honor, property, and life, for those who do evil: the human race would perish.

"There must, therefore, be governors to keep the assemblages of men in order; and these should be persons skilled in the laws, wise, and who fear God. There must also be order among the governors, lest any one, from caprice or inadvertence, should permit evils which are against order, and thereby destroy it; which is guarded against when there are superior and inferior governors, among whom there is subordination."

Now, it is clear enough that Swedenborg, in both these paragraphs, has reference exclusively to civil affairs. In the very first line he refers to the necessity of maintaining order "in the world;" and for the maintenance of this order, civil rulers, governors over the affairs which pertain to the world, are necessary. And he tells us (what every one, indeed, knows) why they are necessary. But notice the reasons he assigns. Among others, the necessity, on account of the strong "hereditary desire to command others and to possess their goods," of restraining men by fear of the laws and the dread of punishment, involving "the loss of honor, property, and life," as among the consequences sure to follow from an evil course; and of encouraging them by the hope of honor and gain as the reward of well-doing.

Now if Swedenborg is to be understood (and many have so understood him) as speaking of ecclesiastical as well as civil affairs in the paragraphs just quoted, and consequently as referring to the need of ecclesiastical as well as civil rulers when he speaks of "superior and inferior governors," to what conclusion are we brought? Why, that a Christian minister under the New Dispensation, would be in the exercise of his proper and legitimate function when punishing offenders against the divine law, with "the loss of honor, property, and life," and encouraging obedience thereto by the proffer of "honor and gain!" Is it any part of a minister's duty to inflict such punishments or confer such rewards? Is not this conclusion sufficiently preposterous to prove that the assumption on which it is based must be a false or mistaken one? and that Swedenborg, in what he here says

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about "superior and inferior governors" and the need of "order" and "subordination" among them, has no reference whatever to governors over ecclesiastical, but exclusively to those over civil affairs! "Certainly," will be the prompt and emphatic response of every reflecting mind.

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And all that follows in that same chapter is in harmony with this view, and affords the amplest confirmation of its correctness. Whenever civil rulers are mentioned, they are spoken of as "kings and magistrates," a "chief" and his "subordinates," higher and lower grades of office being always recognized. But when priests or ecclesiastical governors are spoken of, there is no intimation of any distinction or any need of a distinction of grades among them. We meet with no such expressions as "priests and high-priests," "ministers and ordaining ministers," or governors "inferior and superior" over ecclesiastical affairs. It is always priests (*sacerdotes*) simply, and never a hint of any official superiority of one to another. Take, for illustration, the following from this same chapter:

> "Governors appointed over those things among men which relate to heaven, or ecclesiastical affairs, are called priests; and their office is called the priesthood. But governors set over those things which relate to the world, or civil affairs, are called magistrates; and their chief, where such a form of government is established, is called king."

Here we have "magistrates and their chief," but not priests and their bishop, overseer, or any kind of official superior. When speaking of priests or ministers, Swedenborg, throughout this entire chapter, speaks as if they were all officially on a level, or of the same grade; and the duties of each the same as those of every other, that is, to teach and lead his own particular flock. Thus he says: "Priests ought to instruct the people, and lead them by truths to the good of life." "Priests who teach the truth of doctrine, and thereby lead their flocks to the good of life, and so to the Lord, are the good shepherds spoken of in the Word." "Priests ought not to claim any power over the souls of men, . . . much less the power of opening and shutting heaven, since this belongs to the Lord alone." "As priests are appointed to administer those things which belong to the divine law and worship, so kings and magistrates are appointed to administer those things which belong to the civil law and judgment." (n. 315–319.) Here, as in other places, kings and magistrates are mentioned, but not priests of a higher and lower degree.

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We are told, also, why it is necessary there should be superior and inferior grades among civil rulers. "Since the king cannot, by himself, administer all things, therefore subordinate governors are appointed, to each of whom a distinct province is assigned in the administration, where that of the king cannot extend immediately." But he does not say that there are any such duties to be performed in the Church, as require the appointment of priests of a higher and lower degree. He nowhere tells us that it is any part of a minister's duty (and he means by *sacerdos* what we mean by minister) to watch over, counsel, or direct other ministers, or to do aught else than "administer those things which belong to the divine law and worship," "to instruct the people, and lead them by truths to the good of life." Is it probable there would have been so important an omission as this, had he meant to teach the importance of, or had he even looked with favor upon, a graded ministry in the Church? I think not.

It is important to consider, too, that the chapter here quoted from is the only chapter that Swedenborg ever wrote upon the subject we are considering, church polity. Here, therefore, in preference to any other portion of his writings should we look for a clear and full statement of every thing deemed important to the external order of the Church, including the order of the ministry. Whatever, having relation to this subject, is not stated here, may reasonably be set down as worthless in the author's estimation, even though it should be found incidentally stated in other places. If he had contemplated any such thing as a religious hierarchy, or if he had deemed degrees in the ministry a matter of importance in church organization, is it conceivable that he should have maintained such a profound silence in regard to these degrees, as he has throughout this chapter? By no means. He would have said something about them, and certainly would have defined or hinted at the duties of the superior degrees. To have defined the duties of the first or lowest degree, and to have said not a syllable about those of the third or highest, at the same time recognizing a personal trine in the ministry as a thing of true order in the Church, would have been such an act of absurdity as no sensible writer was ever guilty of. The duties of the higher degrees should certainly be more important than those of the lowest; hence the greater need of clearly defining them. And the utter absence of any such definition, forces us to the conclusion that the illustrious seer did not recognize the importance or use of more than one degree.

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If Swedenborg, I repeat, in the only chapter he ever wrote on church polity, has not given a hint nor uttered a syllable from which prelacy or episcopacy may fairly be inferred, the conclusion is inevitable that he did not believe in any such polity, and cannot have taught it elsewhere. And I might, therefore, be excused from pursuing the inquiry further in this direction. But there are one or two other considerations which I wish to present, and one or two other passages in Swedenborg often referred to, as teaching or favoring a graded ministry and a hierarchically constituted church.

It is worthy of consideration in this connection, that while the seer has given us quite a minute account of the heaven of angels; has told us considerable about the administrations, governments, temples, preaching and preachers there: he has never said a word about episcopal functions, nor intimated that there exists any thing like a graded ministry there. A singular omission, indeed, if prelacy be according to heavenly or divine order. In his treatise on heaven and hell, he has a chapter on "Divine Worship in Heaven." In this he speaks of the ministers or preachers there; tells how they are appointed, from what kingdom, and why; remarks upon the wisdom with which their sermons are fraught; describes the temples, even to the semicircular arrangement of the seats, the position of the pulpit, and where the novitiates stand in relation to the preacher and congregation; yet not a word do we find here about ministers of a higher and lower degree; not a word about bishops and rectors, or ordaining ministers and pastors; not a hint of any superior or diocesan functions such as the episcopal or prelatical polity involves. A strange omission, certainly if this polity be according to heavenly order. The duties of the highest grades must surely be the most comprehensive and important. How strange, then, if there be any such highest grades among the heavenly preachers, that the great seer should have told us nothing about them or their duties.

We are also told by Swedenborg that when his last 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," &c. (T. C. R. 791.) These were divinely appointed, God-ordained preachers; yet no intimation is given of any official distinction among them. Some of them may have been, doubtless were, wiser and more efficient than others. But they were all, for any thing that appears to the contrary, officially on a level. Had

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there been a trinal order or an official distinction of any kind among them, would not the Lord Himself or His illumined servant have given us at least some hint of the fact? So far from this, however, they are uniformly spoken of as though they were all of the same grade. Neither at his first nor second advent has the Lord said a word in favor or justification of the prelatical polity.

There is a passage in Swedenborg's Coronis or Appendix to "The True Christian Religion," which is often quoted by the advocates of a ministerial trine, and is considered, I believe, the strongest in support of their theory of any passage to be found in his writings. The author, in the paragraph referred to, is aiming to show that a trine exists in every thing which is in order, and is necessary to its perfection; and that in every trine in just order, the third is within or above the second, and the second within or above the first; as, for example the Lord, the angelic heaven, and the Church on earth. And he says:

"It is well known that, in order to give perfection to any thing, there must be a trine in just order, one under another, and communication between them; and that such a trine constitutes one thing." Then, after citing among other illustrations, the chapiter, shaft, and pedestal, which together constitute one pillar, and the head, trunk, and extremities, which together make the one human form, he adds; "In like manner in the Church, there must be a mitred prelate, parish priests, and curates under them;" or, to give the translation offered by a select committee of the General Convention in their report on the order of the ministry and the Church, in 1843, "In like manner there must be in the Church, a consecrated, ordained, or acknowledged first or head; superintendent district ministers, and local ministers under them." The inevitable conclusion from which, according to the belief and report of that committee, is, that "a consecrated, ordained, or acknowledged first" as overseer and pastor of the several associations composing the Convention, Consociation, or largest church body; "superintendent district ministers" as pastors of the several associations; and "local ministers" under them as pastors of the several societies: constitute "the trine in the ministry and in the Church," which Swedenborg declares to be essential in a state of true order, and towards which, therefore, that committee thought we should "make such approximations as the advancing state of the Church will permit." *

* As the writer's own name, along with three others, stands appended to this report, and as he wrote a portion of it himself and gave his assent to the whole, he is glad of an opportunity to say, that now, in the full maturity of his powers, with observation and experience considerably enlarged

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In the first place it is to be remarked that this "Coronis" was not published by Swedenborg himself. Who can doubt, in view of what he did publish on ecclesiastical government (examined above), that had he published this, it would first have undergone some alteration? He might, probably would, have said: "In like manner in the Church there *is* (not *must be*) a mitred prelate," &c.; referring, in illustration of his general doctrine of a trine, to that trinal order of the ministry which in his day was generally accepted. And most likely he would have made some other important alterations in the same paragraph; for whatever he might sometimes jot down by the way, casual thoughts and illustrations to be reconsidered afterward, he generally printed only that which has in it solid sense. But look at his illustrations of "a trine in just order," and remember that he says "such a trine constitutes one thing," and of course the whole of that thing, and see if they be not singularly defective.

For instance, he cites in illustration of this trine, "morning, noon, and evening," "spring, summer, and autumn;" leaving out night and winter, and adding that "these latter do not contribute to the stability of the world" (!) Can any one tell why night and winter do not contribute to the world's stability as truly as the other seasons of the year? Do spring, summer, and autumn constitute the whole of that term we call a year? Then think of calling morning, noon, and evening "a trine in just order, one under the other"! or even an illustration of such a trine! Why not any three successive hours in the day, or any three successive events in the world's history as well?

See again how strangely but palpably his illustration drawn from the Church is in conflict with that drawn from the State! Of the latter he says: "In it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet;" a trine, we observe, embracing all belonging to the kingdom or state, and so making of this trine "one whole." And immediately he adds: "In

and with a far better understanding of Swedenborg and church polity than he had thirty years ago, he utterly repudiates the polity advocated in that report, and is ashamed of having ever affixed his name to such a document. He regards its assumptions as unwarranted and false, its reasoning as fallacious, its conclusions as unsound, and its tendency as altogether unwholesome and pernicious. He believes that any tolerably sensible man or woman, not blinded or misled by a false theory, would be amazed (as he now is) that said committee should have seriously referred to these numbers in "Heaven and Hell:" 57, 213, 215, 217, 388, 389, 390, 392, 393, as furnishing "confirmation of the general doctrine" they were seeking to establish, viz., a ministerial trine. The fact that they should have referred here to three numbers in the chapter on "Governments in Heaven," in confirmation of their theory of church polity, when in one of the other numbers referred to (388), Swedenborg plainly tells us that said chapter refers not to "ecclesiastical" but to "civil affairs," furnishes a good illustration of the blinding influence of a false theory, and the extent to which honest men may sometimes be warped and misled by it.

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like manner in the Church (*i.e.*, like as in the State) there must be a mitred prelate, parish priests, and curates under them." Here we have a trine, intended, according to the plain teaching of the context, to embrace the Church as a whole; yet the common people are left entirely out! Think of a Church made up exclusively of a mitred prelate, parish priests, and curates under them! and of this trine being likened to that in the State, where "yeomanry and servants" are brought in along with "king and magistrates" to make up the "one whole"!! Does this sound like the high wisdom of the heavenly-minded Swedenborg? Does it read like any thing he ever published?

And then "a mitred prelate," or "a consecrated and acknowledged First or Head," in the Church which is to be "the crown of all preceding churches!" think of it! Is it reasonable to suppose that any man will ever be raised to the official position of "consecrated or acknowledged Head" of the New-Church in the United States? Is it desirable that any one should? Would it be useful to such individual himself, or to the Church at large? Such expectation, I am aware, was cherished thirty years ago; but I do not think there are fifty receivers of the heavenly doctrines in our country, who now believe in "a consecrated First," or would vote for any such dignitary. The establishment of a polity recognizing or requiring any such high functionary in the Church, would of necessity be followed by sad consequences. We should soon have a Papacy much worse than that of Rome. A church polity which offers any temptation to natural ambition, cannot fail to work mischief in the end; and the greater the temptation, the greater will be the mischief. A true church, like a true man, aims at simplicity in all things, and instinctively shuns the hollow shams, high-sounding titles, and glittering shows of the world.

It is sometimes argued that Swedenborg, inasmuch as he never directly opposed the prelatical polity which was the generally accepted church polity of his times, must therefore have been in favor of it. But I see no force in this argument. It was not his habit to attack institutions. He had other and higher work to do, the unfolding of great and universal principles. And he could not have failed to see that these principles must, in the end, prove fatal to all forms of government which are not compatible with the true freedom and the highest welfare of the people, to monarchy and aristocracy in the State, and prelacy or episcopacy in the Church. He never opposed monarchy. But it is easy enough to see which way he leaned on the question of civil

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polity, from the reasons he gives why God had so blessed the Dutch, and "raised them in commerce above all other nations." He says:

"The first and principal cause appears to be, that Holland is a Republic, which form of government is more pleasing to God than an absolute monarchy. In a Republic, no veneration or worship is paid to any man, but the highest and lowest think themselves equal to kings and emperors. . . . The only one whom they worship is God. And when God alone is worshipped, and men are not adored instead of Him, such worship is most acceptable to Him. Then, again, in Holland there is the greatest liberty. None are slaves, but all are as lords and masters under the government of the most high God. And the consequence is, that they do not repress their manliness either by shame or fear; . . . and with a free spirit and an erect countenance they commit themselves and their property to God, who alone ought to govern all things. It is not so in absolute monarchies, when men are educated to simulation and dissimulation." (Quoted in White's Life of E. S. vol. i. p. 115.)

And many expressions occur throughout his works, which prove that he was as little in favor of the prelatical polity in the Church, as he was of the monarchical or absolutistic in the State. How often does he speak of the "papal dominion," and the sad consequences resulting from it! and, without a graded ministry, no such dominion could ever have been established. "After those first ages of Christianity," he says, "there arose thick clouds of darkness, and overspread the whole Christian world in consequence of the establishment of the papal dominion." (S. S. n. 24.) Very often, too, he speaks of seeing in some of the worst of the hells, certain persons of the Roman Catholic religion, evidently church dignitaries, whose lust of dominion had been fostered by the establishment. "They desired," he says, "to be worshipped as gods, and consequently burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven;" and adds that "they still cherish the same disposition which distinguished them in the world." (H. H. 587.) And it is noticeable that, when those composing the Apocalyptic Babylon are spoken of, it is usually "the prelates," "the heads of the Church," "the leaders," "the primates," that were found in the worst condition, in the other world. Such expressions as these are often to be met with: "Many prelates of that religion take away all power from the Lord and claim it for themselves;" "The primates who rule over the people, desiring to be worshipped as the lords of heaven." And on one occasion he says he heard "certain of the primates consulting about a doctrine which was to be a law

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to the people, which consisted of many articles, but all tending to one thing; viz., fraudulent dominion over heaven and hell, and the ascription of all power to themselves." "The leaders [among the Papists in the other world] meet and consult on various matters touching their religion, especially on the means of holding the common people in blind obedience, and of enlarging their own dominion." "All the consultations of the Babylonish race [*i.e.*, of their leaders] generally tend to this, that they may dominate not only over heaven, but over the whole earth. . . . To effect this, they are perpetually devising and hatching new laws," &c. (L. J. n. 56, 58.) And in many other parts of his writings we meet with similar expressions.

Can any one doubt, in view of all this and the undeniable facts of history, that the polity of the Romish Church had its origin in the lust of dominion over human souls? It is one of the normal results and true expressions of that lust. Could it then, or any thing like it, have ever commanded the respect of the heavenly-minded Swedenborg.

But already this article has exceeded the limits within which I had hoped to confine myself. And although the subject has by no means been exhausted, I trust enough has been said to show that the foundation on which it is sought to establish in the New-Church a polity involving a "trinal order" in the ministry, is altogether inadequate and flimsy. Such ministerial trine is unknown in the angelic heavens; and I can see not the least need or use of it here on earth. It is not in accordance with the spirit or teaching of the heavenly doctrines; and if we look at its origin, operations, and affinities, we shall see what its nature and tendencies clearly are, and how closely it has been linked with the darkest days and deepest corruptions of the Christian Church.

What, then, is the fair conclusion? What seems the dictate of wisdom on this subject? What ought we, as professed receivers of the heavenly doctrines, to do? Obviously this, if there be any force in my argument:

Abandon all thought of a graded ministry, and of any official superiority of one minister to another; and, this abandoned, the peculiar church polity growing out of it and dependent upon it, involving an organized hierarchy with "a consecrated first" at its head, cannot stand for a moment.

Leave every minister free to follow the divine guidance, feeling himself responsible for how and what he teaches, and the way he leads, to no one but the Lord, his conscience, and his own immediate flock.

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Leave every society free to organize itself, make its own rules, elect its own minister and induct him into office in whatever manner it chooses, administer its own affairs, and govern itself in its own chosen way. Thus will the freedom and independence of ministers and societies be acknowledged and preserved, and the strength and growth and efficiency of both be promoted.

And when brethren come together at their quarterly, annual, or triennial meetings, drawn, as they would be, by a common faith and a common love, having no establishment to maintain, and no hierarchy to build up, and nothing to do with "regulating the ministry," they of course would have no rules to make or amend for "the general church," nothing of that sort to trouble them; and their time would not, therefore, be occupied in legislation, or in dry and prolonged discussions of "rules of order," but in hearing from each other the increasing signs of the second coming in their several localities, and in imparting to each other their various methods of church work, with the results. Such gatherings would then be seasons of spiritual refreshment, instruction, and delight, to which all would look forward with joyful anticipations as to a feast of fat things, and the remembrance of which would be as a fragrant odor wafted from a garden of flowers.

And what would this be but democracy or republicanism in the Church? the simple, free, American congregational church polity? Nothing more nor less. And I hold this polity, in its present extended and growing form, to be one of the normal results of the last judgment and the New Dispensation, and in complete harmony with the spirit and teachings of the heavenly doctrines.

B. F. BARRETT.

IN the third part of his "Spiritual Diary," n. 5239, Swedenborg says: "Some were saying that they had believed that the Last Judgment would take place in the world, not in the other life; but this is contrary to the Word, wherein the Last Judgment is treated of, as Matt. xxiv.; and that this could not be done, because the human race is the foundation on which is heaven; and beside, the Word is there, which is as a basis; and the *foundations must not be destroyed;*" ("quod fundamenta non destruenda sint."

If our planet were destroyed, what would become of these foundations that must not be destroyed? Would they not be decidedly in danger?

S. H. W.

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HOW DO ANGELS AND SPIRITS SEE MEN, AND HOW DOES THIS SIGHT AFFECT MEN'S REPRESENTATIVE ACTS?

IT would be natural to expect that we should all be interested in knowing our precise relations to those who have gone before us to the immortal world. It affects us in more than our curiosity, or even in our hearts' deepest sympathies, to know what cognizance our brethren beyond the veil take of us sojourners here in the flesh. It practically affects every act of our life, but especially our representative solemnities of worship, to know to what extent they gain weight and importance in their effects upon our life, by their influence upon our heavenly associations, and the life thence derived.

We read the doctrines of the Church on this subject, as well as others, too vaguely to derive always practically safe principles, seizing, as we are apt to do, upon some one partial statement as choice or inclination may direct, as being the whole doctrine on the subject, and resting in this partial view.

Two opposite views have been taken: one that angels know nothing of our acts, but see and regard only our inmost ends; the other that they see us fully and know all about us even to ultimates.

These "extremes meet" in the same tendency to depreciate the importance of our acts and make ends alone of any moment; for whether angels know nothing of our acts, and so have no concern with them, or whether they see us through and through, and so have no concern to know or regard one ultimate more than another; in either case they become of little importance.

We shall, however, find that the doctrines show that each is a partly, and neither a fully, true view: that angels do not see us as directly and openly as we see one another; and yet that they do acquire much knowledge, both of our internal and external life, not by mere sensuous sight, but by the same means that the human mind must always use in attaining its highest knowledge, the more penetrating insight of intelligence and wisdom.

The doctrines of the Church teach us very positively that the angels cannot see us in our material life, any more than we can see them in their spiritual life; that is, by mere open sensuous

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sight. We are told (A. C. n. 1880) "that spirits 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. . . . So man by his sight, that is, by the sight of the body, is not able to see any objects of the other life. . . . Still, however, spirits and angels when it pleases the Lord, can see the objects of the world through the eyes of men. . . . It has thus been granted to them to see through my eyes the objects of this world . . . and also to hear men discoursing with me . . . and they were affected with joy, that communication was thus given of earth with heaven." Nevertheless, "man was so created that during his life on earth, he might at the same time also live in heaven amongst the angels, and *vice versa* . . . men knowing what is in heaven and angels what is in the world. . . . But as man became so corporeal he closed heaven to himself." *Ib.* "Neither man nor angel nor spirit knows concerning this conjunction, because man while he lives in the world is in a natural state, and an angel and a spirit in a spiritual state, and on account of the distinction between natural and spiritual one does not appear to the other." (T. C. R. 607.)

"The natural man in whom the spiritual degree is open, does not know. . . . that by his spiritual man he is in heaven, nevertheless his spiritual man is in the midst of the angels of heaven; and he sometimes even appears to the angels, but disappears after a short stay there, because he retires into his natural man." (D. L. W. 252.) "I was suddenly taken away from their [spirits'] sight, for I re-entered from the spirit into my material body, for the internal man, because he is clothed with a material body, does not appear to any . . . spirit or angel, neither does any spiritual man appear to the natural man." (T. C. R. 459, *ad fin.*) "When he [a spirit] saw me, he said, 'I wondered when I saw you in the way coming up, that you now passed into my sight, and now passed out of it, . . . certainly you are not in the same state of life as our people.' . . . And I said, 'I am in the world in which you were, and from which you have departed. . . . I am also in the world in which you are, . . . when I am in a natural state I am not seen by you, but when I am in a spiritual state I am seen; that I am such has been granted by the Lord.'" (T. C. R. 280; comp. A. C. 5865.) From these statements results also the following: "The angels of heaven, and also the spirits under the heavens, know nothing of man, no more indeed than man knows of them, because the state of spirits and angels is spiritual, and the state of man is natural, which two states are consociated solely by correspondences, and consociation by cor-

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respondences does indeed cause them to be together in affections, but not in thought. Wherefore one does not know any thing of the other; that is, man does not know any thing of the spirits with whom he is consociated, as to affections, nor do spirits know any thing of man, for that which is not in the thoughts but only in affection is not known, because it does not appear, or is not seen. The Lord alone knows the thoughts of men." (A. R. 943.) Their not knowing our thoughts evidently has reference to open sight of them, as it is illustrated by the parallel case of our not knowing theirs in the same way, for as we certainly can know theirs by the use of judgment, wisdom, and perception, so may they as certainly know ours. Indeed we are clearly taught that they do. Immediately after the statement above (A. C. 1880) "that angels do not see the least of any thing in this world," it is said, "but only perceive the thoughts and affections of those with whom they are." The contrast is plainly between sensuous and inward sight. We are frequently told that angels perceive our thoughts and affections. "Spirits perceive the common thoughts of man better than the man himself does: angelic spirits perceive the more interior things of his thought, and angels those more interior still; viz., the causes and ends with which man is little acquainted." (A. C. 1931; comp. 2488.) "He [man] is continually in consort with spirits who observe and perceive what he thinks, intends, and desires, as clearly and openly as if it were exposed to the view of the whole world." (A. C. 784.) "It is impossible to describe the exquisite perception whereby the angels discover whether any thing gains admission which is contrary to the truth of faith and the good of love. They perceive both the quality of the influx, and the precise moment of its entrance, a thousand times more perfectly than the man himself, who indeed scarcely knows any thing about the matter. A mere passing thought in man is more fully perceived by the angels than the most elaborate investigation to himself." (A. C. 227; also 5855.) Thoughts are sometimes more ultimately manifest in the spiritual world. "The tacit thought of man is audible to spirits and angels when it so pleases the Lord." (A. C. 6624.) "Supplication, although tacit with those who supplicate from the heart, is heard as a cry in heaven." (A. C. 9202.)

Light is thrown on the manner in which spirits and angels obtain this insight into human life, by what is said of their putting on man's internal things. "It has been shown to me to the life, in what manner spirits flow in with man; when they come to

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him they put on all things of his memory, . . . and the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but it is not allowed them to enter further with man than to his interiors, which are of the thought and will, not to the exteriors which are of his action and speech; for these latter come into act by a general influx from the Lord, without the mediation of particular spirits and angels. . . . Still, however, they do not know that they are with man, by reason that they possess all things of his memory, and believe that those things are not another's, but their own." (A. C. 6192.) "Because spirits thus possess all the things which are of man's thought and will, and angels the things that are yet more inward, and thereby man is most closely conjoined to them, therefore man cannot otherwise apperceive and feel than that it is himself who thinks and wills." (A. C. 6193; comp. H. H. 252.) Here the parallel is again shown between the case of spirits and of men in their taking each what the other has, under the seeming that is their own. And thus we may easily understand that if we know so much about spirits from perception of their presence illustrated by doctrine, and yet know nothing of them as such and such persons in the spiritual world, then surely it may much more be so with them. Hence we can readily credit the statement that most "spirits do not know that there is any other world than that in which they are." (H. H. 249.) Why not, if the same is the case with most men? We are further told that "only angels from the Lord know they are with men." (A. C. 5862.) Of course so. All the mass of corporeally minded men are, like the corresponding class of spirits, in ignorance of another world than their own. "And all would be so for ever but for revelation from the Lord. It is only by doctrine from the Lord that men know that their inspirations flow in from the spiritual world. So it is only by the same means that angels can know that certain things that come to them are taken on from men in the world; or can learn to discriminate such from others. Unspiritual men and unangelic spirits, who receive no light from the Lord, must remain in utter ignorance of any other life or any other world than their own. Thus analogically it must be true "that spirits which are with men do not know it, but only angels from the Lord." It might be otherwise if spiritual things could be seen with the material eye, or by one that could not be closed by any degree of corporeality, or, on the other hand, if spirits and angels had material eyes with which to see men, or if men had not become so corporeal that when the angels look down to

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earth they "behold nothing but darkness" (T. C. R. 848), or could be in a state sufficiently spiritual that the "main shaft" of their spiritual life may tower above their corporeal, and openly appear in its own place among the angels. (D. L. W. 259; T. C. R. 280, 459 *ad fin.*) As it is, even the angels have constant occasion to ask, "what news from the earth?" (T. C. R. 692 &c.,) and to be instructed therein; while the cases can only be rare and exceptional, for those in either world to know those in the other personally and circumstantially (of which perhaps a notable case is 137 T. C. R.) It is in this sense that, as Swedenborg says, "Abraham doth not know us." (S. D. 206.)

But there is another way in which the angels acquire full and intimate knowledge of our state; by the interpretation of the representations into which all our true and sincere acts are turned, as they reverberate upon the planes of the world of spirits and the heavens. For not only is heart supplication "heard as a cry in heaven," but "the case is similar with those who teach; they are heard in heaven as crying; . . . thoughts and affections of good and truth speak in heaven; . . . if they are ardent they cry: . . . but the affections of the evil and false are not heard at all in heaven; . . . these latter are heard in hell . . . as cries if they are ardent." (A. C. 9202.)

But it was not always as now the case, that genuine affections only are manifest in heaven. Under the Jewish representative of a church, it sufficed that they only seemed so. In this consisted the use and power of that church.

"The things representing are either persons or things existing in the world. . . . It is, however, a law of representation that the person which bears the representation is not at all reflected on, but only that which is represented. . . . The very worst might represent." (A. C. 1361.) "The Church is represented when man places worship in externals, but in such as correspond to heavenly things; then internal things are open in heaven, with which conjunction is thus effected; to the intent, therefore, that the Israelitish people might represent, when their interiors were without the faith and love of heaven, even full of self-love and love of the world, those interiors were veiled, in consequence whereof external things might be communicated with spirits, and with them with angels, without internal things: wherefore unless the internals had been veiled they would also have been open, and then the representative would have perished, because filthy things would have burst forth and contaminated." (A. C. 8788.) "For when a defiled object appears, and is not removed, while

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man is in divine worship, so long worship perishes, and is extinguished." (A. C. 7456.) "Communication with the angels in heaven by representatives, was effected at that time in this manner: their external worship was communicated with angelic spirits, who are simple and do not reflect on things internal, but still are interiorly good; . . . these do not at all attend to the internal of man, but only to his external; if this appears holy, they also think holily concerning it (comp. A. C. 1003); the interior angels of heaven saw in those spirits the things that were represented, consequently the celestial and divine things which corresponded; for with these they could be present, . . . but not with men without them, . . . for the angels have no relish except for things spiritual and celestial, which are the interiors contained in representatives." (A. C. 8388; comp. 9481; A. R. 796.)

G. NELSON SMITH.

[To be continued.]

WHICH IS RIGHT?—In the Boston edition of the "Arcana" published in 1838, in No. 1457, we find the following sentences: "Here begin the progressions of the Lord into knowledges. That the Lord was also instructed as another man, may appear in Luke: 'The child grew and waxed strong in spirit, and was in the desert till the day of His showing unto Israel,' i. 80. Again, 'The child grew, and waxed strong in spirit, and was filled with wisdom: and the grace of God was upon Him.' ii. 40." These two verses, one Luke i. 80, and the other Luke ii. 40, are in agreement with Swedenborg's Latin.

By turning to the New York edition, published in 1868, it will be seen that the words found in Luke i. 80 are omitted.

How is this omission to be explained? Did it occur through the carelessness of the editor? or did he omit it, in the belief that Swedenborg had made a blunder? If the former supposition is correct, it is simply to be regretted. If the latter is the true one, it was clearly the duty of the editor to give the reader some reason for such a departure from Swedenborg's own Latin.

F. P.

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EDITOR'S TABLE.

THE "Address to the General Conference of the New-Church in Great Britain," reported to the General Convention and by it adopted at its last session, is in two particulars deserving of especial notice; and, however interesting it may be found by our friends across the water, we are sure these particulars will make it quite as much so to us on this side of the Atlantic.

The first of the two things referred to is the statement that the General Convention ought to be, and is "manipulated," as the phrase is (the word is our own); the manipulation apparently being done by "a few devoted members," to use the felicitous expression of the writer. After stating that the country is of such extent, that, with the exception of the "devoted few," the Convention is made up pretty much of persons from the particular locality where it happens to meet, he says: "For this reason, among others, very much of the important business of the Convention is necessarily left to the discretionary powers of committees. When the general body itself is so fluctuating, it seems desirable to secure as much stability and permanency as possible on the part of these committees and other officers of the Convention."

Perhaps another way of attaining the same "stability and permanency," would be to appoint all the officers and committee-men for life, with power to nominate successors. This would secure the two objects which seem to be aimed at by the Convention, in the writer's opinion, and it would obviate the necessity of that body going through motions which mean little; although, to be sure, it would be attended by the somewhat inconvenient fact that most of the real purposes to be served by the general body would be put entirely out of sight.

But this is of slight importance in comparison with the other matter referred to. We (or rather, the members of the English Conference) are informed that it is best not to be hasty in concluding that the New-Church is growing. There is danger, the writer thinks, in considering that a person may be a New-Churchman because he expresses an admiration for some New-Church book, or seems to agree with Swedenborg on one or two points of doctrines; and then he adds: "It is important that we be on our guard against such hasty and shallow judgment, and remember that the only ground on which the distinctive New-Church can clearly and satisfactorily stand, is the acknowledgment of the second coming of the Lord and the revelation of the internal sense of the Word, through the instrumentality of Swedenborg. If our respective organizations are to perform their mission to the world or to their own members, they must work

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steadfastly on this basis, turning aside neither to the right hand nor to the left."

The writer, so far as we are concerned, may expose the "hasty and shallow judgment" of those (if there are any) who call a person a New-Churchman because he "admires a New-Church book," etc., as much as he pleases; it is on the conclusion which he deduces from this supposed fact only that we purpose here to make some comment.

If the "distinctive New-Church," by which, we suppose, he means what is sometimes called the "visible organization," can only stand on the basis mentioned by him, how does it happen that the General Convention, which adopts this very address, does not acknowledge that "basis" as the one on which it stands? In the preamble to the constitution of that body we read that the three essentials of the doctrines of the New Jerusalem are laid down in the work on the Divine Providence, No. 259, and are as follows:

"There are three essentials of the Church.

"1. The acknowledgment of the Lord's divinity.

"2. The acknowledgment of the holiness of the Word.

"3. The life which is called charity."

Is it possible that the General Convention stands on a wrong "basis!" Again those persons who apply for admission to the society of which the writer of the "address" is pastor, are required, not to signify their belief in the doctrines which he regards as the "basis" of the New-Church, but in the following found in Swedenborg's "Summary Exposition and in the "True Christian Religion:"

"I. That there is one God, in whom is a divine trinity, and that He is the Lord Jesus Christ.

"II. That saving faith is to believe in Him.

"III. That evils ought to be shunned, because they are of the devil, and from the devil.

"IV. That good works ought to be done, because they are of God, and from God.

"V. And they ought to be done by man as of himself, but with the confession that they are from the Lord operating in him and by him."

So that one may become a member of that society without acknowledgment of his belief in the "basis" of the New-Church, so called by its pastor.

But Swedenborg explicitly states, in passages far too numerous for us even to refer to here, what the basis of the New-Church really is. One of these passages is enough to cite in this connection. In the "Apocalypse Revealed" (n. 69), speaking of the second chapter of the Apocalypse, he says:

"This and the following chapter treat of the seven churches, by which are described all those in the Christian churches who have any religion, and out of whom the New-Church, which is the New Jerusalem can be formed; and this is formed by those who approach the Lord only, and at the same time perform repentance from evil works."

The writer uses the term "distinctive New-Church," but can there be any thing more "distinctive" than "the New-Church, which is the New Jerusalem?" The essentials of this church we know, for the herald of it so tells us from the Lord, are the two great doctrines of the Lord and of life, and not the doctrines, important although they are, referred to by the writer of the "Address."

When the "distinctive New-Church" so-called, rests not nominally only, but really, on these two essentials, building on these as its "basis," then shall it be truly entitled

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to the name of a "general body of the New-Church;" the appellation "distinctive" we hope it never will acquire.

The author of "the Address" apparently believes that the reason why the "distinctive New-Church" should take for its basis the doctrines above stated, is because these doctrines would exclude certain persons who are "nothing averse to the connection" with "us;" "namely, "spiritualists" and "writers like T. L. Harris." Surely he can know very little about the class of people to whom he refers if he thinks the doctrines regarded by him as distinctive are not held by many of the very people whom he would shun. It is well known that many "so-called spiritualists" profess to believe in those two doctrines. For example, it is not without reason, as undoubtedly the author of the "Address," knows, that Mr. William White, author of the famous "Life of Swedenborg," is one of that class of people; and yet he holds, it would appear, both the doctrines referred to. (See White's Life of Swedenborg, vol. ii. pp. 139, 141, 143, 674.) And the very T. L. Harris who is held up to us as particularly to be avoided, is a most unqualified believer in both these doctrines; saying as is well known, that it is his office to teach the celestial sense of the Scriptures.

The establishment of any other basis, or rather the attempt to establish any other than that which has been established by the Head of the Church, is only to "provide for our own confusion." Indeed the building upon any doctrine, merely, is the attempt again to set up the pernicious dogma of salvation by faith alone. We know, and no words should be necessary to establish its truth in the minds of all those who truly call themselves New-Church-men, that the New-Church can have no other basis than this: the worship of the Lord alone and a life according to His commandments, for "the faith of the New Heaven and the New-Church in its universal form is, that the Lord from eternity, who is Jehovah, came into the world that he might subdue the hells and glorify His humanity; that without Him no flesh could have been saved; and that all will be saved who believe in Him," and "to believe in Him is to have confidence that he will save; and since no one can have such confidence but he that leads a good life, therefore this is also implied in believing in Him." (T. C. R. 2.)

In 1870, the first edition of the work entitled "Body and Mind" by Dr. Henry Maudsley, a professor in University College, London, was published. The second edition, now just published, has, in addition to the matter contained in the first edition, several essays, among them one entitled "Emanuel Swedenborg," which professes to contain a psychological consideration of the facts in Swedenborg's life from the stand-point of the medico-psychologist. The opinion of any person on this subject so eminent in medical-psychology as Dr. Maudsley, must, of course, be treated with respect; and yet no one ought to be surprised if the physician, distinguished for his knowledge of men-

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tal disease, examining not the patient himself, but an account of him written, it is believed, not without prejudice (White's Life of Swedenborg) should find what he has apparently sought: evidence of mental aberration. And yet we think most readers of the essay will wish that the writer had gone somewhat more carefully over the subject, in view of the following opinions of Swedenborg held by the learned author, which seem somewhat remarkable views to be entertained concerning a deranged man; speaking of Swedenborg's teaching that every thought of man is inscribed in his brain he says: "Is there not here the assertion of a great scientific truth, whether it be a truth of the spiritual world, or not? The history of a man is his character, and his character is written in his organization, and might be read there had we but senses acute enough to decipher the organic letters." "He [Swedenborg] has throughout his writings produced such a mass of sound criticism, and instructive commentary as contributes an important contribution to a practical system of Christian ethics." "It was seldom that his practical instincts deserted him [Swedenborg]; he was certainly not, in any just sense of the word, a mystic."

IT may be interesting to our readers to know that the metrical version of the one hundred and third Psalm published in this number, is the work of a lady (Mrs. Daniel Lammot of Wilmington, Del.) now about eighty years of age, and of feeble health. A correspondent informs us that she occupies much of her time in composing metrical versions of the Psalms and of passages from the Prophets, a work in which she experiences the highest delight.

IN a notice of "Modern Theology," by Rev. Henry B. Browning, recently published in this country, the "Independent" says:

"We notice here and there a passage which is evidently taken from the writings of Emanuel Swedenborg, and it is evident that the writer, though an English clergyman, is one of the disciples of the Sage of Stockholm. Nevertheless, if we had not published this discovery, we doubt whether many orthodox critics would have made it for themselves. The topics discussed are mainly those of spiritual religion, and their treatment is such as would satisfy any devout Christian. The same author not long ago prepared a volume entitled 'Words in Season,' which was republished in this country; and such sturdy defenders of orthodoxy as the 'Congregationalist' and the 'Advance' found it 'truly evangelical' and averred that 'spiritual souls' would 'read it with comfort and strengthening.' We have no doubt that this book is just as 'truly evangelical' as that one was."

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CURRENT LITERATURE.

Love in the Nineteenth Century, a Fragment. By HARRIET W. PRESTON. Roberts Bros. pp. 153. Price, $1.25.

IF one takes up this "Fragment" with the expectation of being introduced to some fascinating heroine, he will soon lay aside the book with wearied impatience, for no such individual presents herself; in lieu thereof we have a young music teacher dependent upon her salary, and living a retired life in a beautiful old town shaded with whispering pines, and between river and sea. Here she indulges in a correspondence with a journalist whose acquaintance during a summer vacation had been renewed after a lapse of some years, and at that time, in a moment of impulse, sitting in the cool green shadows of the wood, he had told her he hoped their newly made friendship "might ripen in time into a more serious and stable feeling, a suitability, a fitness for mutual assistance, in short, into the love of husband and wife." Our heroine was no flirt, honestly she spoke, from no capricious desire to flame his temperate love to passion by the obstacles she laid in its pathway; so she hastened to show him that as yet no real knowledge of each other's characters had grown out of their long evening talks, and woodland walks; they had but skirmished a little on the frontiers, and of the principles of each other's lives they were almost ignorant. Marriage was as serious as it was holy; she must know the "temper, history, mode of life, and his thoughts upon certain moral and social questions, and whether he have a religion, and what it is," before she could give him, with her hand, her entire respect and love. In the spring following this conversation Clara meets her friend in the city, the friendship has ripened into love, absence has but served to link their hearts, and in each other's society is felt the charm of mutual respect ever increasing, and a hand-in-hand endeavor to strive after the true and beautiful. They become more and more absorbed, but with the desire to marry comes no love for wealth, only a value put upon money as a means to make others happy, and secure for themselves in their home those pleasures that people of refined taste enjoy with little expenditure. They marry, and their humble suite of apartments become an ideal home, the resort of men of talent, women of worth and even a sprinkling of the world's favorites, so surely will be felt and appreciated that atmosphere of peace and harmony that people leading true, earnest lives are able to create about them, because theirs is an harmonious life, and what their hands touch become objects of beauty. And so Miss Preston leaves them in the "heart of an old city; where the pulse of her life beats most vehemently, where streets are narrow, crossings perilous, and every inch of the ground is twice historic, there is a little oasis of

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peace." No plot is needed to give relish to the tinted pages of this peaceful love poem, brave, true thoughts shoot out of every paragraph of Clara's letters, in which her pen runs the gamut of the social questions of the day. Her swift hand dashes away the cobwebs that a hard life in a dusty city had woven over the young journalist's mind, and in the new light he feels the freshness of her nature, and at last there rises within him, in dignified proportion, a great love for the woman he had thought to woo so easily in the leafy forest, and whose love he had not won until he had grown worthy to deserve it.

We have reason to know that the town where the scene of the story lies in great part is Brunswick, Maine, the seat of Bowdoin College. Miss Preston sets forth the simple beauties of this charming place, situated on the banks of the Androscoggin, and but three miles from the waters of Casco Bay, with its broad main street, its mall, the picturesque college yard, the tasty front flower-gardens, and the rustic roads through the pines. The real value of the book lies in its truthfulness and simplicity. The title is perhaps ill-chosen, but no objection can be found with the aim and tone of the story.

The object of the author seems to have been to elevate the subject of marriage. In these days there are far more marriages than unions, the results of which specially show themselves in the next generation. It would be better, if in this life, which is only a place for preparation and discipline, more thought and reflection might be exerted, before two join themselves together. Surely in no better or quicker way could humanity be helped. But little can be known of love in this life, and no man or woman can do the will of the Father more directly than by thinking well and choosing wisely the partner here.

New England, a Handbook for Travellers, with six maps and eleven plans. Boston, J. R. Osgood & Co. 1873. pp. 399. Price $2.00.

THIS is a pattern guide. It is arranged upon the plan of the justly celebrated "Baedeker" guide-books of Europe, and deserves a like success. In the first place it is truthful, and in the second place it is minute. It is not only a book for the tourist to carry while on the trip, but it deserves a place in the library, giving much information that can be found in no other single volume. The plan of "leaving New England out in the cold" never obtained largely, and though it has its full share of cold during a part of the year, there are certain months when its mountain regions and extended coast are eagerly sought for that very element. As the great centre of our country develops, the cool, picturesque retreats along the eastern shore will be sought more and more. Here is an area of sixty-five thousand square miles, while the coast extends in a direct line upwards of seven hundred miles. We heartily approve the sentiments contained in the following quotations from the introduction. "It is remarkable that pedestrianism has never been popular in this country. The ease and perfect freedom of this mode of travel-

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ling, its highly beneficial physical effects, the leisure thus afforded in which to study the beautiful scenery in otherwise remote and inaccessible districts, all mark this as one of the most profitable and pleasant modes of summer recreation. To walk two hundred miles in a fortnight is an easy thing, and it is infinitely more refreshing for a man of sedentary habits, than the same length of time spent in lying on the sands of some beach, or idling in a farm-house among the hills. Karl Baedeker suggests for a tour of two or three weeks, a couple of flannel shirts, a pair of worsted stockings, slippers, and the articles of the toilet, carried in a pouch slung over the shoulder, will generally be found a sufficient equipment, to which a light overcoat and a stout umbrella may be added. Strong and well-tried boots are essential to comfort. Heavy and complicated knapsacks should be avoided; a light pouch, or game bag, is far less irksome, and its position may be shifted at pleasure. One or two books might be added to this list, and a reserve of clothing may be sent on in a light valise, at a trifling cost, to the town which is the pedestrian's objective point. Osgood's guide will be found an invaluable companion to all who travel in a rational manner, and who does not had best stay at home. We cordially recommend the book to our readers.

The Land of Moab. The Result of Travels and Discoveries on the east side of the Dead Sea and the Jordan. By H. B. TRISTRAM. With maps and illustrations. New York: Harper & Brothers. Price $2.50.

WE are glad to know that this most interesting book, lately issued in London, is to be shortly given to the American public. Although the field covered by this book is that assigned to the American Palestine Exploration Society, the distinguished author and traveller will be found a most learned and useful guide. Among other discoveries or verifications are Machaerus, the scene of John the Baptist's martyrdom, the identification of Zi'ara with Zoar of the Scriptures, and the Palace of Chosroes at Mashita. The book is by no means a "dry itinerary," but contains the more popular elements of books of travel, shrewd and comprehensive general observations of peoples and customs and scenery, genial humor, and a singularly sympathetic appreciation of the characteristic features of his experience. The Springs of Callirrhoe, where Herod the Great was wont to resort, are graphically described. There is an interesting accouut of Dhibon (the Dhibon of Jeremiah), where the Moabite stone was found. Mr. Klein, who discovered this stone, and the only European who ever saw it entire, was a member of the party. An especially attractive passage to the student of Biblical history, is that in which the author proves the identity of Zi'ara with the ancient Zoar. He argues that "the cities of the plain" must have been situated in the "Circle" of Jordan, at the north end of the Dead Sea. Dr. Robinson fixed upon the southern end, and his opinion has been generally adopted. But Mr. Tristram contends that the words of the inspired writer, who calls them "cities of the plain," or circle of Jordan, cannot possibly be applied

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to any other place than the northern end of the Dead Sea. He cites several passages from Genesis in corroboration of this theory, in which he finds an explanation of this sentence, which has always puzzled biblical geographers. Looking from Mount Nebo (Deut. xxxiv. 3), Moses beheld "the South and the plain of the valley of Jericho, the city of palm-trees, unto Zoar." The author, standing on Nebo, fulfilled all the conditions of Moses' view.

This volume is worthy of a much longer notice than we are able at the present time to give it. In closing we quote a most interesting account given of the view obtained from a point in the Territory of the Belka Arabs.

"In front of the hill country of Judah, from the South of Hebron, stretched in unbroken line up to Gerizim and Jezreel; and other hills, perhaps Tabor and Hermon, could be faintly traced up the opening of the Jordan valley, in the dim haze of the sunny mirage. Further to our right were the dark, pine-clad mountains of Gilead and Ajalon, with Es Salt (Ramoth Gilead) on the side of the former, and Heshbon in front of them. Just beyond the immediate foreground at our feet, was spread the lower end of the Jordan valley, bare, and of dazzling whiteness, as the sun shone on the barren but glittering marl, relieved only by the two green patches of Jericho opposite, and the long green strip of the Seisaban, or the plains of Shittim, close below the hills on which we stood. Over there, in the far distance, we could just detect the green plain of Shechem, and the opening to its valley between Ebal and Gerizim. The whole country of Judea opposite looked naked and ragged, ploughed with a complete network or labyrinth of irregular furrows, till, as the eye reached to Bethlehem or Jerusalem, they were lost in the distance. The pale, earthy brown of the western country was unrelieved by the slightest tinge of color. The higher ridges behind us shut out all view of the plains of Moab."

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NOTES.

"SHALL we chant selections from the Lord's Word, or shall we use hymns in our worship," is the question which Mr. Hayward proposes to himself, at the beginning of his recent articles in the "Messenger;" and after three numbers of somewhat desultory writing, he comes to the result that we should use both. A conclusion in accordance with the recommendation of the General Convention and the usage of nine-tenths of the New-Church societies in the world. "There are those among us," he complacently remarks, "in whom the Lord is opening those higher degrees of spiritual and heavenly life in different degrees and in different shades of degrees; and from what has been said, nothing can be plainer than that all such persons will prefer to use the Lord's Word in the services of worship, rather than human compositions: will derive more spiritual nourishment and life from chanting a portion of the Lord's Word than from singing any hymn composed by man. They not only know that the former is spirit and life, but they feel it to be heavenly spirit and heavenly life to them at the time. They feel that they are brought into nearer consociation and conjunction with the Lord and his angels, and feel a fuller spiritual support from them." All which is as applicable to the use of sermons as of hymns, both of which are "human compositions." He adds, "hymns are undoubtedly good for some persons; better, indeed, for some than to chant portions of the Word. But such persons should not be surprised if there are some, and perhaps many, of whom the reverse is true. Some of our churches and congregations may be made up of both classes, so that the exclusive use of either chants or hymns may operate as a detrimental deprivation to some." Precisely. And the point which this writer might well be induced to consider is, whether it be the course of wisdom, prudence, or a just regard for the spiritual rights of those who desire both chants and hymns, for a majority to rigorously exclude the use of either? The only suggestion he makes is that, "this subject is too importantly related to and connected with our spiritual life to admit of the agitation of it in a society as a subject of dissatisfaction, contention, or division;" which is a plausible statement of the old and convenient doctrine of those quietists who do not like to be disturbed in the enjoyment of having their own way, a doctrine that has been the foundation of all warfare since the fall of man.

We desire to add that there are some remarks on Guardian Angels in one of these articles which are well worth quoting.

"But some one will perhaps ask: 'Do the angels, even our guardian angels, thus know what we are doing in this world?' This is a subject which has not been sufficiently

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studied in the New-Church.* We are living in this world in material bodies, and the Lord sees that it would be both unwise and unmerciful to us, in the present state of the world, to open to us any other senses than our material ones. We can therefore see only each other's material bodies, nothing deeper. But we have spiritual bodies, and are living in them as really in the spiritual world as we are living in our material bodies in the natural world. The angels do not see our material bodies, nor the material things we are concerned with, any more than we see their spiritual bodies and the spiritual things they are concerned with. They do not see the farms we cultivate, nor the machines we make, nor the goods we sell. But they do see the affections we cultivate, the thoughts we cherish, and the secret designs we entertain. Their duty and their occupation is to exercise a spiritual guardianship over the whole of our spiritual life, and to do every thing they can to lead us into truly spiritual and heavenly life, and to aid us in it; and this they do most faithfully. They know who appointed them, and under whose instructions and influence they are perpetually acting; and they are most vividly sensible of their responsibility. Their wishes are His wishes, their thoughts His thoughts, and their designs His designs.

Of our material and worldly interests they know nothing, but of our spiritual interests they know vastly more than we do, however deeply we may be interested in them, and however carefully we may attend to them; and they know thoroughly just how far we heed them, and just how far we neglect them. When we are engaged in material and worldly transactions, the only good they can do us is in regard to our motives and principles of action, and in warding off the influence of the evil spirits who are associated with us, and who are endeavoring to make us act from evil and falsity. But when we engage in any act or work which is spiritual in its nature, they can join with us in it, either in the way of helping us, or of uniting in it with us.

* We not only have guardian angels, but we have spirits, evil spirits, associated with us, from whom we receive evil affections and thoughts of falsity, as far as we choose to do so. These spirits are not permitted to see us and know us as fully as the angels are, as described above; for if they did, it would give them the power to destroy us. The angels are only seeking our greatest good, and the more fully they see us and know us, the more good can they do us.

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THE

NEW-CHURCH MAGAZINE.

VOL. I. OCTOBER, 1873. No. 12.

DISCOURSES OF OUR LORD.

[FROM AN UNPUBLISHED WORK.]

NO. III.

THE remaining twenty-eight verses of this chapter are all employed in illustrating the difference between the Old and the New; between that dispensation of truth which was given to the Jews, and that which our Lord gave to all men. It is the difference between the external and the internal, between the natural and the spiritual. Thus it is said:

Ye have heard that it has been said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment.

Then our Lord follows this by a rebuke of anger or ill-will of any kind or measure, and by the most positive requirement of repentance, atonement, and reconciliation.

He next deals with the dreadful crime of adultery.

Ye have heard that it was said by them of old time, Thou shall not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

We are thus told, that the thought, and still more the wish, of adultery, is sin. And then it follows, if the right eye or the right hand offend, let them perish rather than the whole body.

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If faculties, passions, and desires, which duly exercised may be productive of great good, pass beyond the limits of rightful indulgence, they have become infernal: they cannot but offend; and it is well that they should be utterly denied and suppressed. Hence, asceticism, in some ages of the Christian Church, and it may be with some persons in all ages, was and is good, comparatively good; far better than an indulgence of the lusts which only asceticism can cope with in such persons.

Then oaths are spoken of and are prohibited. "Let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." What can be more obvious than that if there were no evil there would be no falsity; and, if no falsity, all confirmations of truth would be unnecessary. There might still be honest mistakes; but oaths are required only to prevent wilful misstatement; and surely that always "cometh of evil."

Then revenge and retaliation are spoken of. "By them of old time" it was required that they should be exactly measured, an eye for an eye and a tooth for a tooth; but when our Lord spoke personally to men, both were absolutely forbidden. And, in their place, submission to injury, which is their exact opposite, is inculcated.

Similar to that lesson is the next. By them of old time men were told that, while they must love their neighbor, they were at liberty to hate their enemy. But the new command is, "Love your enemies." New as this commandment was, far transcending the utmost height attained by any philosophy or religion then in the world, it was carried out in the remaining verses of this chapter into details and particulars which seem to embrace the whole possibility of forgiveness. A reason is then given: it is that thus we may become the children of our Father in heaven, because it is just so that He deals with us.

In all that I have now said of these twenty-eight verses which are employed in exhibiting the contrast between the old and the new, I have suggested little, if any thing, which has not been said, or might not have been said, before any distinctive New-Church doctrines were made known to men. It may be asked, then, what light do they cast on this subject, or why were they necessary to the fullest understanding of it. Let me try to answer this question.

The Old Testament was perfectly adapted in its letter to the children of Israel; and therefore is, in its letter, perfectly adapted to the lowest possible human states. For they were chosen for their especial purpose, because they were the most natural or most

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external of mankind, and words which could reach them and help them to rise into higher conditions would necessarily reach all men with their message of mercy, and lift them out of the abyss and guide them upwards, if they were willing to go up. For although all men are not so entirely natural and external as the Israelites, all men are so in some measure and many are so in a large measure.

More than this. For those Jews to whom these words were not spoken in vain, and on whom the merciful dispensations of punishment and restraint did not fall in vain, there were also words of far higher import; texts which, even in the letter, unveil the face of our Father in the heavens. And all these words have ever been and ever will be addressed to the Israelitish nature and character in all men and in all its states from lowest to highest. Naturalness and externalism belong to all of us, and need just these words.

The written Word of God, is an expression of His wisdom, which is born of His love, and must be infinite. But as it comes down even to the lowest ultimates, it is made to be everywhere or on every plane of being and character which it passes in its descent, that which it must be there to be most useful; that is, it is made to mean everywhere that which it must mean to yield there, or to men in the state to which it is then addressed, the precise instruction needed. Hence there are many meanings, one within or above the other.

All of them may be considered as arranged into three classes; the natural, the spiritual, and the heavenly. In the natural sense it is addressed to natural men and commands obedience; in the spiritual sense it is adapted to men who are moved by higher motives than reward or punishment, for they have an unselfish love for the neighbor and for the truth which teaches them to be good; in the heavenly sense it speaks to those who have risen, through the steps of obedience and a love for the neighbor, to a love for the Lord Himself, and it teaches them to see more and more clearly for ever, that all lower loves, and all good and all happiness, are in and from this highest love. If Divine truth in its natural form be not known and obeyed by any one, to him it cannot come in its higher forms. Nor can the individual or the race ascend in any other way than step by step, making each ower step the means of reaching a higher.

To the children of Israel, and to all so far as they have the same purely natural character, "Thou shalt not kill," meant, "Do not murder any man," and it meant no more. When our Lord

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stood on earth, He was able to give to those who heard Him then, or have since read His words, a higher or spiritual meaning to those words; and taught that they forbade men to hate, to despise, to hurt or offend each other. He promised to come again. He has come again, and has given us the higher, the heavenly meaning of those words. They now say to us, "Do not kill the soul; put not any man to spiritual death;" do not teach falsity, do not by your own thought or belief, or by any thing in your life and conversation, obstruct the inflowing of a true life from its Divine origin through the heavens; do nothing to prevent this life, or change it from spiritual life into spiritual death. In a similar or analogous way the whole law of the former time was lifted to a higher meaning; and now we are taught that this meaning is infinite, and we may ascend some of the steps of this higher meaning, and begin an upward progress towards heaven and towards the Lord of heaven, which will never end.

We have tried to exhibit a higher sense than the literal to the command not to kill. Perhaps a better way of finding this, is to look at the exact opposite to killing, or the most perfect obedience to the command not to kill. For this we must go to heaven. They who are there have a constant and unclouded perception, that man's life is God's life given to him; that in and with this life, so far as it is unperverted, is all happiness; that the very essence of this life is the love of others, and that their own reception of this life and its blessedness are measured by their love of others; what else can be their end and aim, through all the days of eternity, but to help others to receive this Divine life; to receive it more and more with ever-growing fulness, and to cleanse it more and more from the perversion and pollution of the selfishness and worldliness which cling to man's inherited nature. It is thus they co-operate with the Lord in His perpetual endeavor to impart His own love and happiness, and it is thus they open their own hearts to receive this happiness. And this heavenly character and heavenly blessedness begin with obedience to the command, "Thou shalt not kill," in its most literal sense, and are founded upon that obedience.

The same thing may be said of the other commandments here referred to, and indeed of all the requirements of God's Word, and all the dealings of His Providence. Their highest significance is understood in the degree in which we discern that the end of all requirement and all Providence, is, to make it possible for infinite love to impart itself and its own happiness in such measure as may be; and to teach and induce us to know, sup-

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press, and remove those proclivities to selfishness and sin and lust which obstruct the reception of this happiness, and make it imperfect or impossible.

The sixth chapter, 1st to 18th verses, forbids alms-giving, prayer, and fasting, ostentatiously performed that we "may have glory of men."

In some of the early manuscripts of the New Testament, the word which means "alms" is replaced by one meaning "righteousness;" and this reading is preferred by the best critics. Whichever word is used, it is a symbol or representation of all our good works. As love to our Lord is the supreme good, the love of self is the supreme evil, and worldliness, or the love of the world for the sake of self, is a common and most insidious form of it. Where it prevails in the mind it suffocates all genuine good, and obscures all truth. "How can you believe," says our Lord, "who receive honor one of another, and seek not the honor which cometh of God only?" This fearful evil does not prevent our doing good works. It seeks to make its slaves perform them, and then it changes the character of these works perfectly, leaving to them all the semblance of good and all the reality of evil. With such good works as these it feeds the infernal fires which it has kindled in the heart. From minds so infected truth is withheld, for they could only pervert it to a base purpose and make it the means of a deeper degradation.

Worldliness is exactly opposite to the love which constitutes heaven. Let it not be supposed that the good will or good opinion of our neighbors may not be desired. It is with this as with all other sources of innocent enjoyment; as health, wealth, and the pleasures of sense. All are in heaven, and are given to us on earth, as good gifts. But they are heavenly and good only when and only so far as they are free from selfishness, and are subordinated to the love of the Lord and of the neighbor, and are at once the effects and instruments of those higher loves, by which they incite us to and guide us in genuine uses. Closely connected with these prohibitions against worldliness are the remaining verses of this chapter.

"Lay not up for yourselves treasures upon earth, where moth and rust do corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal.

The analogous passage in Luke xii. 33, commands us to "provide bags which wax not old, a treasure in the heavens which

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faileth not." We may gather treasures, and store them up, and provide for and hope for their permanency. But that they may not pass away, a higher end and aim than mere selfish enjoyment must gather them, and the happiness they impart must be born of a higher love than the love of this world; or the decay and ruin which await all the things of, and all the happiness that begins and ends with, this world, will assuredly fall upon them.

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The light (or more precisely translated, the lamp) of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.

If we would know the spiritual sense of this passage, we must think of the spiritual body and the spiritual eye; or of the soul, and of that intellectual faculty by which we look for and discern truth. Both in Greek and in English, "singleness" and its opposite, "duplicity," have a physical and also a moral meaning. The reason is that the moral meaning corresponds to the physical meaning. If a man is trying to see two different things at once, they will cast a confused image upon the eye and the brain, and he will see neither clearly. If he has two opposite ends in view at the same time, he will attain to neither, for he cannot see clearly the truth that belongs to either. If, from ambition, or fear of the consequences, or hope of reward, he endeavors to do good, and all the time he is seeking merely selfish ends, he can see nothing clearly, and understand nothing that he sees. The very lamp of his mind, his intellectual faculty, is in the same condition in which a man's eyes are, when, from disease or injury, they do not turn in the same direction; one sees one thing, and the other sees another, and the images mingle and break up each other. The eye is not single.

If one seeks only the true and the good in faith and life, that which he seeks he will find. The truth he needs will fill his mind with light, and he will walk as in the day. But if worldliness will come in and mingle itself with all his thoughts, and all his aims, and all his conduct, it must bring darkness with it; and how great will be that darkness!

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other.

Here, as so often in the Scriptures, the statement has a two-fold form, one referring to the affections, the other to the understanding. If we have two masters in our affections, we shall love

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one and hate the other. If we have them in our faith, we shall believe in the one and hold the other in contempt.

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When the natural man hears that he cannot serve God and mammon, he fears that his external life will fail and all his external needs be unsatisfied. And then he is told to look at the world around him, and see its abundance and its beauty, and trust that the providence which takes care of that will take care of him.

How hard this lesson is, and how blind and deaf we are to it! The great mass of mankind is busy in producing food. They plough, they sow, they reap. How many of them remember who it is that makes the earth fit for culture, and bids the seasons return in their order, and waters the fields and warms them, and ripens the grain. Do we not think that all this comes of itself, and that nothing more is needed than our labor to secure the fruits? Our Father's mercy brings over the whole, vicissitude and uncertainty, and so weakens somewhat this fearful falsity, and compels us to see another power than our own, working where we work, and determining whether our work shall be successful. All races in all ages have acknowledged this, and had their festivals of prayer when the seed was sown, and when the harvest came. Something, perhaps much, was done in this way, to break the force of a most mischievous delusion.

And now a stronger light is shed upon these laws of the divine mercy, than ever shone on them before. We are taught that the whole force of nature in all its activities, is the divine love working, always and in all things, for the good of man. Working, first in time and in appearance, for his body and his external needs. But, within all this, for his eternal welfare; so governing all things, in their smallest forms and minutest events, that they shall subserve this one end; constraining men, so far as that is possible without impairing their spiritual freedom, in such wise that they may not fall into deeper wretchedness; and offering to all, at every hour and every moment, the means of rising, ever rising, if they will only recognize and welcome and co-operate with the love that watches over them.

Nor is this all. We are also taught that the whole external world of man corresponds to his whole internal world. Therefore, the working of providence in the external world, and for the external needs of man, is, throughout and in all things, the embodiment and representative of His working within man for his salvation. When men shall learn this lesson, dead nature will rise from the grave in which it has lain so long, and live for us;

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it will have a new voice, or rather the voice that has always spoken with none to hear will then be heard and understood. We shall see the fowls of the air and listen to their songs of gladness; we shall look upon the lilies as they grow, and on the green mantle that clothes the fields; and they will be the perpetual symbol, the mirror without break or stain, which reveal to us the love and wisdom and power of our Father. They will tell us as they tell the angels, that He is working hitherto and we may work even with Him, and receive from His infinite mercy even of His own happiness until our cup is full.

The seventh chapter begins with the requirement of justice.

Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again.

The Lord is perfect justice; and His justice is perfect mercy. It is hard for us to understand this. We regard these two as opposites. We say, here is a case which demands strict justice, and we must forget mercy; or here is a case calling for mercy, and we must for a time forget justice. We say that justice should be tempered with mercy, or that mercy should remember justice. We mean that justice can be merciful only by being a little less just; and that mercy to be just must give up somewhat of its own character. We make justice and mercy not only distinct, but antagonistic; and when we think of the divine action, we suppose it to be strictly just when punishment is called for, but to be not just but merciful when that is possible. And the letter of Scripture represents Him sometimes as angry, severe, and punitive, and sometimes as only merciful; the Old Testament dwelling most upon His justice, while in the Gospels His mercy is most prominent.

Not so the spiritual sense. That tells us, that in Him justice and mercy are conjoined into perfect and constant unity. The impelling motive of all His justice is love; and His mercy is always in perfect accordance with divine order. And this perfection is now revealed and exhibited to us, to be the guide of all our conduct, the aim of all our efforts.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

What is it that prevents our being just? We are told here. It is the beam in our own eye which makes it impossible for us to see and to cast out the mote in our brother's eye. If we indulge

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in sinful habits or in sinful thoughts and wishes, how can we judge aright of that sin in another, or help him to cast it away?

Deep and malignant is that hypocrisy which rebukes in another the sin which itself hides, and rebukes it ungently that it may hide it more effectually, and turn away suspicion and build up its own reputation on the contempt and reproach it brings upon another.

"THE CHURCH, as the external manifestation of religion, is concerned with the absolute relation of man, the relation to God, special in itself as opposed to His other relations; the state, on the contrary, seizes the life of a nation according to its explicit totality. The state should conduct the education of all its citizens. To it, then, the Church can appear only as a school, for the Church instructs its own people concerning the nature of religion, partly by teaching proper, that of the catechism, partly in quite as edifying a way, by preaching. . . . The Church appears to the state as that school which assumes the task of educating the religious element.

"The idea that the state has the right to oversee the school lies in the very idea of the state, which is authorized, and under obligation, to secure the education of its citizens, and cannot leave their fashioning to chance. The emancipation of the school from the state, the abstracting of it, would lead to the destruction of the school. There is no difficulty in Protestant states in the free interaction of school and Church; for Protestantism has consciously accepted as its peculiar principle individual freedom as Christianity has presented it. For Catholic states, however, a difficulty exists. The Protestant clergyman can with propriety oversee the common-schools, for here he works as teacher not as priest. In the Protestant Church there really are no laity, according to the original meaning of the term. On the contrary, Catholic clergymen are really priests, and, as such, on account of the unconditional obedience which, according to their church, they have to demand, they usurp the authority of the state. — *Dr. Karl Rosencrantz.*

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AMERICA ILLUMINATA.

BY BISHOP SWEDBERG.

NO. II.

[Continued from page 605.]

"THEY (the savages) carry it very lovingly and with great towardliness to those they have once fixed their affections upon. They are great cunners * of all sorts of herbs and roots, and, there being forests and marshes full of salutary things, they pretty well know their power and usefulness in the curing of all sorts of diseases. So when they see or hear of some Christian who is ill, they presently go to him with their simples to relieve him. Often they do this without any reward. So in their diseases many Christians depend upon them rather than upon others. For they are faithful and contented with a little, if needs they are to receive something for their pains and care. And if some sins are introduced among them, such as hard drinking, rioting, and profanity, they lay the blame thereof upon the Christians, before whose coming they never knew of such vices. Hence, when urged to become Christians, they answer: 'We would wish to become Christians, if they, by virtue of their religion, did live better than we do. But this does not appear to be the case. We see and hear them drink, fight, murder, commit adultery, steal, lie, cheat, and we find them avaricious, merciless, unjust. Now such things were not known till you Christians came hither. We had better remain as we are.' So the poor heathens are not to be converted because of the abominable life of bad Christians. And thus the name of God is blasphemed among the Gentiles, as well now, indeed, as in the day of St. Paul the apostle, who, writing to the Romans [Rom. ii. 24], rebukes them for such a carriage."

Thus much is from the remarkable and notable account of the Rev. Mr. Bjorck the dean.

Here I think meet and worthy of all acceptance what a learned and renowned man † has written about the Americans. Very significantly he writes as follows:

* This word is derived from an obsolete infinitive to cun of which the participle "cunning" is yet extant. But the present signification of "cunning" is not the original meaning. The translator, however, believes that the word "cunner" was used as in the text, in the 17th and 18th centuries, and hence has preferred it to the French word *connoisseur* its nearest equivalent.

† Huetius de Concordia Rationis et Fidei, l. 3, c. 16 in fine.

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"Savage and cruel are the Caraibs. Yet the Americans vehemently disapprove of the avarice of our Europeans, and rebuke them in discreet and friendly terms. 'How now, brother,' they say, 'what do you wish or what do you seek. Is not the earth, the bountiful mother who nourished thy forefathers, able to nourish thee too? Thou playest the fool, friend, and so do all thy fellow Europeans. Lay aside these foolish passions for wealth, which wear thee out and impair the life thou seekest to make happy. Look at me and the rest of the Gentiles; look at my parents: they lived pleasantly, and so do we. Albeit we are destitute of riches, nevertheless we want nothing. We are healthy, robust, and long-lived; whereas you are infirm, emaciated, feeble, and short-lived.' They do not divide the fields; neither do they distribute among them the profits thereof, but use them in common."

It was at the diet holden at Stockholm in the year 1690, that I first came to put in a word for the Swedes in America. And the circumstances were these: The little Swedish congregation off there had sent a letter to the postmaster of Gothenburg; giving it to be understood that they were suffering a great want of the word of God and of godly books; of ministry and of divine service; that they were groping in spiritual darkness and troubled by great fears lest their children should be seduced to the adoption of false doctrines, and concluding with a desire that the postmaster might beseech his Majesty the King of Sweden that he, as their father, would seriously consider their destitute condition and compassionate his wretched Swedish children. The letter was immediately sent to the king.

His Majesty sent for me to come up to him in his palace, desired me to peruse the letter, and asked what was to be done. Presently I called to mind what, when at Hambourgh on my return from abroad, I had heard from the brave Edzardi,* Licentiate of Theology, concerning the conversion of the Jews, for which end he was earnestly and with great zeal laboring: to wit, that it would assist not a little if the king of Sweden would thereunto employ the considerable sums that by the first Christians of those parts were bequeathed for the conversion of the heathens; great part of which means were flowing in to the Swedish Crown from the Swedish domains at Stade in the country of Brehmen, then belonging to Sweden. Out of the same rents the king gave some of the nobility money to travel withal, and some of these spent it not in an entirely edifying way.

* A learned orientalist.

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About the time I was in Hambourgh this travelling-aid was in the hands of a rakehelly Swedish nobleman, quite contrary to the spirit of the will. Those who reaped the profit of this legacy of course converted no heathen. But we were told: "Since there are no more heathens in that place, or neighborhood, this legacy is escheated to the crown of Sweden, and is now disposed of in accordance with its will." To which view I thus responded: "In America, most gracious Sovereign, where there are now a great many Swedish children, needing and requesting ministers, bibles, hymnal and other godly books, there is now a fair opportunity of converting heathens, or, at least, of preventing the Swedish children from becoming such while living surrounded by heathen. In this wise way these funds may be employed in conformity with the legacy. Otherwise your Majesty will render yourself grievously accountable for the violation of the will." The king answered: "We will provide those people with priests, the word of God, and necessary books, that there may be no lack in that respect; only seek you out suitable clergymen."

There the matter rested until I came to Upsala, when I prevailed on his Majesty to write to the Rt. Rev. the Archbishop Dr. Olaus Svebilius on the subject. Mr. Andreas Rudman, A.M., a godly and learned man, and Mr. Eric Bjorck were selected and appointed. The latter I knew very well, as he had been living and boarding in my house, acting as a tutor to the sons of my brother Schonstrom,* the assessor. So they were appointed and sent to America in the year 1696, together with another clergyman, Jonas Auren by name. He was to make maps of the country, describe it and its inhabitants, and the like.

So they went out, each provided by the king with a thousand silver dollars for their travelling expenses. Also, in 1697, they arrived out in good health and condition carrying with them many books, specially a great many copies of my book of hymns.† Auren, pretending Saturday to be the true sabbath-day caused it to be inserted in his calendar, and, having thus got it printed, caused thereby a great deal of disorder and confusion. In opposition to his views Mr. Eric Bjorck wrote and published a learned and copious treatise in English, this being the language most

* Concerning the brothers of Swedberg see De la Gardis, Archives X. 92. Their father's name was Isaksson. The name of Swedberg was taken from his birthplace, the farm in Sweden.

† The Swedberg hymns were not allowed to be used in the churches of Sweden, but were permitted to circulate among the Swedish congregations in America; 500 copies were sent as a present by the bishop in 1699, and in 1708 an official order for its use in the Swedish American churches was issued by King Charles XII. In 1711 large numbers were sent thither, and farther consignments were made in 1715–1720, 1722, 1726, 1729, though the clergy for some reason were opposed to its use.

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current among the Christians there, the colony being a dependence of England. Auren and Mr. Rudman died there.

In consequence of these religious concerns the English Society *de propaganda religione Christiana apud Gentiles et Judæos* (for propagating the Christian religion among Gentiles and Jews) was moved to give thanks unto his Majesty. I will cite the society's own words, which are to be found in their sermon of the year 1713, page 54. They run as follows: "And it has been desired likewise, that Monsieur Bonnet would be pleased to communicate to Count Guellenborg,* the Swedish minister, the humble thanks of the society to his Swedish Majesty for causing twelve Bibles in folio, three hundred psalm-books, and twenty-four copies of devotion books in the Swedish language to be sent for the advantage and use of the Swedish Church in Pennsylvania. At my request her Majesty, Queen Ulrica Eleanor caused the following letter to be sent to our countrymen in America:

ULRICA, by the grace of God, Queen of Sweden, of the Goths and the Vends, etc.

DEARLY BELOVED SWEDISH COUNTRYMEN AND INHABITANTS OF PENNSYLVANIA, — With gracious pleasure we have heard that constancy represented to us which you always entertain, as well in your faith and devotion towards God, as in your loyalty and affection toward us and the land of your forefathers. We are thereby induced most graciously to make known unto you through this letter of ours, that quite from the beginning of our reign we have kept you in gracious remembrance, and made a point of supporting you and protecting you in welfare by all means. In the mean time we have charged Bishop Swedberg to provide you with a fresh supply of godly books, which you will receive from two priests, whom, by our gracious command, he is to send thither to minister unto you and promote your exercise of true godliness. Wherewith we commend you to the grace of God Almighty. (Given at Stockholm the fifteenth day of April, 1719.) ULRICA ELEANOR.

D. HOPKEN.

It glads me at the heart to be able to acknowledge what an excellent blessing and succor God has herein made me the instrument of, and how He has thus encouraged me again to exert all my powers in the promoting of the welfare of His people. For was it not a marvel of God's providence that in 1714 when I had sent several letters to America, with instructions to our ministers and the congregations, and the vessel in a violent storm at sea went to the bottom with all that was aboard, save the sailors who got to shore by swimming, that

* The minister's name was Gyttenberg.

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my letters were floated ashore on the Flemish coast? The Rev. Mr. Norborg of London in England, received them all, as he gives me to understand by the following letter written me in the month of June, 1720, which came to hand on the 6th of August:

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"At last I have from Captain Schmidt full accounts of the letter that you, most reverend father, wrote to Pennsylvania, which was found, when the ship by a violent storm had been driven ashore and dashed to pieces, and every thing else on board save the mariners, lost. For you must know, most reverend father, that, some days after the vessel had thus been wrecked, a fisherman came up to Mr. Schmidt, the ship-master, carrying your letter in his hand, and asked of him whether he did not know the man who had written that letter. He also told him he had picked it up on the sea-shore, whither, no doubt, it had been driven by the wind and waves. The ship-master recognized the letter immediately, received it from the fisherman, and carried it with him to England, assured that this was the only letter that was saved. All the others were lost, though the fisherman searched for them diligently. The enclosed will make you more fully acquainted with the accident. OLAF NORBORG."

The original account runs as follows:

"I do hereby testify that about the middle of December, in the year of our Lord 1714, being bound out with my ship from Gottenburg to England, a packet of letters written by the hand of the right reverend Father in God Doctor Jesper Swedborg Lord Bishop of Skara in Swedenland, to the ministers of the Swedish congregation in Pennsylvania, was delivered to me, in order to bring them to England. But as it happened in the prosecution of my voyage, a violent storm arose, and split all my sails, insomuch that the ship was driven on the coast of Ostend in Flanders, where I had the misfortune to lose her, and every thing I had on board; having much ado to save my own life. A few days after I had escaped this danger and was come ashore, a fisherman, hearing of my misfortune, came to me bringing the above-mentioned packet of letters, which, as he told me, he had picked up on the shore and supposed that it was come out of my ship, and had been tossed ashore by the waves. I soon perceived it was the same packet of letters I had received at Gottenburg, which were the only letters among many others I had on board that were saved, although somewhat damaged by the water. On my arrival in London I delivered the said letters to the reverend Mr. Olaf Norborg, minister of the Swedish congregation. He took care to forward them to Pennsylvania. He has since told me they came safe to the hands for which they were designed in Pennsylvania. The truth whereof I testify under my own hand and seal. London the 20th of June, 1720. JOHAN SCHMIDT [L. S.]

[To be continued.]

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THE SOURCE AND TEST OF DOCTRINE.

THERE are very many of us who, on first becoming acquainted with the writings of Swedenborg, have been much impressed with his doctrine of the Divine inspiration of the Sacred Scripture. Early association, if nothing else, has made the Bible very dear to our hearts, and we cannot hear its authority questioned or its statements denied without seeming to detect in the sceptic's words a sneer at those whom we have revered, and whose confidence in the Holy Book was without doubting. A young freethinker declaims in the pulpit against the narrowness or fallacies of the Bible, and he seems to utter a wanton libel upon the character of those great and good men, the preachers of the past, who, from John and Paul downward through the centuries, have stood up before men not to criticise, but to expound. However ill-considered and contemptible such irrational rationalism may be seen to be, there is nevertheless a sting in it which wounds deeply, striking with benumbing pain those recesses of the heart where linger the tender memories of our pious, Bible-reading friends.

And not alone for the memories of the beloved departed, but for our own sakes, the scepticism which would do away with the sanctity of the Bible is at first sight dreadful and repulsive. We have grown up with the firmly fixed idea that the Bible is the Book of books, the source of our knowledge of the Heavenly Father, and of the life to come, as well as the only safe guide in the duties of this life. Moreover, passages from it may have been committed to memory, whence they have arisen in times of great trial or danger, bringing fresh submissiveness or courage. For many other reasons the soul recoils from the arguments of doubters, and the reason arms itself to do battle.

In such distress, and in the weariness of what for the majority of men must be an unequal contest, the words of Swedenborg upon the subject of the Holy Book (and no one of his works leaves one long in doubt upon this head) come as the voice of one running to help comes to the ears of a man in peril. The first sound revives him, and he takes the proffered hand, half fearfully, but with a confidence which every instant increases, and soon stands upon the firm ground. "The Word is Divine in all and every part. It contains an internal meaning suited to the comprehension of angels and enlightened men. Without it

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no one would have known the Lord, or the life after death, or the Divine law for this life." Substantially such statements as these meet him constantly, and he exults to learn that such sayings are, to the open mind, demonstrable. The lovers of the Word in the past come back to his thought. He knows that they have not entered into the fulness of this light, but the same pages on which he reads the good tidings, bid him also believe that in the other world the Lord adds all this and much more to those who have been faithful in the few things of their day and generation.

Being so instructed, the man takes down the old family Bible from its neglected place, and reading it anew, finds new treasures of wisdom. The hard sayings of those who, mistaking their darkness for light, still ply their weapons of cavil, filling up the measure of those who tore the raiment at Calvary, fall harmless and unheeded, and the man beholds, set before him on the earth, the foot of the ladder which reaches unto heaven.

He continues his reading of Swedenborg with all his former love of the Bible strengthened, and strengthening every day. He goes to the New-Church place of worship to pray, and to learn of some new excellence in the Book of books; and if the plain teaching of Swedenborg be carried out, he can never be disappointed.

The general statement that Swedenborg bases every thing upon the Word needs no demonstration. He not only draws his light from this source, but he says very emphatically near the end of his work, "The True Christian Religion" (No. 779), "I have not received any thing which pertains to the doctrines of that Church, from any angel, but from the Lord alone, while I read the Word." He also has the following heading for a chapter in the treatise on the Sacred Scripture in the same work (No. 225), "That doctrine must be drawn from the sense of the letter of the Word, and be confirmed thereby." In the little work called "Doctrine of the Sacred Scripture" the same heading is to be found, and here Swedenborg goes so far as to say (S. S. No. 59), "Those who do not collect doctrine for themselves, first inquire whether the doctrine collected by others and received by common consent, agrees with the Word; and to those things which agree they assent, but they dissent from those things which do not agree."

There is a still stronger statement in the "Arcana Cœlestia" (No. 5402), where we read, "There are two ways of obtaining the truths of faith, by doctrinals and by the Word. When a man obtains them for himself only by doctrinals, he then has faith in

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those who have drawn them from the Word; thus he believes them not from his own but from others' faith. But when he obtains them for himself from the Word, and confirms them hence with himself to be true, he then believes them because they are from the Divine, and thus he believes from a faith derived from the Divine."

And in that account of the temple in heaven, upon the door of which were the words "Nunc Licet," thus representing the opening to men of spiritual knowledge, Swedenborg draws the conclusion that "in the New-Church it is lawful to enter with the intellect and to penetrate into all the secrets of the Word, and also, by means of the Word, to confirm them." (T. C. R. No. 508.) "Enter henceforth," said the angel of the highest heaven, who appeared to him, "into the mysteries of the hitherto closed Word, for its truths, one and all, are so many mirrors of the Lord."

This is not only a fundamental part of our system, that every thing should stand upon the evident statements of Scripture, but it becomes also a test of the reasonableness and consequent authority of Swedenborg's own words. He himself instructs us to ask, not only whether what he says is conformable with Scripture, but also to expect that it will be drawn from the Scripture.

In this expectation no one will be disappointed, if care be taken not to give too wide a meaning to the word doctrine as used in the passages just quoted. Swedenborg's definition of the word may be drawn inferentially from the fact that certain of his treatises are called "Doctrines," and that he seems to name in this way those books only which fulfil the requirements of being drawn from the letter of the Word and confirmed by it.

Thus we have a work called the "Doctrine of the New Jerusalem concerning the Lord," the first words of which are, "It is written in John." Certain passages are then quoted, and the next words are, "From these it is evident that the Lord is God from eternity, and that it is that very Lord who was born in the world, for it is said, 'The Word was with God, and the Word was God,' and 'without Him was nothing made which was made,' and afterward, that the Word was made flesh, and they saw Him."

The other works called the "Doctrines," concerning the Sacred Scripture, Faith, and Life, have the same character.

There is a fifth small work, which by its title takes a place beside these, "The New Jerusalem, and its Heavenly Doctrine." Here the first words are, "It is written in the Apocalypse," and the remainder of the work follows from the interpretation of this

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passage. The appearance at first sight is that the Scripture is seldom quoted, and that the doctrinal statements are not drawn from it, but it should be recollected that in the original edition two-thirds of the work consisted of extracts from the "Arcana Cœlestia," which were themselves drawn directly from the Word. Thus in this book the rays of heavenly light issuing from the Word in the "Arcana" are brought to a focus.

Swedenborg does precisely the same thing in a small work inserted between the chapters of a portion of the "Arcana," and called the "Doctrine of Charity and Faith," the purpose of which may be learned from its first words (A. C. No. 6627): "Doctrinals, first of charity and then of faith, are to be prefaced to the chapters of Exodus, in order that what is delivered here and there in the explanations may be expressed in a series."

In addition to those books specifically called "Doctrines," the "Arcana Cœlestia" and the works on the Apocalypse are by their very nature in full accord with the requirement. The "True Christian Religion" also is perfectly and formally scriptural (see the work, *passim*), and having its origin in the Word, could not be otherwise. One at least of the unfinished works was intended to belong to the same category, for it received the title "Doctrine of Charity." It is interesting to notice in this work indications of the supporting passages to be quoted in a revision for the press. There is a small work called "A Brief Exposition of the Doctrine of the New-Church," of which the author says in the first paragraph that it is the forerunner of a larger work on the same subject (probably referring to the "True Christian Religion"), and adds, "But this sketch is not offered to be examined critically, but it is communicated for information, because in the work itself its contents will be fully proved (*plene demonstrabuntur*)." Some of the works by which Swedenborg is best known do not seem to come under this category of "Doctrines," and apparently were not intended to come under it. We do not find the title "Doctrines of the Divine Providence," but "Angelic Wisdom concerning the Divine Providence." The work on the Divine love and wisdom is similarly named. That on conjugial love has not even so exalted a designation as this, but is modestly named "The Delights of Wisdom." One other work is entitled "Concerning Heaven and its Wonders, and Hell, from Things Heard and Seen," and its contents are thus at the outset declared to be not from the Scripture directly, so much as from the author's experience, which of course throws much light upon the Scripture.

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The works on the Last Judgment, and the Earths in the Universe, are also "from things heard and seen."

There would seem to be, therefore, one class of Swedenborg's writings which are in a pre-eminent degree doctrinal, either professedly such, or such from the nature of their contents; and another class, consisting of works heavenly in their wisdom, yet not formally scriptural, and thus not doctrinal in the sense described.

The writer does not assume to consider the questions which may arise, possibly soon, concerning the doctrinal authority to be attached to all the statements of the works of the second class, unsupported upon the literal sense of the Scripture as many such statements are, but he would invite attention to the fact that the strictly doctrinal system we receive, being of necessity scriptural, should be sought in Swedenborg's scriptural works, to which, and some would say, to which alone, Swedenborg points those who are studying these doctrines. To go one step further, we seem to learn from Swedenborg's own reasoning as above quoted, and from his example, as well as from the dictates of conscience and common sense, that the doctrines of the Church should flow from the Word. This seems a mere platitude, and no one denies it; but it has what may appear to some to be a new application. To state the case plainly:

For the statements of the doctrine of the Lord, we find adduced abundant scriptural reference, and no one would think of teaching this principle to another without such reference. Suppose now that instead of this we were dealing with the doctrine of the "World of Spirits" or the intermediate state after death. This can, perhaps, be drawn only inferentially from the Scripture. Now suppose the doctrine of ordination or of baptism or of the Holy Supper be in question. We open the Scripture, and find that the Lord ordained (or "appointed") His disciples, also that He said to those who forbade one who was not a recognized follower, "Forbid him not. He that is not against us is on our part." This would leave some between two opinions, and unless Swedenborg should adduce some hitherto unnoticed scriptural teaching on the subject, some would remain in the belief that any particular form of inauguration into the ministry is in no sense a doctrine of the Church, but is a matter of judgment and preference. The writer believes that scarcely any have a stronger preference than he for a solemn ordination into the ministry, nor a clearer conviction of the necessity of having a distinct and specially prepared class constituting the ministry; but this being only preference and

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conviction as to means, while the Scripture doctrine is only clear as to the end, that is, as to the importance of teaching of religious truth, he cannot give the name of doctrine to that which lacks the essence of doctrine, "that it be drawn from the literal sense of the Word, and be confirmed thereby." Indeed, Swedenborg seems to have been always protected from going beyond this point, and he very happily leaves many little things unsaid.

So, too, though it is unnecessary to go into particulars, what is at present spoken of as the doctrine of baptism and the Holy Supper, including as it does something more than is plainly and literally taught in the Bible, seems to the writer to need curtailment, until it enunciates only the plain teaching of the Word that these are divinely commanded, the rest being held and spoken of as conviction based upon the experience of men.

There is much in Swedenborg's works belonging to what has been above spoken of as the second class, which, until it is seen to conform to this standard of biblical measurement, cannot be properly spoken of as doctrine of the Church. In regard to some such things if Swedenborg's advice, as already quoted, should be taken, a man would be expected to "dissent," or be compelled to believe it, not "from his own, but from the faith of others."

These remarks seem to follow logically from Swedenborg's own words, and they are therefore submitted to those who may read them as a conclusion to be weighed and of course, if found wanting, to be rejected.

An objection may evidently be made to the whole that the writer has taken a little passage of two lines out of one of the "works," and would have all the rest conform to it. To this it may be submitted that the whole being a system of orderly structure, a part, however small, must contain the characteristics of the whole, as a human bone has the stamp of humanity upon it. And if this little sentence is a good part of the chapter, it belongs properly in its place, No. 225, in the large book, "The True Christian Religion or Entire Theology," and since the whole is homogeneous one test will prove it all. It must also be noticed that from the very nature of the declaration it lies at the very bottom of the rest; and that if the whole system be not built upon that it is not built at all, but only imagined. We can never be sufficiently thankful that our faith has as its corner-stone firm confidence in the Lord and the Word, and that we are permitted by so simple a test as this to recognize the truth.

The result of the general acceptance of such ideas may be

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properly alluded to here. The first result is undoubtedly to dispel to a certain degree the fixedness of those boundaries by which what is called the New-Church is now defined. There is reason to fear that there are those among us who do not do Swedenborg the justice to apply the rule he has given of consulting the Word, and who quote his words in support of his teaching instead of those of the Scripture, and who thus adopt for their own what Swedenborg explains to be only the result of faith in others, in this case in him. Such persons possibly go so far as to wish all other New-Church people to feel as they do, and they may even be in the habit of believing that this is the only right way of feeling. The writer has endeavored to show that another way of regarding what Swedenborg has written seems to be in perfect accord with his own teaching and example. This class of consulters of the Word before assenting (the phrase is used in no exclusive sense, but only for convenience) would now be included with their brethren of more unquestioning faith in one religious family.

Nor would a stop be made here, but if the ground were squarely taken in all Church work which is occupied, for example, in the liturgy as to the doctrines of the Church, to be acknowledged as confirmation, others too would be included. Indeed if our appeal, in cases which Swedenborg has not scripturally settled, was always to the Scripture, the throne of judgment would seem to rise from the earth until all men might look to it. Quite the opposite of this, and very unhappily opposed to it, would be the custom of looking to any particular society or to any particular member of the Church for any thing more than advice and example.

The idea of including all Christians in the borders of one religious denomination is a pleasant one, and this at the first glance seems to be all that can be said of it. For this idea, it must be confessed, brought on the Council of Nice and all its attendant and consequent evils. It kept alight the torches of the Inquisition, and burned Servetus, and drove the Independents and Puritans from England, and exiled Roger Williams from Massachusetts Colony, and it has separated many from their friends in this generation. It ought by this time to have ceased to be so attractive, and it would have done so, had there not been in it all the time something heavenly, and therefore immortal, perhaps the thought of human brotherhood. This means, as every one knows, neither sameness of mental structure, nor identity of religious belief. Any question, therefore, like the one which has been

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considered, should be regarded not only from the standpoint of fraternal feeling, but also from that of impartial judgment; and for this cause the writer has attempted to show Swedenborg's idea of the source of doctrine, and of its true test; and to emphasize the fact that the doctrine of the Church may not legitimately go beyond the literal teaching of the Scripture.

Whether in our preaching, our reasoning, our legislation, or in the guidance of our daily affairs, the people of our Church and all others should remember and observe the Lord's command by the mouth of His prophet, "To the law and to the testimony."

THEODORE F. WRIGHT.

"IT is the disappearance of charity that has caused the dissolution of the Church; for where there is no charity there can be no faith; notwithstanding the Protestant churches throughout Christendom justify these divisions in the score of faith. But nothing is more certain than that goodness alone has confidence and manifestation in the truth, and that therefore none but the righteous can believe in the Lord, or possess real faith; and their faith is simple or profound in the strict measure of their righteousness. Hence we may see how faith ceases when charity ceases."

"Love and faith, in other words, the presence of the Lord in man, constitute the Church. In whomsoever the Divine life is manifest, that is, in whomsoever the Lord's will is done, in him is heaven, in him is the Church, whatever be his circumstances, and whatever his nominal creed."

"This distinction of names [among churches] arises solely from doctrinals, and would never have had place, if the members of the Church had made love to the Lord, and charity towards their neighbor the principal test of faith.

"The essential principle of worship is a life of charity. . . . Actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the Lord in the word; for thus every man in every work looks to heaven and to the Lord, with whom he is thus conjoined. — *Swedenborg.*

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THE OX.

THERE are good reasons for believing that bullocks and kine, or, as we call them, oxen and cows, have lived upon this earth as long as men have lived here. Sacred history of men and things goes back only to Terah or Abram's day; and so the first knowledge we have of oxen or their existence from the Word is from Genesis after Abram's call. He had cows and calves, as well as oxen or bulls. Ever since that time domestic horned cattle have been one of the most useful and highly esteemed animals given to man for his use. Men have valued oxen very highly for their work and for food, besides as materials for many useful articles that minister to their convenience, prosperity, and pleasure. For a long time oxen were used by men to reconcile God to them or their evil works. They offered oxen to God instead of offering Him what they prized more highly, and were well satisfied with the bargain and the fulfilment of it; being quite willing to part with oxen in order that they might be allowed to indulge their love of self and the world, and more willing to consecrate to the Lord dead oxen than live affections. The first people on this earth did not eat flesh, and so could not value animals for food; nor have we any reason to suppose that they made any use of them. So what we must conclude is, that they delighted in seeing them and making pets or companions of them, as men often do now of some animals. But this was not their highest delight in animals, for, whether they used oxen or not, they did know correspondences and knew what affection in themselves the ox represented or symbolized.

After the fall of man, men began to eat animals. Not at first or for a long time as common food, but upon great occasions. It may be that from eating meat, men imbibed the notion that God required such food, or, on the other hand, it may be that after men supposed that God desired them to offer to Him animals, they became very anxious to eat flesh themselves. What we know is that when men lost the knowledge of correspondences, then, instead of delighting in seeing and using oxen and offering to Jehovah the affections in themselves to which oxen correspond, instead of doing what good natural affections move men to do, they killed the oxen and offered them to God, and did not offer corresponding affections to Him, in helping one another to live by his directions.

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While the representative church lasted, oxen were very valuable for work, but during the existence of the representative of a church the sacrifices must have increased their value, and perhaps kept men from indulging too freely in eating meat, especially calves. Coming down to Christians we find a state of things that may well astonish us, if not cause us to blush for shame. During some seasons of the year thousands of calves are killed daily by Christians for Christians to eat. Oxen are still used for agricultural work to some extent; but in the highest state of civilization they are set aside for horses and mules, and are being used less and less every year; while their numbers hold good or increase, and they are carefully cared for, fed, and fattened wholly for Christians to eat, and use as materials for their comfort and pleasure. Their value to us is not to produce proper food for ourselves and for cows and sheep, nor to offer to the Lord, but to offer to ourselves and to minister to our bodies and natural senses.

The peculiar characteristics of the ox are obedience and patience. He is affectionate, fond of human beings, easily trained; has a good memory, but very poor judgment; needs care and direction, and is willing to accept kindness and acknowledge a master; will do all he can; does not seem to regard himself or know that he has a self; may be coaxed or driven to the hardest labor or into the most dangerous places, into which the horse can neither be coaxed nor driven. It is not for him to think or decide whether he can do what is required of him, nor whether he can come out of danger alive or not. He takes his food with a keen relish and seeming delight; hastily making it into wads and swallowing these into the first stomach, from which he afterwards, at his leisure, brings up one wad at a time and prepares it with his tongue and teeth for the real stomach. He never chews the cud when at hard labor or when hard driven, nor when excited. Oxen and sheep have no upper front teeth and break off rather than bite off their natural food. This may lead them to choose the most tender grasses and shrubs. They hold the grass with the tongue and then throw the nose or jaws forward with a quick jerk, bringing the sharp front teeth across the grass, not unlike a blow with a knife upon a tightly drawn cord or string. They lie down more often than the horse, and are much more quiet in every way. When chewing the cud, the ox is the most perfect picture of a man in a very deep study or thoughtful meditation. No part or atom of the ox is wasted in this age. Flesh, fat, blood, skin, horns, hoofs, and bones, all minister to men's needs or pleasures.

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If these and other similar facts were all that could be stated about cattle, then these facts would not be written here. Our Lord spoke in parables; and His works as well as words have more than one meaning. Oxen mean more than power to drag the plough; or food, shoes, candles, and horn jewelry for men. They stand for and correspond to that principle in man, which more than any other one affection, moves him to do unto others as he would have others do unto him.

Things may appear in the spiritual world, which we never see, or see the effects of, in this world; but nothing is seen in the natural world that is not from a spiritual cause. How God made or created the first bullock and kine has not yet been revealed to us; but that they now receive their life from the Lord through men, has been revealed to us. Man is the connecting link between all creatures and things below him, and all beings and things above him. The life of man consists of affections and thoughts; and all creatures and things below man correspond to and are caused by some affection or some thought in man. The affection in man, from which the ox lives or through which the ox's life flows, is called in general good natural affection, and in particular it is the affection to obey. If we know that obedience always does and always must precede love, then we are prepared to understand why the ox is so large and valuable, and why he always has and always will exist among men where the church is. The heaven to which this earth belongs could not be or remain without that to which the ox corresponds. Good natural affections are the foundation upon which heaven rests, for upon this rests the love of the neighbor. One of the reasons why Nineveh was spared for a time after Jonah preached there, was that there was "much cattle" there.

The book of Job is full of correspondences. Job had five hundred yoke of oxen before his affliction and a thousand yoke afterwards. Interpreted by correspondences it would mean or read that Job before his affliction had some, or a few, good natural affections, and after his affliction he had many, much, or all the good natural affections that he could receive, and that he could receive much. Oxen are of the herd and sheep of the flock; which means that oxen signify more external affections than sheep. Sheep stand for the affection which causes us to look to the Lord and love Him. Oxen denote the affection that causes us to look to the comfort, the delight and welfare of all men, and moves us to work for their good and happiness. This latter affection must always come to us before love to the Lord

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can come; and it will for ever remain with those who become angels. It will always fill a large place in good men, good spirits, and angels. In children and in natural good works, it may occupy the highest place; but in spiritual men and spiritual works, though still occupying a large place, it will not be highest nor first in importance. Angels have more of it than men. It seems to be most active in natural good men, as it takes the place of true religion in them.

It may not be unreasonable to hope that very soon, Christians may arrive at states of life, or come into a kind of life, where it will be good for them to know, and delight in knowing, what affections and thoughts in them are represented by different animals and different things. It is intensely interesting to search out and learn these truths now revealed to us, and cannot fail to be most useful as well as pleasant to all who strive for light, for the end that they may walk in the right way. All spiritual knowledge, which men have ever lost, must be again revealed to them, if they ever receive it in this life.

When we can comprehend something of the way the Word is written, then we first see the use of the Jewish sacrifices, or rather the necessity for laws concerning sacrifices, when men could not be led in freedom not to do that, and to do something better. The Jews had sunk too low or become too spiritually blind to be or live a church; but they were the best nation on earth to work for rewards. They would fulfil a contract or live up to a bargain better than any other people. And so by promises and rewards, and by threats and punishments, they could be led to do, in freedom, what corresponded to and represented a real church. Thus instead of offering their good natural affections to the Lord in doing good uses, doing good work from a good motive or in a good way, they offered oxen; and instead of internal real love and worship to Jehovah, they offered sheep and lambs; and so with all things which they offered, every creature or thing corresponded to and represented the affection or the thought which we must now offer or consecrate to the Lord, in order to be of His Church upon the earth.

The Jews offered five kinds of animals or living creatures; bullocks, sheep, goats, turtles, and pigeons. Also fruits, flour, wine, oil, frankincense, and salt. The animals were all such as were used for food, and the ox was the only one used for work. All must be without blemish or defect, which is to us one of the most discouraging facts recorded in the Bible. They must not be too young nor too old. No animal must be less than eight

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days old. Bullocks must not be over three years old. Salt signifies the affection that good has for truth, and this spiritual principle preserves the whole world, saves it and holds it to heaven from whence it comes, and to which it must for ever be held or else cease to be. Jehovah told the Jews what animals and things to offer to Him, and in what manner and for what particular purposes, and in the same words, in their spiritual sense, He tells us what affections and thoughts to consecrate to Him in doing uses, and how to offer them and for what purpose. In order to be a church now we must do spiritually what the Jews did naturally, in order that they might represent a church.

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And now we may see the importance of the commandments in relation to sacrifices. Though sacrificing animals was not acceptable to Jehovah, not a good or the best thing men could do, yet if they could not be led in freedom to give up the practice, then it was good, and the best thing Jehovah could do for them, to direct them by strict rules. And we may see, too, that these directions were not wholly to confine them to common or easily obtained animals, nor the animals which could be best spared, but to such as corresponded to, and represented the affections and thoughts which are indispensable in true Christian worship.

Christians generally seem to be less and growing still less sure that the Lord will fulfil His promises to them, and come to His Church or men on this earth a second time. Nearly all profess to be looking for Him or believing He will come. A few profess to believe that He will come soon in an impossible way: while others know that He has already come a second time. In a few hearts and minds the wolf seems to be dwelling with the lamb, or the fierce and combative quality represented by the wolf is directed only against evil and is united with innocence, but how soon this will be general we do not know. We do not know the limit to man's natural senses or to what extent these may be educated; nor the extent of man's power to use the things around him. We do know that our knowledge extends to no time when the natural mind was so alive, so active, and so intelligent as now; nor when the good natural affections were so fully developed and so active. The whole civilized world is full of the affection to which the ox corresponds. As every atom of the ox is utilized, so is every least thought that can spring from the corresponding affection. Men study how to turn the ox into useful and profitable things just as useful men and women study to use this growing affection to help the neighbor to be or become respectable and comfortable.

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First the natural, then the spiritual, says the apostle, and so we may hope, and rejoice in the hope, that very soon the opening, the education, and the activity of the spiritual mind and spiritual faculties may follow in their order, and individuals, churches, nations, and the whole earth, may see that men need no longer stand in the way of the fulfilment of Isaiah's prophecy:

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

RICHARD WARD.

"THE love of life and the fear of death with the wicked, originate in principles which are diametrically opposite. The love of life with them is the natural form of self-love, and the fear of death is the fear of what is opposed to self-love: it is the fear of the Lord, or of goodness itself. Therefore as a man by regeneration removes the love of self and all its derivatives, he in fact undergoes, during his union with the body, the very death which the unregenerate dread. All his affections actually die into self and are then filled with life from the Lord; the process in the change of every affection being analogous to the separation of soul and body. Hence the idea of death in his mind is changed into that of birth, for when that which is from self dies, what is from the Lord is born; and he views death as spirits do, who see it from the other side of the grave. What in our sight is death, in theirs is birth. When we mourn the departure, they rejoice at the birth, of a new companion. Instead of the corruption of the body, they see the resurrection of the soul. Instead of the termination of life, they see the commencement of an endless existence. And so far as our minds are spiritual, we shall see things in a similar manner."—*Extract from a published Sermon of Thomas Worcester, D. D.*

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PSALM CXXXIX.

LORD! Thou my inmost soul hast known
  Throughout my life-long days,
Thou knowest every word I speak,
  Thou seest all my ways.

Such knowledge is too wonderful,
  Too high, too vast for me:
Where, from Thy spirit shall I go?
  Where, from Thy presence flee?

If to the heavens I ascend,
  Thy glory they declare;
And if I make my bed in hell,
  Lord! I behold Thee there!

If on the wings of morn I fly
  Beyond far seas to bide,
E'en there Thy hand shall lead me, Lord,
  And Thy right hand shall guide.

If in the deepest shades of night
  I seek to cover me,
The darkness shineth as the light:
  Both are alike to Thee.

My substance was not hid from Thee
  Ere being had its breath,
Nor all the changes of the form
  From infancy till death.

Thy precious thoughts are seen, O Lord!
  In works of Thine own hand:
We cannot count them; they are more
  In number than the sand.

Lord, wilt Thou not disperse the foes
  That cause my spirit pain?
They speak against Thee wickedly,
  And take Thy name in vain.

Do not I hate the impulses
  That would Thy laws oppose?
Am I not grieved when they arise,
  And count them as my foes?

Search me, O God! and know my heart,
  Try me, and know my ways,
And lead me in Thy perfect paths,
  And Thine be all the praise.

S. P. L.

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NEW-CHURCH NUMERICAL PROGRESS.

AN article in No. 7 of the "New-Church Magazine" furnishes "a few facts and figures concerning the numerical progress of the New-Church," which certainly places the subject, from the point of view there taken, in a somewhat discouraging light. Having before me the journals of Convention from its first formation to the present time, it occurred to me, as a matter of curiosity, to examine the subject in a manner somewhat different from that of the writer of the article referred to. That is, he has given the figures, correct and sorrowful indeed, for certain specific and important localities, where we had reason to anticipate a more vigorous numerical growth. But let us now take the decennial statistics, as near as an estimate can be made, for the whole church in the United States from 1820 to the present time.

Exact figures to this end, those familiar with Convention journals know it is not always possible to give. Yet by examining carefully the reports of societies and associations back and forth from year to year, it is possible to form a very approximate estimate of the membership of the different societies, for the regularly recurring decennial periods. Therefore, though the estimates here given are not and cannot be exact, it will be found that they are so near the truth as to be quite reliable for the purpose proposed.

It is true that a few societies named as such in the journals, ought scarcely to be counted, because nearly or quite extinct. But it is impossible to separate these from the others for want of knowledge as to which they are; and the proportion being apparently about the same from one period to another, it is fairer for the relative calculation to take them all, as they are named as such in the Journals.

The number of societies is estimated for all in the country whether members of Convention or not. The number of ministers is reckoned from the Convention list, because the number outside of that is so small as to make no material difference. Here is the table:

Year.	Societies.	Ordained Ministers.	Members.
1820	12	8	230
1830	28	16	500
1840	26	20	850
1850	54	32	1,450
1860	64	42	2,550
1870	90	68	4,150
1872	94	70	4,575

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A somewhat remarkable and quite unexpected uniformity of result was here obtained. The Church membership from 1820 to 1830 shows an increase of about 125 per cent; but from 1830 to 1870 the increase is almost exactly 70 per cent for each decennial period; and from 1870 to 1872, the same proportionate result is found, 5½ per cent annual increase on each previous year being nearly equivalent to 70 per cent for the ten years.

It would seem as if this were really a more satisfactory way of arriving at general results than any other. Seventy per cent is much more than the decennial increase of the whole country, and we thus have the satisfaction of knowing if we are moving slowly, that we are gaining on the whole community both absolutely and relatively.

It may not be amiss to add a few words to these statistical remarks, concerning the causes of our slow growth and the remedy.

There are many reasons to be given for the decay and death of small societies. Many of them have been broken up through the emigration of their most active members. There are instances where the entire membership has been scattered broadcast, as it were, over the country, through this cause. In many cases the life and vigor of a small society is centred in two or three persons, it may be in the leader alone. Then, in the event of one or two leaving the town, the society is dissolved for want of a leader. But in the case of a society which has obtained a strong foothold in a large city, no such reasons, though operating to some extent, can account for unreasonably slow growth or stagnation. In such a case something must have been radically wrong. What with new recruits and the growing up of the children of the church, a healthy society of the New-Church, firmly established in a large city, ought, with all drawbacks, to double every ten years; at the most moderate calculation, certainly every twenty years.

It would be easy to take the cases of some of our earliest and most important societies, and to state just what the mistake at times has been. But this would involve a writing of the history of the church, the materials for which exist perhaps, but not in print, and the writing of which would serve no good purpose. It is enough to know, if we will only be wise enough to recognize the fact, that the New-Church, as an organized institution, has bent its thoughts, its discussions, its efforts, too much to external matters and too little to internal matters. It has been too anxious about order and too careless about charity. It has rode too many

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hobbies, and rode them too persistently and tenaciously for its spiritual health. It has brooded too much over theories of order, and taken too little into consideration those practical measures which are needed to spread the church, and spiritualize it as fast as spread. An account of the abstract and impracticable theories, which have been discussed and framed into rules of order, or claimed and enforced as rules of order, without being placed in tangible shape, from 1817 to the present time, would form one of the most voluminous and one of the dullest volumes of ecclesiastical history. These theories, in the past, have rent New-Church societies asunder in every part of our country. And a church thus broken into two or three fractions by theories of external order, has, in every instance, been a church set back in its natural and normal growth, ten or twenty years.

This has been, not the only, but one of the greatest causes of the stagnation of the church in our large cities, if not recently, at any rate in the past. The constant discussion as of matters of vital moment of these questions of order, seems to have a deadening and depressing effect upon the energies and spirituality of the church. It weakens the bond of charity, and creates dissension if not rupture, stagnation if not dissension. I do not here speak of the proper discussion of the ways and means of organizing and operating our societies, but of the practice of setting up some theory as the order, in comparison with which every dissenting opinion is disorder and not of the New-Church.

The remedy is, we must cease to make theories of external order matters of vital importance, but centre our efforts upon the building up of the church spiritually. A hundred practical questions of the highest importance in this respect, remain almost undiscussed. We must realize that order flows from use, not use from order. Let the work we have to do flow into such channels as it will, and as from much and varied experience we see what methods effect best the uses to be performed, let those methods be our order. But above all and beyond all, the life of the church must be the great end toward which all our efforts tend. A society of men, in whose lives the whole community could see fidelity, integrity, and purity, love, charity, and peace, would make more order and better order, would create more vital activity and energy, would increase faster and with more valuable additions, than we are perhaps ready to recognize.

This is the great use of organization: to bring men, women, and children into the life of the New-Church. There are ways

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and methods of accomplishing this. What are they? We have done nobly in publishing books; we have urged the truth as persistently as our imperfect methods would allow. But the New-Church as an intellectual institution can never have a rapid growth, can never become universal. How shall we spiritualize it? If we want to increase it largely, we must fill it full with spiritual life. The angels have ways and methods of leading people out of the world of spirits into heaven; they have organized methods of operation. With what system and concentrated harmony of method must they move on to that large army of little ones who annually leave this world, seeking to conquer their hereditary evils, drawing them away from wicked influences, leading them to heaven! But what concentration of method exists in New-Church societies on earth, to guide their members along the path of regeneration, or to draw the outside world to their temples of life?

There have been many causes operating, which will account for the slow growth of our church. Some of these causes are things of the past; some are operating yet. Those at present existing are worth canvassing to the end that they may be avoided. But among them all, one of the gravest mistakes will be found to have been in the placing of the church, in respect to all its organized methods and efforts too much upon the intellectual and too little upon the life plane. Show us how to organize, so as to quicken our spiritual activities, and we will grow. Let us be spiritually useful, and we will become spiritually orderly almost without an effort. The world was never so ready for the life of the New-Church as now, and if we propagate that with the same zeal as we would now propagate the truth, our seventy per centum of increase will soon be changed to seventy times seven.

JOHN DOUGHTY.

"CORRESPONDENCES cannot be studied as one would study a natural science: to attempt it is to throw away time and labor."

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DOCUMENTS CONCERNING SWEDENBORG.

To the Editor of the New-Church Magazine.

Dear Sir, — I find in your number for July last, a remark or two upon a "Letter of Remonstrance" which I, twelve months ago, thought it needful to address to the "members of the Swedenborg Society, London." You say that I reach the conclusion that the publication of the documents collected by Dr. Tafel is not desirable. Pray allow me to say, that in making this statement, I think, you are scarcely warranted.

The resolution of the Swedenborg Society was proposed by Mr. Gunton, the treasurer of the "General Conference." Singularly enough, it was seconded by Dr. Tafel himself. In his speech Dr. Tafel said, "He might add that the documents which had hitherto passed as authentic, he had found, on investigation, to be most unauthentic. He became impressed with that fact during the progress of his work, which had thereby been increased about one-third, for he had at first thought he could use the documents that had been already printed, but he had found it necessary to *retranslate and to investigate. and compare and sift the testimony that had hitherto been brought forward.*" [The italics are mine.] Now, on reading the above I asked myself the question, Who is this Dr. Tafel, who makes such large demands on our faith, this man who comes forward to second a resolution, calling upon the New-Church friends to subscribe near a thousand pounds to publish his work, which is to be more authentic than all that has gone before upon the same subject? So in my printed letter I wrote: "Who is this Dr. Tafel, that the world will unquestionably trust the accuracy of his labors, and distrust from them, the labors of all who have written about Swedenborg before? And what claim can you, gentlemen, put forth for a ground on which to call upon the public to help you to put this man's labors before the world, because they are superior to those disinterested labors which worthy and qualified individuals have already given to the world upon the same subjects?" [And I added, and I beg you to allow me to add it here.] "It is painful to the present writer to have to put these questions in this strong light to you and before the public; but really, official ostentation has grown to such a pitch in our day, that the public good imperatively

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demands that it shall be curbed." I see the Swedenborg Society's Report this year announces, that "The English translation, it is estimated, will occupy from 1200 to 1400 pages in royal 8vo, and the documents in the original languages from 700 to 800 pages, so that the whole, when completed, will form three volumes. The price will be 30*s.* or 20*s.* for the English translation only. The cost of producing the documents is estimated at about £700." Now, my dear sir, I do not say these documents ought not to be published. But I may say this. Dr. Tafel has this year published a shilling pamphlet, under the title "Is the New-Church to have a Distinctive Ministry?" which has been shown, in a threepenny pamphlet by "A Preacher," to contain such misapplication and garbling of Swedenborg's published statements upon the question of the ministry, and kindred subjects, as renders still more doubtful the fidelity of his work on the forthcoming documents.

I also have to ask, that, as you have brought my name before the public on your continent upon this subject, that you will give me the opportunity of stating, that, however you may differ from me in conclusion, the pamphlet before named (as I have proved in one published since) has caused me to adhere strongly to my conclusion, given, as you say, "it would seem without reason, in advance." If only, the readers of the writings of E. S. manifested as keen a relish for the pure and true life to which those writings lead, as they do for the opportunity of devouring every fresh scrap of news which comes to light respecting the life of the man, Swedenborg, hearts which now mourn deeply would rejoice greatly, and authors who now live upon the insatiable curiosity of mere external readers, would need a new business. May that time soon come! is the earnest prayer of yours, sincerely,

THOMAS ROBINSON.

2 HULME'S ROAD, NEWTONHEATH, MANCHESTER,
August 21, 1873.

"THE term 'seer,' one who sees, indicates a mere instrument. A true seer is one whom the Lord uses to make a revelation from himself, and revelation is a purely divine work, not subject to human idiosyncrasies."

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CHEERFULNESS: A HEAVENLY GRACE.

THE Lord alone is Life; and in His presence, the inspired Psalmist tells us, "there is fulness of joy." True life is ever joyful. And the nearer we are to the Lord, that is, the more we are like Him in the spirit and temper of our minds, the more of His unselfish love we receive and impart, the more joyful we are. And joy is gladness. Joy is cheerfulness and delight of heart. Joy is a certain buoyancy and gayety of spirit that is opposed to gloom and sadness. It expresses itself in smiling looks, cheerful words, and an exuberance of spirit as if the soul were bubbling over with gladness. You see it in the sparkling eyes and laughing faces and frolicsome manner of little children, their very feet dancing as if keeping time to the glad music within them.

Joy, then, with all its accompaniments or forms of expression, smiling looks, pleasant words, cheerful tones, and a lively manner, is a characteristic of heavenly life; though we must not infer that where these outward signs exist, there is always heavenly life or true joy within. The face was meant to be, and in heaven it is, the index of the soul. But in this world a beautiful spirit is not always to be found underneath a beautiful face. Nevertheless it remains true that joy, revealing itself in cheerful looks, tones, words, and manner, is a characteristic of heavenly life; while sadness, manifesting itself in melancholy looks, tones, words, and manner, is a characteristic of infernal life.

True love is always joyous. But self-love is gloomy and sullen. In heaven, therefore, every thing looks bright and cheerful; for the sunshine of God's love which warms the hearts of its denizens, irradiates their faces and all surrounding objects with its own unspeakable brightness. But in hell, where self-love reigns supreme, all is comparatively dark and dismal. The sunshine of heaven is not there; and the only light by which the devils see is a dull and lurid flame arising from self-love, which of itself is real darkness.

One of the marked differences between the old and the new theology is to be seen in the different attitude of the two systems toward mirth and laughter and every thing tending to promote cheerfulness.

The writer's earliest ideas of religion were such as he imbibed from the reigning theology of half a century ago, and the views

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and habits of the pious people among whom he lived. And they were dark and gloomy enough. To his mind's eye, God was pictured as an awful Being, without love or tenderness or pity; as an almighty tyrant indeed, whose wrath was to be warded off and His favor propitiated by oral prayers and confessions accompanied by certain penances, such as the repression of all gayety and laughter, the avoidance of all fun and frolic, and the abstaining from all kinds of amusement. Not one gleam of love or joy does he remember to have then seen radiating from the Heavenly Father's face. Religion, therefore, became associated in his mind with all that was sad and gloomy and repulsive, a despotic and angry God, arbitrary and vindictive, hating the unconverted, and taking pleasure in tormenting them; and total abstinence from all sorts of amusement. It was wicked to dance, it was wicked to play, it was wicked to do almost any thing that youthful hearts delight to do. And no actions were regarded as strictly religious, save reading the Bible, praying, going to church, attending prayer-meetings, and singing sacred songs.

This, a half-century ago. Since then, a great change has come over all the Christian denominations. The New Jerusalem has been coming down from God out of heaven, and her light has been everywhere steadily dissipating the old darkness.

Under what a different aspect does the new theology present religion! It teaches that the Lord is Love itself; and love, we know, is gladsome and joyous. And as He delights to impart His own life unto those whom He has made capable of receiving it, so He delights to see them glad and cheerful. He delights in the smiles and pastimes of men and women, and in the playfulness, gayety, and laughter of children. What is it, indeed, but His own nearness to little children and the throbbings of His love in their hearts, that make them so joyous and full of laughter? He has filled the created universe with smiles and gladness; for is He not Himself immanent in all His works? The sunshine, how smiling and cheerful that always is! To behold and bathe in it after a succession of cloudy days, makes one's heart leap for joy. The landscape, too, is not that full of smiles as the hearts of little children are of love? The fields and forests, whether arrayed in their vernal bloom or crowned with autumnal fruits, seem ever joyous. As the inspired singer says:

"Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

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Even the stars themselves have a merry twinkle which reminds us of the gladness and joy revealed in the sparkle of bright young eyes. The sounds of nature, too, the song of birds, the hum of insects, the gurgle of brooks, are cheerful and joyous. And the colors of all the sweetest and loveliest things, as of birds and flowers and precious stones, are indicative of gladness. The motions and activities, also, of animated nature, speak the same language. They are outward signs of an inward joy. Especially is this remark true of fishes, birds, and insects. Speaking of the latter, a charming writer, who is also a close observer of nature, says:

"Insects above all the minor creatures seem to relish life. To take special instances, however, of the enjoyment given to insects, and thus of the benevolence of Him who ordains all these good things, let us cite the dancing gnats. Every one has noticed, in calm summer evenings, what vast multitudes of these little creatures thus disport themselves. They may be traced, while the light wanes, till the eye can follow no further; and as the motions evidently serve no purpose of sustenance or of reproduction, it cannot be doubted that the object is purely one of pleasure. What can be more beautiful than the gayety and frolic of butterflies in the air? They frisk about, ascending, descending, moving in every possible direction, performing zigzag pirouettes of the most elegant and varied kind, just as kittens do upon the ground in their more clumsy but not less sportive gambols. Here, again, there is no purpose of direct physical utility subserved; the movements are all tokens and expressions of pleasure." *

All nature, then, is cheerful and glad. It is hardly a figure of speech to say that sun and stars, birds and insects, fields and woods, fishes and flowers, evermore rejoice and sing for joy. Yes: life, true life, is ever joyous. And the higher the life, the greater the cheerfulness and the more abounding the joy.

Of all created realms of being, the angelic heavens are the brightest and fullest of sunshine. And the best of the angels, those nearest or most like the Heavenly Father, are of all others the most joyous. Innocence is light-hearted always. Innocence is full of joy. The Lord is Innocence itself; and in His presence, we are told, "there is fulness of joy."

But that other realm which is most remote from the Lord, the realm where selfishness reigns supreme, where life is the opposite of that in heaven, that realm is gloomy, sad, cheerless. No light-heartedness is there, no buoyancy of spirit, no gayety, no cheerfulness, no joy. For the sunshine of God is not there. Innocence

* Grindon's Little Things of Nature.

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is not there. Love of the neighbor is not there. The delight which springs from an active devotion to good uses is not there. No: the state of infernal spirits is one of unspeakable sadness and gloom.

I suppose we are all sad and gloomy sometimes; cast down, low-spirited, melancholy, for we all inherit a nature more or less depraved. We all have our dark and dreary nights as well as our bright and cloudless days. But it is an unspeakable help to know that all sad and gloomy feelings are from hell, and all glad and joyous ones from heaven. Where this is seen and acknowledged, then resisting and turning away from gloomy feelings, and the cultivation of a cheerful disposition, will be counted among our religious duties. It is our duty to resist and endeavor to overcome in ourselves all tendency to gloom and despondency, as much as it is to resist the tendency or inclination to lie or defraud, or to do any other thing contrary to the Divine commandments. Both tendencies are from hell. Both are induced by infernal spirits. Both are injurious to ourselves and others. For where we cherish sad and gloomy feelings, we are in danger of communicating these feelings to others. Our sphere affects those around us. Our sadness is felt by our families, our friends, our neighbors, our employés; by all, indeed, with whom we have intercourse. It more or less beclouds their souls, and shuts out the sunshine which they might otherwise have received. And thus we take from them something which we have no right to take; something more precious, too, than bodily food or raiment. We rob them for a time of the joy they might otherwise receive. And on the other hand, by cherishing glad and joyous feelings, we confer a blessing on those around us. Our bright and cheerful sphere contributes something toward repressing the sphere of hell, and bringing sunshine and cheerfulness into others' hearts.

Yes: cheerfulness is a heavenly grace; for it comes from that bright realm where there is fulness of joy. But it will no more increase or thrive without cultivation than any other virtue; no more than honesty, truthfulness, patience, gentleness, forbearance, humility, gratitude, love, or trust. And the first step in the cultivation of cheerfulness, is, to look upon its opposite as an emanation from hell, and to regard and shun its indulgence as a sin. For is it not a sin to voluntarily yield one's self to sad and despondent feelings, or to make no effort to overcome them? Consider what is the immediate occasion of such feelings. What opens or exposes our hearts to their influx? Generally, some circumstance that wounds our self-love or love of the world; some

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disappointment, loss, or bereavement that is painful to our natural feelings. And sad and despondent feelings on account of events over which we have no control, what are they but inward murmurings against the Divine providence? What but complaints, audible enough to the listening ears of angels, that the Lord's will is done instead of our own? And is there nothing wrong, no sin, in the indulgence of a state which virtually arraigns the Divine wisdom and benevolence?

If, then, we would cultivate the grace of cheerfulness, our first step should be, to regard its opposite as from hell, and to shun its indulgence as a sin; just as the first step in the cultivation of honesty, truthfulness, patience, etc., is to regard and shun dishonesty, falsehood, impatience, etc., as sins. So soon as we come to see and acknowledge that all gloomy and despondent feelings come from the same dark realm as falsehood, fraud, hatred, revenge, and the like; and humbly look to the Lord for strength to shun their indulgence as sinful, they will begin to take their departure. For evil spirits are no more inclined to remain long in our company after their real character is known, than evil men are; and we all know how quickly these latter quit the society of the good, when they know that their disguises are penetrated and their characters well understood.

This first step taken, the subsequent steps will be comparatively easy. A few suggestions here, however, may not be amiss.

Never indulge in melancholy forebodings; for to do so, is to distrust the providence of the Lord. Never brood over any sorrow; for that is murmuring at the discipline of Heaven and taking evil spirits to your embrace. Turn away (and you will need to invoke the Divine aid in this, if you expect to succeed), turn away from all sad and gloomy thoughts as from the smoke of the abyss. They are that smoke, and nothing else. When dark clouds gather and the tempest begins to howl fiercely around you, forget not that your Father's face still beams with love; forget not that the Divine sun is shining brightly above you, and in due time will disperse the clouds.

And when you have come to regard and shun as a sin the indulgence of sad thoughts and gloomy feelings, then practise cheerfulness; for this, like every other heavenly grace, increases with exercise, just as fleetness of foot or skill of hand or strength of arm is increased by exercise. Practise it every day and everywhere and in all your intercourse with men. Be cheerful in your family, be cheerful at your work; be cheerful in society, be cheerful when alone. Seek now and then healthful recreation of

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body and of mind. Join in the innocent pastimes of men, and in the fun and frolic and sports of little children. Relate humorous anecdotes. Listen to funny stories. Read lively and amusing books. Sing, dance, laugh, play; — you need not be boisterous or rude; — for all this, rely upon it, is well pleasing to the Lord.

And if sad and despondent feelings begin at times to invade your breast, as they doubtless will in spite of every thing, do not sit brooding over them. But go out of and try to forget yourself. Call on some friend and spend an hour or more in pleasant conversation. Visit some unfortunate or sick neighbor and endeavor to comfort him in his affliction. Help any one you can find who needs help. Hunt up a pleasant story, and read or tell it to some hapless little ones whom you will find ever eager to listen. Seek especially some steady and useful occupation, if you have none already, and perform its duties faithfully; for evil spirits cannot come near to those who have enough useful work to do, and who strive to do it honestly and well.

But above all else and without which all other means of promoting or maintaining cheerfulness will prove unavailing, be careful to shun every known evil as a sin against God, and to discharge with conscientious fidelity every known duty. This is the best defence, the only sure defence, indeed, against the dark and depressing spheres of hell. This opens the soul to the sunshine of heaven. This brings us near to, and recreates us in the likeness of Him who is the life and soul of all cheerfulness, in whose presence "is fulness of joy," and at whose right hand "are pleasures for evermore." B. F. Barrett.

"There is a strange superfluous glory in the summer air; there is marvellous beauty in the forms and hues of flowers; there is an enchanting sweetness in the song of birds and the murmur of waters; there are a divine grandeur and loveliness in the landscapes of earth and the scenery of the heavens, the changes of the seasons, the dissolving splendors of morning, noon, sunset, and night, utterly incomprehensible upon the theory of nature's exclusive utilitarianism. All things proclaim that the Divine Architect, while amply providing for the physical wants of his creatures, has not forgotten their spiritual necessities and enjoyments, and, having implanted in the human soul a yearning for the beautiful, has surrounded us with a thousand objects by whose charms that yearning may be gratified. — *Hugh MacMillan.*

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AN AUTUMN IDYL.

O October! fair October!
The month of all the year!
November's cold and frosty hand
Shall deck thine autumn bier.
The harvest gleaned reminds us all
That we must pass away,
That those who reach the heavenly home,
Here work and watch and pray.

The many-colored landscape scenes,
Stretched far and wide around,
Portray unnumbered beauties,
That in nature may be found.
On distant hill and forest deep
The change creeps slowly on,
As stars before the God of Day
Each vanish one by one.

O October! fair October!
Death-bed of the flowers!
With thee God's floral poetry ends,
And heaven weeps in showers.
The foliage changed, the withered leaves
Returning to the earth,
The evening's chill, all bid us seek
The cheerful, blazing hearth.

On thy fair bosom, River Charles,
That winds so placid by
Mount Auburn's still and quiet shades
Beneath a mellow sky,
In autumn time I love to float;
And on my oars I rest,
As Phœbus' car sinks slowly down,
Far in the golden west!

O October! fair October!
Full many a pleasant day
In thy balmy Indian summer,
Alone I've strolled away,
To sit beside some crystal stream,
In sylvan haunt remote;
To see the rippling water flow,
And watch the wary trout.

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Oh, the sunsets of October!
They paint the evening sky
With varied, rich, and colored hues,
That mortal skill defy;
All nature smiles in sadness then,
And Night, her shadows deep,
Close-drawn about the silent world,
Watches mankind asleep.

HORACE P. CHANDLER.

PRAYER.

"WE doubt the Word that tells us: Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With will constrained and rare.

And yet we have; these scanty prayers
Yield gold without alloy:
O God! but he that trusts and dares
Must have a boundless joy."

GEORGE MACDONALD.

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HOW DO ANGELS AND SPIRITS SEE MEN, AND HOW DOES THIS SIGHT AFFECT MEN'S REPRESENTATIVE ACTS?

[Continued from page 638.]

THE change in this order was, "After the coming of the Lord, 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 is instructed in internal things, then external things are as nothing to him, for he then knows what is sacred, as charity and the faith grounded thereon. From these internal principles, therefore, his *externals are now regarded for the purpose of ascertaining** how much of charity and of faith toward the Lord there 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 external, 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." (A. C. 1003.) "In the Lord from eternity, who is Jehovah, before the assumption of the human in the world, there were the prior degrees actually, and the third degree in potency, but after his assumption of the Human in the world, He put on also the third or natural degree, and thereby became a man like a man in the world, except that in Him this degree, like the prior, is infinite and uncreate, while in the angels and men those degrees are finite and created, . . . but before the assumption of the Human, the divine influx into the natural degrees was mediate through the angelic heavens, but after the assumption immediate from Himself; which is the reason why all the churches before His coming were representative of spiritual and celestial things: but after His coming became spiritual and celestial, natural and representative worship was abolished." (D. L. W. 233; T. C. R. 109.) Thus the immediate influx from the Lord's assumed natural degree so strongly penetrates the natural plane, that its ultimates, instead of being mediate and seeming representatives of the higher heavenly things they contained, became real ones, truly corresponding to and manifesting them; that is, true correspondences, or "the appearance of the internal in the external and its representation there" (A. C. 5423), or "representations" that "agree together." (2989.)

So that it must be true that "from these internal principles

* Italics are ours.

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man's internals are now regarded for the purpose of ascertaining how much of charity and faith toward the Lord is in them," and so most certainly men can no longer be considered in heaven in reference to mere "externals, but to internals," through agreeing externals; excepting only the very simple whose internals are undeveloped. The difference then is very clear, not that externals are no longer of any account, but that mere externals are no longer accepted for what they seem; but are regarded discriminatively, as to how far they do represent all they seem to represent. That as real and genuine indicators they are still as important as ever, is plainly taught. "With every one who is of the Church there ought to be both, namely, an internal and an external; otherwise there is no spiritual life with him, for the internal is as the soul and the external is as the body of the soul: but they who are of the external church are clearly in its externals and obscurely in its internals," etc. (A. C. 8762.) "The internal is not possible without its indicating sign." (D. C. 110.) "Worship in the external man appears before the angels like an ensign with a standard in his hand." (*Ib.* 112.)

And hereupon appears much and strong testimony, showing us clearly that externals that truly correspond are not abolished, but do, and ever must, affect our relations with heaven. "Correspondences have all force, inasmuch that what is done on earth according to correspondences, this avails in heaven, for correspondences are from the divine. They who are in the good of love and faith are in correspondence, and the divine operates all things with them. . . . All miracles recorded in the Word were done by correspondences. The Word was so written that the single things in it, even to the most minute, correspond to those that are in heaven, hence the Word has divine force: and it conjoins heaven with earth, for, when the Word is read on earth, the angels who are in heaven are moved to the holy which is in the internal sense; this is effected by the correspondence of the single things of the Word." (A. C. 8615; comp. 9211, 9419; also S. S. 113, and A. C. 10633–89.) Also concerning the Lord's Prayer, A. C. 6476, 6619. Concerning the use of the historical parts for children, A. C. 1776, 3665, 6333. Concerning the Word read under holy influences, that it conjoins with heaven, and hence the holy supper was instituted, A. C. 3735. That "the Words the only medium of conjunction," A. C. 9457. The reasons given why the Lord instituted baptism and the holy supper are many. "He established a new [Christian] Church which should not be led as the former [Jewish] by representatives to things internal, but which should know them without representatives, and in place

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thereof he enjoined only some external things, namely, baptism, . . . that by it they might remember regeneration, and the holy supper; that by it they might remember the Lord and His love, . . . and man's reciprocal toward Him." (A. C. 4904.) "All the holy in heaven proceeds from the Lord's divine human, and hence all the holy in the Church, wherefore to prevent its violation the holy supper was instituted by the Lord." (A. C. 4735.) "Wherefore when the Lord came into the world He abrogated the representatives, which were all external, and instituted a church of which all things should be internal, . . . of all those things the Lord retained only two which should contain . . . all the things of the internal church, . . . baptism instead of washings, and the holy supper instead of the lamb." (T. C. R. 670.) "Such is also the correspondence that when man is eating food the angels with him are in the idea of good and truth, and, what is wonderful, with a difference according to the species of food; wherefore when man in the holy supper receives the bread and wine, the angels with him are in the idea of the good of love and the good of faith." (A. C. 5916; comp. 6789.) "The angels who are attendant on man when he receives the sacrament of the holy supper understand those things in no other manner; . . . thence it is that a holy principle of love and faith flows in with man from the angels, and thus through heaven from the Lord, and thus there is conjunction." (H. D. 212.) "But . . . it is effected solely with those who are in the good of love and faith in the Lord, . . . with others there is the Lord's presence but not conjunction." (213, comp. A. R. 816.) "Besides the holy supper includes and comprehends all the divine worship instituted in the Israelitish Church." (H. D. 214.) "As soon as infants are baptized angels are appointed over them by the Lord, by whom they are kept in a state of receiving faith in the Lord." (T. C. R. 677.) That not only infants but also all are inserted by baptism among Christians in the spiritual world, is because people and nations in that world are distinguished according to their religions. . . . On the distinct arrangement there the preservation of the whole universe depends, and this distinction cannot be effected, unless every one after he is born be known by some sign, indicating to what religious assembly he belongs, for without the Christian sign which is baptism, some Mahometan spirit, or some one of the idolaters, might apply himself to Christian infants newly born, and also to children, and infuse into them an inclination for his religion, and thus draw away their mind and alienate them from Christianity, which would be to distort and destroy all spiritual order." (T.

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C. R. 678.) "By these things is illustrated this first use of baptism, which is a sign in the spiritual world that he is of the Christians, where every one is inserted among societies and congregations there, according to the quality of the Christianity in him or out of him." (680.)

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These extracts, taken without note or comment, show us how the angels by signs are instructed regarding men, and are aided in understanding their state; especially by those that are in true correspondence, because instituted and established by the Word as "holy solemnities of worship." For as we learn: "The external of the Word (the sense of its letter) is . . . also the external of the Church and of worship, for all the truth which is of faith and the good which is of love which constitutes the Church, and also worship must be from the Word, hence, inasmuch as in the Word there is an internal and an external, there is also an external and an internal in the Church and in worship." (A. C. 10603.) The point of which statement appears to be that all the externals of worship must be such as are established by the principles of correspondence between the external and internal principles of the word, among which are to be included not only the use of the very letter of the Word itself, but also all things provided for or warranted by it. That their range is very wide may be seen from A. C. 9349. "That some of them are abrogated as to use at this day where the Church is, that is an internal church; but some of them are of such a quality that they may serve for use if people are so disposed, and some of them ought to be altogether, to be observed and done," as also from the list that follows; whence, too, may be seen how great is the mistake that is sometimes fallen into, of supposing that no externals are any longer of use, or at least that the sacraments alone are so. Because the sacraments alone have a peculiar conjoining power, it does not follow that the statement here made is not true, also that many other externals are useful if people are disposed to make them so. Since "every useful work corresponds to angelic intelligence" (A. R. 793) it would not be easy to fix their limit. Many are clearly specified. We learn of certain "African spirits . . . whose ears were on a certain occasion opened that they might hear singing in a church of the world from the Psalms of David, by which they were affected with such delight that they joined in singing; after that, however, their ears were closed so that they could not hear any thing thence, but they then were affected with a greater degree of delight, because it was spiritual, and were at the same time filled with intelligence, for that Psalm treated of the Lord, and

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concerning redemption." (S. S. 108.) "The angels who are with man were then (at the song of Moses), at the same time in glorification of the Lord; hence they who sung and they who heard the song had heavenly gladness from the holy and blessed things which flowed in out of heaven, in which gladness they seemed to be taken up into heaven. Such an effect had the songs of the Church among the ancients; such an effect also they might have at this day, for the spiritual angels are especially affected by the songs which relate to the Lord, his kingdom, and the Church; . . . not only in consequence of gladness of heart being rendered active by them; . . . but also because the glorification of the Lord in the heavens is effected by choirs, and thus by the chanting of several together; hence also angelic speech is harmonious filling into numbers" (A. C. 8261; comp. 8340, concerning answering choirs representing the reciprocal of heaven and the Church.)

That all other solemn acts pertaining to worship and necessary to its proper performance have a like effect with the angels, is shown by many statements, as by this: "I have often wondered that the angels have such knowledge from the mere action of the body by the hands, but nevertheless it has occasionally been made manifest by lively experience, and it has been told me that this is the reason why inauguration into the ministry is performed by the imposition of hands, and why touching with the hands signifies communicating." (D. L. W. 220.) With this testimony before us, why is it so difficult as it seems to be to some, to find any but external reasons for the virtue of this rite? And why should it be incredible that "inauguration into the office [of the ministry] brings along with it the particular gifts of illustration and instruction." (T. C. R. 146.) It simply follows as a matter of course from all that has been said above.

Thence also attaches a vital interest to all the acts of our life. "The angels say that a man's quality is perceived from every work." (D. L. W. 279.) "It is the same with the speech of men." (280.) "Hence it is said in the Word that a man is to be judged according to his works, and that he is to give an account of his words." (281.)

The limits of this already prolonged article will not admit of the full particulars of the testimony given by our doctrines regarding the virtues of various acts and attitudes; as, *e.g.*, A. C. 5682, 2153, 3118, and many others. But if it has even a little helped to place in clearer light the testimony on some of the most essential relationships of the two worlds, the object is accomplished.

G. Nelson Smith.

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EDITOR'S TABLE.

IT has been generally known in the Church, in this country, for a considerable time, that efforts were making to obtain a good revision of the theological writings of Swedenborg. They have resulted in a plan now in progress, which seems likely to accomplish this object.

The trustees of the Rotch fund have concluded to cause such a revision to be prepared, and stereotyped, at the expense of the fund; and it is expected that when the stereotype plates are ready, the Publication Board will arrange with the trustees to take the plates and publish the works.

The board appointed a committee, consisting of Rev. T. B. Hayward, Rev. James Reed, and Rev. John Worcester. These gentlemen met several times with Messrs. Sampson Reed and Theophilus Parsons (Mr. P. W. Chandler, the other trustee, being out of town), and finally came to the following conclusions:

First, That under existing circumstances, it was better to attempt a revision of the translations we now have, than to make a new one.

Secondly, To leave the "Arcana" and the "Apocalypse Explained" until the other works were completed.

Thirdly, To divide all the other works among a sufficient number of those within their reach whom they could regard as able and willing to make a revision which would be satisfactory to the Church. And the following gentlemen were selected: Rev. Warren Goddard, Rev. John Worcester, Rev. A. F. Frost, Mr. T. Gilman Worcester, and Mr. Francis Phelps, all of whom have consented to do what they can.

Fourthly, To provide instructions for the revisers which would, at least, suffice to suggest to them the principles upon which the revision should be made. The trustees and the committee of the board of publication met often and gave much care and labor to the preparation of these instructions; a copy of which we give below.

It may be added that most of the works are now in hand, that much progress has been made with some of them, and that it is hoped that the work of publication will begin next spring, with the "Apocalypse Revealed," and will follow with the others until all are published.

Instructions to the Revisers of the English Translations of the Theological Works of Swedenborg.

1. "Scio" is to be translated by "know;" "scientifica," by "knowledges," "things of knowledge," or "things known," as the sense seems to require; and "scientia" by "knowledge," unless in the few instances in which Swedenborg uses the word with the common meaning of "science." "Scitus" or "scitum" may be translated by "skilful."

2. "Cognosco," by "cognize;" "cognitio" and "cognitus," by "cognition;" "cognitivus," by "cognized," "cognizable," or "of cognition," as will best represent the word. "Cognosco" should be translated by "know," when it occurs in texts of Scripture.

3. "Proprium," the noun, by "proprium," with "ownhood" following it in brackets.

4. "Proprius," the adjective, by "his own," (or her, their, one's, or its own.)

5. "Suus," by "his," ("hers," "theirs," or "its;") unless it is used as the equivalent of "proprius," when it is to be translated by "his own," with "suus" after it in brackets.

6. "Esse," by "esse (to be);" and "existere," by "existere (to exist").

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7. "Cælestis," by "heavenly;" but when this word is used as meaning, specifically, the highest heaven, or when used as the correlative of "spiritualis," meaning what is of good, or belonging to the will or affection, ("spiritualis" then meaning what is of truth or of the understanding), the word "heavenly" is to be followed by "celestial" in brackets.

8. "Constat," by "it is evident."

9. "Patet," by "it is manifest."

10. "Apparet," by "it appears."

11. "Pro" (now translated by "denotes"), to be translated by "stands for." See A. C. 3812. Or by "as" when the sense requires this.

12. "E," "ex," by "from," unless the sense requires "out of." In some cases it means and may be translated by "owing to." See Cont. L. J. 68.

13. "A," "ab," by "from;" unless the word is used with some sense of agency, or causation, in which case it may be translated by "of," or "by," as seems best.

14. "Domini," "hominis," "ejus," and other Latin genitives to be translated by English genitives generally, and indeed always, unless the sense or construction requires "of," or "to," or a paraphrase.

15. Propria intelligentia" (now by "self-derived intelligence)," by "own intelligence."

16. "Bona," "mala," "vera," and other similar Latin nouns formed from adjectives, by English nouns of like kind, without "things" or "principles," or any such word, unless the structure of the sentence distinctly requires it; but "falsa" by "falsities."

17. "Communis" (now translated "common or general"), to be translated by "general" where it means general, as it does usually, and by "common" in the cases where it means that.

18. "Quod," not to be translated in the beginning of heads of chapters, or of heads of numbers or paragraphs. If used as a conjunction, or in a way affecting the sense, it is to be translated.

19. "Apud" has no English word answering to it in meaning. It may be translated by "with," "among," "in," or "within," as the sense requires.

20. "Per," by "by" or "through," or "by means of," as the sense requires.

21. "Illustro," by "enlighten;" "illustratio," by "enlightenment;" but by "illustration" when used as in "exempla illustrationi." See T. C. R. 524, 621.

22. "Lux," "lumen," each by "light;" but "lumen," by "light" followed by "lumen" in brackets.

23. "Mens," "animus," each by "mind;" but "animus," by "mind" followed by "animus" in brackets.

24. "Homo," "vir," each by "man;" but "vir," by "man" followed by "vir" in brackets.

25. "Delitium," by "delight."

26. "Jucundum," by "enjoyment."

27. "Jucundus," generally by "pleasant."

28. "Paradisiacus," by "Paradisal."

29. "Altitudo" and "latitudo," by "height" and "breadth."

30. "Supremus" by "highest."

31. "Maximus," by "greatest."

32. "Interior," by "more internal," unless it is used as a positive.

33. "Superior," by "higher," unless used as a positive.

34 "Inferior," by "lower," unless used as a positive.

35. "Medium bonum" (now by "middle good)," by "mediate good."

36. "Ipse," generally by "self;" where now translated by "self-subsisting," may be translated by "very." See Ap. R. 29.

There are many other words and phrases which might be mentioned, but we think it better to leave them to the careful consideration of the revisers.

The Revisers will endeavor to remove from the translations rough and unusual words and phrases and make the style plain and easy, so far as that can be done without sacrificing the exact meaning of the author. To present that meaning accurately, should be the first object of every translator, and most especially so of a translator of Swedenborg. His perfectly new ideas compel the use of some new words and phrases, or of old words with new meanings. But if this involves the necessity of some peculiarities of expression, it is obvious that they should be no more and no greater than are necessary.

In texts cited from Scripture, the words of the received English translation should be restored, so far as that consists with entire faithfulness to Swedenborg's Latin.

We add, as trustees of the Rotch fund, for whom, at the expense of the said fund, this revision is to be made, believing that the Rev. T. B. Hayward is singularly well acquainted with the exact meaning of the Latin of Swedenborg which he has made for many years his special study, we have asked him, and he has consented, to act as the general supervisor of this revision, so far as to permit any reviser who finds any question or difficulty to apply to him, by letter, and he will give such advice or assistance as he can. One of our reasons for this is, that we think it will promote the desired uniformity of the translations.

We have been greatly aided, in preparing these instructions, by the advice and assistance of the Rev. James Reed, Rev. T. B. Hayward, and Rev. John Worcester, who were appointed a committee by the board of publication, to assist the trustees as they could, and whom we regard

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as representing the General Convention. All of them concur in the preceding instructions.

THEOPHILUS PARSONS,
SAMPSON REED,
P. W. CHANDLER,
Trustees of the Rotch Fund.

Boston, July, 1873.

IN the debate that took place at the late session of the General Convention held in Cincinnati (for a full report of which see July number of this Magazine, pages 513–522), on the subject of missionary work, it was evident that, at least among those there assembled, there was a decided difference of opinion, not only as to how the work should be done, but what the work was. Attention was called to the field open in the state of Tennessee, but no practical move was made in regard to it. We refer our readers to the account under "Notes" of what is being done in the State above referred to by individual effort. It certainly is to be regretted, when the harvest is so plenty and the laborers also, if search for them be properly instituted, that the reply of the General Convention to the earnest appeals for help in spreading the truth of the New-Church should be so cool and unsatisfactory. A religious body that meets but once a year, and upon one, if not the most, important subjects brought before it votes to refer the matter to a committee cannot expect to obtain any considerable influence among men who are able to properly appreciate and love the gifts of the new dispensation.

IN this the last number of the first volume of our Magazine, we wish to again say, that those who have it in charge, design that it shall be the medium of the freest interchange of thought on all subjects directly and indirectly bearing upon the doctrines of the New Church, and upon that philosophy which is derived from and based upon those doctrines. No prejudice or private opinion of the editor shall exclude any article written in the proper spirit upon any matter proper to be treated of in these pages. And while he perhaps has sufficiently evinced that he has decided views upon certain important subjects now very much talked and written about in the New-Church, he is willing and even desirous that any one who differs from him and who wishes to do so, shall have ample opportunity in the Magazine of presenting and defending the opposite opinions. We who have been in some measure instructed of the New-Church know well that every man is responsible for his opinions, and that while he ought not to hold any which cannot be called his own by full examination and free acceptance, he ought, having in that manner acquired opinions, to stand by them, and fearlessly advocate them, not dogmatically, but by the use of reason. And equally important to be remembered is the fact that every one's opinion is entitled to respect, and to consideration sufficient to convince us either of its soundness or its fallaciousness. We think that we have been guided by these principles during the past year, and we intend in the future to still adhere to them. But above all we hope to have always in view the building up of the Church: that is, the leading of men to the worship of the Lord by the keeping of his commandments; and that our labors, to some extent, however small, may tend to that end, is our earnest desire, and it shall be our strenuous endeavor.

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CURRENT LITERATURE.

A Chat. — This number closing the first volume of the Magazine, we desire to consider concisely a few points with our readers. It may have been thought that we could not notice a book otherwise than favorably. It is true we have generally done so, but it was on our part intentional. In these days of prolific book making, there are many volumes which either from their subject would be inappropriate to notice in a religious magazine, or, as in many other cases, their contents are valueless, and to peruse them would be a waste of time. When this Magazine was started, we consulted with several prominent publishers, upon the propriety of noticing in our columns only such of their publications as we thought desirable to lay before our readers. The plan was favorably received, and we have seldom deviated from it.

There is a great deal of unnecessary ignorance as to what is desirable to read. Emerson suggests that "the human mind would perhaps be a gainer if all the secondary writers were lost — say, in England, all but Shakespeare, Milton, and Bacon, through the profounder study so drawn to those wonderful minds." Mr. Hamerton in "The Intellectual Life" effectually shows up the fallacy of Emerson's advice; for, as he aptly remarks, "the idea of limiting English literature to a holy trinity of Shakespeare, Milton, and Bacon, and voluntarily losing all other authors, seems to me the most intense expression of the spirit of aristocracy in reading."

Again, not every one knows how to read, although this country enjoys, over all others, the greatest facilities of the press. Our national life is so nervous, hurried, and incomplete, that we do not get the enjoyment we might from what is spread before us. On principle it is better to read an uninteresting book thoroughly, than to skim a dozen worthless volumes. For it requires keen discrimination to skim, and at the same time to derive any benefit.

There are so many demands upon the time of most of us, that we are, perforce, obliged to depend upon others for the selection of what we shall read. If we economize time conscientiously, a carefully prepared review of a book is all that we need to read. Again, each one has, or should have, his or her distinct daily duties. It is also absolutely necessary to a good life, that system and order should enter into these duties. In matters relating to the mind this is especially applicable.

"We read," says Mr. Hamerton, "either to gain information, to have good thinking suggested to us, or to have our imagination stimulated." There are a few books, such as Table Talks, books of quotation, etc., that can be judiciously used during spare minutes. There are, however, enough spare minutes wasted daily by most of us, which, collected together, would enable us to read continuously volumes in a years' time.

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Our physical constitution is such that a digression from certain laws is sure to call us to account, and many of us in fear obey at once. There are also fixed laws, upon a correct observance of which a healthy state of the mind depends. A disregard of the laws in the latter case are far more lasting and injurious than in the former. The mind should rule the body, and not *vice versa*. There is nothing so elevating to the mind as a pure and high-toned literature, and it is necessary to cultivate the taste in order that the mental appetite may not lead to destruction.

We shall be glad at any time to receive either suggestions or contributions to this department of the Magazine.

Church and State in the United States By JOSEPH P. THOMPSON. Boston, J. R. Osgood & Co. 1873. pp. 166. Price $1.50.

THE author of this volume has performed no slight service to the religious history of this country. He first quotes from the "Constitution" as follows:

"No religious test shall ever be required as a qualification to any office or public trust under the United States." (Art. VI. § 3.) And also that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." (Amend. I.)

Then follows a carefully prepared exposition upon the relation between church and state as seen in our early history, and under the state constitutions.

The book was originally written to correct certain erroneous ideas upon the subject, held by Germans especially. Bismarck expressed himself gratified and pleased with the work, and it has doubtless done much to further the reformation now going on, in the religious thought of Germany. Mr. Thompson appropriately remarks that:

"If Europeans are apt to assume for their several nations a higher culture than will endure the test of honest and thorough criticism, Americans too often fail to appreciate the best constituents of their own worth as a nation, or to secure for these the estimate that they deserve."

The Two Great Books of Nature and Revelation on the Cosmos and the Logos. By GEORGE FIELD, New York. 1870. pp. 501.

ALTHOUGH this book has been before the public for more than three years, its merit has never been sufficiently acknowledged by those who can best judge of the subjects of which it treats; and this fact is our reason for presenting to our readers a notice of it, for the purpose of calling especial attention to it. The purpose of the volume and the drift of the author's argument may be to some extent understood from the statement on the title-page, that it is "a history of the origin and progression of the universe from cause to effect; more particularly of the earth and the solar system: the *modus operandi* of the creation of vegetables, animals, and man; and how they are the types and symbols by which the Creator wrote the Logos, illustrated by the first chapters of Genesis." The first thought which occurs to one in reading this is, that the author has set before himself a task of immense magnitude. Certainly a full elaboration of the points em-

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braced therein would make the work before us one of the most wonderful in all literature, as it would be one of the most interesting and valuable. But this extended view of the subject is by no means embraced within the author's plan. His aim is to present in their application to the subjects above referred to, the truths brought to the light of this world through the instrumentality of Swedenborg, contained in some of the first chapters of Genesis, on the one hand in a popular form, and at the same time with sufficient precision of statement, to give his book a claim to be entitled "scientific." Commencing, therefore, with the science which underlies the whole matter, the foundation indeed of all sciences, the science of sciences, correspondences, the author gives to his readers a general view of what is meant by that term: that it is a "divine language," "a perfect, universal, and all-comprehending language, and this would also necessarily be the language in which, in all ages, His Word would be revealed to man." So the writer shows the reasonableness, or rather the absolute necessity, of the existence of this science; how by it the great problem of creation may be in some measure understood; and explains and illustrates his statements and arguments, by apt quotations from the works of Swedenborg. In this connection, perhaps, it may be allowed us to express the wish that the author had quoted from Swedenborg by name, instead of alluding to him as "the author of the Divine Love and Wisdom," "an enlightened scribe," etc.; this is, we own, a mere matter of taste, in which our author's may be preferable to our own. Particularly interesting in this part of the work are the many quotations from, and references to, writers, (such as Origen and others, respected by almost all sects,) who referred to, or distinctly taught, the existence of a spiritual sense in the Scriptures contained within the literal one. The author devotes a good deal of space to an etymological consideration of the names of the Divine Being, which we think not specially useful, and of the correctness of which we have great doubt. Without taking space to particularly specify some points of objection which have occurred to us, we would observe that it is more than doubtful if "the early Christian converts inscribed upon their altars the name I. H. S.," since to mention no other more obvious criticism, the "early Christian converts" had no altars at all, the change of the communion table of the early Christians to an "altar," was a superstition which came in with Sacerdotalism in the early part of the third century, for when "priests" had been invented, the "altar" would naturally follow. Still this portion of the book will be found interesting and ingenious, and of the great research and learning shown by the author in the writing of it there can be no doubt. And in the conclusion, as well as in the general scope of the argument, of this part of the book every New-Churchman, at least, must agree with the author that: "although the Word of the Lord in its internal or spiritual sense is uniform and harmonious, because the Word of the unchanging Jehovah; yet . . . in its external forms presents phases

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and appearances corresponding with the state of the human medium."

It is difficult to give any thing like an adequate account of this work without devoting very great room to it; for the book is full of the most interesting matter, and is especially rich in references to ancient mythologies, and their significations, the wisdom, that is, which lay behind the outward gross stories concerning the heathen gods. One cannot fail to be struck by strong confirmations of many teachings of Swedenborg concerning the science of correspondences, and the gradual loss of a knowledge of it, among the ancients, which are adduced by the author of this work from writers of authority. The conclusions of the author, too, respecting the origin of the world, the creation of man, and kindred subjects, commend themselves to every New-Churchman.

Turning Points in Life. By Rev. FREDERICK ARNOLD, B.A. New York: Harper Bros. pp. 359. Price $1.25.

THERE is often much tact displayed in the choice of our book-titles, and in the case of the work before us the selection has been most happy; but this fact ought to be remembered where subjects are written upon which naturally appeal to the deepest feelings of men and women; that great disappointment will follow, unless the writer has the power to map out distinctly before the reader some of the great truths underlying the social strata of society. In this respect we think Mr. Arnold has not been wholly successful; he has given us nineteen chapters on subjects that embrace almost every experience in life; and yet the good resulting from the study of such a book is often marred by a lack of clearness in the style, and of a thorough handling of the subjects selected. In justification, one might urge the impossibility of doing any justice in a comparatively small book to topics that, dealt with fairly, should each have given to it the space now devoted to the consideration of all. Is it not a mistake, in this age of mental unrest, to bind together a crowd of themes of vital interest, and then give them to the people in half-dress? Mr. Arnold, however, throws out many useful hints in regard to travelling. To those who have it in their power he urges extended travel, but not to be indulged in to satiety, as this overdoing tends to defeat the primary object of visiting foreign countries, which is to enlarge the mind, and to stimulate thought by keen enjoyment of novel sights; but, on the other hand, constant excitement leads to weariness, "the most welcome change is that of rest and permanence, and the most brilliant flash of travel that which lands us at home again." On the middle class this change can be produced to a certain extent by long walks as far from home as it lies in the power of the man to roam. We cannot all travel; but the book of nature opens leaf by leaf to those, who with pure heart will read of the deep secrets of heaven and earth, and to none other can they be revealed. "To those, all nature is like Memnon's harp, which met by the rising sun, was recognized by all to give forth musical sounds, but to the initiated alone did the sounds

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resolve themselves into an intelligible hymn. In the chapter on the "Force of Adverse Circumstances," the author's charitable thoughts will give help to those who, like ships lost at sea, are among the rocks and breakers. "All men need through errors to attain to truth, through struggles to victory, through regrets to that sorrow which is a very source of life, that repentance which is not to be repented of;" . . . "our very mistakes in life may be overruled for a higher end, and our very tears water spiritual growth that may be rich with immortal foliage and fruit. It is not, after all, what a man may have been, but what a man is, which makes his true happiness and fixes his real state." Again in the thoughts suggested by the theme "That Life is a School of Faculties to be Trained," there is much food for earnest thought. Life must ever be a continual struggle to overcome the evil in our natures, and sow the seeds of goodness; there must be severe trials that we may learn to rest in God's promises; severe discipline that self-control shall be educated; severe mental study to give stamina to the mind, and no progress without careful and continued thought. "By every man there is work to be done. The rule is inflexible. Most people are obliged to work by the necessities of their position; and if there are any who seem absolved from this necessity, such persons are really placed in the van of progress; their work is, as it were, really left to their honor by the great Taskmaster. It is better for them if they truly work; it is infinitely the worse for them if they do not. For work alone insures health, or gives any true enjoyment. Without occupation the whole nature lags: it makes no progress; it attains no true value or dignity." Such thoughts as these will never make hard work other than hard, but they will bring perseverance, cheerfulness, and hope. Then there is great good sense displayed in treating the temptations that result from no fixedness of purpose in the employment of time, the disposition to let our opportunities slip away. By putting off our moments of real work we allow often the freshest hours to pass without profit, and then follow moments of unrest; for work brings its own happiness: it is one of God's laws that we must labor before rest comes, and in failing to follow this necessity we suffer, but when we learn to submit to the inevitable our lives become harmonious.

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NOTES.

GOOD NEWS FROM TENNESSEE. — Our estimable brother, Rev. J. P. Smith, engaged in missionary work in Tennessee, appears to be laboring in that field with rare good judgment and in the right spirit. Within the last few weeks I have received two or three letters from him, some extracts from which (with the writer's permission) I herewith send you, in the hope that their publication in the "Magazine" may interest others in the good work our Tennessee brother is doing, and contribute to the permanency and success of the mission. Under date of August 12, Mr. Smith writes:

"All good and truth that comes to humanity either in heaven, earth, or hell, comes through humanity, the divine humanity, and hence is New-Church good and truth; and is not the property of our men or of a sect, but like the rays of heat and light from the physical sun, pour themselves into every recipient subject.

"I say to my audiences that it is not proposed to organize New-Church societies, but to publish New-Church truth, that the truth may be known and received and loved and lived by all in every church or denomination, and in every station and relation of life; that the New-Church is a new dispensation of glorious divine truth, coming down into the hearts and minds of men everywhere, irrespective of name or denomination, of race or color, of social or civil position; that it is good and truth humanized by first passing through the divine humanity, and thus becoming adapted to the minds of all men. I say to the people that, if I were a member of the Methodist church to-day, I would never leave it as long as I was permitted to preach the truth as it came to me.

"I have never been refused a church, but often have the ministers of other denominations as my auditors in their own churches and in their own pulpits. In one case an elder in the Methodist Church gave me his own audience, and himself gave me an appreciative hearing, and after the lecture made some remarks very favorable, and was careful to say nothing that would detract from the proper effect of the lecture. It is folly to offer New-Church truth to audiences whose prejudices have been aroused by a rude attack upon their own views honestly entertained; indeed, views given to them by the Divine Providence as the very best adapted to their present or passing state. If there is any class of opinions in our fellow-men that demands and should receive our respect, it is their religious opinions; for upon these they have based their eternal interests. I have thus far had a most respectful reception by the good of all denominations; and especially is this true after they see or understand what I propose to do, and the manner of doing it.

"I have thus written somewhat at length, that you may know how I feel and act in regard to the subject of your kind suggestions.

"Can I not assist you in supplying ministers with the two tracts you mention? If you will send me a small supply, say 100 of each, I will see that they are put into the hands of ministers. I hope this will be done. I will see what can be done in the way of ordering other tracts and books. Our mission you know is poor. We have but few receivers in the state; my salary is small and not yet made up, and few books can be carried with me. Indeed, I think that, in a business

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point of view, the publishing house would do well to furnish me with tract No. 1 for free yet judicious distribution.

"I would like to put your 'Letters to Beecher on the Divine Trinity,' into the hands of every minister in Tennessee. I wish some man who is able would supply me with it for this purpose."

And in another letter of later date (Aug. 30) Mr. Smith says:

"A Methodist minister I saw on my last visit to East Tennessee, said: 'Let me know when you are coming to ——, and I will get you a large audience, and will take you to my house and entertain you with the best I have.' This invitation was given in great earnestness and sincerity by a preacher actively engaged in doing good, and in preaching the truth as it comes to him. What better can any one do than this?

"I hope you will continue to think of our work and speak a good word for it when and where you have opportunity. I will mention one difficulty under which we labor, not wishing to trouble you, but thinking it possible that you may know of some man or society who would relieve me of the difficulty. My contract is, to travel on horseback at my own expense, and thus visit every county seat in Tennessee, for eight hundred dollars a year. I find upon trial that it is very inconvenient, and, indeed, impossible for me to do efficient work without the use of a buggy in which to carry a sufficient supply of books, tracts, and clothing for the time I should be absent from home on one trip. A suitable buggy would cost from $50 to $75."

I cannot doubt but some friend of the New-Church will take pleasure in furnishing our Tennessee brother with this moderate amount. A New-Church missionary cannot accomplish a tithe of what he might, without taking with him a good supply of books and tracts. And how can these, with the needed apparel also, be carried on horseback? A buggy, therefore, is indispensable. Any sums contributed for this purpose may be sent to the subscriber, who will forward them to Mr. Smith as soon as an adequate amount shall be contributed.

On showing the letter of August 12 to Messrs. Claxton, Remsen, and Haffelfinger, they promptly and generously offered to donate 1000 copies of Tracts No. 1 and 2 for Mr. Smith's use. I also sent the same letter, along with a copy of my "Letters to Beecher on the Trinity," to a devoted member of the New-Church and ardent lover of its doctrines; and in a few days thereafter, received a check for $100, with a most gratifying note, from which I extract the following:

"I thank you for both [the letter and the book.] Your explanation of the Trinity is clear, forcible, and convincing to any one seeking the truth, and in my opinion the best presentation of our view of the subject that I have met with. I hope your book will certainly shed light on some groping spirits, and I wish Mr. Smith all success in his mission. With pleasure I enclose check for $100."

This handsome donation will probably enable us (through the publisher's liberality) to place nearly 300 copies of the "Letters on the Trinity" in the hands of as many ministers, not to speak of the strength and encouragement which such a gift furnishes to the missionary. Who now will contribute the amount needed for a buggy, and one or two hundred dollars more, to enable Mr. Smith to supply all the ministers in his state with a copy of the "Letters"? It is not

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often that an opportunity is presented of doing so much good with so small an outlay.

I propose at another time to remark upon the beautiful and conciliatory method adopted by our Tennessee brother, which gives him ready access to the churches of the different denominations, and thereby to the hearts of the people. How much more sensible Mr. Smith's course is, as well as more accordant with the spirit of our doctrines, than the old belligerent or antagonistic attitude of our missionaries, must be apparent to all on a moment's reflection. By all means let such a man be encouraged.

And I am almost tempted to add: Who will furnish me with a horse and buggy, that I may try the same experiment for a few months in some of our eastern states, of gaining access to the various pulpits and so to the hearts of the people, by adopting brother Smith's conciliatory and Christian course? I believe it is the true course, and one which will secure ten times as many readers of our books and tracts as any other. And that should be our main object just now, to engage people's attention and get them to read the works of Swedenborg. But to do this successfully, we must lay aside every thing like a sectarianizing or proselyting spirit. We must go forth in the spirit of the Master, not to make war upon existing sects, but to furnish the hungry and thirsty ones among them with more wholesome and nourishing food.

B. F. BARRETT.

THE REV. JOSEPH PETTEE was last spring appointed missionary of the Massachusetts Association, and entered upon the duties of the office on the first of July. Since then he has been actively engaged in the duties of his office, visiting and preaching to established societies, circles of receivers of the doctrines, and isolated receivers.

Not the least among the good work done by him have been visits which he has made upon clergymen of other denominations for the purpose of conversing with them upon religious subjects, and bringing to their attention the doctrines of the New-Church. He has uniformly, we learn, met with a kind reception, and even a welcome, in those visits. Too much importance can hardly be attributed to that kind of missionary labor. The awakening of one clergyman to some interest in the doctrines of the New-Church will do far more good than any of us can know. For such a one can hardly refrain from teaching to his people some of the truths which he has learned, and thus the seed will be sown in fields to which our laborers can have no access. This we know was the mode of spreading the doctrines of the Church which Swedenborg had in mind. He believed, we think, that the spread of these doctrines would proceed from the clergy of the old church to the people; and so has given to us of to-day an important lesson of which we ought to avail ourselves in our missionary work.

WE have received from the hand of an English friend three numbers of the "Christian Spiritualist," published at Rose Cottage, Swindon, Wilts, by Rev. F. R. Young. Mr.

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Y. appears to have been connected with the Baptists, and to still retain his faith in the Divinity of the Lord Jesus Christ, and in the authenticity of Scriptures, though his correspondents go much beyond him, being apparently of the same company with American Spiritualists. The leading article is on "Swedenborg, the Seer," and seems to be a rather ponderous argument for the reality of the other world, to which treatise some extracts from Swedenborg are appended. Mr. Young was invited to preach before the Baptist General Assembly which met in London in June last, and having done so gives his readers the outline of his sermon, which was from John iii. 14-17: "As Moses lifted up the serpent," &c., having no reference to his favorite topic and referring to "Divine Love and Wisdom." He seems desirous of having all accounts of spirit manifestations made very exact, and is thus led to testify that he was "on Wednesday April 16, 1873, between 10.15 and 11 P. M. watching certain domestic operations, when all at once, and without any thing leading up to it, I felt the crown of my head slapped violently by the palm of a spirit hand."

We make the following extract from a letter, which we think will interest our readers:

"When I tell you I have read with great interest the first paper of this current month's 'New-Church Magazine' you will understand what I mean by the 'truths of the New Jerusalem.' I do not mean the joining the particular religious Society known by that name; but a reception into the will and a carrying out into the life of the grand universal truths of the Lord's Divine Humanity and the regeneration of man in his whole body, soul, and spirit thence proceeding. I love the New-Church truths because first they are true, and then because they have made me a better, hence a happier man; and I do want my friends to be sharers with me in these privileges, to be able to go to the same Father, to get rid of all those contradictions, absurdities, and inconclusiveness of so-called orthodoxy, which set a man's reason against his faith, and which tend, if logically carried out, to make men infidels. In a word, I want those around me (and I myself too) to become more unselfish, more useful, more rational. I do not seek to make them, or to become myself, Swedenborgian,' as I do that we all shall have the true Christian religion in our words, acts, and lives. Can't you give us an article on the subject-matter of my communication?"

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