

THE
SWEDENBORGIAN:

A NEW-CHURCH MONTHLY MAGAZINE.

VOL. IV.]

MARCH, 1860.

[No. 3.

RE-BAPTISM—THE LOGIC OF ITS ADVOCATES CRITICALLY EXAMINED.*

BY THE EDITOR.

By re-baptism we mean the repetition of the external rite of baptism, by the hand of some recognized New Church minister, upon a candidate who has previously been baptized by some other Christian minister *not* professedly of the New Church.

Considerable thought was bestowed upon this subject some twelve or fifteen years ago, and several carefully written papers upon it appeared in our periodicals; and as the attention of the New Church public has again, quite recently, been invited to it through the columns of the *New Jerusalem Magazine* and the *New Jerusalem Messenger*, we deem it eminently proper, and trust it may be useful, again to subject the arguments of its advocates to a care-

* Report of the Committee of Ministers of the Massachusetts Association of the New Jerusalem on the subject of Baptism. Published in the *Journal of Proceedings of the General Convention for July, 1847.*

ful examination. We propose, therefore, to review very faithfully the two longest and fullest reports (never before reviewed) on this subject, which have ever been published in our country; and which, considering the high source whence they emanated, and the great care evidently bestowed upon them, may fairly be presumed to embody the strongest arguments in favor of re-baptism which have yet been presented. We do this the more readily, because we consider the arguments of both the reports referred to extremely fallacious, and because we are convinced that the peculiar view of this subject which is entertained and acted upon by many New Churchmen in our country, is prejudicial to the best interests of the Church at large, and to the states of many individuals. We believe that much of that sectarian, exclusive, and self-righteous spirit among a certain class of New Churchmen, which is so offensive to all humble and liberal minds, and so loudly and justly complained of, is traceable in a good measure to the erroneous view of this subject which has been industriously circulated, and in which many have become deeply confirmed. It is always dangerous to add unto, or to take from, any revelation which the Lord has been pleased to vouchsafe unto men. It cannot be done without detriment. Yet how strong is the proclivity of the natural heart in this direction! And that this notion about the necessity of re-baptism is an addition or invention of man's, is sufficiently obvious to our mind; for no one, we believe, pretends that its necessity is any where clearly taught or even hinted at in the revelations made for the New Church. And this alone would seem to be a strong argument against its necessity—sufficient, at least, to deter humble minds from insisting upon it as a condition of New Church fellowship, or a test of one's soundness in the faith.

We invite the reader's serious attention to a careful re-

view, first, of the "Report of the Committee of Ministers of the Massachusetts Association of the New Jerusalem" on this subject in 1847 ;—a report which "was regarded as of so much importance by that Association, that it presented it as a part of its annual Report to the Convention, and it was printed in the Journal of the later body for that year," (See *N. J. Magazine for July 1855.*) It was drawn up by the Rev. Thomas Worcester, who was Chairman of the Committee, and President of the General Convention ; and besides being the longest report we have ever met with on this subject, (occupying eleven closely printed 8vo. pages,) it seems to have been prepared with more than ordinary care. At the time it was read before the Convention, it was resolved, "that the Report, together with the whole subject, be committed to the Committee on Ecclesiastical affairs," of which the President himself was chairman. This reference of the Report may account for the fact that its arguments and positions have never been subjected to that public and critical examination which they might otherwise have received ; for no one, we suppose, felt inclined or thought proper to review the Report, while it was in the hands of a competent Committee. But as that Committee never reported upon the subject, and was itself dissolved some time ago, a review would seem to be now in order, besides being quite in accordance with the spirit of the resolution adopted by the Convention in 1847 ; in which resolution, it is said in reference to this Report : "We do not intend to commit ourselves or any one to its support, but simply to place it in a form for *examination* by the members of the New Church, that it may receive the attention which the importance of its subject demands."

It is proper to premise, here, that a Report on Baptism by the Ordaining Ministers, had been read before the

General Convention in 1839, and published with the Journal of that year. That Report is understood to have been drawn up by the same writer that penned the one now before us—to wit, the honored President of the Convention. It took the ground that the Lord “has left” those congregations of Christians, denominated *by us* the Old Church, and that, therefore, they “have no authority or power to baptize or to perform any other church duty ;” that, being quite destitute of the spirit and life of the Lord—being actually “*left*” by Him,—“they are no longer a church”—“they have no authority or power to make disciples unto Him—no authority or power to baptize into His name, and thus to produce insertion among Christians in the spiritual world.” Consequently, “that baptism in the Old Church is not valid baptism.” And the Report concludes with these words : “When we speak of baptism, we wish to be understood as referring to real baptism ;” and “we regard baptism into the New Church as the only real baptism.” And with this view of the subject the members of the Convention seem to have been well satisfied—all the societies in connection with it quietly acquiescing in this decision of the Ordaining Ministers, and for several years regulating their action accordingly. But in 1847—eight years after the publication of this Report—a report was prepared by a Committee of the New York Society of the New Jerusalem upon the same subject, in which quite a different view was presented. The New York Committee, however, were in favor of leaving every one in freedom to act as might seem to him right and proper in this matter, and were opposed to any authoritative action on the part of the Convention; which may interfere in the least with one’s private judgment or personal liberty. In concluding their Report, they said :

“From the attention which we have been able to give to

this subject, we have come to the conclusion that the invalidity of Baptism in the Old Church is not taught, even by implication, in the writings of our author, with sufficient clearness to warrant us in requiring that one who has received Baptism in the Old, shall again receive that ordinance on coming into the New Church, before he is admitted to Church privileges, or acknowledged as a member of the Church. We think that each individual should be permitted to decide for himself, whether or not his former baptism be sufficient, or whether he will be baptized into the New Church."

This Report, after being thoroughly considered by the New York Society, was unanimously adopted, and sent to the Boston *New Jerusalem Magazine* for publication. But it was respectfully declined, and the manuscript returned to New York. Shortly after, this Report was published in the *New Church Visitor*, No. I.—not, however, as the Report of any Committee, but simply as an article on the subject of Re-Baptism, bearing only the name of the chairman of the Committee by whom it was drawn up.

The publication of this article in the "VISITOR," which presented a somewhat different view of the subject from that presented in the report of the Ordaining Ministers in 1839, is understood to have been the immediate occasion of the preparation of the Report now before us; for, at the first meeting of the Massachusetts Association after the appearance of the "VISITOR," we find the following preamble and resolution offered by Mr. Sampson Reed:

"Whereas an important and interesting report on the subject of Baptism was made to the Convention some years since, which many who have since become receivers have not had an opportunity of seeing,

"Resolved, That said report be printed in the Journal of the Association."

The mover of this preamble and resolution, it would seem, was ready to subscribe to the doctrine of the report

of 1839, which declared all baptisms performed by other hands than those of a professed New Church Minister, to be invalid, or *no* baptisms. But other members of the Association were not so ready to re-affirm the doctrine of the report, which Mr. Reed deemed so "important and interesting." They wished to take time to consider the subject—wished to re-peruse the report whose republication was called for—wished to re-examine the whole question. And, for the purpose of having the subject thoroughly re-considered, it was voted by the Association that this preamble and resolution, together with the whole subject, be referred to the Committee of Ministers. Such is a brief history of the origin of the report now before us.

It seems that the ministers of the Massachusetts Association, after a patient and thorough examination of the whole subject, were unable to endorse the doctrine set forth in the report of the Ordaining Ministers of 1839. They were unable to accept either the argument or the conclusion of that report. Even the Presiding Minister of the Association is said to have declared that he could not then endorse the sentiments of the Report of '39, although that Report was drawn up by himself. And the New Church ministers of Massachusetts in 1847, were *all* constrained to admit, after the most careful and patient examination of the subject, that baptism by the hands of other ministers than those professedly of the New Church *has some* validity,—“is orderly and useful”—and does introduce the subjects of it into the *external* Christian Church.

The Report before us dwells chiefly upon the first use of Baptism, “which is introduction into the Christian Church, and insertion among Christians in the spiritual world.” And what we are taught, in the heavenly doctrines concerning the spiritual world, and especially concerning the constitution of the New Heaven and the connection sub-

sisting between this Heaven and the New Church on earth, is made the basis of the argument. After speaking of the varieties in the New Heaven, and of the difference among the heavens which together constitute the whole of this Heaven from which the New Church on earth is descending, the report proceeds to speak of "the organization of the Church, and the arrangement of the different parts of it;" and under this caption, it says:

"And the New Church is to be a one, as the New Heaven is. As the New Heaven is one heaven that is composed of many heavens, so the New Church is to be one church composed of many churches. In the New Heaven there is the internal Christian Heaven, consisting of those who receive the internal senses and doctrines of the Word. Then there is the external Christian Heaven, consisting of those who receive the external sense and doctrines of the Word. And then come the various classes of those who were not acquainted with the Word. All these have separate heavens, and they are all included in the New Heaven. So in the New Church there will be various churches. There will be the internal Christian Church, consisting of those who receive the internal senses and doctrines of the Word. Then the external Christian Church, consisting of those who receive the external sense and doctrines of the Word. And then there are churches consisting of the various classes of people who have not the Word. All these churches will compose the one New Church in its most extensive sense, as all those heavens compose the one new heaven (*H. D.* 242, 244; *A. C.* 9256, 3263; *H. H.* 308.)"

The Report next (Sec. 6) proceeds to speak of "the connection between the New Church and the New Heaven," and says:

"The New Church comes down from the New Heaven;—and there are two angels from the New Heaven attendant upon every member of the New Church. Angels from the internal Christian Heaven attend upon members of the external Christian Church," &c.—"Thus the whole New Heaven is connected with the whole New Church, and every part of the New Heaven is connected with a.

corresponding part of the New Church. (*H. H.* 295, 295; *A. C.* 5846, 5852, 5866, 5976, 5993.)

And in harmony with the foregoing, the Report proceeds in section 8 :

“The former church and the New Church have the same sign of introduction, which is baptism ; still, the angels who are present, know when baptism is administered in the former church, and when in the latter, and angels are assigned accordingly.”

And then, after several quotations from the *Arcana Cœlestia*, and among them a paragraph (5992) giving a general account of the uses which their attendant angels perform for men, the Report continues :

“Now it seems impossible that angels should be able to perform all these spiritual services for a man, without knowing whether he were a member of the former church, or a member of the New Church.

“It also seems inconsistent with the order upon which all things depend, that when an angel is appointed to take care of any one, he should not know to what religious assembly he belongs.

“It is to be observed that the former church have not only the same sign of introduction, but they have the same Scriptures ; and it seems impossible that the angels attendant upon man should not perceive whether he understands them in the manner of the New Church, or in that of the former church—in the manner of the internal church, or in that of the external. And so it seems impossible that they should not perceive whether the ordinance of baptism is administered in the internal church, or in the external. Hence we conclude, that although the sign be the same in the sight of men, yet the angels perceive as great a difference in it, as there is between the two churches.”

In the foregoing extracts we notice several assumptions which we deem unauthorized, and which utterly vitiate the conclusion of the Report. This Committee seem to have fallen into the belief that the character of the angels

attendant upon any person depends upon the *doctrines* which that person believes or professes ;—in short, that our attendant angels believe such doctrines as we believe, and understand the Word just as we understand it. “The external Christian Heaven,” say they, “consists of those who receive the external sense and doctrines of the Word.” All, therefore, who receive and acknowledge only the literal sense of the Word, are attended by angels from the external Christian Heaven ; while such as receive and acknowledge the spiritual sense of the Word, are attended by angels from the internal Christian Heaven, who in like manner “receive the internal senses and doctrines of the Word.” This is not the teaching of Swedenborg by any means. On the contrary, there is much in his writings which seems directly opposed to it. When men read the Word, and understand it merely according to its literal sense, the attendant angels do not think at all of that sense, nor pay any attention to the gross ideas in the minds of those reading ; but they understand what is read, in its *spiritual* sense, and think only of that. This is affirmed by our illumined author in a multitude of instances. To cite here a few passages by way of confirmation :

“What man understands naturally, the angels understand spiritually ; and what they understand is the true signification ; and this is the internal or spiritual sense of the Word.”—(*N. J. D.* 1.)

“Whilst man reads the Holy Scriptures, collecting thence only the literal sense, the angels at the same time perceive *not* the literal but the internal sense.”—(*A. C.* 1025.)

“When a man reads these words (Rev. xxi. 1, 2, 16-19, 21), and understands them merely according to the sense of the letter—the angels attendant upon him understand them in a manner altogether different, because they understand spiritually what the man understands naturally.”—(*H. H.* 307.)

“The internal sense [of the Word], notwithstanding it is *not understood by man*, still affects him, because the affection of the angels, who are in that sense, is communicated.”—(A. C. 5247.)

“I can confess, that when I read of the blood of the Lamb, and *think* of the blood of the Lord, the angels with me know not otherwise than that I read the divine truth proceeding from the Lord, and that I think about that”.—(A. C. 9410.)

• “When man thinks, while he is under holy influence, concerning bread as concerning the bread in the holy supper, or concerning the daily bread spoken of in the Lord’s prayer, in such case the thought which man hath concerning bread serves the attendant angels as an object of thinking concerning the good of love which is from the Lord ; for the angels *do not at all comprehend man’s thought concerning bread*, but instead thereof have thought concerning good, such being the correspondence ; in like manner, when man under holy influence thinks about raiment, the thought of the angels is about truth ; and *so it is in all other instances which occur in the Word*. Hence it may appear what is the nature and quality of the conjunction of heaven and earth effected by the Word, viz., that a man who reads the Word under holy influence, by such correspondences is conjoined closely with heaven, and by heaven with the Lord, although man *thinks only of those things in the Word which appertain to its literal sense*.”—(A. C. 3735.)

Now the purport of the above extracts is too plain to be mistaken. We are here taught that when the Word is read by men who do not understand the spiritual sense, and have no knowledge even of its existence—as is the case at this day with a large majority of the men in christendom—the attendant angels neither know nor think anything of the natural things which engage the men’s thoughts, but understand all that is read according to its spiritual sense. They know what is *signified* by the natural objects mentioned in the literal sense ; and they think only of this, even when the persons upon whom they are attendant do not think above the sense of

the letter. They always "understand spiritually what the man understands naturally." Can the angels understand the Word any better, or any differently, when they are with men who understand it in its spiritual sense? If not, and if, as Swedenborg so often affirms, they always understand the Word in its spiritual sense, however it may be understood by the men on whom they are attendant, then it is a great mistake to say, as the Report before us says, that the men of the external church, or those who are in the reception only of the literal sense of the Word, are connected with those in the new angelic heaven, "who receive the external sense and doctrines of the Word." It is a mistake to suppose that anything, as to the more or less interior character of the angels attendant on a man, can be inferred from the man's own understanding of the Word.

Similar remarks are applicable to both the Christian ordinances. These are symbolic, like the Word in its literal sense. And as the angels attendant upon a man know what is signified by the various natural objects mentioned in the Word, and think of nothing else but their spiritual meaning, and this, whether the man who reads them understands their spiritual signification or not, so they think truly and spiritually of the Christian ordinances, even when those receiving and administering them think naturally concerning them. The angels know what these symbolic rites mean, even though the recipients or administrators may not. Therefore men's ignorance of their spiritual meaning no more impairs the proper efficacy or validity of these rites, when reverently administered, than their ignorance of the spiritual sense of the Scriptures impairs the proper efficacy of the Word, when read in a devout frame of mind. And we have Swedenborg's express declaration, "that a man who reads the Word under holy influence—is *conjoined closely with*

heaven, and by heaven with the Lord, although the man thinks only of those things in the Word which appertain to its literal sense." And the same illumined author says, that "the water in baptism means the spiritual principle of faith;" and that "baptism is a symbol of the regeneration of man from the Lord by the truths and the good things of faith; not that regeneration is effected by baptism, but by the life signified by baptism, into which life all Christians should enter who are in possession of the truths of faith in consequence of possessing the Word."—*A. C.* 2702. This is the spiritual signification of baptism, and is what the angels, "*with whom ceremonial rites are regarded spiritually,*" always understand by it. Nor does the fact that the administrators or the recipients of this rite have no such idea of it, affect in any degree the understanding of it by the angels. Accordingly Swedenborg says:

"When baptism is performed, read in the Word, and named, the angels who are present do not understand baptism, but regeneration."—(*T. C. R.* 685.)

The same is true of the Holy Supper as of Baptism. The attendant angels understand this spiritually, even when the man receiving it thinks not above the sense of the letter.

"As to what concerns the influx of the angels attendant on man, it is not such as man thinks, but it is according to correspondences; for the angels think spiritually, whereas man perceives this naturally; thus spiritual things fall into their correspondents, consequently into their representatives, with man."—(*A. C.* 6319.)

"They [the angels] say also that they do not know that flesh and blood are mentioned in the Word; the reason of which is, because the things which are expressed in the literal sense of the Word, are changed with them into spiritual ideas, since they themselves are spiritual and not natural; thus flesh, when it is mentioned concerning the Lord, is

changed in their idea into divine good, and blood into divine truth, each proceeding from the Lord.”—(*Ap. Ex.* 30.)

“In regard to doctrinals derived from the literal sense of the Word, the case is this : that, when man is principled in them, and at the same time in a life according to them, he hath in himself correspondence ; for the angels, who are attendant on him, are in interior truths, whilst he is in exterior, and thus he hath communication by doctrinals with heaven, but yet according to the good of his life : As for example, when in the Holy Supper he thinks simply of the Lord, in consequence of the words used on the occasion, ‘This is my body and this is my blood,’ then his attendant angels are in the idea of love to the Lord and charity towards the neighbor, inasmuch as love to the Lord corresponds to the Lord’s body and to bread, and neighborly love corresponds to blood and to wine. And whereas there is such correspondence, there flows an affection out of heaven through the angels into that holy principle by which man is influenced at the time, which affection he receives according to the good of his life.”—(*A. C.* 3464.)

“The internal of the Word then flows in [with one who reads the Word and abides in the literal sense] and is conjoined with good, when a man accounts the Word holy ; and he then accounts it holy when he is in good. The same may be illustrated also by the Holy Supper : Scarce any know that bread in the Holy Supper signifies the Lord’s love towards the universal human race, and the reciprocal love of man, and that wine represents charity ; nevertheless with those who receive the bread and wine holily, there is effected conjunction with heaven and with the Lord thereby ; and the goods of love and charity flow in by (or through) the angels, who on this occasion do not think of bread and wine, but of love and charity.”—(*A. C.* 6789.)

“The angels in heaven cannot think of any blood, nor do they think of the Lord’s passion, but of divine truth, and of his resurrection. Wherefore when man thinks of the blood of the Lord, the angels perceive the divine truth of his Word ; and when he thinks of the passion of the Lord, they perceive only his glorification, and then only the resurrection.”—(*T. C. R.* 796.)

“If any one is so simple that he cannot think anything else from the understanding than what he sees with the eye, I advise him to think with himself concerning the Holy Supper, when he takes the bread and wine, and hears them called the flesh and blood of the Lord, that it is the most holy thing of worship, and to remember the passion of Christ and his love for the salvation of man ; for He says, ‘*Do this in remembrance of me.*’ (Luke xxii. 19.)”—*ib.* 709.

Now from these extracts we learn that it is proper and orderly for persons to receive the Holy Supper, who have no knowledge of the internal sense of the Word, or of the spiritual signification of this ordinance. We learn that the angels attendant upon them at the time of receiving it, think spiritually of the bread and wine, although the recipients and the administrator may have no knowledge of the spiritual things signified by them, and no thought of anything above the literal sense, or above “the passion of Christ.” We learn further, that those who abide in the literal sense of the Word, provided they are in the good of life, and “receive the bread and wine *holyly*,” experience the full and proper efficacy of this most holy ordinance ; that “they are conjoined with heaven and with the Lord thereby, and the goods of love and charity flow in by (or through) the angels, who on this occasion do not think of bread and wine, but of love and charity ;” that “the internal sense,” which is the spirit and life of this ordinance, as it is of everything mentioned in the Word, “notwithstanding it is not understood by man, still affects him, because the affection of the angels who are in that sense, is communicated.” And we derive similar instruction concerning the ordinance of Baptism. For if persons in a simple but external state of mind, and without any knowledge of the spiritual meaning of the Word, may come to the Holy Supper attended by angels who think only of the divine significance of this solemn rite, and may thereby be

“closely conjoined with heaven, and by heaven with the Lord,” then surely those in a similar state may pass through that first or outer gate of the church, and receive the full and proper efficacy of the rite of baptism.

In view of the passages we have cited from the heavenly doctrines, the error of supposing, as the Report before us does, that the angels have the same views of the Word and the same understanding of the doctrines thence derived as the men have with whom they are associated, must be apparent to all. We marvel that this Committee of New Church ministers should have so far forgotten or overlooked the abundant and explicit teaching of Swedenborg on this subject, as to say that “the members of the external Christian church” (meaning all good people in christendom who are not members professedly of the New Church), are attended by angels of like understanding with themselves—angels “*who receive the external sense and doctrines of the Word*” as they themselves do—and these attendant angels, too, “from the New Heaven!” We marvel that this Committee should talk as if they believed the angels had any particular regard for the various sectarian Christian institutions, and as if they were as anxious as men seem to be, to perpetuate the existing sects. There are not the same sectarian feelings in heaven, as there are among men on earth. Therefore the angels “appointed to take care of any one,” are not particularly interested to know “to what religious assembly he belongs,” whether it be Methodist, Baptist, Presbyterian, Episcopalian, or Swedenborgian. Their chief anxiety is, to have him shun evils as sins against God. And so long as he does this, it is a matter of small concern to them “to *what* religious assembly he belongs.”

The closing paragraph of that part of the Report we are now considering, (see p. 8.) betrays a singular misap-

prehension, on the part of that Committee, of the nature and design of baptism. They say, "It seems impossible that they [the attendant angels] should not perceive whether the ordinance of baptism is administered in the internal church, or in the external. Hence we conclude, that although the sign be the same in the sight of men, yet the angels perceive as great a difference in it, as there is between the two churches." We would here ask the Committee, *Is it a part of the design and use of baptism to distinguish one person in Christendom from another? Is it, as perceived in heaven, different in each of the Christian sects—as different as are these sects themselves? Is it a sign to the angels, that a man is of this or that particular Christian denomination, or that he believes this or that particular creed, according to the faith of the particular "religious assembly" in which he happens to be baptized? Is it, in short, a sectarian, or is it simply a Christian ordinance? It is singular, indeed, that there should be any occasion for putting such a question to New-Churchmen, considering how full and explicit is Swedenborg's teaching on this point. He invariably declares baptism to be a Christian ordinance—the Christian sign—that is, a sign that a man acknowledges the Christian religion, or that "he is of Christians," and not of Jews, Mahometans or Pagans. "This name," he says, (that is, the name of *Christian*,) "all receive at baptism, for it is in the sign," (*T. C. R.* 682.) And speaking of the first use of baptism, he says, "It is a sign in the spiritual world, that one is of Christians," or, as another translation expresses it, a sign "that the person baptized is of a Christian community," (*ib.* 680.) And he immediately adds, as if to prevent the possibility of any such mistake as that apparent in the Report before us—"Every one is inserted among societies and congregations there, according to the *quality* of the*

Christianity in him or out of him," and *not*, as some New-Churchmen have erroneously supposed, by his *baptism*, or according as he happens to be baptized in one or another Christian congregation. So that baptism, according to Swedenborg's teaching, is not, to the angels, any sign of a man's understanding of Christianity, or of his particular doctrinal views, determined by the views of the particular "religious assembly" in which it is administered. It is not to them a sign whether a man be a wise or a simple, a good or a bad Christian; whether he have a clear or obscure, a true or a false understanding of the Word; or whether he be a member of the internal or of the external Christian church, according as himself, or the administrator, or the assembly in which he is baptized, is in an internal or an external state. The angels perceive nothing of this sort in baptism, for the simple reason that the ordinance was never designed of the Lord as a sign by which one class of Christians might be distinguished from another, but as a sign by which *all* who bear the Christian name might be distinguished in the other world from those of all other religions. It is a great mistake, therefore, which this Committee of ministers commit, when they conclude, that "the angels perceive a *great difference*" in the sign of baptism, according as it is administered by persons who are in the acknowledgment of the external or the internal sense of the Word, or in an external or an internal church—"as great a difference in it, as there is between the two churches." Accepting Swedenborg as a true teacher, we affirm, contrary to this Committee, that the angels perceive *no* difference in it, because it is to them the *Christian sign*, and was never intended to distinguish one class of Christians from another, or those of more from those of less interior views and states. And notwithstanding we find this so clearly taught by Sweden-

borg, we are happy to be able to cite in confirmation of our views so respectable an authority as the Boston *New Jerusalem Magazine* (for Feb., 1851) :

“When any one is baptized, the angels who are with him perceive it; and they know from it that he belongs to *the Christian world*, that he lives among Christians, and is of *the Christian Church*. They then know that he is *not* a Jew, a Mahometan or a Pagan; for baptism is the *Christian* sign, as circumcision is the Jewish sign,” (p. 54.)

(To be continued.)

THOUGHTS AND PERCEPTIONS ABOUT MINISTERS.

MR. EDITOR:—I have been thinking of the grand Church of the future—the Broad Church; and it seems to me that its most powerful forces will come from the ranks, where men have looked abroad upon God and nature with inquiring eyes, and, by that looking, have felt the Divine motive-power within stirred to the utterance of everlasting truth—such truth as stirred David when he exclaimed, “God has gone up with a shout.” Men who are thrilled through and through with thoughts that must wreak themselves on expression, are the men who must speak to the people, and move the waves of spiritual sympathy;—men who have tempested with chaos and darkness, are the men to point their fellows to the light that broke upon them, “as the sun shining in his strength.” I have often sat in a congregation, and, looking over the masses of people, have counted dozens who were far better fitted to kindle a flame of zeal in the breasts of the listeners, than the preacher. These dozens had seen life in all its aspects. They had laughed and talked, and

in some holier moments had struck out sparks of fire in other hearts, that angels had hastened to cherish. The ministry all over Christendom is crowded with men who are not fitted for it by nature. For this reason shall I not listen to them with appreciation, and honor them for *wishing* to help forward the kingdom of heaven? Certainly I shall; and the more so, when I reflect how mean a subsistence they get in a pecuniary point of view, and how, when they wish to pay their debts, and long to be just, not generous, they stand and see insults hurled upon them if they hint that they cannot live on air. These men do good, for they cannot help it if they strive to do their duty.

I would not lay a rude hand upon the ark of God; I would not pull down existing institutions, nor regard the ministry as a less sacred and beautiful thing than the most reverent. It is because I love it, because it is to me the highest and holiest office under heaven, that I would have concentrated within it the rarest experiences, the purest culture, the saintliest souls God has made. But how does the matter stand? I speak of what we call the Old Church, inasmuch as I see little of the New Church, the beloved Beulah of my affections. Men pay the clergyman as grudgingly as the doctor. Is this from stinginess? No: for, give these same men such a lecture or such a sermon as they want, and with flashing eyes and smiling lips they will hand forth the gold. They are willing to pay for what makes them happier and better.

When the clergyman makes a call, if he stop at the house of a worldling, the father exclaims, "O, hang it! I'm going out of the back-door: here comes the parson!" The daughter looks up, and says, "O, goody! I must straighten my face!" The mother rushes to the kitchen, crying out, "Tell him I'm excessively busy!"

Why is this? It is because the minister does not mingle with the people on their every-day platform : he has cultivated but one side of his character, and has got to feel that it is his vocation to rebuke, to mend, to be looked up to. This is true. But all the force of his thought is given to drawing out *one phase of feeling* in others. For this he has studied doctrine and theology, and he wishes to fit the people to his deductions. But Christ bent an ever-searching eye upon the microcosm of the spirit. He looked upon men in all their moods, at their festivals and toils, in their synagogues and streets. He studied them, so to speak, in their free unguarded moments ; and He told them what they showed Him they needed to be told. He was a workman ; He placed Himself in every position whereby He could understand *all* the circumstances of His people. The apostles often toiled physically for sustenance. The modern clergyman, by the demands of his position, must always walk in a bee-line ; he must go out and come in before the people, with propriety and an air of dignity. His mind is so continually in one direction, that he cannot for a moment forget that he is showing what a perfect creature ought to be. This has a bad effect upon him, as is manifest by the peculiar, secretive reserve and watch which it is evident ministers, as a class, keep over themselves. I have observed it in their very smile and laugh ; it does not gush out with the gay *abandon* it ought. I refer to the majority of cases—men who tower above petty restraints by force of heart and intellect are not the exponents of their class.

The study of any one branch of knowledge to the exclusion of others, makes a man narrow ; he claims too much for *his* study, and shuts out all the illumination that would flow in upon him from other sides ; he does not give a just weight to the knowledge of others ; he

does not see all the lighted chambers of their spirits, into which he might enter, and through which he might pass with his torch, until he reached the vestibule of the "holy of holies." We love those who understand us, and walk straight through our hearts, until they reach the thrilling centre, and reveal such forces as make us believe we can come near to God. The clergyman is hemmed in by restraints and difficulties which make him a less spontaneous man than others. He often feels upon his neck the grinding heel of his employers; he taxes his brain, and tries to do his work well; he strives to crush the manly pride that rebels against presuming tyranny; but there he is! If a man chooses to give him a coat instead of money which he needs more, he must smile and bow his gratitude, while a very natural resentment moves in his heart, and prevents him, for a time at least, from feeling that concern for his parishioner's soul that he ought. The parishioner says to himself, "The parson bores me to death with his prosy sermons, and I must pay him for it. Pity a man can't get some sort of a return, when he puts his hand in his pocket!" What help is there for all this? I have taken up the unfavorable side, because a heaven-sent messenger should, in reality, have no unfavorable side to his vocation in this nineteenth century.

All this will go on for generations. We cannot help it all at once. Preachers we must have, or see destruction invade the spiritual Zion. But in the Church of the Future they must be elected by the voice of the people, *after* they have shown that they are elected by God—*after* they have shown it by word and deed—*after* their hands have smitten the anvil of life, until its ring, felt and acknowledged, sends a re-echoing cry along the hearts of men, and this cry elects the messengers. As it is now, a well-meaning youth, in his false estimate of his

own powers, and his keen, true estimate of divine things, resolves to become a minister ; he spends a few years in study ; then the bishops, and conventions, and synods exclaim privately, "What *shall* we do with this man? He will never draw a house or make an acceptable speaker. We must keep him moving—when they get tired of him in one little village, we must forward him to another, for the poor man must be supported!" Is there not something wrong in the system that tires men of grand and holy themes? It is a fatal thing to weary men of their God, by putting before them weak instruments of his praise. For two or three years such trains of thought as the above have passed through my mind, when I sat in the sanctuary and saw talent absorbed by more lucrative professions than that of the ministry. But where is the remedy? I think I have seen it in contemplating the career of a young man whom I heard preach yesterday. Nine years ago he was a canal-boy. As he rode his sorry horse along the narrow path that commands in many places a solitary sweep of country, he had time for thought ; he educated himself ; he studied the fields, and stones, and sky, and winds ; the universe opened to his astonished gaze, and he looked upward for the Creator. He became Superintendent and Principal of our High Schools—and our Ohio schools are something to be proud of. He is still in that position. During the last week he has lectured in our town to crowded audiences upon Geology,—coming down in the cars in the evening, and returning to his school the next morning. Yesterday, being the Sabbath, he preached in one of the churches where he has a monthly engagement. The densely crowded building, the simple, manly speaker, who touched the people's hearts because he was one of them, and because his largely-cultivated mind and burning zeal for the good of souls gave him his place. These

things revealed to me the way in which a new order of men would be evolved from the prepared hand of God. This young man has calls to preach in the villages round about. After his school duties are over, which are light and supervisory, he often spends his evenings in preaching at one place and another. This winter the people send him to Columbus as a State Senator. What his final vocation will be is uncertain ; but that he will preach a great deal is certain ; and all the better, I believe, for the large and active life he leads. This activity does not interfere with five hours' daily study, which begins at four in the morning. The Superintendent of our own town schools often preaches in town and in the country on the Sabbath, and preaches with vitality—with a sort of practical energy that seems to be the result of his varied activities. These men can drive home their arguments, as brother against brother. Ministers are our best men everywhere ; as a class they are sincere, devoted, and self-sacrificing ; but they labor under a thralldom that prevents development among themselves, as well as among the people. They are limited by the narrowness of their education, and by the one-sidedness of their experience. It is the many-sided men, the Chapins and Beechers, who come down frankly among their fellows, that walk electrically through a man's nature, feeling all its sides, and applying remedies that can reach him. These men are priests by nature. I have been astonished in conversing with clergymen of good capacities to see the ignorance they have manifested in regard to the affairs of the day and general history ; yet they closet themselves every day for hours to study ; they fossilize among ideas of the past, when they should vitalize amid the wonderful movements of the present. Study and action must go together. I know that it hurts a man's state to be eternally theorizing for others ; there must be gaps in his mental life

when he strengthens himself by putting his hand to the plough with healthful companions ; his theology should be aired by letting in politics, science and literature ; there should be combats and victories going on amid these renovating forces. This being educated for the ministry, when it excludes universal culture, is a humbug which is repudiated by the varied, vast world, which exists within every human being. The people *will* breathe in freedom ; the priest *should* be free. In this our day a sort of disgrace attaches to a man who abandons the ministry ; and yet there is no vocation under heaven so exhaustive to the mind. A literary man can rest awhile ; but the man of God must grind out his weekly sermons when his wearied soul is famishing for freshness. We learn that bone and muscle will accomplish twice the labor by varying the strain upon different parts. So it is with the mind : one vein should never be digged dry. Mr. Chapin says : "The parson is regarded as a respectable pauper." This should not be so, when the priestly office is the highest office ; it should be independent ; it should command its recompense. Until it *can* command it, it should not rely upon it alone. A man should not send out all his forces in that direction until he is needed. Other work will strengthen him for his priesthood, if he work heartily ; if he be the man, he cannot help showing it, and his absolute dedication to it will be called for. To our prejudiced minds it seems at first a shock to see the clergyman a worker in any other field. It was a shock to the Catholic priesthood to see the grander liberty of the Protestant pastor ; his marriage seemed to secularize him. Doubtless it was a shock to the lords of creation when woman unharnessed herself from the plough, and invited her smoking master to work. But what was the result ? He must go forth to conquer and manifest the regality of his nature. Thus will it be with the

royal priesthood of the Future: the divine import of our Lord, when he called workmen to the Apostleship, will be comprehended.

S. A. W.

THE FUTURE STATE OF THE BLESSED.

A DISCOURSE IN COMMEMORATION OF THE REMOVAL TO THE SPIRITUAL WORLD OF REV. RUFUS DAWES, OF WASHINGTON, D. C., DELIVERED BEFORE THE WASHINGTON NEW CHURCH SOCIETY, SUNDAY, DEC. 11, 1859.

BY A. THOMAS SMITH.

“Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”—Rev. xiv. 13.

The subject of death, according to the teachings of the Old dispensation, is one that is surrounded with doubt and uncertainty; and in the contemplation of it, the mind is filled with gloomy foreboding which is calculated to destroy its happiness, and in a measure unfit it for the right discharge of its duties. The want of correct knowledge of the world beyond the grave, which has been regarded as “that undiscovered country, from whose bourne no traveller returns,” has puzzled many a strong mind; and the tendency it has produced has been to make us willing to bear with patience the ills of this life, rather than “fly to others that we know not of.” These teachings have been calculated to produce anything but comfort and confidence even with those who have lived in conformity to the Divine commands, and have thus become heirs of salvation; for they have been taught that they are to remain, perhaps millions of years, in a condition of incertitude, waiting for the general resurrection of dead bodies, before their final doom is determined, and they are

assigned to their eternal abodes. The descriptions, too, which they have ventured to give of heaven and hell, have been in a great degree conjectural ; the happiness of heaven being made to consist in the exercises of singing and prayer to all eternity, and the misery of hell described as the torments of "the lake that burneth with fire and brimstone."

And when we see and are assured of the fact, that "man dieth and returneth to the dust"—that it is appointed unto all to die—and that of the day or hour wherein we are to take our departure, no man knoweth, is it not a matter of the most vital interest to have correct and reliable information upon which the mind can rest in regard to this momentous subject? And who does not ardently desire to become acquainted with that world in which he is to live forever? The teachings of the old theology furnish nothing upon which we can repose with confidence. Instead of casting light upon the subject, it has left it in the deepest obscurity and the most gloomy uncertainty.

But, blessed be the Lord, in the revelations which He has made by the opening of the spiritual sense of His Holy Word, He has given us the fullest and most exact description of the life after death ; of the world of spirits ; of heaven ; of hell ; and of everything which relates to our existence in the future life. And those who desire it may now become acquainted with the manner of their departure from this world, and their introduction into the spiritual world ; they may know what heaven is, and in what its happiness consists, and how they may become partakers of it ; they may also know what hell is, and learn something of its miseries, and how they may be saved from eternal destruction. These revelations, which are of a character to afford to the rational mind the most satisfactory evidence of their conformity to the Divine Word, are contained in the theological writings of Eman-

uel Swedenborg; and the sincere and earnest inquirer, who is desirous of possessing the truth for the regulation of his life, may here find treasures of wisdom applicable to every state and condition, upon which he can draw in any emergency, and which he can never exhaust.

It is our purpose on this occasion briefly to notice some of the teachings of these heavenly doctrines, particularly in reference to those who die in the Lord, and are therefore, as the text declares, among the blessed. From these doctrines we learn that we are born into this world and have our existence here, in order to our preparation to live the life of angels in heaven; that this world is merely the seminary in which we are schooled, in order to the acquirement of those principles of truth and good which are to be incorporated into our lives, and without which we cannot enter into the kingdom of heaven; and that all the dispensations of the Divine Providence have especial reference to this end of our creation. They teach that in every appointment and permission of the Divine Being, from the most important to the most seemingly insignificant, our eternal salvation is the paramount object; and that we are permitted to remain here upon earth so long as there is any hope of its accomplishment; and when our characters become fixed and permanent through the habitual exercise of our ruling affections, we are then removed, by the death of the body, to the spiritual world; and there, in the world of spirits, we are prepared for our final and eternal abode, either with the societies of the blessed in heaven, or among the societies of the infernals in hell. We are taught that the time and manner of our removal, together with every circumstance connected therewith, are under the Divine superintendence and direction, and that every seemingly arbitrary or unnecessary infliction of pain or suffering in the process of our removal from the scenes of time to the realities of

eternity, is under the regulation of the infinite wisdom of our merciful Heavenly Father, who, we are well assured, "does not willingly afflict the children of men," and only permits such an amount of suffering as He sees to be necessary to their purification and preparation for the enjoyment of eternal life. What a perplexity it has been to reconcile, under the teachings of the old theology, the hardships and trials in the life of a good man, with what we are told of the character of a just and merciful God! And how often have men, in their blindness, been led to doubt even the existence of a Supreme Ruler, or to attribute to Him qualities which are by no means consistent with the character which is given of Him in the Holy Word! But the doctrines of the New Church relieve us from all doubt or difficulty in regard to the nature and attributes of the Lord, and of His providential dealings with his creatures; and they present to us a system of truth in which we can repose with the utmost confidence, and feel the fullest and most indubitable assurance, inasmuch as they are in harmony with sound reason, and in agreement with the teachings of the Word of God.

From these doctrines we learn that man has a natural body, and also a spiritual body; that after the natural body has been put off by death, it is resolved into its original elements, and is never re-assumed; but that man at once rises in the world of spirits in his spiritual body, which is the external form of his spirit, and by means of which he has communication with the spiritual world. The natural body, which was merely a habitation for the spirit (which is the real man,) while in its probationary state, having served its purpose and being no longer required for use, is put off and cannot be taken into the other world; for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

“It is sown a natural body, it is raised a spiritual body ;” and when the natural body becomes useless for the purposes of the spirit, then the man appears in his spiritual body in the spiritual world, and is then prepared to act with the inhabitants of that world.

When the natural body is put off at its death, then man rises in his spiritual body in the world of spirits, which is intermediate between heaven and hell ; and he is there prepared for his final and eternal state of existence, which is determined by the character which he acquired while in the natural world. If the ruling principles of his life have been love to the Lord and the neighbor, and these confirmed by acting in accordance with the divine precepts, then he gradually puts off everything which is not in agreement with those loves ; and, when thus freed from everything which does not accord with his predominant affection, he is prepared to take his place in one of the societies of the blessed, in the celestial, spiritual or ultimate heaven, according to the degree of heavenly life which was opened in him in this world. But, if the ruling principle of his life here was the love of self or the love of the world, he then puts off everything which is not in agreement with these loves ; he is deprived of all seeming virtues and graces, and is then in a condition to take his place in one of the infernal societies in hell. This is his judgment. “Every one is judged according to the deeds done in the body, thus according to his life ; and as he carries his life with him into the spiritual world, so he necessarily carries his judgment with him. When he enters the world of spirits, he then comes into the light of heaven, in which everything is made manifest according to its true quality, from the influx of Divine Truth, by which judgment is effected. Everything in him, both good and evil, then appears in the Divine light—that is, in the light from Divine

Truth ; and then a separation takes place according to truths derived from good, and falses derived from evil." And when this separation is fully accomplished by the man who is principled in good, rejecting everything which is not in agreement with his ruling love, and the man who is principled in evil being divested of everything which does not favor the delights of his prevailing love, he then "discovers a way open to him to the societies of those who are in similar affection, with whom he is to live eternally ; and he enters this way with the utmost delight, because it is suitable to his love." His judgment is then completed. He is not obliged to wait an indefinite period for a general judgment ; for, in respect to him, it is then and thus accomplished, and his state irrevocably fixed. Then he that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still.

"Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors ; and their works do follow them." In the elucidation of the text, we propose to consider

1. Who they are who die in the Lord ;
2. What is the state of the blessed ;
3. What is the nature of the rest they enjoy ;
4. How their works do follow them ;

And, in conclusion, to notice briefly the departure to the spiritual world of our friend and brother, RUFUS DAWES, who, we have good reason to believe, is one of the subjects of the blessing here pronounced.

1. Who are they who die in the Lord, and who are here declared to be blessed ? They are those who have crucified the flesh with its affections and lusts—who have died unto sin, that they may live again unto righteousness ; and who, in this state, have been removed from

the natural to the spiritual world. "The reason why they are signified by the dead, who have afflicted their soul, crucified their flesh and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead to the world." Those who die in the Lord, then, are they who have conquered in temptations with which they have been assailed, and have overcome their hereditary and actual evil propensities by the blood of the Lamb ;—they who have followed the Lord in the regeneration, and by forsaking "father and mother, wife and children, brethren and sisters, yea, and their own life also"—all the evils and falses of their unregenerate nature—all the loves of self and the world, have died in the Lord—have denied themselves, taken up their cross and followed the Lord, and thus become dead to the world and to all its evil and false principles. "He that loseth his life for my sake," saith the Lord, "shall find it." "Precious in the eyes of Jehovah is the death of His saints." All such are declared to be blessed.

2. What are we to understand by the state here expressed? By the blessed are signified those who have eternal life and felicity ; for these constitute the kingdom of heaven, which is declared to be "righteousness, and peace, and joy in the Holy Spirit"—fullness of joy in the presence of the Lord, and at His right hand pleasures forevermore. "It signifies to enrich with all spiritual and celestial good ; which blessing being never given, or possible to be given but by the Lord, signifies, on that account, the presence and grace of the Lord ; for the presence and grace of the Lord bring with them such spiritual and celestial good," (*A. C.* 981.) Eternal life and felicity consist in the reception, by man, of spiritual and celestial good from the Lord. "Celestial good is good in essence ; spiritual good is good in form," (*A. C.*

283.) "They who have celestial good are in love to the Lord above all things, and are in worship from that love; they who are in spiritual good are in love to the neighbor." They who are in love to the Lord and the neighbor, therefore, have eternal life, and enjoy all the felicities which flow from the exercise of those loves. And these felicities, which are imparted to man in the degree in which he is principled in these celestial and spiritual loves, are said to be ineffable and indescribable. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." And the Apostle informs us, that when "he was caught up into the third heaven [which is the heaven of celestial angels] he there heard unspeakable words, which it is not lawful [not *possible*, according to the original Greek] for a man to utter." These he heard, as he informs us, when he was caught up into Paradise. These felicities, which are represented as ineffable, flow from that love which makes heaven, where each desires to communicate his own happiness and his own perceptions to others for their enjoyment. For "in the angelic state, each communicates his own blessedness and happiness to another; for in the other life, there is a most exquisite communication and perception of all affections and thoughts, in consequence of which every individual communicates his delight to all others, and all others to every individual; so that each is, as it were, the centre of all—this being the heavenly form. Hence as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness, for it is augmented in the same proportion; and therefore it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself." (*A. C.* 549.) "Every love has its par-

ticular delight ; for it is by delight that love is kept alive ; and the delight of the love of uses is a heavenly delight, which enters into succeeding delights in their order, and exalts them and makes them eternal." (*C. L.* 18.) And the blessing which is here promised to those who die in the Lord, and which results from the exercise of those loves which constitute heaven and eternal life, consists in the highest degree of felicity which the happy recipient is capable of enjoying—the most exquisite paradisiacal delights which reach the affections of the soul, and will go on increasing as the man advances towards the perfection of the degree of heavenly life which has been opened in him. Being conjoined with the Lord and consociated with the angels, he is gifted with all the happiness and delights of heaven, and is prepared for the reception and enjoyment of all the felicities which are ever flowing from the inexhaustible source of all blessedness. "Blessed," indeed, "are the dead who die in the Lord—that they may rest from their labors."

3. What is the nature of the rest which those enjoy who die in the Lord ? The general impression seems to be, that heaven is a place where we shall be free from all activity or labor ; and the promise in the text has been relied upon to sustain that impression. The position assumed is, that labor has been imposed on man as a curse ; that, in consequence of the transgression of our first parents, the ground was cursed, and that they and their posterity were thereafter required to eat their bread in the sweat of the face. And the great effort of many persons is, to get along and enjoy as much as possible of the good things of life, without the necessity of laboring for them ; and they look forward with joyful anticipations to the time when they expect to be freed from all labor, and enjoy a perpetual rest in the continu-

ous cessation of all toil or work. And this they regard as constituting the happiness of heaven. This is another effect of the teachings of a false theology ; and the privation and misery which have resulted from it have been incalculably great. It is a dangerous mistake to suppose that happiness consists in a life of inactivity, or freedom from the requirements of active exertion. Do we not know, that, in order to the healthy development of the physical system, it is absolutely necessary to put into active and vigorous exercise all its members and organs? and that its normal condition is in proportion to the degree of activity and labor imposed upon it within the range of its capacity? Do we not see, that, whenever either our mental or bodily organs are suffered to remain inactive, or without the proper degree of exercise, they become dwarfed and incapable of promoting the uses they were designed to perform? And the same law is operative in our spiritual organism ; for we can only find happiness in labor performed for the good of others, for in this consists true enjoyment. The rest promised in the text does not imply a state of inactivity, because there can be no happiness in such a state. The angels of heaven are unceasing in their active exertions and ministrations for the good of others ; and in this, in a great measure, consists the happiness of heaven. "Goods in exercise are the recreations of the angels, and are the means by which their spiritual life is nourished and made joyful ; for they are their desires, which, when actually obtained, afford recreation and life." (*A. C.* 5147.)

We are told by Swedenborg, that "heavenly joy consists in the delight of doing something that is useful to ourselves and others ; which delight derives its essence from love, and its existence from wisdom. The delight of being useful, originating in love and operating by wisdom, is the very soul and life of all heavenly joys." "It

is this fulfilling of uses that gives soul and life to all the delights and entertainments of the angels; and if this soul and life be taken away, the contributory joys gradually cease." (C. L. 5.) "The happiness of heaven is derived to every angel from the use he performs in his duty or employment. There is a certain vein latent in the affection of the will of every angel, which attracts his mind to the execution of some purpose, wherein his mind finds itself in tranquility and is satisfied. This tranquility and satisfaction form a state of mind capable of receiving from the Lord the love of uses; and from the reception of this love springs heavenly happiness, which is the life of these joys." (C. L. 6.) For the kingdom of the Lord is a kingdom of uses. And as the Lord promotes good or use by the mediation of angels in heaven and men on earth, therefore to such as faithfully perform uses, He communicates the love thereof and its reward, which is eternal blessedness; and this is true eternal happiness. Of the angels it is said, by the Apostle, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

The labor from which they who die in the Lord are to rest, is the labor of combatting their evils and falses; the cessation from difficulties, and trials, and troubles; the labor of fighting the good fight of faith. And the *rest* which they are to enjoy, is that tranquility of soul in consequence of being no longer infested as before by evils and falses. By the labors from which they are to rest, are meant labors of the soul, which consist in afflicting and crucifying the flesh, and in being tempted; therefore by this promise is signified, "that they who afflict their soul and crucify their flesh in this world, for the sake of the Lord and of life eternal, shall have peace in the Lord:—for the Lord says, 'In me ye shall have *peace*; in the world ye shall have tribulation.'" (A. R. 640.)

4. "And their works do follow them." What are

these works and how do they follow them? "It must be evident that the works here spoken of are not the employments of the body, or the occupations of the world: they are the works of the mind, and consist in the activities of its love for the promotion of something good and useful." "By their works which follow them are signified all things which remain with man after death. It is well known that the externals which appear before men, derive their essence, soul and life from the internals, which do not appear before men, but which are apparent to the Lord and to the angels; the externals and internals taken together, constitute works: good works, if the internals are in love and faith, and the externals act and speak from their influence; but evil works if the internals are not in love and faith, and the externals act and speak from their influence; if the externals act and speak seemingly from love and faith, these works are either hypocritical or meritorious. Ten persons may perform works which in externals are alike, but which in reality are not alike, seeing that the internals from which those externals proceed are dissimilar." And "as the external derives its essence, soul and life from its internal, it follows that the external is such as its internal; consequently that the works which follow with them, are according as they have loved and believed, and thence acted and spoken."

"Works are the complex of all charity and faith with man, and are called spiritual goods; for goods become such by their exercise, that is by use." And this good consists in performing uses for no selfish end, but from the delight of the affection of good; and this it is which is to follow those who die in the Lord. "To glorify the Lord is not so much a use as a recreation, for they glorify the Lord in every use they perform." "Use is the subject of joy, which cannot exist without its subject." "Concerning the uses which the angels perform, and from

which they perceive their delight and joy, it was said that they are very numerous, and that they are more noble and eminent than a man can possibly believe." "They are in general these: 1, To be with men, to minister unto them, to implant goods and truths in their minds, and to avert evils and falses; 2, to instruct spirits who come from the world; 3, to instruct children; 4, to raise the dead and to lead and instruct them; 5, to guard and protect them; and there are also domestic duties which they perform; besides innumerable things of which man can form no conception." (*S. D.* p. 76.) From this it may appear how great is the variety of heavenly employments. And these works follow with them because they form their life, being the activities of the love, which is the very life of man.

We have thus seen who they are who die in the Lord, and what the blessing is which is promised to them in the text, the nature of the rest they enjoy, and the character of the works which follow with them. From the elucidation of this portion of the Word in the light of the New Jerusalem, we are enabled to form some idea of the happiness and joy which are assured to those who die in the Lord; and we see that they flow legitimately and necessarily from the state here represented. All, therefore, who come under the description of those who die in the Lord, have the most exquisite perception of the felicities and joys of the angelic state; and we have the apostolic assurance that there is no language upon earth at all adequate to convey an idea of the delights of heaven. They *rest* also from all the labors incident upon the removal of their evils and falses, and enjoy tranquility and peace of mind—that peace which passeth all understanding—peace in the Lord, who is "the Prince of Peace." Their works of love and usefulness follow with them into the heavenly state, and form the ground of all their happiness.

And we have every reason to believe that our beloved brother, RUFUS DAWES, while sojourning here on earth, was preparing to enter this blissful state. From the general tenor of his life, we have a confident assurance that he was in the sincere effort to put away his evils, and that his predominant affection was love to the Lord, which was manifested in works of usefulness to the neighbor ; and, therefore, having passed into the spiritual world in this happy condition, he will take his place in one of the societies of the blessed who die in the Lord.

Mr. Dawes was a son of Hon. Thomas Dawes, a judge of one of the Courts of Boston, a distinguished jurist, and a most exemplary citizen and Christian. Judge Dawes was devoted to the refined literature of the age, and indulged occasionally in poetic flights of the imagination. This may in a measure account for the fact that our departed brother early in life gave promise of talent of a high order as a poet. Indeed it may be said that he was born a poet, and that he inherited from his paternal ancestor that poetic inspiration which was so early manifested, and which seems to have formed an important part of his mental organization. He was born on the 26th of January, 1803, and received a liberal education in the best schools of New England. He studied law and was admitted to the bar ; but the profession did not accord with his tastes, and he did not long pursue it. He then gave his attention to literary pursuits, and became the editor of several periodicals at different times, in his connection with which he gave evidence of abilities which commanded the respect and admiration of his cotemporaries.

On the 18th of May, 1829, he was united in marriage with Elizabeth Eliot Cranch, daughter of the late highly esteemed Chief Justice of this district, with whom he lived most happily during the remainder of his life, and

who still continues with us a worthy example of meekness, endurance, gentleness, and Christian resignation.

The legal profession not being congenial to the tastes of Mr. Dawes, was relinquished, without any sacrifice of feeling, for more agreeable studies in the realms of mental philosophy and metaphysics. He possessed a vigorous and logical mind, and was devotedly attached to literature ; and it can be said with confidence that all his productions, both before his reception of the doctrines of the New Church and since, breathe an elevated moral tone, and are altogether unexceptionable in their spirit. Indeed, it was to be expected from one of his excellent character, in whom were combined the noblest qualities of intellect, and the richest treasures of the heart, that whatever emanated from the storehouse of his imagination, would be in a high degree useful and instructive, possessing the power to stimulate the understanding while it was calculated to improve the heart. His effusions which have taken the poetic form, have commended themselves to minds of just judgment and correct taste ; and his prose productions have passed the ordeal of criticism, and stand as enduring monuments to the literary fame of their author.

In the year 1837, while in New York, he manifested an interest in the writings of Swedenborg, and very soon thereafter became an earnest and affectionate receiver of the heavenly doctrines of the New Jerusalem. He devoted himself to the study of the Word in the light of these doctrines, with the most persevering assiduity, and with an ardor and affection which gave evidence that he was seeking the truth for the purpose of amending his life, and of enabling him to be more eminently useful to others. And the facility with which he acquired truth, and was enabled to understand and comprehend the principles of theological science as developed in the writings

of Swedenborg, shows that his affections were enlisted in the research, and his whole soul engaged in the work. It was not with him a merely intellectual employment ; for while his understanding was captivated with the sublime beauties of the system, his will was moved to love the truths manifested in it, and to give a practical illustration of them in his life and conversation.

On his return to Washington he united with this Society and became one of its most active and useful members. Shortly after, he gave to the Society the benefit of his services as a preacher, in which capacity he continued for about four years ; when, by a unanimous declaration of his fitness for the office, an application was made by the Society for his ordination into the ministry ; and he was accordingly ordained as a minister of the New Church, in the presence of the Society, on the 17th of February, 1850.

How he performed the duties and obligations of this highly responsible position, you who were the favored recipients of his efficient services, can bear witness. You know that as an ambassador of Christ—as a teacher of the truth—a reaper in the Lord's harvest-field—he was instant in season and out of season in preaching the doctrines of the Word, and leading men in the way of heaven. You remember how zealously he engaged in the work to which he was thus called, by teaching and leading his people by means of truth to the good of life ; how faithfully he proclaimed " the advent of Jehovah in the restoration of his church for the salvation of mankind," and how meekly he administered those things which relate to the divine law and worship. You know with what sweet humility and childlikeness, all his intercourse, official and social, was marked ; and how much he was loved for those sublime traits of self-abnegation which were so conspicuous in all his communications. You know, too, that he was noted

for the entire absence of everything like love of dominion, the manifestation of self-will, or the exercise of absolute authority. Such things found no abiding-place in his meek and gentle spirit. He was influenced by the love of use for the good of others, without any regard to his own honor, fame or interest, or any other considerations than those which should actuate the faithful and devoted servant of the Lord.

After a faithful service of several years as the minister of this Society, he was obliged, in consequence of impaired vision and physical debility, to relinquish the duties of the ministry. He remained, however, an active and efficient member of the Society, and lent himself in every possible way to the advancement of the truth among his fellow men. His warmest affections were enlisted in the service of the Church, and he was always ready to make any sacrifice in his power to advance her interests. It may be said of him that he was neither sectional nor bigoted, but ready and willing at all times to unite with his brethren of the New Church in the performance of all good uses. Having regard, chiefly, to the great essentials of doctrine, he was not stringent in urging the adoption of his own views upon matters of secondary importance, such as questions of church order and forms of worship and government. These he was willing to leave to the conscience and judgment of every one to decide, and was only particular in the enforcement of those paramount points of doctrine which relate to the Lord, the sanctity and divinity of His Word, and the necessity of a life according to the divine precepts. He knew that it was unreasonable to expect uniformity of opinion upon every point, in a body composed of those who come from all the various Christian denominations as well as from the gentiles; and, therefore, his large and liberal mind, in the exercise of true Christian charity, impelled him to tolerate differences

which did not involve a sacrifice of any of the great fundamental principles upon which the Church is founded. And it is with pleasure that his friends can look back upon his active efforts to promote and maintain harmony and good feeling among his brethren, and to induce the exhibition of that sure and invariable test of true discipleship—"love, one to another."

In all the relations which our brother sustained towards others, he was faithful and conscientious; and he could never be induced to diverge from the straight line of duty, or to adopt any measure which did not accord with strict and undeviating justice. Unused to the ways which too many adopt for the attainment of their ends by unworthy and improper means, he shrunk with instinctive aversion from every suggestion which did not come up to the standard he had adopted for himself, and which had respect to the unselfish love of his neighbor. Hence it happened, that, in consequence of the strict sense of right upon which his whole conduct was based, and his want of persistence in the adoption of all available means for the consummation of his purposes, he seldom succeeded in the prosecution of his business plans. He was too modest, too diffident, too submissive, having too little of that force which is indispensable to success in any secular calling. His peculiar temperament unfitted him for the arena of business and turmoil, or for contending with the chicanery and deception of unprincipled men. These were so uncongenial to his pure spirit, that he preferred to retire from them and devote himself to the quiet pursuits of literature; and even here his modesty and high sense of justice often led him to undervalue his own productions, and to stand in the way of his pecuniary advancement. These noble traits of character, his endearing gentleness of disposition, and his exalted Christian virtues, challenge our warmest admiration, and should inspire us with a desire to be like-minded.

That our brother had faults cannot be denied ; yet were they so venial, and so overshadowed by his many excellences, that they could hardly be noticed. And we doubt not that whatever imperfections he may have taken with him into the other world, will be easily put off ; and, being divested of all his defects, he will soon be in a state wherein he can be more eminently useful than ever before to those with whom he was associated here below in the bonds of Christian fellowship. Though removed from us by the death of the body, he is not lost to us ; nay, he may be more intimately associated with us, and more efficient than ever before in the service of the church.

For some time previous to his last attack he was conscious that his removal from the scenes of time was not far distant, and he referred to it with a composure that was truly delightful. For him, death had no terrors ; it was not a dreaded enemy, but an angelic friend ; and when, soon after, he was prostrated, and no hope was entertained of his recovery, he calmly took his departure in the company of angelic attendants sent to convey him home to one of the mansions in the Father's house. He knew that "when the earthly house of his tabernacle was dissolved" he would have "a building of God, a house not made with hands, eternal in the heavens." In walking through the valley of the shadow of death he feared no evil, being supported by the rod and staff of the Divine Shepherd. He had committed his way unto the Lord and could therefore rest in Him, and wait patiently for Him, until he should be exalted to inherit the good land and dwell therein forever. "Blessed is the man that maketh the Lord his trust." "For the Lord knoweth the days of the upright, and their inheritance shall be forever." Having cast his burden upon the Lord, he was sustained in time of trial ; and when flesh and heart failed, God was the strength of his heart and his portion forever. And "the

Lord shall count when He writeth up the people that *this* man was born in Zion." "Precious in the eyes of the Lord is the death of his saints."

In commemorating the event of our brother's removal, let us be thankful for all the good he was the means of performing while here, for his pleasant and instructive conversation, and for all the enjoyment we have experienced in our intercourse with him. Let us be grateful for his example of meekness, gentleness, patience, godliness, brotherly kindness and charity ; and let us strive to imitate his virtues. Let us often call to mind his frequent exhortations to put away evils and live useful and religious lives. As a faithful watchman he has often warned us to "turn from our evil ways and do that which is lawful and right ;" and having delivered the whole counsel of God and faithfully discharged his obligations to us, it becomes us to give diligent heed to his counsels that we may save our souls alive. And may the remembrance of his solicitude for our eternal welfare henceforward exert a potent influence upon our hearts and lives.

The dispensation of the Divine Providence in the removal of our brother cannot be regarded, in the light of the heavenly doctrines, as an affliction—painful though it be to our natural feelings. It is merely the changing of one state of existence for another, where everything is more substantial and enduring, and in every respect better than in this world. And while it is evidently for his eternal benefit, it is also intended for our good. For the ordinations of the Divine Providence have in view not only the good of the individual, but of all who are connected with him. In depriving us, therefore, of his society and the advantages resulting from intercourse with him, the Lord intended to bless us as well as him. By this event we are admonished that this is not our abiding place : Therefore we should not set our affections

on the perishing things of this world, but on those which are heavenly and enduring—on those spiritual riches which alone will satisfy the soul's eternal wants. It is intended to teach us "so to number our days, that we may apply our hearts unto wisdom;" to remind us that we are shortly to follow him into the world of realities; and to show us the necessity of so putting our houses in order that when the summons comes, we may be found ready to depart, having our lamps filled with oil, trimmed and burning, and we clad in the wedding garment, prepared for the marriage supper of the Lamb. May we all so improve this dispensation, that when we shall be called into the spiritual world, we may be found among the blessed "who die in the Lord;" and resting from all the labors and combats incident to our regeneration, we may enter into the enjoyment of the beatitudes of heaven. "Let me die the death of the righteous, and let my last end be like his."

ILLUSTRATION FROM THE WORD.

Illustration comes from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life: none else can receive illustration from the Word. The reason why illustration comes from the Lord alone, is, because He is in all things of the Word; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life, is, because they are in the Lord, and the Lord in them. For the Lord is His own Divine Truth; and when this is loved for its own sake, which is the case when it is applied to use, then the Lord is in it, and is thus present with the man. This the Lord teaches in John: "At that day ye shall know that ye are in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me;—and I will love him, and will manifest myself to him. And my Father will love him, and we will come unto him, and make our abode with him" (xiv. 20, 21, 23).—*Swedenborg*.

A SWEDISH HYMN.

[The following Hymn by Svedberg is copied from the *Independent* of Jan. 26th. It was sent to that paper by one of its New England correspondents, who, writing over the signature of "C. C. M." says: "I inclose you a translation of a Swedish hymn by Svedberg, the father of Swedenborg. The translation is in the metre of the original, and I have allowed myself no departure from the thought of the author. The devotional poetry of Sweden is certainly of unusual merit, and I think a very valuable addition might be made to our own from this source."—Ed.]

Guardian of pure hearts, and Hearer,
 Lord, of every faithful prayer;
 In thy courts one day is dearer
 Than a thousand days elsewhere!
 Worn with earth's unrest, how sweet
 In thy temple fair to meet—
 There to sing away each sorrow
 That from life and toil we borrow!

With the righteous oft it fareth,
 Here, as if his deeds were ill:
 Blight fair virtue's flowers impaireth,
 Weeds of vice do flourish still;
 Joy and fortune haste away,
 Friends with friends—how short their stay!
 Rachel still her children mourneth,
 Still her soul from comfort turneth!

But when here devoutly soareth
 High the temple-anthem sweet,
 Grief grows calm, no plaint outpoureth—
 Hearts with holy raptures beat!
 Freed from earthly clogs, the soul
 Presses toward a higher goal,
 Takes from hope the comfort given,
 Speaks even now the tongue of heaven.

O my soul, thy wing ascending
Yet on Salem's mount shall rest—
There where cherub hearts are blending
With the singing of the blest !
Let thy note of praise and prayer
To thy God precede thee there,
While even yet a care-worn mortal,
Still without thy Father's portal !

Days are dawning, days are flying !
Hold thou fast the Word of God—
"Lantern to my feet," still crying,
"Light of all my dreary road !"
Joy thou in that holy Word
Which of old on earth was heard,
For man's peace and comfort given.
Only Guide from earth to heaven.

Let us, Christians, here that wander,
As our fathers in their day,
Piously together ponder,
Gladly sing, and meekly pray.
Be the children's voices raised
To the God their fathers praised ;
Let thy bounty, failing never,
Be on us and all for ever.

Bless us, Father, and protect us,
Be our soul's sure hiding-place,
Let thy wisdom still direct us,
Light our darkness with thy grace !
Let thy countenance on us shine,
Fill us all with peace divine,
Praise the Father, Son, and Spirit,
Praise Him all that life inherit !

SACRED SYMBOLS.

No. 1.

Under this caption it is our purpose to publish a series of articles designed to illustrate the spiritual sense of the Scripture, and to bring more prominently into notice the interesting and beautiful Science of Correspondences, which is held to be the only true key to this sense. Our design is, to take up successively various terms used in Scripture, which, from being understood in their merely natural sense, are constantly leading our theologians away from the mind of the Spirit, and causing doubt and confusion in the minds of many humble Christians as to what the Scripture really teaches.

The Bible is confessedly the great store-house of knowledge concerning spiritual things. All Christians resort to it for instruction in matters pertaining to the kingdom of heaven. Yet how differently is it understood by different persons! Still, all derive from it instruction suited to their needs—instruction corresponding and therefore adapted to their various mental states. The simple understand it in simplicity and the wise in wisdom. The gross and carnal understand it in a carnal way; but the spiritually-minded understand it spiritually. And while there is nothing which unlocks the priceless treasures of wisdom in the Word so successfully as a pure, devout and humble heart—for it is only the pure in heart who truly see God in his Word or in his Works—still, many doubting and struggling souls may be greatly aided by a knowledge of the principle or law according to which the Divine Word is composed, and by a more scientific unfolding of its interior contents. But let no one persuade himself that he is necessarily *better* for this knowledge, or that

he must of necessity be brought by it nearer to the Divine Goodness. Men may be *puffed up* with knowledge of spiritual not less than of natural things ; and no kind of inflation is more offensive to the eye of Heaven than this. We seldom think how dangerous it is to receive much knowledge of spiritual things before the heart is softened and subdued. Such knowledge might work the spiritual ruin of many men ; therefore it is mercifully denied. The Lord blinds the eyes of people for their own good. It is hard for most men to receive sudden and large accessions of worldly goods, without a swelling of pride and an increase of self-exaltation. But it is harder still to receive and hold, with proper meekness and humility, large stores of heavenly knowledges—things to which earthly riches correspond. And it is our solemn conviction—a conviction justified by reason, and confirmed by long and careful observation—that no class of Christians need to pray so fervently for humility, and to watch so sedulously against the growth of spiritual pride and self-righteousness, as those who are receiving, or who have already received, intellectually, the abounding treasures of wisdom now unfolded in the spiritual sense of the Word. Unless we watch and pray continually, under a deep consciousness, too, of our great danger, that most loathsome of all moral maladies—spiritual pride—may be growing and strengthening in our hearts, even at the very time when the highest truths are being received in great abundance into our heads.

We believe it is now generally admitted by Christians of every denomination, that the Bible was given solely for our *spiritual* instruction. Very few, in any intelligent Christian community, think now-a-days of quoting the Bible in support or refutation of any purely scientific question. There is a common perception that it was

never intended to teach us scientific truth—the laws or facts of the outward visible creation. Nearly all Christians can now perceive that it has a higher and nobler purpose;—that, in its true sense, it treats altogether of spiritual beings and spiritual things—of God and his divine attributes—of angels and their sweet ministry—of evil spirits and their mischievous devices—of the human soul, its laws, its primitive state, its degeneracy by inheritance, and the methods by which it is to be reclaimed and brought back to a state of holiness. Does not every intelligent Christian now see that these are what the Bible was given to tell us of—spiritual beings, spiritual laws, spiritual operations, spiritual results? If this be so, then the conclusion follows inevitably, that the instruction to be sought from the Bible is spiritual instruction;—that its true sense—the mind of the Spirit—is not reached, until we have gone beyond the bare cortex of the letter, and arrived at its spiritual meaning.

Besides, the Bible itself is full of intimations of the existence of a deeper and more important meaning than that which the carnal mind apprehends. “Open thou mine eyes,” says the Psalmist, “that I may behold the wondrous things of thy Law”—showing that the wondrous things of God’s Law or Word lie deep within, where they cannot be discovered without the opening of the eyes of the mind, that is, without some illumination of the understanding. And it is said that the Divine Saviour spake all things unto the multitude in parables, “and without a parable spake He not unto them.” And if we attend carefully to the Lord’s own interpretation of some of his parables, we shall have no doubt as to the meaning of this term. We shall see that *speaking in parables* is simply employing symbolic language, or wrapping up spiritual instruction in appropriate imagery drawn from the domains of nature or the natural world. Take, for exam-

ple, His explanation of the parable of the sower in Matthew xiii. We find Him giving a spiritual signification to every natural object here named. The seed mentioned in the parable, He tells us, is spiritual seed—"the Word of the kingdom"—that is, the truths of heaven and the church; the way-side, the stony and thorny places, and also the good ground upon which the seed falls, denote the various mental states of persons to whom heavenly truths are communicated; and the fowls, the sun, and the thorns, denote the false persuasions and evil loves of the natural man, which destroy in various ways—signified by devouring, parching and choking—"the Word of the kingdom" before it has taken root in the heart or become appropriated to life. This is the Saviour's own interpretation of the parable, and we see that it is a purely spiritual interpretation. And the same may be said of the explanation He has given of other parables.

And when on one occasion He had spoken of giving His own flesh and blood to His followers, and declared that "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,"—which His disciples thought "a hard saying," because they understood Him literally—He adds, by way of explanation, "It is the *spirit* that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you, *they are spirit and they are life.*" And after his resurrection, when He appeared on one occasion to the disciples, we read, "Then opened He their understandings that they might understand the Scriptures." And when He had vanished from the sight of the two with whom He journeyed on their way to Emmaus, "they said one to another, Did not our hearts burn within us while He talked with us by the way, and while *He opened to us the Scriptures?*" (Luke xxiv. 32–45.) Who cannot see that there would be neither sense nor meaning in language like this—no propriety whatever in

speaking of *opening* the Scriptures, unless there were some meaning in the Scriptures deeper and more important than that which appears on the surface? How could the Scriptures be *opened*, or what need were there of opening men's *understandings* "that they might *understand* the Scriptures," if their meaning lay all on the outside? Surely, if the Scriptures are of a nature to be *opened* by the Lord, we should expect them to contain something *inside*—some interior meaning not discernible until they *are* opened.

We have, then, the Lord's own warrant for believing and saying that the Scriptures contain a meaning deeper than that which lies on the surface—a meaning that is purely spiritual, and, as such, suited to the wants of spiritual and immortal beings.

And so have multitudes—and among them some of the most brilliant lights in the Christian church—believed and taught. The great Apostle to the Gentiles affirms his belief with sufficient distinctness when he assures us, that "the letter killeth, but the spirit giveth life;" as also when he says, "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh;—but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and *not* in the letter."

This, too, was the belief of the early Christian Fathers. Speaking of the illustrious writers of the second century, the celebrated historian, Dr. Mosheim, says, "They all attributed a *double sense* to the words of Scripture—the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter." Hear what some of these early Fathers themselves say. One of the most illustrious was Origen, "a man," says Dr. Mosheim, "of vast and uncommon abilities, and the greatest luminary of the Christian

world that this age [the third century] exhibited to view." And in his Fifth Homily on Leviticus, this writer says, "As, therefore, a mutual affinity exists between things visible and invisible, earth and heaven, flesh and soul, body and spirit—so also Holy Scripture, we may believe, is made up of visible and invisible parts; first, as it were, of a kind of *body*, that is, of the letter which we see with our eyes; next, of a *soul*, that is, of the sense which is discovered within that letter." Ignatius says, "The Law of God is spiritual; and they have not the true Law who do not take it spiritually." Jerome says, "Whatsoever is promised to the Israelites carnally, we show, will, at one time or another, be fulfilled in us spiritually." Augustine says, "Our Lord Jesus Christ intended that those miracles which He wrought on the bodies of men, should also be understood spiritually." Pamphilius, speaking of the evangelical narratives generally, says, "Though these things have a spiritual meaning, yet the truth of the history being first established, the spiritual sense is to be taken as something over and above."

Such was the current belief on this subject among the early Christians. And many illustrious writers, in all ages of the Church, have believed and taught the very same. Thus the learned Bishop Horne speaks of "the necessity of resorting to figurative and *spiritual* interpretation," and says, that, "unless such interpretation be admitted, we cannot avoid one of two great difficulties" in regard to the Bible, which he proceeds to specify. And Jeremy Taylor says, "There is a secret in these books [of Moses] which few men—none but the godly—did understand; and though much of this secret is made manifest in the Gospel, yet even here, also, there is a *letter* and there is a *spirit*."—"In all Scripture there is a spiritual sense, . . . which, as it tends directly to

holiness, so it is best and truest understood by the sons of the Spirit, who love God, and therefore know Him." Dr. Clark says, "The principal regard is to be had to the figurative or *spiritual*, and not to the literal sense." And Dean Woodhouse speaks of "numerous prophecies" in the Bible, which "remain to be fulfilled *in a spiritual sense*." And in our own country, as late as the year 1843, a distinguished clergyman of the Evangelical school of theology, in a long and elaborate discourse delivered before the Society for Religious Inquiry in the University of Vermont, at their annual commencement, discussed with great force and eloquence "the idea of the spiritual interpretation of Scripture." After asserting the spiritual interpretation to be "the true method of religious inquiry," he says :

"If, then, the Scriptures, to him who rightly receives them and spiritually interprets, are such a revelation, what a being for the soul, what a life, what an opening of the heavens, what a showing forth of the true and eternal must they comprise! what a boundless day, a light of life, and even life itself, must they be for the soul that finds their import, and rightly makes them its revealing power and its light shining in darkness!—if truly found, what a finding must their import be!—if truly attained, what an end and what a result for the soul! How truly one are those spiritual words, then, in their inward power and their true and living manifestations of spiritual ideas, with the soul's own hidden being, with its own imprisoned and abused truth, with its own lost and neglected life."—*Discourse by Rev. Zenas Bliss*, p. 29.

So the Rev. Dr. Morison, in a Family Commentary upon the New Testament, which is announced in the February number of the *Monthly Religious Magazine* as soon to appear, is quoted by that Journal as saying, in a chapter on Parables :

"Material things not only have certain established relations among themselves, but also certain relations to spir-

itual things, which they may help to illustrate, explain and enforce. The connection is not one arbitrarily assumed by man, but has its foundation in the constitution of the universe and of the human mind. The analogies which reach from one department of thought to another, from things material to things intellectual or spiritual, have impressed themselves on all languages, and perhaps most decidedly on those which have been used to express the highest spiritual ideas."

And Trench, in the Introduction to his Notes on the Parables, says :

"It is not merely that these analogies assist to make the truth intelligible, or, if intelligible before, present it more vividly to the mind, which is all that some will allow them. Their power lies deeper than this, in the harmony unconsciously felt by all men, and by deeper minds continually recognized and plainly perceived, between the natural and spiritual worlds, so that analogies from the first are felt to be something more than illustrations, happily but yet arbitrarily chosen. They are arguments, and may be alleged as witnesses ; the world of nature being throughout a witness of the world of spirit, proceeding from the same head, growing out of the same root, and being constituted for that very end."

And Dr. Bushnell, in his "Dissertation on the Nature of Language as related to Thought and Spirit," (see his "God in Christ," pp. 41, 43,) says :

"Words of thought and spirit are possible in language only in virtue of the fact that there are forms provided in the world of sense, which are cognate to the mind, and fitted, by reason of some hidden analogy, to represent or express its interior sentiments and thoughts."

"All we can say is, that, by a mystery transcending in any case our comprehension, the Divine Logos, who is in the world, weaves into nature types or images that have an inscrutable relation to mind and thought. On the one hand is form ; on the other, is the formless. The former represents, and is somehow fellow to the other."

The belief, then, in the *existence* of a spiritual sense to

the Scripture, and in the spiritual significance of the various objects in nature, is not peculiar to the New Church. Many of the best minds in all ages of the Church, have believed that outward objects are but the shadows and symbols of inward realities ; that there is a meaning in rocks and hills, woods and waters, daylight and darkness, sunshine and storm, beyond that which reveals itself to the natural senses ; and that when God in his Word makes mention of various objects in nature, He uses them in the sense which He intended at the time of their creation—as types of precisely those mental or spiritual qualities which He originally breathed into them, and which constitute their inward essence and eternal meaning. Multitudes of Christians have believed this ; but the law, according to which these symbols in Nature and in the written Word are to be interpreted—this it is which Christians do *not* generally understand. This law we propose to exhibit, and apply to the interpretation of various symbols in the Word. And this brings us to the threshold of the subject indicated by the above caption, but too late to cross it in the present number.

B.

DISCUSSIONS OF THE TRINITY.

It seems not a little remarkable, that, during the very month in which we concluded our series of Letters to Mr. Beecher on the subject of the Divine Trinity—which Letters had been continued through seven consecutive numbers of our Magazine—the pulpit and the religious press of our country should be found agitating this very question to a greater extent than it has been agitated before within the last thirty years.

In the Jan. 21st issue of the *Christian Inquirer*, we find no less than *three* different paragraphs upon this subject, headed respectively, "Rev. T. S. King's Lectures on the Trinity;" "Sermons on the Trinity;" and "Discussion of the Trinity." The following is the whole of the paragraph under this last caption, and reveals the deep interest that is being awakened upon the subject at the present time, and which is not likely to subside immediately :

"DISCUSSION OF THE TRINITY.—The avowal of his belief in the doctrine of the Trinity by Prof. Huntington, of Cambridge, is producing a new discussion of that question. Rev. Dr. Lamson, of Dedham, is about to publish a work, with the title, 'The Fathers of the Primitive Church opposed to the Trinity.' Dr. Lamson has a reputation as an ecclesiastical historian, and his work will be looked for with interest. Rev. T. Starr King, of Boston, is preaching a series of discourses on the Trinity, in direct reply to the arguments of Prof. Huntington's book. Mr. King asserts very positively, that, prior to the year 300, no theologian or preacher uttered a statement of the Trinity which would now be considered orthodox. He said he could become a Trinitarian only on the Catholic ground that tradition is superior to Scripture. A thorough discussion of this doctrine will be likely to reveal a great variety of opinions about it, as well among orthodox as Unitarian Christians. We presume an attempt now to give an authoritative statement of the doctrine would be attended with very great difficulties. The venerable Rev. Dr. Woodbridge, of Hadley, between whom and the Huntington family and their respective theological influences, there has been 'a holy war' for many years, has expressed himself as entirely satisfied with Mr. Huntington's sermon on the Trinity. We cannot predict that the approval will be as satisfactorily received by its object; and it may provoke a new self-examination and revision of opinions."

It is a fact of peculiar interest, that this great central doctrine of Christian theology, which has received so little attention from the pulpit or the press for the last quarter century, should, just at this juncture, be enlisting

inquiry and awakening discussion among so many of our most able and earnest theologians. This fact is, doubtless, more striking to the Editor from the circumstance above-mentioned, than to any one else. Having had his own mind considerably occupied with the subject for the last seven months, he cannot but regard it as a remarkable coincidence, that just now so many other abler minds should be entering upon the discussion of the same theme with such zeal and earnestness. This would seem to favor the idea, that thought upon any particular subject moves over our human world in waves or tides, affecting many minds at one and the same time. However this may be, one thing is very clear—that, since the attention of Christians is now being awakened in an unusual degree to this great and central doctrine, and since the New Church has the only intelligible, rational, and Scriptural view of it ever yet presented, it is our duty to avail ourselves of this newly awakened interest, and publish the New Doctrine as widely as possible.

Our Letters to Mr. Beecher were intended to present the New Church doctrine of the Trinity in a manner at once intelligible and popular, and free as possible from every thing likely to offend any humble-minded or charitably disposed person ; and at the same time to furnish a pretty full and thorough, if not an exhaustive treatise upon the subject. Whether these Letters are better suited to the wants of the churches at this time, than any other treatise known to the New Church, is a question, of course, for others to decide. We would only express our earnest desire—now that the angel has come down to trouble the before stagnant waters—that immediate steps be taken by our friends in all parts of the country to give the widest possible circulation to the best and most conclusive treatise that can be found or produced, embodying and explaining the New Church doc-

trine of the Trinity. An earnest effort for a few months in this direction—in view of the present state of inquiry in the various churches, which is likely to be continued for some time yet—may accomplish more in a single year in the way of spreading the doctrines of the New Church, than the labors of a quarter century when the popular mind is more torpid or less moved to inquiry. The prudent husbandman has regard to times and seasons, and is careful to plant and sow at the right moment. And is there not a spring-time in the moral or spiritual as well as in the natural sphere?—a time for sowing the precious seed of heavenly truth? And should we not humbly watch for this spring-time, that our planting may be to some purpose?

DOUBT.

“There are joys that long to be ours. God sends ten thousand truths, which come about us like birds, seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing awhile upon the roof, and then fly away.”

HENRY WARD BEECHER.

OH, Doubt! blind leader of the blind!
 Thou art the mildew of the mind—
 The blight of faith's instinctive growth—
 To truth a foe—to life a moth!

Why not withdraw thy blinding shield,
 And let the mind survey the field?
 Perchance a treasure may be there,
 Of which thine eye is not aware.

Perchance the pearls you cast to swine,
 Like rubies in Golconda's mine,
 If brought to light and clearly seen,
 Might grace the crown of king or queen.

Perchance the ways of God to man
You may not clearly see or scan ;
Why close the mind with fear and dread,
Lest some " new light " should reach the head ?

Is light so stinted and confined ?
Are all the faculties of mind
Formed in the dark and closed to-day,
And reason left to grope its way ?

Is not your boasted caution found,
Like Jonah's gourd, at root unsound ?
Why with distrust the mind enthrall,
Or close it with your darkening pall ?

While storms are raging in their force,
You but distract the Pilot's course—
Cause hesitation and dismay,
Until the ship is cast away.

The port, tho' near, will not be seen
Until the mind removes the screen ;
And then, perchance, the bark has lost
The favoring gale to reach the coast.

You cramp the faith and blind the eye
That would ahead the land espy ;
Hold back " the onward march of mind,"
And seek aspiring thought to bind.

The dog that in the manger lies,
Food to the famished ox denies ;
And so with you—you stand at bay—
You starve the ox to save the hay.

The grain of mustard-seed, that here
Could mountains to the ocean bear,
Is choked in growth—a barren tree,
From which the birds in hunger flee.

Have ye not heard, to babes is given
 The wisdom that descends from heaven?—
 Withheld from those whose minds deny
 The light that cheers the *simple* eye.

You "darken counsel," and efface
 The lines of truth that others trace;
 You hold the reins with cautious hand,
 But in one spot forever stand.

Woe, Chorazin! Bethsaida, woe!
 For Tyre and Sidon, long ago,
 Repentance and belief had sought,
 Had mighty works in them been wrought.

And thou, Capernaum, behold
 The fate that God's decrees unfold!
 Exalted high, how low thy fall!—
 Thou trustedst not in God at all.

A. W.

CONVENTIONAL RE-BAPTISM.

[The following article from the pen of our esteemed brother, O. Prescott Hiller, was received Feb. 6th, just in time for our March number. It cannot fail to interest all who have thought much upon this subject. And it is proper to state here, that, although brother H. has arrived at the same view of baptism which we were led to adopt, some fourteen years ago, after a very careful and thorough examination of the whole subject, yet there has been no correspondence between us in relation to it. His conclusion has been reached, as ours was, by sober reflection and a careful personal examination of the question in the light of the heavenly doctrines. We hardly know which affords us most pleasure, the fact that Mr. H.'s mind has become thoroughly disentangled from the web of sophistry which the advocates of re-baptism had woven around it years ago, or the frankness and sincerity with which he avows his change of view, and the stern logic by which he fortifies his present opinion.—Ed.]

THERE is one position taken by the Convention, from which it will have to recede, if it expects to retain the

respect of free-minded and independent thinkers in the New Church. I mean its position in regard to *re-baptism*. In the 18th section of its Constitution, it is required that a person wishing to enter the ministry must be baptized by a minister of the New Jerusalem, or, in other words, be re-baptized.*

Now, without entering into the merits of the question, whether re-baptism is useful or not, the position of the Convention is certainly false and wrong on this ground—namely, that it has undertaken to decide a disputed point of doctrine by *vote*;—in so doing, constituting itself one of those dangerous ecclesiastical *councils*, of which Swedenborg bids us beware. (See *T. C. R.* 177, 489, 634.)

The question whether the baptism of the Old Church is valid or not, is a disputed point among the most intelligent New-Churchmen. It has always been, and perhaps will always be, such; and that for the plain reason that, there being nothing expressly revealed upon the subject, it is a point which will be ever open to discussion and opinion; and men's opinions, from the differing structure of their minds, will differ. It is a point, too, upon which persons may change their opinions. It appears from the

* [It is worthy of remark—as indicating the spirit in which this conventional notion about re-baptism has been urged, and the great importance attached to it—that, at the time when the section to which Mr. Hiller refers was adopted (1853), no less than *thirteen* members of the Convention, including some of the most intelligent and liberal New-Churchmen in America, recorded their “earnest and solemn protest” against it. (See *Journal of Proceedings for 1853*, p. 237.)

And at the same meeting of the Convention, an application for the ordination of Rev. A. E. Ford—one of the best of men, and admitted to be every way qualified for the office of the ministry—was refused, solely on the ground that Mr. F. had not been re-baptized, and did not deem re-baptism necessary or important! And a minority report, presented by a few of the ministers, setting forth in a clear and compact form the reasons why Mr. Ford's application *should be granted*, was not allowed to be published with the *Convention's Journal of Proceedings*, although it would have occupied less than three pages! (See *New Church Repository for Aug.*, 1853, p. 376.)—Ed.]

history of the American New Church, that the individual who is now one of the most strenuous advocates of re-baptism—viz., the President of the Convention, and Chairman of the Committee of Ministers who made a report upon the subject some years ago—was once opposed to it, and, as a member of a Committee of the Boston Society, reported against it. (See the *New Jerusalem Magazine for May and September, 1858*, pp. 539, 162.) Such was his opinion then; but now, it appears, he has changed that opinion, and is strongly in favor of it. Is not this fact sufficient to show that the question of re-baptism is only a matter of opinion, not of distinct revelation? and being such, that every one should be left free to form his own conclusions in regard to it? and that it should not be forced upon any one as a point of Church doctrine, nor, consequently, of duty and requirement? How would that gentleman have been pleased had he been informed that a convention, or a society of receivers of the doctrines, had made a rule upon that subject, and that he could not be admitted into the office even of a licentiate in the ministry, until he changed his opinion on that point, and submitted to the will of the majority? Would he have thought it tyranny or not? And does he wish to impose upon others a yoke, which he would not be pleased to have imposed upon himself?

I say, the impropriety and injustice of the present position of the Convention is wholly independent of the merits of the question of re-baptism itself. It is enough that they have made that, which is only a matter of opinion and of inference (and a point about which the most intelligent New-Churchmen have differed, and continue to differ)—that they have made that a matter of REQUIREMENT; they have decided the point by a vote, and made a rule accordingly, which shuts out from the privi-

leges] and uses of the New Church ministry (so far as their power extends) all those who do not subscribe to that opinion, who cannot honestly concur in that conclusion. Is this tyranny, or is it not?

Having thus briefly set forth the main point of this paper for the reflection of readers, I might here stop; but being on the subject, I will add a few words on the question of re-baptism itself.

And first, I may remark, that I am not opposed to re-baptism. I have administered it to many, and am always happy to administer it to any who desire it. What I contend for is, that, nothing being expressly revealed upon the subject, no one, whether minister, society, association or convention, has any right to make it a matter of *requirement*.

The Chairman of the Committee of Ministers, in his report upon the subject, (see the *Convention's Journal for 1855*,) by a long argument, seeks to show, that in the chapter on Baptism in the *True Christian Religion*, Swedenborg had reference solely to the New Church about to be established. Now, I request the reader to peruse that chapter, and judge from the whole tenor of what Swedenborg says, whether it is possible that he had any such narrow view. He speaks of the uses of baptism as being now for the first time, indeed, *made known*, because the spiritual sense of the Word is now first revealed; but still, those uses are spoken of as having been in operation even from the time of John's baptism in the Jordan, and as still operating. His language makes it certain that such was his meaning. For instance, in speaking of the first use of baptism—namely, introduction into the Christian Church, and, at the same time, insertion among Christians in the spiritual world—he says (n. 677), “That baptism is introduction into the Christian Church is evident. Not only infants are baptized, but also all foreign proselytes

who are converted to the Christian religion, both small and great ; and this before they have been instructed, merely from the confession that they wish to embrace Christianity, *into which they are inaugurated by baptism.*" Does this refer to the New Church of the future, or to the Christian Church as then existing in the world ? I appeal to good sense.

He adds : " Wherefore, as soon as infants *are* baptized, angels are appointed over them, by whom they are kept in a state of receiving faith in the Lord." Does not that refer to the state of things then existing ? Then the baptism of Swedenborg's time was valid, and was performing its use in the case of all infants baptized. But if it was performing its use with infants, so was it also with adults ; for he goes on to say (n. 678) : " Not only infants, but also all are inserted by baptism among Christians in the spiritual world ;" and then he proceeds to show the necessity of this sign to distinguish Christians in that world from Jews, Mahometans, and Pagans. Now, is he not here speaking of things as then actually existing ? If so, then it is plain that Baptism, as then administered in the Old Church, was valid and performing its uses. And if it was so then, there is no proof that it is not so now. Swedenborg has drawn no line of demarcation between the old church of that day and the same church of this ; and if *he* has not, then we have no right to draw any. The legitimate inference follows, that the baptism of the Old Church is still valid and effective.

The ministerial report above referred to may appear plausible when read by itself ; but when compared with Swedenborg's chapter on Baptism, it will be seen to have little foundation.

And now, a few words as to the results of experience. Our views in regard to these externals are governed very much by habit. When in America, I thought a great

deal of re-baptism, simply because it was customary. Since I came to this country, I have had occasion to review my opinions on the subject. For here, re-baptism is not general; it is the exception rather than the rule. When I first came to Glasgow, I was strenuous for it,—though I never presumed to insist upon it, knowing that I had no right to do so, since the doctrines of the church said nothing upon the subject. But finding that the members of the Glasgow Society objected to it, I was led to reconsider my own ideas on the subject, and found that they had no sure foundation. It might be useful, or it might not; but certainly there was nothing revealed on the subject in the Writings, and therefore it was certain that it could not be a matter of importance, or Swedenborg would have referred to it. Now, as to experience: In the twelve years that I have been pastor of the Glasgow Society, I do not think there have been more than half a dozen instances of re-baptism; and yet I can testify that the members of this Society are as intelligent, as devoted, and as well-living New Churchmen, as are anywhere to be found. This fact has convinced me that re-baptism is not necessary; that the great stress laid upon it in Boston and some other places, is a phantasy,—and tending only to make the members narrow, illiberal, and hard towards members of other denominations, and inclined to consider themselves the exclusive favorites of Heaven;—to beget a spirit which is unchristian, uncharitable, and dangerous to man's spiritual state.—(See *A. C.* 2284.)

But, in conclusion, I wish to recur again to the point with which I set out, namely, that whatever may be the opinion of any members or ministers of the church on this subject, they are *only* opinions, and therefore they have no right to set them forth as doctrines of the church, nor insist upon them as rules of action. And any such requirement, whether by a minister, a society, or the Con-

vention, must be looked upon as ecclesiastical tyranny. And as it is too late in the day for such tyranny long to stand, I conclude that the Rule of the Convention requiring candidates for the ministry to be re-baptized, must and will be rescinded ; and the sooner the better.

O. P. H.

Glasgow, Scotland.

MISCELLANEOUS INTELLIGENCE.

SIGNS OF PROGRESS AMONG THE ORTHODOX CONGREGATIONALISTS.— We are always pleased to hear of the outcropping of "heresy" in the churches—no uncommon circumstance about these times. There is nothing terrible to our ears in that word—indeed it has rather a musical sound. And if we mistake not, the charge of "heresy" is fast losing its terrors to most Christians, and is beginning to be looked upon more as an indication of theological progress, than of lapse from unquestionable truth. All *dissent* is usually denominated "heresy," until the dissenters come to be the majority. And when we reflect upon the amount of error still embodied in most of the religious creeds in Christendom, and consider at the same time the ten thousand avenues through which the light of the New Morning is finding its way to the mental eye-balls of the men of this generation, and steadily dissipating the surrounding darkness, we are not surprised at the frequent outcries against "heresy" in the churches, much less are we alarmed at them. We hail them joyfully as the traveller through the desert hails the gurgling sound of sweet waters. To us, they are signs that the Spirit of God is working in the churches—moving majestically over the faces of the abyss, and saying, as amidst the darkness of ancient chaos, "Let there be light." It was with much satisfaction, therefore, that we read the following paragraph, which we clip from the columns of one of our exchanges, *The New York Chronicle* for Jan. 26th.

"**HERESY IN YALE COLLEGE.**—The Hartford, Ct., *Courant*, states that some Yale students were recently licensed as Congregational preachers by the New Haven West Association, against the wishes of a minority, who have published a protest against the action, in which they state that these young men, among other alleged heresies, avowed their belief 'that the Bible contains a revelation, but its entire inspiration is not certain ; that adult men as well as infants may be saved without faith in Christ, to wit, certain Heathen who never heard of Christ] ; that man is not sinner until he actually sins ; that a gracious ability is given to all

under the sound of the gospel; that "neither Adam's sin nor Christ's righteousness are imputed to men; and they declare their disbelief of the Westminster Assembly's Catechism.'"

This is the way our young orthodox ministers are beginning to think—and they will continue to think and inquire more and more in this direction. And no "protests," whether from minorities or majorities, can possibly arrest or turn aside this current of free thought. Only those who rejoice in the glorious light of the New Jerusalem can see where all this free thinking—all, we mean, that is accompanied by diligent inquiry and devout prayer—must ultimately lead.

INCREASE IN THE CIRCULATION OF "THE INDEPENDENT."—The proprietors of this excellent weekly announce in their Jan. 5th issue, that, during the three preceding months, they had added the names of 4,000 new subscribers to their list. And in the Jan. 26th issue, just three weeks later, they say, "Since the 1st of January, we have received, exclusive of renewals, 2,200 NEW SUBSCRIBERS; and this increase to our list has been effected mainly through the active interest of our readers." An enormous increase, indeed!—more than 6,000 in less than four months! That beats the *Swedenborgian*.

But this fact, full of significance as we regard it, is one which we chronicle with great satisfaction. For while the *Independent* is not without its defects—what work of mortal man's is perfect?—and while we differ from it on some doctrinal points, though *doctrinals* are never prominently put forth in its columns, we are free to confess, that, take it for all in all, it is in our judgment the ablest, most interesting, and best conducted religious newspaper in the world. Certain it is, that we have no paper on this side the water to be compared with it. It combines learning, taste and talent, judgment in its selections, varied information particularly upon religious and ecclesiastical matters, freedom and independence in the treatment of topics, earnestness of purpose, and a calm, Christian courage, an elevated moral and religious tone, and a large, catholic and Christian spirit, in a degree beyond what we have ever seen in any other religious newspaper. We look upon it as already one of the great instrumentalities, under Providence, in breaking down many time-honored prejudices and errors, and helping forward the new Age to which it most emphatically belongs. It is truly a *live* newspaper, full of sympathy for humanity, without any lack of backbone either. It gives us joy, therefore, to hear of the rapid increase in the circulation of such a sheet—and none the less because we differ somewhat from it theologically. If any of our friends

should think our commendation of it too strong, let them just order one or two specimen numbers, and then judge for themselves. The sermons by Mr. Beecher, of which it contains one every week, are alone, notwithstanding their occasional defects, worth three times the annual price of the paper.

OUR LETTERS TO BEECHER.—The response to our proposition in the January number, in regard to these Letters, has been prompt and cordial. Nearly 500 copies have already been subscribed for (Feb. 10), and the Letters are therefore in the hands of the printer, and will be ready for delivery by the 1st of March. They will make a volume of about 140 pages. Some will be put up in paper, and some in cloth covers—the price of those in the latter being 10 cents more, or 30 instead of 20 cents per copy. We mention this, that those who have subscribed may understand the matter, and may have an opportunity of ordering some or all in cloth covers if they prefer them; otherwise their orders will be filled by those in paper covers.

We would also add, that we have just concluded an arrangement with an excellent publishing house in New York, whereby the Letters will be circulated through the regular channels of trade, *after* we have supplied, at the prices named, all who shall have subscribed before the work is through the press. But as booksellers cannot afford to work without some profit, the price of the Letters, to such as do not subscribe, will be 50 cents a copy in cloth, instead of the price at which they are offered to subscribers.

NEW BOOKS RECEIVED.—We acknowledge the receipt of several interesting volumes, which will be noticed in our next number. Among them are Dr. Huntington's Sermons on "Christian Believing and Living;" "The Word of the Spirit to the Church," by Rev. C. A. Bartol; "From Dawn to Daylight," by Mrs. H. W. Beecher; "Footfalls on the Boundary of another World," by Robert Dale Owen; "The Minister's Wooing," by Mrs. H. B. Stowe; "Sir Rohan's Ghost;" and an exquisite volume on "The White Hills, their Legends, Landscapes and Poetry," by Thomas Starr King—published by Crosby, Nichols & Co., Boston.

POEMS BY DR. W. H. HOLCOMBE.—Our readers will be glad to learn that a volume of Poems, by our esteemed brother Dr. Holcombe, will soon be published by the Messrs. Mason Brothers, of New York, in a style of rare taste and elegance. The sheets of the first hundred

pages have been kindly sent us by the publishers; and we shall be disappointed if the volume does not win for its talented and estimable author a high reputation as a poet, especially among the lovers of a pure, refined and healthy literature. The work, too, will be found largely imbued with the principles and spirit of the New Church.

CORRESPONDENCE AND MISCELLANY.—A large amount of interesting and valuable Correspondence, and considerable Miscellaneous Intelligence, is unavoidably crowded out of the present number. It may be looked for in our next.

OBITUARY.

In Blairsville, Pa, on the 10th of January last, in the 68th year of his age, RICHARD B. McCABE, Esq. was removed to the spiritual world.

Mr. McCABE had long been an affectionate receiver of the doctrines of the New Church, which he regarded as the simple and unadulterated doctrines of Christianity. But much as he loved these doctrines, and earnestly as he labored to impart a knowledge of them to others, his attachment to them was of no narrow, exclusive or bigoted character. He held them in that free, generous and catholic spirit, with which these doctrines themselves are so richly imbued—acknowledging as brethren all, of whatever name or creed, whose characters bore the impress of the Divine Master. He never could believe that the Church of Christ is, at this day, confined exclusively to Swedenborgians. He, therefore, as might have been expected, always manifested a lively interest in the prosperity of this Magazine, to which he early became a subscriber, and to whose columns he occasionally contributed. And although we had never seen him, we had formed a high estimate of his character from the beautiful, humble, and child-like spirit that pervaded all his letters.

Quite a lengthy biographical sketch of him was published in the *Blairsville Record* of Jan 25th, "written," as the editor says, "by a gentleman of this place, who knew him more intimately than any other man in the country." The whole of this "sketch" is extremely interesting; and only lack of room prevents us from copying it entire. It was evidently not written by a nominal New-Churchman, as it contains no allusion to the religious belief of the deceased. But this circum-

stance rather adds to its value as a testimonial to his excellent character. We copy only the concluding portion.

After giving an account of his early life, and tracing his history down to the time of his removal to Blairsville, shortly after "his admission to the bar," thirty years ago, the writer proceeds :

"He enjoyed, for most of the time, a lucrative practice. During one term, he served as Prothonotary of the county, and performed the duties of the office to the entire satisfaction of his fellow-citizens. But the law, with its fictions and quibbles, was always distasteful; its reasoning seemed to him (as no doubt to many others) fallacious and absurd. He regarded and respected what Lord Coke calls 'the collected wisdom of days,' only so far as it was consistent with the unchanging principles of truth and right. He knew the law to be a jealous and imperious mistress, demanding all the time and attention of its worshipers. Yet, turning from her shrine, he wandered among the flowery paths of literature. His thirst for knowledge was unslakable; he drunk deep at its fountains. History, Philosophy, Biography, Travels, Poetry, he devoured with avidity. His poetic taste was delicate and refined; above all, he loved the Scottish bards, especially Robert Burns, whom he would often quote. His antiquarian researches were extensive; no man knew more of the early history of our State. He was a frequent contributor to the periodical and newspaper literature of his time. His style of composition was simple and unadorned. He was an admirable writer of narrative; and his Brady and other sketches, found in almost all Histories of Pennsylvania, are well known to every school-boy. At the close of his life, he was engaged upon a Biography of the Priest of the Alleghany Mountains--the Russian Prince Gallitzin, which promised to be a most charming and interesting work.

"In his social intercourse, Mr. McCabe was kind and obliging; his charity knew no bounds. He gave freely, without hope, desire, or expectation of reward; he did not permit his left hand to know what his right did; and many a widow and orphan had cause to bless, without knowing who was the benefactor. Modest almost to a fault, he abhorred parade and show, and desired that his place of burial should not be marked with stone or monument, only by trees and flowers. The writer of this knew him intimately and thoroughly; indeed, he was by no means a hard study. Frank and sincere, he had nothing to conceal;--to him he was a guide, a companion, a friend and a father. In the family circle, he was uniformly kind, gentle and cheerful, never permitting an ill-natured word against a neighbor to be spoken in his presence without rebuke, even though he knew that neighbor to be unkindly disposed towards him. Eminently gifted with powers of conversation, he was always interesting. His personal reminiscences and anecdotes of the bench and bar formed an exhaustless fund of amusement and instruction. In politics and religion, he was much in advance of the present age. He spoke with scornful contempt of the tricks of mere politicians. No inducements of worldly advancement or fortune were sufficient to seduce him for a moment from the path of rectitude. No man can justly charge him with a single departure from truth and

honor ; indeed, his devotion to truth was almost romantic. Well did his good mother perform her duty.

“ The following extract from the proceedings of the members of the Bar of Indiana County, will serve to show in what light Mr. McCabe was regarded by his brothers of the profession. It is as follows :

“ ‘ *Resolved*, That we bow with profound humility to this visitation of Divine Providence in the removal from earth of our late friend and brother, Richard B. McCabe, Esq., whose venerable years, varied learning, rare integrity and pure character, had won the love and reverence, not only of his professional brethren, but of the whole community amongst whom his early life was spent.

“ ‘ *Resolved*, That in his death, the Bar has sustained a loss which will long be felt, because his extensive knowledge, (not limited to the professional circles,) his thorough integrity of character, his invincible love of truth always evinced by a ready and straightforward adoption of his own convictions as rules of conduct, afford an example to the young lawyer, worthy of all imitation ; nor will the loss be felt by the Bar only, for in all the relations of citizen, neighbor and friend, as well as in the more sacred and tender ones of husband and father, Mr. McCabe's life exhibited ‘ a daily beauty,’ of which the world furnishes but few instances ; and those who knew him best, will not soon forget the goodness of heart which found expression in uniform gentleness of manners and in frequent acts of charity to the poor and helpless ; nor the unselfish, unobtrusive character, which, neglecting none of the world's duties, yet cared not for its gains or honors, but found enjoyment in the higher and purer regions of Literature and in the kindly offices and intercourse of social and domestic life. Beyond the limited sphere of home labor, he sought no field of exertion except in that of our own local history ; and his efforts, not completed at his death, in collecting and preserving the fleeting memorials of the past of Western Pennsylvania, have secured him an honorable name in that branch of knowledge, and entitled him to the gratitude of the student of history.’

“ On the morning of his death he called for the papers (he had not inquired for them for several days) ; raising his head a little upon the pillow, and putting on his spectacles, he essayed to read ; the light seemed dim ; the curtain was raised, but the dimness and film were in his eyes. Alas ! the shadows of death were closing around him ; he put aside his spectacles and paper, and in a little more than an hour, his soul gently passed to its home above. The dark messenger, so terrible to some, had no terrors for him ; he always spoke of death with a philosophic calmness, as the inevitable consequence of life.”

And this sketch, the writer (unknown to us) very appropriately concludes with the beautiful lines by our friend and correspondent “ A. W.” first published in the Jan. No. of the *Swedenborgian*, and commencing with the stanza,

“ Gone to his rest !—the good man's rest !
Gone where true faith is crowned and blessed ;
Gone where the heart to joy is wed,
And hope on full fruition fed.”