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

(Continued from page 162.)

The error of that part of the Report which we have thus far been considering, might be still further exposed, by showing how great a mistake it is to suppose that the more or less interior character of the angels attendant upon us, is determined by our more or less interior views of the Word, or of doctrine thence derived. The solifidian doctrine has enjoyed such a long and triumphant reign, and has so entirely subjected the popular mind of christendom to its control, that most of those who accept, or who *profess* to accept a better faith, do *practically* cling to this old dogma. We of the New Church reject, with the understanding at least, the doctrine of faith alone, that is, of faith *separate* from charity. We regard it as a great and

* 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.

hurtful error. We hold it in utter abhorrence, and speak against it on all occasions. Yet how exceeding prone are many of us to believe, or to *act as if* we believed, that churches on earth are distinguished before the Lord and the angels by their *doctrinals*. How prone are we to think that those who perfectly agree with us *in doctrine*, are therefore *better* than other people. How prone are we to believe that heaven is really nearer to us in proportion as we are intellectually nearer to true doctrine; and that, on account of our knowledge and understanding of the internal sense, which contains the true doctrine of the Word, therefore angels from the highest or internal heaven are associated with us. This common but hurtful proclivity is strikingly manifest in the Report before us. But the truth is—and we all know and ought to acknowledge it—that the angels *do not regard men from doctrine*. Neither do they think any better of us, nor are they any nearer to us, because of our simply believing true doctrine. They do not dwell with us in our doctrinal beliefs, but in our hearts' affections—in *our ends and aims of life*. Provided these be right, errors of doctrine are not regarded by the Lord or the angels. Accordingly Swedenborg says :

“The angels dwell with every one in his *life's affections*, thus in the doctrinals according to which he *lives*; but *in no case* if the life disagrees therewith.”—(A. C. 3464.)

“Man is altogether such as is *the end* which rules him, and also his effigy is such in the light of heaven.”—(ib. 6571.)

“The Lord's kingdom is nothing else but a kingdom of ends and of uses respecting the good of the human race. The very angels attendant on man have their abode *solely in his ends of life*. So far as man hath respect to an end of a like quality with what influences the Lord's kingdom, so far the angels are delighted with him, and conjoin themselves to him as to a brother; but so far as man is influenced by selfish ends, [no matter how pure or interior the

doctrines he believes, so far the angels recede, and evil spirits from hell accede, for in hell none but selfish ends have rule.”—(*ib.* 3796.)

“In the spiritual world, into which every man comes after death, it is not asked what has your faith been, or what your *doctrine*, but what has your *life* been? Thus the inquiry is concerning the nature and quality of the *life*; for it is known that such as any one’s *life* is, such [in reality, and in the sight of the angels] is his faith, and such his doctrine.”—(*D. P.* 101.)

“There are indeed in the church several who *say* that charity is the essential of the church, and not faith separate; but to *say* it and *believe* it, and *not to live the life of charity*, is only to *say* that it is, and not to *make* it the essential.”—(*Ap Ex.* 107.)

“To *think* only and thence *believe* that charity saves, and *not to will and act* accordingly, is the same thing as to believe that faith alone saves.”—(*ib.* 458.)

“The doctrine of charity, which is the doctrine of life was the essential doctrine in the ancient churches. And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledge all those as members of the church, who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith.”—(*H. D.* 9.)

Now how are we to reconcile with such teaching—and the writings of Swedenborg are filled with it,—some of the positions of this Report? For no one can doubt but there are many who cherish right purposes—many whose ends and aims of life are good and heavenly—many who earnestly endeavor to do God’s will as they understand it, but whose creed embraces many errors of doctrine. Such persons have the angels nearer to them and a more interior class of angels, than many others who receive the internal sense of the Word, but are less careful to obey the truth they understand and believe. It is a great mistake, therefore, to suppose that all “who re-

ceive the internal senses of the Word," are attended by "angels from the interior heaven;" or that all "who receive the external sense and doctrines of the Word," are attended by "angels from the external heaven." This might be a just conclusion, if the angels had regard to *doctrines* rather than to *life*; or if our spiritual associates were determined more by our doctrinal beliefs, than by the quality of our affections—which is not the case.

But the most singular part of this singular Report—the part which excites our special wonder—remains to be noticed.

The Committee concede that there is "a great multitude" connected with the various Christian organizations outside of our own communion, who have never read the writings of Swedenborg—many of them, probably, having never heard of these writings—whose effort, nevertheless, "is to live well,"—who "shun evils as sins against God—reverence and love the Scriptures—and conscientiously perform all the duties of life." And these people the committee regard "as belonging to the New Church," though they consider them as constituting the *external* of this church. And while they admit that baptism in the church to which they belong, is proper and orderly, and even useful for them, they maintain that, when any of these persons receive the doctrines of the New, which they consider the *internal*, Church, they ought again to receive this ordinance. This is the remarkable feature of the Report. But hear what the Committee themselves say :

"There is a great multitude who are reckoned among the members of the former [Old] church, but who have no affection for its doctrines, and therefore no internal or enduring faith in them; but their effort is to live well; they act from religious principle; they shun evils as sins against God; they reverence and love the Scriptures; and read them with affection, with faith, and with a desire to conform to the instruction which is there given them; they attend upon

religious ordinances, and conscientiously perform all the duties of life ; and yet they have no relish for the things which are contained in the spiritual sense of the Word [this cannot be said of them all]; they love what they receive from the literal sense ; they are entirely satisfied with it ; and they desire nothing more and nothing higher, lest it should occasion the loss of what they now have. Such persons are most certainly in the kingdom of God ; and they are to be regarded as belonging to the New Church, and as making an important part of it ; not, however, to the New Church in its specific sense, but in its more extensive sense. We are not to regard them as opposed to the church, although they do themselves imagine that they are, and though they speak and act against it ; for their opposition is founded in ignorance and misunderstanding ; but we are to regard them as really members of the church—as parts of the same body—as children of the same spiritual Father, and therefore as brethren. * * * *

“ When any one is baptized in that church [the former Christian, or Old Church] angels from the external Christian heaven are appointed to attend upon him, to take care of him, to keep him in a state for receiving the faith of their heaven, to give him an inclination for their religion, and a disinclination for all other religions.

“ And if this be so, then we conceive it to be orderly and useful for those who receive the external sense and doctrines of the Word, but not the internal, to be baptized, and to have their children baptized, in the former church ; but we think it is orderly and useful for those who receive the internal sense and doctrines, to be baptized, and to have their children baptized, in the internal Christian church, which is denoted by the New Jerusalem which is spoken of in the Apocalypse. We believe that when any one is baptized in this church, angels from the corresponding New Heaven are appointed to attend upon him and take care of him. We believe that they give him an inclination for their religion, keep him in a state for receiving the faith of their heaven and thus help to prepare him to join with the *one hundred and forty-four thousand* in singing the new song.

Now, Swedenborg teaches that it is orderly to baptize infants. In a true and orderly state of the Church, *all* would be baptized in infancy. And he also assures us, that infants, *immediately* after birth, are attended by

angels from the heaven of innocence, which is *the inmost* heaven. Relating a conversation which he had with certain "angelic spirits" on one occasion, he says, "They discoursed, moreover, concerning infants on earth, declaring, that immediately on their nativity, there are angels attendant on them from the heaven of innocence." (*A. C.* 2303.) And in the treatise on Heaven and Hell, he says, "It has been told me from heaven, that little children are especially under the Lord's auspices; and that there is an influx into them from *the inmost heaven* where the state of innocence prevails." (277.) And this, according to Swedenborg, is the case with *all* infants, to whatever church their parents may belong, or even if they belong to no church. No privilege in this respect is enjoyed by the infants of an internal above those of an external church. They are *all* attended by angels from the inmost heaven. Yet the Report before us, contrary to this plain teaching of Swedenborg, maintains that "angels from the *external* Christian heaven are appointed to attend upon" little infants, who happen to be baptized in some Christian assembly not professedly of the New Church; and that the effort of these angels is, to keep them in an external state—in the external sense and doctrines of the Word, and to give them "a *disinclination*" for any higher sense!

It would appear from the paragraphs last cited, that this Committee labor under a total misconception of the design and use of baptism. They conceive it to be a *sectarian* rather than a *Christian* ordinance. It is, in their opinion, a sign to the angels, not merely that a man embraces the Christian religion, or acknowledges himself a Christian, but a sign of the way in which he understands Christianity. It is a sign of the man's particular doctrinal tenets, and a means of associating him with angels whose understanding of the Word is the same as:

that of the religious assembly in which he is baptized and who are anxious to hold him in his present belief, and to give him "a disinclination" for any different belief! So that, if he is baptized among Methodists, he is associated with Methodist angels; if among Calvinists—with Calvinist angels; if among Lutherans, with Lutheran angels; if among Unitarians, with Unitarian angels; if among Swedenborgians, with Swedenborgian angels, or with angels from the internal Christian heaven, "who receive the internal senses and doctrines of the Word," as Swedenborgians do!* It is difficult to conceive of a greater mistake than this. There are in heaven no Methodist, Calvinist, Lutheran, or Swedenborgian angels. The sectarian names and distinctions which exist among men, are unknown among the angels, because love to the Lord and charity towards the neighbor is the essential thing with them. "The several

* Not only is this a legitimate inference from the Report under review, but, strange as it may seem, we find this singular notion boldly avowed in the last January number of the Boston *N. J. Magazine*, in the following explicit language:—

"Baptism is, in this world, a sign that the person baptized is of the Christian Church...and at the same time, in the spiritual world, a sign not only of his being of the Christian Church, but also of the particular religious society with which, in that world, he then becomes associated.

"Those who are baptized in this world into the New Church, specifically so called, are inserted in the spiritual world among Christians of the specifically called New Heaven; and those who are here baptized in the various denominations of the former Church, are inserted among those Christians in the spiritual world, who are of corresponding qualities." (Pages 400, 402.)

We know not what this writer means by Christians "of corresponding qualities"; but some, who occupy the same ground with him on this question, believe them to be "entirely evil"—people "in whom there is no spiritual life" (see *New Church Repository* for Nov., 1848, pp. 675, 680; also Rev. Mr. Benade's sermon in the *N. J. Magazine* for Nov., 1858). And the Rev. George Field, in his recently published address, delivered before the Michigan Association at its meeting last October, speaks of baptism by the hands of any other than a recognized New Church minister, as "*actually, injurious in its influence,*" because it becomes to the subject of it ever after "a door of influx for the infestation of falses." (!) What absurdities and monstrosities does the human brain give birth to, when once it begins to *add unto* the revelations from on high!

churches in the Christian world," says Swedenborg, "are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrinals, and would never have had place if the members of the Church had made love to the Lord and charity towards their neighbor the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience; whilst it would be the language of their hearts, that he is a true Christian *who lives as a Christian.*" (*A. C.* 1799.) And the language uttered by the hearts of true Christians must be the same that the angels speak; for the sentiments which the hearts of such people utter, flow into them through the medium of angels.

We also conceive it to be a mistake to suppose that only *Swedenborgians*, or that outward and visible body of people that we call the *New Church* on earth, are connected with the internal Christian heaven; and that the members of all other Christian communions are connected with the external Christian heaven. This Committee believe that there is a *great multitude* outside of the visible New Church, who "shun evils as sins against God"—"reverence and love the Scriptures"—"and conscientiously perform *all* the duties of life." Is it probable that none of this multitude are connected with the angels of the internal heaven? Is it *conceivable* that there are none among all these "who are in the affection of good and truth from love to the Lord and charity towards the neighbor," or "who, from love, do the precepts of the Lord?" For such, according to

Swedenborg, "constitute the internal of the Church." And is it presumable that *all Swedenborgians*, or *all* who are connected with some professed New Church organization, are in such love and charity? To our mind, such a supposition seems preposterous in the extreme. It may be very agreeable to the natural pride of any class of religionists, to be told that they are in a more elevated state than other people—that they are in connection with angels from the internal heaven. But it is very unwholesome instruction, nevertheless. It is not calculated to beget in them a state of very profound humility, but one quite the opposite. We should bear in mind that the *nominal* New Church, or the New Church as an organized and visible institution, is one thing, and the *real* New Church called in the Revelation "the Bride, the Lamb's Wife," consisting *only* of those whose names "are written in the Lamb's book of life," is quite another thing. The former may be seen and accurately defined by men; the latter can be seen and known only of the Lord. The former is composed of such as profess their belief in the doctrines of the New Church; the latter consists of "the communion of saints, in other words, the Lord's Church dispersed throughout the whole world." (*T. C. R.* 307.) If, therefore, it be impossible for us to say who are really of the New Jerusalem, much less are we able to determine who constitute the internal and who the external of this church; or who those are "who from the affection of charity do good to their neighbor," and who those "who do good from obedience." (*A. C.* 7840.) This can be known only to the Lord; and it is the height of presumption in men to pretend to know it. To show how uncertain a test are mere *doctrines*, or knowledges of spiritual truth, Swedenborg, speaking of those of the external church, says, "It is with them as with little children, who,

although they know not what charity is, and still less what faith is, have, notwithstanding, the Lord more present with them than the adult, especially if they live in mutual charity. So also it is with the simple, who are principled in innocence, charity, and mercy. It is *of no advantage to a man to know much*, unless he live according to what he knows ; for knowledge has no other end than goodness." (*A. C.* 1100.) Now, who among the sons of men are able to point out the individuals who "*live according to what they know*," from a religious principle? For it is the *principle* or *motive* from which we act, that determines the character of our inner life, or how we "live" before the Lord and the angels. We may know what *doctrines* other people believe, or profess to believe. We may even know their manner of life, viewed externally—that is, we may know how they live before men. But who, unless he is able to look upon the hearts of men—to see and know their *motives* of action—can say how others live before God.

But even granting—as we are willing to do for argument's sake—the truth of all that this Committee have assumed on this point—granting that the body of people known as *Swedenborgians*, and professing to receive the doctrines of the New Jerusalem, constitute the *internal*, and that the great multitude in other Christian communions constitute the *external* of the New Christian Church ; what then? What is the fair and legitimate inference? Certainly not that which this Committee have deduced. Admit that the great multitude in Christendom, outside of our own communion, constitute the external of the Church, of which Swedenborgians are the internal. Still they are not of a *different religion* nor of a *different Church* from us. Their religion is the *Christian* religion, and so is ours. They and we together form *one church*, as truly as the body and head of an individual form one

man. (See *A. R.* 363.) They are the external, we the internal, of one and the same church. For Swedenborg says, "*Every church must be both internal and external, as was the Ancient Church, and as is the Christian Church at the present day.*" (*A. C.* 1083.) And "where the internal church is, the external *must be also*, for the internal of the church *cannot be separated* from its external." (*ib.* 6587.)

He also says that the internal and external parts of the church "cohere as one," or "as inferior things with superior, thus as the body does with the head." (*A. R.* 363.) Now, the external of the New Christian Church is not less a part of this church, nor less important, than the internal. And when a person has entered the external church, has he not passed the threshold? Is he not as truly *in* the Church, as though he were in its internal? And what *part* of the church is it that a man enters when he *first comes into* the church? Is it not the external in all cases? *Can* any one be introduced into the internal church, until *after* he has entered and passed through the external? As well might he enter the interior of a temple, without first passing through its outer porch. Accordingly Swedenborg says, "Every man, when he is regenerating, *first* becomes a man of the external church, but *afterwards* a man of the internal church." (*A. C.* 7840.) Now, when is it proper and orderly for a man to be baptized? Undoubtedly, when he first enters the church, for baptism is the introductory rite. It is a sign of one's acknowledgment of the Christian religion, and of his "*introduction* into the Christian church." So teaches our heaven-illuminated scribe. He also says: "That it is only a *sign* of introduction into the church, is manifestly evident from the baptizing of infants, who are partakers of no reason at all, and are not as yet more fit for receiving anything of

faith, than young shoots in any tree. That 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." (*T. C. R.* 677.) Now to what church—the external or the internal—does a foreign proselyte belong, as soon as he is converted to the Christian religion, and *before* he has been instructed in the truths of that religion? The answer is exceedingly plain, since *every* regenerating man "*first* becomes a man of the external church, but afterwards a man of the internal church."

Thus the heavenly doctrines teach that every man, who enters the church at all, comes first into the external church, and that he cannot enter the internal until he has entered and passed through the external. And since baptism is the initiatory rite—"the first gate" of introduction to the church—is it not obvious that it was designed in all cases to introduce candidates into the *external* church, since all must first come into this church before they can come into the internal? Is there a solitary passage in all the writings of Swedenborg to justify the belief that baptism was ever intended as a *gate of introduction to the internal church*? Or is there one passage to sustain the singular position of this Report, that, when a person, who has been introduced by baptism into the external church, passes, in the progress of his regeneration, from that to the internal, he should again submit to this external rite? Where has Swedenborg even hinted that "it is orderly and useful" to repeat this Christian ordinance upon the same individual? In all our reading of his writings—and we have read them all with very close attention—we have never met a solitary passage to justify the conclusion of this Committee of Massachusetts New Church Minis-

ters. And the only possible way we can account for the promulgation or adoption of such an opinion by men so intelligent in the doctrines of the New Church, is, by supposing that they had previously persuaded themselves of the necessity of re-baptism, and had so long *acted* upon this persuasion, that it had come to have with them all the force of a strong confirmation. And New Churchmen need not be told how easily men may confirm themselves in something which they have *assumed*, but which is not true, and how close the error clings when once confirmed ; nor how difficult it is, afterwards, to see the plainest truths which come in conflict with their confirmed opinion, or how often and how easily, in support of such opinion, they impose upon themselves with the most shallow and transparent sophistry. Swedenborg says :

“He who confirms false principles, *first assumes* a principle of his own, which he is unwilling to depart from or give up in the least particular, and then he collects and accumulates corroborating testimonies from every quarter, consequently from the Word, till he so thoroughly persuades himself of its correctness that he can no longer see the truth.”
—(A. C. 589.)

“Is there a single heresy which has not originated in its author’s imbibing the principles of what is false, and in this manner confirming them, forcing into agreement whatever does not favor their principles, and by various strained explanations compelling the most discordant facts into assent ?”—(*ib.* 794.)

“They who have once conceived opinions, be they never so false, abide in them so obstinately, that they are unwilling to hear anything contradictory to them, and thus they never suffer themselves to be instructed, even supposing truth to be set before their eyes. This especially occurs whilst any one is devoted to an erroneous opinion from a notion of its sancity.”—(*ib.* 806.)

In view of the explicit teaching of Swedenborg upon the subject of baptism, and the entire absence in his writings of even a hint at the necessity or use of repeating

this ordinance upon the same individual, we know not how to account for the singular logic of this Report, or for the singular conclusion reached after the admission which the Committee were constrained to make, except by supposing that they had previously assumed the necessity of re-baptism, had long acted in conformity with such assumed notion, and had, by various reasonings and long continued practice, so confirmed themselves in the belief of its necessity, that they were unable fairly to weigh, or clearly to discern the testimony on the other side ; or to see how defective is the logic and how lame the conclusion of this Report.

B.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
 Beneath the golden skies,
 And but a narrow strip between
 Of land and shadow lies.

The cloud-like rocks, the rock-like clouds,
 Dissolved in glory, float,
 And midway of the radiant flood
 Hangs silently the boat.

The sea is but another sky,
 The sky a sea as well,
 And which is earth, and which the heavens,
 The eye can scarcely tell.

So when for us life's evening hour,
 Soft fading, shall descend,
 May glory, born of earth and heaven,
 The earth and heaven blend.

Flooded with peace the spirit floats,
 With silent raptures glow,
 Till where earth ends and heaven begins
 The soul shall scarcely know.

—*Longfellow.*

THE REAL AND THE NOMINAL CHURCH.

Some four or five years ago we published a little treatise on "The Visible Church," the design of which was to show that the Lord's *true* and *real* church is no visible organization, or body of people known to men on earth by any distinct name; but that it consists, in Christian countries, of those and *only* those "who are written in the Lamb's book of life"—the good and true of all denominations—or, as Swedenborg says, all "who believe in the Lord, and live according to his commandments in the Word"—"His church dispersed throughout the whole world." And since no one but the Lord himself—for He alone sees the internals of men—can know who these are, therefore, we maintained, the *true* church is not to be confounded with any body of nominal or professed disciples of Christ, being itself *invisible*, that is, *unknown to men as the true Church of Christ*, its members being scattered among all the sects. This view was regarded at the time by many of our brethren as quite heretical, and remote from the truth; for it taught that we Swedenborgians, or nominal New Churchmen, were not, after all, the Lord's true church to the exclusion of all other Christians. And as this was quite a different view from that which had previously been current in our communion, and one which, if admitted, was sure to affect the views which had gained currency on other subjects, and in which many had strongly confirmed themselves, our treatise, of course, was not generally accepted as containing sound doctrine on the subject of the church. Nay, it was loudly spoken against, and altogether condemned. Its positions were never critically examined, nor its arguments met or treated in any fair, manly, and Christian way. But often was the work alluded to in no very kind or friendly manner,

and more than once was the author's view of the church as therein set forth strangely misrepresented. And worse still—and showing how strong was the repugnance which some brethren felt towards the doctrine advanced—when the author, in a single instance, asked leave simply to state his view of the church in the columns of a paper wherein it had been repeatedly misrepresented, even that privilege, or rather *right*, was refused him. (See the *Swedenborgian* for Oct. 1859, p. 271.) But we let all this pass,—thankful that the *truth* is steadily gaining adherents, and that some of the best men as well as the deepest thinkers and ablest writers in the New Church, are now among the advocates of precisely that view of the Church, for the announcement of which we have suffered reproach. Among these we are most happy to be able to mention the names of Sears, Hiller, and Tafel. The Rev. Mr. Sears, in his admirable article on “The New Catholic Church” copied into our January number, says :

“These are the believers in a new Church—not any *sect* that goes by that name—but a New Church Catholic, forming within all other churches, and in the minds of all true believers,—not always visible to men, but visible to God.”

So the Rev. O. Prescott Hiller, in his answer to the inquiry “Is the Convention a Church?” published in our February number, says :

“The writer [in the *N. J. Messenger*] is confounding two very distinct things—and they have been too often confounded—namely, the church *real* [*i. e.* the *true* or *invisible* church] and the church *apparent* [*i. e.* the *visible* church, or all *professed* members]. He mistakes a collection or society of persons who are professors or receivers of the New Church doctrines, for a collection or society of persons who are internally receptive of love and faith. Such a Society as this does not exist, probably, in the wide world ; or, if it does, it is known to the Lord alone.”

And, after quoting from Swedenborg (*A. C.* 8152) to show that this author makes the very same distinction in regard to the church, he remarks :

“Here our author plainly distinguishes between the church *real* and the church *nominal* or *apparent*. The church real consists of those who are in the good of life, who are everywhere ; but the church apparent is what he refers to when he speaks of the kingdoms where the church is.”

Again, quoting from Swedenborg (*A. C.* 3693), Mr. Hiller adds :

“Is there not here a strong distinction drawn between the church real and the church apparent?—between the *true* Church, which is ‘not here nor there,’ and the church merely so ‘called,’ composed of such as acknowledge the Lord and possess the Word, or, in other words, who are receivers of its doctrines” ?

And in the last January number of the Boston *N. J. Magazine*, there is a letter from Dr. Tafel, one of the most learned, pious, and devoted men in the nominal New Church, in which occurs the following clearly asserted distinction between the visible and invisible church :

“The church of the Lord [meaning the *true* church] which contains only such persons as have received Him, his truth and his good, and is therefore *invisible*, is often confounded especially by those whose interest it is to do so, with institutions of polity of which every one can partake, if baptized, and which, to have any right of existence, should sustain only the most simple principles ; namely, the formal one, that the Holy Scripture is alone the fountain and standard of all true doctrine : and the material one, that we are justified and saved by faith alone, only so far as we understand by it faith working by love (See Gal. v. 6), and not by the mediation of priests and any external work without internal love. Should we say by faith alone, without love and works, we should deny the universal character of religion, and become one of the worst sects.”

What we wish particularly to invite the reader's attention to in this paragraph, is, our esteemed brother's clear

and emphatic declaration that the Lord's *true* church "contains *only* such persons as have received Him, his truth and his good, and is therefore *invisible*," and not to be confounded—as, from interested and selfish motives, it too often is—"with institutions of polity" or externally and visibly organized bodies of men; meaning, of course, that no such visible institutions, whether viewed separately or in the aggregate are the *true* church of the Lord; for, according to any other meaning, our brother would himself be committing the very same error which he deprecates—confounding the *invisible* and *real* with the *apparent* and *nominal* church, things which ought ever to be kept distinct in our minds. And this is precisely the same view of the church, which we have openly advocated for the last five years, and for which we have suffered not a little reproach. Feeling that we have suffered for the truth's sake we can well afford to rest satisfied now that the view, which has so often been ridiculed and spoken against, has found such worthy advocates as the three brothers whom we have here quoted. Will the *N. J. Messenger* and the Boston *N. J. Magazine* do us the justice to state to their readers that Rev. E. H. Sears, Rev. O. Prescott Hiller, and Dr. Emanuel Tafel, entertain identically the same view of the church as does the Editor of the *Swedenborgian*? and that these brethren make the same distinction between the church visible and invisible? Charity, we think, requires at least this much.

We ought, perhaps, to say, that Dr. Tafel, in another paragraph of his letter above referred to, says that "an external and visible church can only be considered a church," when it maintains or professes certain general truths which he proceeds to specify—and then adds; "I know no other congregation than that of the New Church which professes these general truths, and is in the way to all truths; wherefore I consider her as the only external

church of the Lord." Dr. T. clearly means by this, that the visible body of Christians known as the New Church, is the only ecclesiastical body that professes true doctrine ; and to this statement we readily yield our assent. But *professing true doctrine* makes no man and no number of men a true church. Neither does Dr. Tafel mean to intimate that the aggregate of professed New Churchmen are the Lord's *true church*, any more than the aggregate of those belonging to any other Christian communion ; for he believes the true church to be "*invisible*"—its members scattered among all the sects - seen and known only of the Lord—"containing," as he says, "*only* such persons as have received Him, his truth and his good." And surely such persons are not confined exclusively to the nominal or professed New Church ; neither does Dr. Tafel so understand or so intimate.

We would only add, that the distinction between the *nominal* and the *real* church, is a matter of far more importance in a practical point of view than many persons may at first imagine. For we all know that there is and can be only one true church upon earth at any one time ; and we agree that that church at the present day, is the New Church. And if there be no ground for the distinction we have drawn—in other words, if the visible and nominal is to be regarded as identical with the invisible and true New Church, then those are right who maintain that, outside of our own communion there is nothing of the Lord's true church ;—that every other ecclesiastical body save our own has been "left" of the Divine Spirit, and is, therefore, as some maintain, "soulless and dead"—"a shell robbed of its kernel"—"a body without a soul"—"utterly incapable of affording any spiritual sustenance ;" and they are also right in maintaining that none but Swedenborgians (the nominal New Church) have any authority to administer the Christian

ordinances, and that these ordinances when administered by others have no proper validity. Therefore the apparent exclusiveness of these brethren is in itself just and right, and something that ought not to be complained of. But if, on the contrary, the distinction we have drawn between the *real* and the *nominal* church be a just and well-founded distinction, then all this is reversed at once; no such conclusions follow, but conclusions quite the opposite; although we are the *nominal* New Church, we are, for all that, a mixed multitude—sheep *and* goats—including, probably, only a very small portion of the *real* New Church; the presence of the Lord in other Christian denominations is not doubted, nor their authority to administer the Christian ordinances, denied; bigotry, exclusiveness, intolerance, and self-righteousness find no resting place, and are banished from our midst. We put charity in the first place, and faith or doctrine in the second,—admitting, with all charitably-disposed people, “that he is a true Christian who *lives as a Christian*, that is, as the Lord teaches” (*A. C.* 1799); and we fellowship every faithful follower of Christ, saying, as charity will ever prompt us to say of such, “in whatsoever *doctrine*, or in whatsoever *external worship* he is principled, This is my brother: I see that he worships the Lord, and that he is a good man” (*A. C.* 2385.)

B.

“It is of no advantage to a man to know much, unless he live according to what he knows; for knowledge has no other end than goodness; and he who is made good, is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for what the latter is seeking by his great acquirements, the former already possesses.”—*Swedenborg*.

FAULTS OF OUR NEW CHURCH SOCIETIES.

[The spirit and purpose of the following article meet our cordial approval. It contains a frank acknowledgment of faults among ourselves which many have seen and mourned over in private, but which never before have been thus publicly confessed. And as the acknowledgment of faults must always be a first step towards their correction, we think a paper of the character of this before us, is calculated to awaken hope rather than fear. But while agreeing with the writer for the most part, and glad to open our columns to an article so honest and outspoken as this, we are constrained to say, that we think our correspondent has presented rather strongly the dark side of the picture—which looks here all the darker, because not relieved by any of the bright tints on the other side. While admitting and deploring the faults he has pointed out, and which we believe he has traced to their true cause, it is, we think, true nevertheless, that some of the highest and most beautiful types of Christian character are to be found in the very New Church societies of which our friend here speaks—types, not developed by the defects in these societies, but in spite of them, and through the mighty and regenerating power of the heavenly doctrines.—We would further remark, that we do not agree with our correspondent in his expectation of seeing “in our Societies at no distant time, a ritual more gorgeous and elaborate than that of Rome,” &c. Instead of this, we look for greater simplicity in ritual, and in church architecture,—greater freedom from every thing like show or ostentation in worship—as the Church advances in inward and celestial graces.—ED.]

Unlike the dispensation which preceded it, the New Jerusalem has been instituted upon earth, not as a visible association of human beings, but as a system of heavenly doctrines, a flood of glorious revelations and a new era of spiritual life and liberty. While the first Christian Church was placed under the care of divinely inspired apostles, who prescribed the form of its organization, directed its action, and perfected a code of laws for its government, the New Church has been left to make its own way without any such assistance. Its leading principles alone have been enunciated, and the practical application of them committed to the judgment of their recipients. We have been left to our own reason in settling everything

which pertains to the Church on this earth, except its doctrine, and we are responsible in respect to our measures in its behalf, as in every other matter which concerns our fellowmen, for the best and most conscientious use of the intellectual faculties with which the Lord has endowed us and the information He has revealed to us.

In the exercise of their rational freedom on this subject, considerable numbers of the receivers of the New Church doctrines in different parts of our country have, it is known, formed themselves into societies for religious worship and instruction according to their distinctive belief. Manifestly no one has a right to question the propriety of their action on this point. Indeed, so far as we can judge, it is entitled to unqualified approval. Although the doctrines of the Church are so fast spreading among, and permeating the religious organizations now existing, that in a few years we may hope their worship and teaching will be everything that a New Churchman can ask, yet it is well known that in times past, and to a great extent at present, receivers of the Heavenly Doctrines have been compelled by their radical repugnance to the pulpit teachings, if not by the direct ecclesiastical legislation of these bodies, to seek other sources of religious ministrations for themselves and their families. They have been forced to choose, as it were, between no worship at all, or one supported and directed by themselves, and they have chosen the latter. It may be that other and not so well-grounded reasons have had some influence in determining their decision, but this one it seems to us is sufficient of itself.

But we cannot so completely approve the way in which most of these societies have been conducted, or the ruling spirit which seems to animate them. It appears to us that they have all in a great measure lost sight of the true end of their formation, and have sadly failed of producing the results which might reasonably have been expected from

them. For, surely, we have a right to look to them for at least equal perfection with the religious organizations from which their members separated ; and, considering the superior purity and power of their doctrine, even greater proficiency in the Christian life. Yet when we inquire into their present condition, we find them not only few and far between, and weak in numbers, but in nearly every other respect inferior to the churches around them. Out of sixty such societies in the United States, scarce a dozen have yet shown zeal enough in the cause—perhaps have not had the pecuniary ability—to build a place of worship of their own, but linger on in temporarily hired rooms, as if they were expecting from year to year their dissolution. Their public services are for the most part feebly and coldly conducted, and unattractive to all but those specially concerned in their support. In religious spirit, active charity, and willingness to join with other Christians in enterprises for the benefit of their fellow men, they compare unfavorably with most other denominations. The intercourse of their members is marked by no peculiar Christian feeling, and their very existence is frequently threatened by internal dissensions, and business disputes. In a word, there is nothing in them, without or within, which pre-eminently marks the presence of the New Jerusalem ; and but for their profession of faith, they might be set down as a very unimportant sect of Christendom.

We are aware that, in making these admissions, we shall excite as well the displeasure of those who are satisfied with the present state of the visible New Church, as the fears and suspicions of those inquiring into its doctrines, who are accustomed to judge of the truth of any religious system solely by its immediate results. We refer the former class to the facts within their own knowledge, and we would remind the latter that no doctrines, however pure and true, can regenerate men without their own co-

operation If the receivers of the writings of Swedenborg have failed of properly ultimating his teachings, the fault is theirs alone. Indeed, it is only because we have unbounded confidence in the intrinsic power of his system to produce the most truly Christian church, in both faith and life, which the world has ever seen, that we dare thus publicly to avow their want of success as yet in doing so.

The reasons of this failure of the doctrines of the Church to produce their legitimate fruits, are to our mind plain enough, and we venture to state some of them here, that at least they may be inquired into by those interested in the subject.

At the bottom of all the mischief, it seems to us, is the notion, defended we are are sorry to say, by some otherwise intelligent New Churchmen as the very palladium of their faith, that the societies we have spoken of are not merely associations of fellow-believers for mutual religious uses, but the very incarnations or ultimations of the New Jerusalem on earth—the Lord being with them and with no other religious bodies,—and that Christians of every other name and profession are, as it were, little better than mere heathen, and their rites and ordinances of no more spiritual efficacy than the ceremonies of idolaters. Without attempting to show the intrinsic falsity of this hallucination, and its complete opposition to everything which the illuminated herald of the New Church has left on record concerning the nature and character of the New Dispensation, it is sufficient to consider merely the spirit to which it gives rise, to be convinced that it cannot be founded in truth. For in the first place, it has begotten the belief and practice, that all we have to do for the institutional Church is to organize ourselves aright, or, as the phrase is, “in true order,” and then being irrevocably *the* Church, fold our arms and wait for the Lord’s influx. Hence, in our opinion, originates all this dullness and life-

lessness which is weighing down so many of our societies. Having achieved their existence, they assume that their part of the work is accomplished. No more laboring for a higher and better Christian life, no effort to extend their sphere of usefulness into the benighted world around them, no zeal for the exercise of the Christian graces towards those who differ from them in doctrinal belief. All their feeble energies are devoted to perfecting their own organization, so that they may be continually prepared for the reception of that Divine Power, which, alas, tarry long in coming. For years now, the receivers of the New Church doctrines have been wearied with questions of ecclesiastical order, the rights and powers of clergymen, the relations of societies to each other, and a multitude of other petty questions, which seem to excite a virulence of feeling in exact inverse ratio to their importance. Is it not clear, that nothing of this could find place if these societies had fully recognized that, in point of doctrine alone were they different from the Christian organizations about them, and that no humanly contrived ecclesiasticism should dare to arrogate the exclusive title of the New Jerusalem? So again, the pride and self-conceit displayed by many of those who compose these societies, in their language respecting the members of other denominations, even those whose life and character are far beyond their own in all that makes the true disciple of the Lord, and which is a matter of reproach to our whole body, has its root chiefly in the same absurd assumption. Because they have been brought in the Lord's mercy to see a glimmering of the truth from one peculiar point, they hastily assume that those whose ray of illumination comes from a different quarter, are in the darkness of night, and they therefore despise with insufferable impertinence, men who, in everything but the technicalities of Swedenborg, might be their instructors for ever. They forget that the

question, who are and who are not of the New Church, is one we can answer only in theory, never in practice. It is a judgment we may not judge. We may if we please choose our companions in religious association, according to the best opinion we can form of their conformity to the precepts of the Lord, and the affinity of their spirit with our own; but further than this it is not our concern. We must each see to it that we are of the church; and as we can be of it only by life as well as faith, a due attention to our own state will leave us neither the time nor the inclination to judge that of others. Much less will those really in the New Jerusalem wrap themselves in that fantasy of superior intelligence, which, with too many of the professed believers in the heavenly doctrines, is an impenetrable barrier to influx from above, and a funeral pall upon every breath of true spiritual life.

Our views of the uses and objects of public religious worship are also, we fear, by no means in accordance with sound good sense. Most of the so-called New Church congregations are, it is well known, chiefly made up of persons reared in some other religious faith, but who have broken away from their early connections after more or less controversy with their former friends. These disputes of course are principally on points of doctrine, and hence doctrinal subjects are the ones uppermost in their minds not only at their first coming into the church, but long afterward. They are in the Ishmaelitic state, and find their greatest delight in contrasting the pure and rational views of the New Church with the falsities and absurdities of their former belief. Even when this frame of mind passes away, it leaves them still accustomed to observe principally the intellectual aspect of everything connected with the church, and to attach little importance to the emotional; and the consequence has been, that they have depreciated the *worship* of the Sabbath, and exalted the

importance of the *instruction* on that day to a disproportionate degree. The sermon is the great consideration with them, and the preceding service is looked upon in reality, though perhaps few would openly confess it, as a mere introductory ceremony. The style of this preaching, too, which is most in favor, only aggravates the evil. A cold, dry, technical presentation of some abstract doctrine, often in nearly the precise words of Swedenborg's scholastic treatises, delivered in the most formal and unimpassioned manner, and without the least semblance of earnestness, seems to be the standard aimed at ; and few are dissatisfied if this only be fairly attained. Such preaching makes clear, indeed, to weariness, the cardinal truths of faith, but it leaves the affections asleep or starved, and as a practical help to Christian life is as useless to persons of ordinary capacity as the theorems of Euclid. Yet we have heard of some who gravely congratulate themselves that there are no eloquent preachers in the New Church, that is, none who could force these theoretical truths on the minds and consciences of their hearers, as the Lord's own laws for our government, with a vivifying and exciting power that would persuade them as well to obey as to believe. They think that such preaching has a tendency to deprive those who listen to it of their spiritual liberty ! Now this state of things should be a cause of sorrow rather than of self-complacency. It shows that, as a people, we are yet in the wilderness, and not entered into the promised land flowing with milk and honey ; and so long as it remains, we can expect no settled and permanent prosperity. The mass of mankind, especially the female sex, are led by their affections, and not by intellectual convictions however profound. They are not much interested in dry, theological essays. They go to church to worship, to pray and sing praises, and to learn such things as are useful to their spiritual growth. And if ever our public worship is to compare favorably

in their estimation with that of other denominations, it must not fail to retain their good points, as well as manifest its own. We must, therefore, aim not only to imbue our preaching with that warmth and earnestness of application which is found elsewhere, but we should strive to make the service which precedes it more distinct and impressive. The Lord once said that He came, not to destroy, but to fulfil ; and so at His second coming, He does not mean to destroy all the appliances of devotion, and the aids to Christian life, which have grown up to perfection during the last eighteen hundred years, but to vivify them, and fill them with the truth concerning Himself. We seem, however, to have imbibed a sort of Puritan horror of everything sanctified by the traditions of the past, and have stripped away every element of beauty from our worship, till it has become as bare and naked as a recitation in a mathematical school. The spirit of the New Jerusalem cannot be forever confined to such a narrow channel. Its tendency is to break over into a thousand beautiful forms of prayer and praise and fervent exhortation, that shall make every Sabbath a Pentecost, and every congregation personal witnesses of the Spirit. We expect to see in our Societies, at no distant time, a ritual more gorgeous and elaborate than that of Rome, only founded upon true correspondences ;—architecture in our houses of worship that shall outshine all the past triumphs of the art, and an eloquence in its ministers which shall rouse their congregations like the trump of an archangel, bringing upon them a sphere of warm-hearted Christian devotedness to the Lord's will, and horror of sin and selfishness, which, will melt away all this present frigid formalism, this proud conceit of our own intelligence, this Pharisaical contempt of Christians less illumined as to doctrine than we, which now benumb our souls and stifle our spiritual growth. Let us pray that this time may come, and come speedily.

But even when our Sabbath ministrations shall have become what they ought to be, our Societies will by no means have achieved the full measure of their usefulness. We are born on this earth to be fitted for heaven, and this should be the end continually before us in all our religious efforts. We have evils to subdue, heavenly affections to strengthen, duties to the neighbor to perform, sorrows and afflictions to endure, social relations to cultivate; and the Lord is continually striving so to direct and govern all these things, that they may conduce to our spiritual welfare. The office of religion and religious institutions is to aid Him in this work, and they cannot do it effectively by a bare public service once a week. Human nature is so frail, that it is not enough for us to hear what is right to go and do it. We require to be incited, reminded, rebuked, encouraged, and consoled, continually. And as we go to the house of the Lord on Sunday not merely for doctrinal instruction, or to fulfill an irksome duty, but to open ourselves to influx from Him who has promised to be in the midst of those who assemble in His name, to forget our cares and despondencies, to repent of sin and renew our resolutions for a better life; so we believe that there should be at other seasons during the week, opportunities for the enjoyment of similar spiritual benefits. While we are not prepared to advocate the daily service of the Romish or Episcopal communion, we certainly believe that occasional week-day worship, the commemoration of the leading incidents of the Lord's life on earth, endearing them to our memory by suitable religious exercises, and even prayer meetings of kindred and sympathizing souls, are measures that deserve our candid and serious attention. We know how easy it is for this multiplication of religious observances to slide into mere formalism; but in the New Church this danger is less than in any other, and the benefits to be

gained deserve at least an effort to obtain them. Then, too, every New Church Society should have its works of external charity ; Sabbath Schools for the poor children of the neighborhood, a system for relieving the necessities of its poorer members and others within its especial circle, and methods for co-operating with Christians of different faith in works which are in themselves useful, and not objectionable by reason of their promulgating doctrinal errors. In a word, we should show ourselves doers, in least things as well as in greatest, of the glorious principles we profess.

This idea of a New Church Society will further produce a change in our idea of the qualifications necessary for its pastor. At present, if he can preach an instructive sermon, and is free from suspicion of theological unsoundness, nothing more is expected. We cannot be always satisfied with this. We shall demand and get, men who not only can preach well, but who can conduct the public worship in the most devout, reverential and impressive manner possible, whose sphere is one of purity and heavenly-mindedness, who can minister to their flocks not only collectively but individually, going from house to house and from person to person, discovering clearly the spiritual needs of each one, and supplying it with gentleness and tact,—men who are so far advanced themselves in regeneration as to be able to help others with counsel and sympathy—who have themselves suffered and been tried, and can understand the sufferings and trials of others. Such men, we admit, are as yet rarely found ; but they must be sought and prayed for, and the Lord will send them to us.

Last, but not least of all, the members of a Society must consider that the only way to advance its state, is for each one to advance himself. The whole cannot go beyond the parts. We must each feel an individual respon-

sibility in this matter. We must give over finding fault with our neighbors, and attend to our own short-comings. What a change would be produced in the spirit of a congregation in one single morning, if every worshiper were to prepare himself beforehand by sincere fervent prayer to the Lord, and his own resolution so to comport himself during the services and so to direct the current of his thoughts as to keep his mind open to influx from above? Such a united endeavor would open the door to a spiritual presence of the Lord, which we have rarely or never yet experienced. So too, suppose that every member should earnestly give himself to the inquiry, What can I do to promote the spiritual prosperity of the Society? and should pray continually to the Lord for guidance and counsel; and suppose that at every business meeting the continual, silent, steady direction of every mind should be in like manner to Him, asking that He would be present and influence the deliberations and direct the decisions of those assembled. Such a course would avail more in one hour than years of self-conceited disputation; but we fear recourse has not been sufficiently had to it in the management of our affairs in most cases.

To repeat it for the second time, we accept the formation of New Church Societies as they exist at present, as a providential necessity which is in full accordance with the Lord's will; and we do not charge the faults we have mentioned to any inherent viciousness of principle in that respect. But for the very reason that we do believe their existence to be thus right and proper, we are grieved to see them so far fail of the life and quality they ought to possess, and we have written thus much in the hope of awakening a response in others who feel as we do. The truths of the New Church are too gloriously true and beautiful to be forever limited to our present imperfect exhibition of their practical workings; and if we fail to employ our

talent aright, we must expect to have it taken from us and given to those who will. It may appear absurd to some, but there are times when we fear that in future years many of the present so-called New Church Societies will dwindle away to nothingness, while the true outward New Church will arise in glory and majesty among those whom we now despise as ignorant and deluded "Old Churchmen." They have little or no formal New Church doctrine at present, to be sure; but they have a substratum of pious habits, devotional feelings, and a charitable spirit towards the neighbor, which, when purified from false teachings and illumined by the truth, will render them as a city set on a hill whose light cannot be hid, while our lamp will be hidden and miserably go out for want of oil. We say we fear this at times, but, we hope, without reason. Nevertheless, let us remember these words of the Lord, "Because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see."

T. H.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive.' By these words is described the power of those who are in the Lord; these do not will anything, and so do not ask anything, but from the Lord; and whatsoever they will and ask of the Lord, the same is done, for the Lord says, 'Without me, ye can do nothing. Abide in me and I in you.' Such power have the angels in heaven, that if they only will a thing they obtain it; but yet they do not will anything but what has relation to use, and this they will as if from themselves, but still from the Lord."—*Swedenborg's A. R.* 951.

THE MYSTIC UNION.

BY W. H. HOLCOMBE.

A light of glory to our feet benighted !
A voice of resurrection to the dead !
E'en as the Father to the Son united,
So shall ye be to Christ your living head.

What doth it mean ? In these poor hearts of ours,
Can the Omniscient a sojourner be,
As sunbeams nestle in the souls of flowers,
Or angels come to sleeping infancy ?

Ah, yes ! Rejoice ye contrite broken-hearted !
His Holy Presence dissipates your sin ;
Remember how the raging storm departed
From the lone ship when Jesus stept therein.

Oh ! let His love, a sacred fire out-going,
Consume each molten image from our sight ;
And be our spirits to His truth in-flowing
Transparent as the diamond is to light !

It is the soul which makes its own external ;
All things are out-births from her inmost sphere ;
Sunshines of peace on landscapes ever vernal,
And wastes of winter come alike from her.

The love of God—the fealty which we owe Him,
Grafted upon our hearts and fruitful there,
Will make the outward life a noble poem
By making first the inner life a prayer.

Is not the holy, beautiful Ideal
The Father of our hope and joy and love,
Which comes incarnate in the grosser Real,
Remoulding it by patterns from above ?

Joy springs from sorrow, virtue from temptation,
And daily death is but a happier birth ;
Then comes our Sabbath of regeneration,
Uniting heaven forevermore with earth.

TRIPERSONALITY.*

BY REV. E. H. SEARS.

[The following is copied from the Monthly Religious Magazine—for which privilege an adequate compensation has been paid the proprietor of that Journal. It embraces the larger portion of an article entitled “Dr. Huntington on the Trinity.” But having omitted that part which relates more especially to Dr. H., (for we have already noticed in a previous No. of our Magazine the Dr.’s view of the Trinity,) we have taken the liberty of changing the title of the article, and of adopting one that seems more appropriate to the portion copied.—ED.]

I. It is a pretty sure indication of corruption in theology when its service requires of us to wrest language from its legitimate use, and employ it in the Church as Talleyrand did in the State, to conceal or to obscure thought rather than reveal it. Dr. Huntington does not consciously do this, but any system of tripersonality must. Everybody has an idea, till it is dissipated by metaphysics, of what a person is. A person is an individual being, having his own separate self-consciousness; and to be personally known to us, he must be revealed to us in living form. To say that God exists in three persons is to say that there are three self-conscious beings, and the conception is produced instantly in the mind of three Gods. You may protest that you are not using language in its common acceptation; but what does the protest avail if you go right on and assign to the three persons such offices and functions as inevitably beget the notion of three self-conscious actors in the believer’s mind? Is it the words on your lips, or is it the inmost thought of your heart, that God regards in worship? We may say “one God” with the mouth all day and all

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night, and yet if the attitude of the soul within is toward three Persons each with an "independent self-consciousness," and each having Divine attributes, then the motions of the mouth are as empty sounds, while the act of the soul is an unblest idolatry.

The doctrine of threeness in the Divine nature is held now, and has been held from remote ages, by those who do not divide the Divine Personality. We never can know anything of God except so far as he becomes humanized to our human conceptions. This seems plain. Man is his image and partakes of his nature. All that we can say of God, his mercy, his justice, his holiness, his goodness, mean nothing to us, except so far forth as there is something in our own being that answers to those great ideas. Just so likewise of his unity, his threeness, and his personality. There is ground for these in our own nature, or we could not even receive a revelation respecting them. Man's nature is triune. He is love, intellect, and active power : heart, head, and hand :—as Sir William Hamilton puts it in his clear and masterly analysis, feeling, cognition, and conation ; the sole ground in man whence he can arise to the august conception of the Divine Threeness,—the eternal Love, the eternal Wisdom, or Word, and their eternal processions of Power. We may strain after something about God when there is nothing in man to receive it : it will not even fall within the laws of thought ; we only beat the air and hear the "clatter" of our own intellectual machinery. That God is Love, Wisdom and Power, all existing in one self-conscious being or person, creating men for feeling, knowing and doing, comes at once into our faith that puts us in communion with the Supreme in just the degree that we will suffer him to mould us into his own glorious image.

II. It is the concession of candid Trinitarians that the Tripersonality is not found expressly in the New Testa-

ment, but was developed afterwards by the Christian Church. "This doctrine does not strictly belong to the fundamental articles of the Christian faith, as appears sufficiently evident from the fact that it is expressly held forth in no one particular passage of the New Testament," is the language of Neander. "The unfolding of the mystery is committed to the scientific activity of the Church," is the language of Olshausen. But that the doctrine of Christ's essential divinity is set forth in the New Testament, yea, that it breaks from its pages in a blaze of glory, is the almost unanimous agreement of Christian believers. In the Incarnation, the Life, and the Mediation of Christ there is the full expression of the Godhead, the essential divinity coming down into visible personality for the salvation of man. Never are we invited to come to the Father by climbing round the personality of the Son. That there are eternal deeps of the Divine nature that we may never fathom, is only saying that we are weak and finite. That all which we can know or understand of God we have in Christ, the incarnate and revealing Word, is his own declaration again and again. "No man hath seen God at any time; the only begotten Son that dwelleth in the bosom of the Father, he hath declared him." "*All that the Father hath is mine.*" "He that hath seen me hath seen the Father." That the essential Divinity in Christ is not a person separated from the Father, another person, but consubstantial with the Father, and revealing the whole Godhead in one glorious person, "*all the fulness of the Godhead bodily,*" is plain even in the letter; but in the only system of interpretation self-consistent throughout,—we mean the New Church law of analogies,—this central truth of the New Testament appears like the sun shining in his strength.

And mark with what plainness the Holy Spirit is described as the gift of Christ, the procession of life and

power coming from him alone: "*He* shall baptize you with the Holy Spirit and with fire." "*I* will send you another Comforter, even the Spirit of truth." "He breathed on them, saying, Receive ye the Holy Spirit." The exigencies of theology must be hard pressing indeed, that can turn this sweet and blessed doctrine aside, of a cleansing and comforting power pulsing into the soul from a Divine Saviour, brought near to the disciple by personal communion and lowly faith, for that strange riddle of the understanding, a third person in the Trinity coming and going between God and man!

III. The first historical development of Christianity was in strict accordance with this conception of one God in one person, and that person brought near to man in the Divine Saviour. The Pentecostal scene fulfilled the promise of the Comforter. It was not produced by preaching Tripersonality and a vicarious atonement. It was produced by preaching Christ and the resurrection with repentance and remission of sins; and as for the Holy Spirit which came as a baptism of fire, it was said of the glorified Saviour, "*He* hath shed forth this which ye now see and hear." So the first conversions were made and the first churches were built up. When Paul looked up through the opened heavens, and sought the source of that power which smote him to the earth and overwhelmed him with self-convictions, the answer was, "I am Jesus of Nazareth whom thou persecutest." They called on the name of the Lord Jesus, and the Holy Spirit came. It was the Divine Sphere of Light and Love and Power brought down to the earth in the Lord Jesus Christ, and turned full upon man. The "scientific activity" of the Church had not yet begun. They simply looked up to the Saviour, the God become man, and "the Holy Ghost fell on them," (a person indeed?) and its power rolled in upon them in surges of energy, peace,

and love. And when John was "in the Spirit," and saw the glorious Theophany, did he see three persons each claiming Divine honors, or did he see "one like unto the Son of Man," saying, "I am the First and the Last, which is, and which was, and which is to come, the Almighty"?

No student of history, we think, will affirm that there is the least hint of tripersonality in the Godhead in the writings extant of the Apostolic Fathers. Later down, from A. D. 175 to 200, we have explicit statements from Justin Martyr, Irenæus, and Tertullian of the essentials of the Christian faith, and what had "always been believed" in the Church. In these the essential Divinity of Christ is fully and affectionately acknowledged, the New Testament form, both of language and doctrine, is preserved; but there is no lisp of tripersonality, or a substitutive atonement. These old creeds are refreshing, for they have the breath of the morning hour.*

* * * * *

IV. But "the scientific activity of the Church" was at hand. Precisely in the degree that it declined in godliness, and the primal graces disappeared, was the Divine Personality cloven and separated in its authorized formulas. The Arian controversy raged for more than half a century, in which the worst passions were unloosed on both sides. What a surface do these times present from which to reflect the Divine Doctrines,—this surging sea of human hatred and strife! The Athanasians ejected from the primitive creed the doctrine of the Divine Unity, and two persons began to appear. The Arians ejected the doctrine of the Saviour's essential Divinity, and God

* Tertullian says, "Before all things, God was alone; but not absolutely alone, for he had with him his own reason, since God is a rational being. This reason the Greeks call Logos, which word we now render Sermo. *And that you may more easily understand this from yourself, consider that you who are made in the image of God have reason within yourself.*"

receded into the dim and inaccessible heavens. Which party was to prevail was long doubtful. The Church split into two nearly equal factions, and it seemed a drawn battle, except as one or the other allied itself with the civil power. At length the Tripersonalists prevailed. *How* they prevailed, and by what process the ancient Anti-Trinitarianism "died out," involve a very interesting passage of history, and one which is calculated to make a man exceedingly modest in urging an argument from the "quod semper, quod ubique, quod ab omnibus."

In the year 379, Theodosius ascended the throne of the eastern division of the Roman empire. He was surnamed "the Great," and he well deserves the further addition of the Bloody and Cruel. Not that he was any worse than Roman emperors in general. He was not so bad, for he never murdered his own wife, brothers, or children, as other good Christian emperors were in the habit of doing. He had great energy of character, was thoroughly orthodox, and was amply accomplished in all the bull-dog virtues. An insurrection from a trivial cause broke out, and was soon quelled, at Thessalonica. The Emperor ordered from his officers seven thousand human heads to expiate the crime. The populace were invited into the circus; men, women, and children assembled, expecting to witness the games. They were then shut in, and the butchery went on for three hours, till the seven thousand heads had been obtained. This was the man who undertook to settle disputes in theology.

The Arians were in possession of the Eastern Churches. The Patriarch at Constantinople, the monks, the clergy, and the people, were generally of that faith. Theodosius did not trouble himself to examine it. He selected two prelates, Damasus, Bishop of Rome, and Peter, Bishop of Alexandria, and declared them the "treasures of true doctrine." Those whose faith conformed to theirs were

orthodox, all others were to be rejected as outcasts. Fifteen edicts were issued successively, continually increasing in severity, till the heretics were hunted unto death. The Arians were driven, not only from the Church, but from their homes, and languished and died in exile; "inquisitors of the faith" were appointed to act as spies and judges of the secret opinions of men. The orthodox bishops fanned the flame of persecution. St. Gregory was installed as the new Patriarch of Constantinople, in defiance of the whole flock intrusted to his care. The brutal soldiery attended in the cathedral to force the new bishop upon the people. Pagans and Arians alike were hunted down. The pagan peasants sometimes resisted only to be butchered on the spot. On one occasion the saints declared, and the judges admitted, that, in the slaughter within the pagan temples, devils and angels entered into the combat, and the idolaters merely shared the fate of the infernal spirits with whom they were leagued. Uniformity of faith followed. Tripersonality became, if not the "quod semper," yet undoubtedly the "quod ubique, quod ab omnibus."*

Then followed the long, dreary, arctic night of the Church. The litanies went up to three persons, and along with them the half-stifled groans and half-muffled cries of oppressed and weary human nature. From the cold regions or burning sands of exile, from souls slain under the altar, from the midst of blazing fagots, from dungeons under ground, from "the Alpine mountains cold," went up the prayer, "O Lord, how long!" while from all the cathedrals, churches and monasteries went up the worship of Tritheism.

"But we must remember that the age was dark." The age undoubtedly was dark, and a very pertinent question

* Sismondi's *Fall of the Roman Empire*, pp. 110 - 112.

arises,—**WHAT MADE THE AGES DARK?** Any age becomes dark just in the degree that the knowledge of God is lost. Any age is dark in proportion as its worship becomes untrue. The idea of God is vital, central; all other ideas are fitted to it and borrow their light from it, as the planets replenish their light and trick their beams from the sun. All our notions of man, of duty, of neighborly love, of nature and revelation, of this life and the next, of regeneration, redemption, and preparation for heaven, are determined and vitalized by our conception of God, for that is the inmost of all our thoughts and actions. Let God be one, clear-shining, ever near, and melting into the soul, and conjunction with him is unbroken, and worship is all-renewing; all other doctrine falls into its true place and order, and there is unity everywhere else. Let our idea of the One Infinite Person be lost or blurred and dissipated, and there is darkness or lurid twilight on all the landscapes of the mind, and there is no such worship or unison with the Lord as cleanses away the foul depravity of human nature. Thus the Christian idea of God, sinking down into the ages, gathered their darkness about it deeper and deeper, and was dissipated and divided and ended in confirmed Tritheism; and then there was pagan night over all the Church, and man was a wolf to man.

We have not time to trace the influence of Tritheism on the religion of modern Protestantism, but we think it has been disastrous enough. Under Protestantism it allied itself organically with the doctrine of justification by faith alone, or putative instead of genuine righteousness, and thereby preserved all its power to hurt and to kill. To this we owe all the lurking and deadly Antinomianism of Protestantism, which these three hundred years has separated faith from charity, religion from life, ritual from goodness, and devotion from honesty. Per-

haps, if we summoned all the facts to bear witness, we might hurt the oil and the wine of neighborly kindness. They are patent enough in the history of the sects ;—the stakes where the martyrs have died, the dungeons on whose impassive walls their prayers have been written ; the Scotland heaths lifting up their hymns amid the wildness of nature with alarms lest the hunters might hear ; the Bunhill fields where the victims only found peace ; the death-penalties on the statute-book wiped off within the memory of living men ;* Arminianism mingling its blood with its sacrifice in all the by-ways of Holland ; the half-suppressed history of the Familists, the Baptists, and the Quakers of New England ; the maxims of trade and commerce and bargaining perverted, Mammon ruling in splendid churches, and starving women within sound of their bells, stitching at ninepence a day, and stitching their own shrouds ; American Slavery creeping into the churches, and up to the altar and the pulpit, and overshadowing both with a deadly Atheism ; the hard Jewish bearing of the sects toward each other ;—these, and ten thousand more, are swift and sharp-tongued witnesses to the results of the fundamental dogma of Protestantism, which separates religion from life, and under which the sweet and heavenly charities are blasted and withered.

“The times were dark, and human rights were not understood.” What made them dark, and what is it that separates man from God, and by consequence man from his brother ?

V. In days of darkest corruption, and amid the most awful wickedness of an apostate Church, there have been multitudes who have lived and died in the sanctity of a genuine faith. And what has been the doctrine which

* Unitarianism up to a period comparatively recent was punishable with death in England. It was also punishable with death under Puritan law.

has laid hold upon them and saved them? We believe it will be found to have been the essential Divinity of the Lord Jesus Christ, breaking clear of the tangles of Tritheism, and offering the Divine Person to the humble believer. This has been the saving element which no corruptions could completely overlay. It is a personal, vital union of the disciple with his Saviour that causes the Divine Life to pass into him and transform him into the Divine image, and produce from within outwardly, not a putative, but a genuine righteousness: it is this which saves him when it becomes dominant over the divided worship of Tritheism. This, and not the Tripersonality, has been the renewing power of Christianity, and wrought all the graces and the righteousness and the zeal and the piety distinctively Christian, for this is where God meets the soul and has his tabernacle with man. This is the door through which he comes and floods the heart with his strength and love. This made Methodism a saving and regenerating power, while the other churches lay high and dry on the sands of faith alone. It works the deepest and the richest Christian experience. It breathes and quivers through Moravian hymns. It shows man all the depths and windings of his depravity, and in the same measure supplies God's inexhaustible grace. It gives him the peace that rolls in like a river, and fertilizes all his nature as earthly fountains are becoming dry. It gives the Christian Church all the efficiency which it has for positive good in society. And when the hosts above sing "Worthy is the Lamb that was slain,"—the Divine Humanity denied on earth but acknowledged in heaven,—it is this vital conscious connection between Christ and his redeemed that inspires the "hallelujahs and harping symphonies."

The argument for any doctrine based merely upon its prevalence is always suspicious, when we consider the

tendencies of a corrupt human nature to bring down Divine truth to its own level. But when we lay our finger upon a doctrine which has been the animus of the Church through all its most fearful apostacies, the argument from its prevalence is blown into atoms. History as well as reason turns full against it. The temptation is strong and subtle to yield to the corrupt currents of opinion, and be swept along with them; but that we are going back to the ages when Tritheism shut over the Church like an iron cover, and shut in the darkness, there is no reason to apprehend. For one hundred years Tritheism has been less and less the organic centre of Christian Theology, while the Lord Jesus Christ, as the Divine incarnation, the descended Word, the God with men, has become such more and more. This becomes the theme of all that Christian revivalism that leaves in the renovated heart the fragrancy of heaven; and there are omens enough, if we will but see them, that not a divided worship, but a Divine Christology, shall fulfil the prediction, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

THE LAST PRAYER.

All prayers I ever offered, Lord,
 For any earthly bliss,
 I merge at last in this :
 Wilt Thou thy gracious help afford,
 And while the shadows round me throng
 Let me be loving, true and strong ;
 Keeping the child's faith in my breast
 'Mid the world's falseness and unrest,
 Each bitter thought and word repress.

Full oft I weary am and weak,
And sometimes fails my trust,
I cannot lift me from the dust,
And thy sweet smile seems far to seek ;
And I know watching hours of grief
When human love gives no relief ;
Yet I *believe* in each affliction
There lies a hidden benediction,
Tho' light fades sometimes from my view
I would keep my own spirit true.

The world keeps on its fierce, hot strife
For pleasure, wealth and fame ;
A great and lauded name
Is prized above a noble life ;
Yet far more glorious in Thy sight
Is he who with faith's armor bright
Contends against the hosts of wrong,
Loving yet fearless, meek yet strong.

For this I pray my God, at last,
So claiming Thy best gift,
While my full heart I lift.
And all its care and sorrow cast
On Him who came on earth to prove
The depths of human grief and love.

Perchance some later day may bring
My spirit's long lost music back,
The sunshine faded from life's track
May smile once more—'till then I'll sing
Still unto Thee a song of love ;
I still will strive to look above—
These clouds shall pass from heart and brow
In thine own time, I know not how,
But while the shadows round me throng
Let me be trusting, true, and strong.

L. H. F.

DEC. 5, 1859.

CORRESPONDENCE.

If our readers will turn to the last October number of our Magazine, they will find a string of resolutions copied from a Canada paper, drawn up and signed by six ministers and eight laymen, and designed to prejudice the public mind against the writings of the New Church. Following those resolutions, we published at the same time the concluding portion of Rev. Mr. Saul's excellent reply, which we also copied from the *Strathroy Times*. The result of the discussion growing out of the publication of those unchristian resolutions in several of the Canada papers, has been—what we predicted it would be—favorable to the progress of truth in that region, as the following letter shows.

STRATHROY, Jan. 17, 1860.

DEAR BROTHER BARRETT:—I enclose one dollar for the *Swedenborgian* for 1860. I am much pleased with the spirit of true Christian liberality which breathes through its pages. Its articles always afford me pleasure and profit.

As I am sure you feel interested in our welfare, I may say a few words about our state in this place. The great opposition we have so long had to encounter appears to be subsiding, at least outwardly; and we have now time to pause and ponder on the position we have attained. We have now a regular Sabbath congregation—not large it is true, but earnest and attentive listeners to and receivers of the truths of the Lord's New Church; and I am frequently solicited to make appointments to preach in other places, with which I feel that I must shortly comply. I have had pressing invitations from London and other places nearer; but it is not in my power to comply with all. Besides, my dear brother, I feel how unfit I am for so great and glorious a work. The fields here are already white for the harvest; but laborers are few—that is, those who are truly qualified for the work. I pray that the Lord may send forth laborers into His harvest.

The report of the great excitement caused by those who opposed us in Strathroy, has gone out into all the Province, and prompted many to inquire what those things are of which they heard so much noise. Thus Swedenborg and Swedenborgianism have become known to many who had previously never heard them named.

Since I wrote the above, ten days have elapsed, in which time we have had a preliminary meeting in reference to forming ourselves into a New Church Society. Would you have the kindness to give us some information on this subject, as we are in need of instruction? What would it be best for us to do?

I want information on another subject also. I wish you to know exactly my standing in the Wesleyan body, to which I belonged previous to my reception of the doctrines of the New Church.

I was, in England, ordained among the primitive Methodists, and travelled eight years as a regular minister among them. On account of ill health, I was obliged to desist. Then I came to Canada, and united with the Wesleyans only as a local preacher, though part of the time I have been employed as a travelling preacher on our own circuit, but never recognized as one of their regular preachers. Still, I have always been invited to assist, and have assisted, in the administration of the *Lord's Supper*, and performed baptism very often. But all the while, I have lived on my own farm, and carried on farming for my support, aided by my family, &c. I have lived here twenty-seven years, and have preached at least once every Sunday; and on funeral occasions, it has been my lot to be mostly called on to preach, so that I have labored a great deal in the neighborhood where I now reside. I have thought it necessary to be thus particular, that you may know my true position before advising me. Do you consider re-baptism necessary to New Church membership? Should I be out of order in performing baptism and administering the Holy Supper? My dear brother, will you spare a little time to inform us on these things, and everything else which will aid us in performing the uses of the Lord's New Church. Please write freely.

I enclose two dollars extra. Will you send the amount in hymn-books? I wish it was possible for you to be here a week.

In the Lord Jesus Christ, yours affectionately,

RICHARD SAUL.

REPLY.

In answer to our brother's first question, "What would it be best for us to do" in regard to "forming ourselves into a New Church Society?" we would say: Do that, and only that, which your present needs seem to require. Organize yourselves into a Society in your own way; and the simpler your organization, the better. Invite no ordaining minister or other ecclesiastical functionary to come and "institute a Society," or to do that for you which you are able to do, and have an indefeasible and God-given right to do, for yourselves. Vindicate this right by forming yourselves into a Society, and adopting such rules and regulations for your government and guidance as you may think proper and desirable. Consider what you mean or wish to do, and appoint only such officers as seem to you necessary or important—some one to conduct the public religious services and administer the ordinances of the Church, and a committee of, perhaps, three or five to attend to all the secular affairs of the Society, would in your case, I should think, be sufficient. And by all means, avoid crippling yourselves with a long constitution, crowded full with useless provisions

We have seen, and had cause to deplore, the mischievous effects of such heavy and complicated machinery in small bodies. The machinery may all at first be very beautiful, and appear to be constructed upon strictly scientific principles, and adjusted according to the most approved methods ; but the amount of attention it will require to keep it in order—the oiling of so many wheels, the frequent alterations and repairs which will be rendered necessary by the jarring and friction, will very soon engross all, or nearly all, the time and attention of the Society, and little or nothing useful be accomplished. As little machinery, then, we would say, as possible—and that of the simplest character—in the organization of your Society.

Our answer to the second question, touching the necessity of re-baptism, will be plain enough from our articles on that subject in the present and previous numbers of our Magazine. We regard baptism as a *Christian* and not a *sectarian* ordinance—so it is everywhere spoken of by our illumined author ; and by whatever Christian hands it is performed, so it be reverently administered, and in obedience to the Saviour's command, it is Christian baptism, and alike valid and efficacious. And the same is true of the Holy Supper. It is proper and orderly, therefore, for our friends in Strathroy, or for any other company of Christian believers and worshipers, to appoint whomsoever they please to preach to them the gospel of Christ, expound to them the Christian Scriptures, and administer to them the Christian ordinances. There is nothing in the Word or the writings of the New Church to forbid this, or to prove it an improper or disorderly course. Yet we are in favor of *ordination*—that is, of a solemn ceremony of inducting a man into the sacred office—though we do not regard such ceremony as an *essential* thing. And so far as the candidate himself is concerned, it is a solemn form of declaring before the world his desire and purpose to preach—what ? Not Methodism, Presbyterianism, Unitarianism, or any other *ism*, according as he happens to be ordained in this or that particular communion, but *the gospel of Jesus Christ* according to the best of his understanding and ability. Therefore, whenever an ordained minister changes his theological opinions, and in consequence thereof passes from one Christian communion to another—from a Methodist, becoming a New-Churchman, as in the case of our correspondent—we do not regard it as necessary or important that he should be again ordained. Why should he ? His former ordination was a solemn and public consecration of himself to the service of preaching the gospel—as *he understands it*, of course. And because he has in a measure grown up into the spirit of the gos-

pel, and understands it very differently and much better to-day, than he did thirty years ago, we cannot see why he should on that account be required to go through another ceremony of outward ordination. And we cannot but think that those who deem this necessary, and who insist upon it, do so under a total misapprehension of the nature and import of such ordination.

Our advice to our Strathroy brother, therefore, is, to go on preaching the Lord's truth, as he understands it, to all who wish or are willing to hear; administering the ordinances of the Church to such as desire to receive them; looking to the Lord alone, and not to any human tribunal, for the needed authority and guidance; prayerfully reading the Word and studying the writings of the illumined Swede; humbly bowing to the behests of Truth; reverently heeding the promptings of the Spirit, but calling no man master.

LETTER FROM SAN FRANCISCO.

The following is nearly all of a private letter under date of Jan. 20th, from our devoted and much esteemed brother, James Kellogg, who has for some time past conducted so acceptably the religious services on the Sabbath for the New Church Society in San Francisco. Although not sent us for publication, we trust our correspondent will pardon the liberty we take in giving it this publicity, in view of the use which we think it is calculated to subserve. It is written with kindness and candor, yet is not wanting in plainness or decision. We wish our brethren in all parts of the country to note the practical tendency and operation of those High Church notions, against which the more liberal minds in the church have for years been protesting. It is easy to see that the estimable "young gentleman" here referred to, had he received a different kind of ecclesiastical training, or been left free to form his own conclusions from the teaching of the Word and the doctrines of heaven, would have had quite a different conscience. It is of course, right *for him*, so long as he has such a conscience as at present, to decline receiving the Holy Supper from the hands of one who has never been ordained of man. But if he will carefully and prayerfully examine the Word and the writings of the church on this subject, he can hardly fail, we think, soon to obtain a better and more enlightened conscience. While we are in favor of a ministry as a distinct profession, and hold to the propriety of a solemn ceremony of induction into the office, we at the same time insist on the right of every society or congregation of believers, to appoint whomsoever they please to conduct their public worship, and administer to them the ordinances

of the church—yes, and on the *propriety* of their doing so, especially when situated at an inconvenient distance from an ordained minister. And the ordinances when so administered—though it be by the hand of a layman, so called—have the same validity and efficacy that they would have if administered by the President of the Convention, or any other functionary authorized or ordained by him. Some, we are aware, would say that a society situated like that in San Francisco should obtain a special dispensation from the Convention or its President, granting to one of its lay-members the right to administer the ordinances.* But *we* say that the granting of such a dispensation by any ecclesiastical body, involves the recognition of a false principle, fraught with great danger to the church, and upon which every liberal mind ought indignantly to frown. Let us resolutely maintain, because it is true, that whomsoever any society of the church shall elect “to administer those things which belong to the Divine law and worship,” is, for the time being, the priest or minister of that society.

SAN FRANCISCO, Jan. 20, 1860.

REV. B. F. BARRETT :

DEAR SIR :—Enclosed I hand you Sather & Church on New York for \$10—\$8 of which please apply to my credit on account, and \$2 to the credit of Benjamin Shellard in payment of dues to the *Swedenborgian*. Mr. Shellard was kind enough to give me \$3 of the above as a donation to support my subscription in favor of sundry clergymen.

An incident came under my observation lately, that illustrates in

* The following is an extract from a letter written and sent to San Francisco, by the President of the Convention in 1852, and published in the Convention's Journal of Proceedings for 1853 :—

“When, therefore, you shall have complied with this recommendation [to be re-baptized] and have received New Church baptism, you will please receive the following commission :

“JAMES KELLOGG :—In compliance with your request and the request of the New Church Society in San Francisco, and in accordance with the direction of the General Convention, you are hereby authorized to perform ministerial services for your society, until they can obtain the services of an ordained minister. You are authorized to conduct public worship, to administer the ordinances of Baptism and the Holy Supper, to officiate at funerals, and also at weddings, if the laws of your State will allow.”

What a strange misconception of the inherent rights of every society of worshipers does the sending of such a commission as this, imply! But as the President's recommendation was not complied with, the “commission” of course, was not received. And if it had been, who imagines that Mr. Kellogg could have conducted the religious services of the society any better for it, or that the ordinances administered by him would have been any more valid or efficacious.

some measure the nature of Boston conservatism. A young gentleman lately arrived in our city from the East, who belongs to the Convention School. He is highly esteemed by all who know him, and beloved by those who know him best. Added to very respectable talents, he has a cultivated mind and is well read in the writings of the Church.

Last Sabbath was our communion day; and though he has rooms in the house where the service is held, he did not assist by his presence, coming into our circle at the close. He has on other occasions manifested so deep an interest in the welfare of the church, that his absence for the second time from the Holy Supper attracted my notice; and I inquired a day or two afterwards of a lady of the Convention School if she knew the reason of his absence. I inferred from her reply that he had communicated freely with her, or some other friend, upon the subject. She intimated that he had conscientious scruples that would not permit him to receive the Sacrament at the hands of one not regularly ordained. It may have been a part of his objection, that I had not received New Church baptism.

Now, when you remember that we never have had an ordained minister here, and hardly expect to have for a long while to come, the simple statement of the case is a *reductio ad absurdum* argument against the high Church claim of absolutism. If his scruples proceed from an enlightened conscience, and his conclusions are supported by Convention doctrines, we are forever debarred from the enjoyment of the rights and privileges of a church. There can exist no organized external Church on the Pacific coast. Swedenborg says that the Lord's Supper is the most holy thing of worship. If our Boston friends concede that we are a church, and at the same time deny us the right to worship according to the ordinances of the church, because there is no one among us properly authorized by the Convention to administer those ordinances, they stultify themselves. So I conclude that they could not consistently recognize us as a church; and I cannot see how it is possible for us, or any New Churchmen in this part of the globe, to comply with the conditions requisite to qualify us to administer the sacraments of the church. Can it be that the Divine Providence has provided no means by which his children can, under such circumstances, have access to Him through the ordinances of His Word? Are we indeed debarred from the privileges of worship which our more favored brethren of Boston enjoy? The Pilgrim Fathers fled to a distant land, that they might be in freedom to worship God. We have left a country where we enjoyed that freedom, and come to a distant land where we are denied the privilege of worshiping God according to the dictate of our conscience. If all were to act from such principles as those that weigh upon our young friend's mind, our little society would be disintegrated. Our children, too, would have to go unbaptized, or take their chances on the Mortara precedent. We who have received Old church baptism and never had, and hardly hope to have an opportunity, even if we desired it, of being re-baptized, will have to go into the spiritual world without any sign to distinguish us from the Gentiles and be forever shut out from the societies of the New Heavens. If the Boston ideas of authority leads legitimately to such conclusions, it seems to me that there must be something radical-

ly wrong in the premises. I have never looked into the subject very thoroughly, but such considerations as above presented, make me exceedingly cautious of the logic that establishes such a system. Personally I feel no concern about re-baptism. I have never had an opportunity to receive that sacrament from the hands of a minister of the New Church, having become acquainted with the writings of Swedenborg since my arrival in California, ten years ago; but it is possible that some of those baptized by me may, in future years, feel that it was not genuine. I have reason to believe that one mother already begins to entertain apprehensions on that score. Such considerations would have weight with me if ever an opportunity should present itself for re-baptism; but I now think that I would not even then accept it.

Very truly your friend,

JAMES KELLOGG.

HORICON, Wis., Feb. 8, 1860.

REV. B. F. BARRETT :

MY DEAR SIR:—Enclosed I send you \$4—\$2 to apply on account of J. O. Pierce's subscription to *Swedenborgian*, and \$2 to mine. We are much pleased with the present matter and appearance of the *Swedenborgian*, and hope it may be as useful as its merits deserve.

Our congregation here has somewhat decreased in numbers; but the real receivers have not decreased, and we have just had two accessions from the Methodists. Our friends are becoming more *vitally* influenced, and more of the life of heaven is coming down to us. We have weekly prayer and conference meetings, and we feel a new energy for good moving within us. New Church prayer-meetings! We wish they were multiplied everywhere. They supply a means of Divine aid, without which there can be no working church. Mere doctrinal preaching will never convert the masses to the New Jerusalem. They can only be reached by speaking *uses* and celestial sympathies. Oh! when will the receivers of the New Jerusalem doctrines become true *evangelists*? When will the streets of the City become paved with gold? The nominal New Church must become infilled with a *new life*, or it will actually perish. Two things are needed:—1st, Such an outgoing of *life in charitableness*, that the New-Churchman shall be as much distinguished from the religious world around him, as the New Heavens are from the Old. 2d, A life of *vital piety* and *holiness*, of humility and prayer, so that a sphere of heavenly aroma shall surround him—beautiful to all, repulsive to none save the evil.

The Evangelical society of the Old Church should be *glorified* in the New. Are not the vital elements of regeneration too much overlooked by us? Where are our stirring sermons on conviction of sin, contrition, deep self-condemnation, earnest supplication for the remission of sins? Where are our *burning* love appeals to the conscience of sinners? Where do we offer the occasions when God can move upon the soul—when His Spirit can brood over the face of the deep? Let us reflect and answer.

Yours, &c.,

W. H. BUTTERFIELD.

PROVIDENCE, Feb. 1, 1860.

MY DEAR BROTHER :—Events which have recently transpired, and some ideas which have passed through my mind, constrain me to write you ;—perhaps I may touch a vein of sympathy.

I am more than ever of the opinion that my *place* is in the so-called “Old Church.” I have been, as you well know, a professed member of the “Lord’s New Church” for some years, and have attended punctually and faithfully to the duties devolving upon me as a member of an association of believers ; until at length, by a *seeming* providence, if the expression is admissible, I was cast forth upon the world, and forced to find a place again in a society of one of the “Old organizations.” Endeavoring to be guided by the Divine Providence. I at length brought up in the Methodist Episcopal Church. Here I found a band of faithful and loving brothers and sisters, whose love for the Lord, and whose endeavors to lead lives according to His Word, were in strong contrast with the *head* religion of too great a portion of professed New-Churchmen. I at once made up my mind that what light the Lord had seen fit to give me was not to be put under a bushel, but that it was my duty and privilege to give as it had been given to me. And I have endeavored to do so unostentatiously ; and have not only the satisfaction of *knowing* that others have been brought towards the light by my humble efforts, but my own soul has been most bountifully blessed. I wish, my dear brother, to call your attention particularly to this feature of the case. It not only makes it necessary for me to look carefully into the doctrines of the New Church, in order to judiciously and clearly meet the demands for truth of those who are inquiring ; but Oh ! what an incentive to live a holy life ! They expect it. They have a *right* to expect that a view of the internal of the *Word* should tend to elevate and purify the internal of *man*. And thus the tendency which is so strong at present to *head* religion, is in a great measure counterbalanced by this stern *necessity* for a holy life. Therefore I am sometimes constrained to believe that it would be better for the world if those who have embraced the doctrines of the Lord’s New Church were disbanded and cast forth. This view of the subject has entirely changed my ideas in regard to the manner in which the Lord intends to introduce the New Jerusalem among men. I once thought that it must be done by breaking up the old organizations ; but my opinion at present is, that it will be done by gradually undermining the *principles* and not the visible structure. Indeed, this is so apparent, that a man can expect no praise as a prophet.

I wish to ask, if, in your opinion, it is judicious for New Church colporters to visit ministers of the Old Church ? So far as my experience goes, I think it bad policy. To refer to my own position at present with the Methodist Episcopal Church. I am known as a “Swedenborgian ;” but no *particular* attention is paid to that. I am allowed to mingle with all classes—young and old—and have frequent opportunities of expressing my views without awakening suspicion ; but the moment a New Church colporter calls upon the minister of that parish, and presses him to buy books and listen to what must be a mere synopsis of the principles of the Church, why he is at once

aroused. He cannot, of course, be told enough in one conversation to lead him even to reflect upon the subject. But on the contrary, his prejudices are almost certain to be enlisted. He will call to mind the fact that he has one of these *heretics* in his society; and the next thing will very naturally be, to caution his people to beware of these "wolves in sheeps' clothing."

Yours most affectionately,

E. C. PEASE.

REMARKS.

We do not know as it would be better for the *world* "if those who have embraced the doctrines of the Lord's New Church were disbanded and cast forth;" but we have sometimes thought it might be better for the receivers of these doctrines—we have no doubt but it would be better for some of them. Still, we think there is something better and more feasible than "disbanding;" and that is, the infusion into our New Church organizations of a more comprehensive charity, a larger catholicity, a deeper and more earnest religious life, and a more fervent piety. And one of the most encouraging indications in our communion at the present time, is the fact that so many New-Churchmen everywhere are mourning—some quite publicly, others more privately—over the languid and lifeless state of our societies, and the sad conceit under which many have fallen, that we are *par excellence* the true church of the Lord because we receive *intellectually* the doctrines of heaven. We rejoice that this humble and true acknowledgment is beginning to be heard in so many quarters, though it be often only in subdued whispers as yet. This, at least, is a sign that the spirit of the Lord is at work in our midst. Nor are we surprised or sorry to hear of cases similar to that of our Providence correspondent, where persons who have received the heavenly doctrines find their religious wants more fully met in other communions, in which, though there is less of the light of truth, there is more of the warmth and fervor of love. We expect such cases will multiply; while the cases of separation from Christians of other denominations in consequence of a reception of the doctrines of the New Church, we confidently believe and hope will every year become less and less. We believe that this is the way the New Jerusalem is descending, and will continue to descend—not by the formation of new ecclesiastical bodies as distinct and widely separated from the old as Christians are from Jews, but by the gradual and steady insinuation of the truths of the New Church into the old organizations.

In reply to the question of our correspondent relative to the propriety or use of New Church colporters "visiting ministers of the Old

Church," we would say, that, while the *propriety* is in our judgment unquestionable, the *use* will depend very much on the character and address of the colporter, and the peculiar views entertained by himself or the body he represents, and under whose auspices he is sent out. If he is narrow, bigoted, and conceited, cherishing the insane phantasy that all who belong not to our communion are necessarily *outside* of the true Church of the Lord, and little better than heathen—if he holds, with the General Convention, that only Swedenborgian ministers are invested with authority to administer the Christian ordinances, or that these ordinances when administered by others are invalid and inefficacious, then we should say that the visits of *such* a colporter to ministers of other communions would be likely to do more harm than good;—that it would be better for the interests of the Church, and therefore a truer act of charity, to pay such a man for staying at home, than for travelling and selling New Church books. For should he reveal his insufferable conceit, or the views of the body under whose auspices he goes forth—which he would be pretty likely to do, and as an honest man certainly ought to do—no respectable Christian minister whom he might visit could fail of being instantly repelled, if he were not filled with unmitigated disgust. But if, on the contrary, the colporter were in some measure imbued with the large, generous and charitable spirit of the New Jerusalem, and if he went forth as the representative of a body that believes *all* the true disciples of Christ are not to be found within our Swedenborgian ranks—offering to ministers the luminous writings of Swedenborg, not with any view of breaking up, or tearing them away from, their present ecclesiastical connections, but as a means of enlightening their minds upon the loftiest themes, and so enabling them to render better service to the Master in the very field where they are now laboring, then we think the visits of such a colporter to ministers of the different denominations might be eminently useful.

The following extract is from a letter received a few weeks ago from a highly intelligent New Church lady, who for a number of years has been a regular attendant on New Church worship, and who retains her affection for the heavenly doctrines, though now a member of the Lutheran Church. It is, in its general tenor, closely allied to the foregoing, and is one of the encouraging signs of which we have spoken.

“Swedenborgians who never go out of their own communion, have no idea of the advance of the older sects in the truth. It would sur-

prise you to see how nearly identical with Swedenborg is the preaching of many who know nothing of him. For instance, I do not know whether the works have ever been translated into German, but I do know that the pastor of the Lutheran Church I belong to is ignorant of them; for he thought they were Spiritualists until I corrected him. Yet he preaches the same doctrine of the resurrection of the spiritual body, and of a spiritual sense in the Scriptures, also the worship of the one Lord Jesus Christ—which convinces me that a sincere man may have as much truth as is necessary for him without ever having heard the name of Swedenborg. There is another thing that I have long thought, that it is very dangerous to have more truth than we live up to; and on that account I would rather not go to the Swedenborgian Church, because there I get more food than I can digest. It seems to be a continual excitement of the intellect, which produces no effect upon the heart. For me, religion must be a matter of feeling, and in that respect I am entirely satisfied where I go. Love to the Lord is the ground-work of everything; and the future state is represented so completely in New Church colors, that death is nothing but a transition to a happier state. There are no vexed questions as to how this creed or that dogma can be tortured, but we are told simply to do justice, love mercy, and walk humbly with our God. To any one who could witness the deep attention of this congregation, composed of a mixed multitude, from comparatively rich people to the very poorest, it must be evident that this is the right teaching for the masses. Mr. —, the pastor, is a highly intellectual, thoroughly well informed man on all subjects, but especially so in matters pertaining to his calling; and, above all, he is gifted with that sympathy which enables him to reach the human heart in all its phases. One thing in the service struck me forcibly; when a death is announced, a thanksgiving is offered and prayer for the survivors. Is this not all New Church? It agrees precisely with the views of my father, who, I think, never heard of Swedenborg, and certainly never read one of his works."

The following from our St. Louis correspondent, contains some pleasant information in regard to the New Church in that city:

REV. B. F. BARRETT:

DEAR SIR:—I send you enclosed, \$3, of which \$2 is to renew, for the current year, my subscription to the *Swedenborgian* and \$1 to place on your books as a subscriber the "Mercantile Library Association," of our city, in accordance with your advertized terms for "Libraries and Reading Rooms." . . . The universal laxity in business has prevented my getting, as subscribers, a few to whom your Magazine has been shown, and who were delighted with it. I think, that, with the opening spring, I can add a few more names to your list. One gentleman (a Mr. —) has promised to subscribe. I expect to send you his name and address within a fortnight. As opportunities offer, I shall do all that lies in my power; and though that should be

but little at present, I hope it will grow larger every year. You once wrote me that you had but three subscribers in our city; you have certainly twice that number now, [yes, three times—Ed.] and will, I hope, continue to double annually.

The N. C. Society here, after remaining for several years in an unorganized and divided condition, has taken excellent steps this winter towards re-union and a harmonious organization. The "young folks" inaugurated last fall, a series of Sunday evening meetings, for reading and conversation. Swedenborg's "Heaven and Hell" was chosen for persual; and much animated and interesting, but very friendly debate accompanied the readings. Last month the elder members came knocking at the door of these delightful assemblies; and on the 22d of January, young and old, in number about thirty, met at the rooms of Dr. Spalding, and recommencing the same book, continued the already established order of proceedings, opening with a chant, a passage from the Word and prayer; devoting next an hour or more to reading and conversation, and closing with another chant. We all hope to be able, next fall, to engage a minister, and found a permanent society. The Sunday morning meetings at Mr. Lewis's continue, and are, I believe, in a prosperous condition. A very liberal and charitable spirit appears to prevail among all. I find little or none of that sectarianism, of which, alas! there is too much in certain societies of the New Church.

With great esteem, I am, dear sir, your sincere friend and servant,
JNO. JAY BAILEY.

A correspondent in one of the interior towns of the State of Illinois, writing to acknowledge the receipt of the *Swedenborgian* and some other New Church works, says:

"I am a minister in the church of the United Brethren in Christ. . . . I am in the habit of preaching once or twice a week when I am able. The truths of the New Dispensation, so far as I have been able to read and understand them, are being infused into my public teachings. They are calling out some remarks and criticisms. Some say such teachings are not found in the theology of our church. Others say the teachings are so plain, and so much as the Lord himself taught, that they must be true and they will hear them. I am called upon to speak in public much more frequently than I am able to comply; but I am assured by my physician, that when the spring becomes settled, I may again be restored to my usual health."

MISTRANSLATION IN THE BOSTON EDITION OF T. C. R.

EDITOR OF THE SWEDENBORGIAN:

DEAR SIR:—I have long been puzzled to account for the phrase, "truths continuous from the Lord," which I have frequently heard applied to the writings of Swedenborg, and which, when I questioned

its propriety, I have been told, was used by Swedenborg himself. I have on such occasions, as well as at various other times, asked for a reference to the passage where the expression occurred, but hitherto without success, and without even any clue whatever to its origin. A friend has, however, recently put me on the track; and I find, that, as I always supposed, Swedenborg never did use the expression in question, but that it is simply an absurd mistranslation of his original Latin text. The passage referred to is found in No 508 in the *True Christian Religion*, which is a memorable relation concerning the difference between the state of spiritual illumination of the New Church and that of the Protestants and Roman Catholics. In the original, the particular clause in which the phrase I allude to is supposed to be found, is as follows :

“At in Nova Ecclesia fit inversum, causa est quia Doctrinalia ejus sunt *continuae veritates* a Domino per Verbum detectæ.”

This is properly translated in the edition of the A. S. P. and P. Society, thus :

“But in the New Church the case is totally reversed, because its doctrinals are a *chain of truths* revealed from the Lord by the Word.”

The Boston edition, on the contrary, unaccountably perverts the sense of the passage, making Swedenborg say :

“But in the New Church it is reversed, because its doctrinals are *truths continuous from the Lord* laid open by the Word.”

Now, I will stake my reputation as a Latin scholar, that this last rendering cannot be defended by any rules of construction whatever. The meaning of Swedenborg is as clear as day, that the doctrinals of the New Church are a series of coherent or “continuous” truths; and that they are revealed by (a) the Lord, by means of (*per*) the Word; and I cannot imagine how any one could interpret it otherwise.

I would also take this opportunity to call your attention to the utter want of foundation for the idea that the word “Jehovah” is the literal rendering of the Hebrew word usually translated “Lord” in our common version, and therefore more proper to be used by New-Churchmen. The fact is, that this word, which Hebrew scholars call “Jehovah,” is in the original simply “Jhv̄h,” being, like all the rest of the Hebrew words, written without any vowels whatever; and its true pronunciation as well as its derivation and meaning are as much a mystery as the character of the language spoken by Adam and Eve. Some of the learned think that the vowels to be supplied are *a* and *e*, making the word “Jahveh;” while others favor the common “Jehovah.” Until this question is settled finally by competent critics, it seems to me, that, with the little scholarship there is to be found among the Swedenborgians, they had better not undertake dogmatically to decide that either pronunciation is to be adopted to the exclusion of the other, or that the word “Lord” is or is not its proper equivalent.

Yours truly,

T. H.

NEW YORK, March 5, 1860.

The following extract from a private letter addressed to the Editor under date of March 9th, from a correspondent in Detroit, shows a cheering prevalence of liberal views and feelings among the New Church brethren of that flourishing city.

“ We admire very much your independent, free, and talented journal, the *Swedenborgian*. Your ideas, as well as those of our worthy brother O. P. Hiller, in regard to the ground taken by the Convention, are really the only basis for a *Constitutional* New Churchman to stand upon. They are the views of a large majority of our society in Detroit. This last winter our society passed resolutions, praying that Mr. Field would not continue to preach his peculiar views on *re-baptism*—or, when he did so, to state to the audience that his opinions were not the same as those held by the society on the same subject—and also to state the views of the society every time he advocated his own. But this was not agreeable to Mr. F. ; and to preserve peace and prevent a *disruption*, those resolutions were rescinded. So you see how your views are spreading.”

LETTER FROM STOCKHOLM.

The following is an extract from a letter under date of Jan. 10th, from our friend and brother P. R. Ringstrom, now on a visit with his family to Stockholm.

“ As it may not be known with you, and yet may more or less interest New Churchmen, I concluded advising you that Swedenborg's garden with the old summer-house at No. 43 Horn-st., in this city, is offered for sale, and will ere long pass into other hands, when the premises no doubt will be covered with buildings, and even the present scanty remnants of the times of the great Seer entirely disappear.

“ I did not intend to visit the late home of our Revelator until Spring ; but seeing the place advertised I went at once. The area of the ground is, I should judge, about two acres. The old summer-house is there, but in middling repairs ; within it, lots of rubbish, and adjoining, a small three-story brick building of more modern build. The house where Swedenborg is said to have lived is still to be seen—an old dark-red, one-story wooden building—and also another in another part of the lot ; but all looks neglected,—even to the few aged linden and fruit trees—and deserted, as if the joy of the place had forever gone. True at this season everything looks dreary, and hence I had intended postponing my visit till Spring ; for wherever Swedenborg has been, I wish, yea expect, to meet fresh verdure and buds, if not blossoms. The owner asks 36,000 Rix-dollars—about \$9,000. In the Spring I will visit the spot again and take sketches before it is modernized.

“ Strange that, spite of all my inquiries, I have not yet found a single New Churchman in Sweden. Still, they must be somewhere, for I see quite a number of New Church books for sale in the book-stores ; and surely they would not be published if there were no readers. Mr. De Beskow, secretary of the Academy of Sciences, delivered an address on Swedenborg before its members a year ago, which is as eloquent as it is just. I suppose it is translated.”

MISCELLANEOUS INTELLIGENCE.

AN APPEAL TO THE FRIENDS OF THE AMERICAN SWEDENBORG
PRINTING AND PUBLISHING SOCIETY.

Since the completion of the stereotype plates for the nineteen volumes of the Society's publications, there has been a very marked decrease in the amount of receipts from dues and donations. The Society's friends have seemed to be under the impression that the work was done, and that henceforth no more aid from them would be needed. To correct this impression, it is only necessary to state a few items of expenses that are indispensable to the Society's existence and usefulness.

First.—A capital of about \$3,000 is required to keep a stock of the nineteen published volumes ready for sale. This amount has never yet been at the disposal of the Society for this purpose.

Second.—The Book Room, in Cooper Institute, requires liberal support. The managers consider this an efficient auxiliary to the use of the Society, affording as it does a central depository of all the literature of the Church, and an eligibly located place of resort for New Churchmen from abroad when visiting our city.

Third.—A most important use for the Society to perform is to supply its publications gratuitously to Public Libraries, Ships, Steamboats, &c., &c.; also, to poor clergymen who are not able to purchase. The Managers have always looked forward to the completion of the Stereotype Plates as a time when the liberal contribution of members would enable them to perform this use on an extensive scale. They have thus far been disappointed, and they are frequently obliged, from want of means, to decline favorable opportunities for the distribution of books.

The Treasury is nearly 1,000 dollars in arrears. The friends of the Society are solicited to contribute funds sufficient to free it from debt, and to enable it to carry out the various uses proposed by its founders.

The undersigned respectfully expresses the hope that the responses to this Appeal may not only be liberal but prompt.

C. SULLIVAN, Treasurer.

54 Beekman Street, New York.

The following note appears in the *London Critic* for Jan. 21, 1860.

“Mrs. Howitt's compliments to the Editor of the *Critic*, and begs to correct an error in the last number of that journal regarding herself.

It is there stated as a rumor that she has become a Swedenborgian

But while entertaining great respect for that body of Christians, among whom she has some estimable friends, and believing that there are deep truths in many of the religious views of Emanuel Swedenborg, she is yet in no way connected with them as a religious body. nor indeed has she ever had the advantage of hearing a Swedenborgian sermon—nay, she is not aware of ever having entered a Swedenborgian chapel.”

Highgate, Jan. 17, 1860.

In the columns of the same journal we also find a spirited controversy going on between the Editor and Mrs. Howitt's brother, William Howitt, upon the subject of Spiritism in general, and the merits of Mr. T. L. Harris (whom the editor calls a “Swedenborgian minister”) in particular. It seems that Mr. Harris delivered a public lecture denouncing the mischief of Spiritism as commonly understood; whereat the editor of the *Critic*, who is not friendly to Spiritism, could not restrain a malicious chuckle. This brings out Mr. Howitt in a very energetic letter, wherein, after praising Mr. Harris as the most finished and powerful preacher he is acquainted with, he says :

“If Mr. Harris should really attempt to disparage spiritual circles and manifestations, under pure and holy conditions, I would be the first to tell him that without these manifestations he would not have had a dozen people to listen to him. I say confidently, that these manifestations are doing and have long been doing what neither “saint, sage, nor sophist” could do in this day—“knocking in the head Naturalism.”

And more in the same strain.

H.

UNCHARITABLENESS OF MINISTERS.—We doubt if there is any class of people, who, *as a class*, exhibit a more harsh, intolerant, and uncharitable spirit when speaking of persons from whom they differ, than the professed ministers of the gospel of Christ. And scarcely any class, we think, are more addicted to unjust and ungenerous *flings* at persons and sects whose opinions differ from their own. In a recent notice in the *Independent* of a volume of sermons by the late Rev. James W. Alexander, D.D., just published, the author is quoted as characterizing “Spiritualism and *Swedenborgianism* as ‘a hell of sulphureous dreamings!’” Think of the monstrous injustice of coupling “Swedenborgianism” with “Spiritualism,” and then characterizing both as diabolism!—And this, too, in a volume of “Sacramental Discourses” by a distinguished Doctor of Divinity in the city of New York, where all the works of Swedenborg have been kept on sale for many years!

Again: a clergyman in the city of Newark, N. J., preaching a few Sabbaths ago to a congregation of from ten to fifteen hundred persons,

is reported to have made an allusion to the late Prof. Bush, and to have spoken of him as "a man of learning, whose commentaries graced many a library, but who finally forsook the old and well-tried path, and died a *foul Swedenborgian*."

Now, we of the New Church complain bitterly of such offences against charity by men who ought to be among the very foremost to illustrate this sweetest of heavenly graces. And yet some of our own ministers err in precisely the same way. They exhibit the same harsh and uncharitable spirit, and indulge in remarks about persons from whom they differ fully as arrogant and unjust. Thus we find a letter from a New Church preacher, published in a New Church paper the very same week in which the notice of Dr. Alexander's sermons appeared in the *Independent*, in which occurs the following: "Allow me to thank you for your faithfulness in warning the New Church public against the Harris, Weller, and other Spiritistic heresies, which just now seem to threaten so much evil to the Church." Now, what could be more unkind, unjust, or uncharitable, than to attempt in this way to array prejudice against two zealous and devoted men laboring earnestly in behalf of the Lord's New Church—preaching its great and essential doctrines with a subduing and more than ordinary power—and who are themselves, "just now," "warning the New Church public" and the public generally against the evils and perils of modern Spiritualism; and who are able to "warn" all the more efficiently because they speak from experience. Alas! how slow are we to learn that simply *believing true doctrine* does not make us of the New Jerusalem, nor of necessity imbue us with the spirit of our Divine Lord and Master! How slow to believe, or to act as if we believed, that, unless we be converted and become as little children, we cannot enter the kingdom of heaven! How reluctantly that old disposition relinquishes its hold on us, which once expressed itself in these words: "Master, we saw one casting out devils in thy name, and we forbade him because he followed not us." Should we not better show our love of the Master by reverently heeding His reply?

THAT PHOTOGRAPH OF PROF. BUSH.—We learn from Mr. J. B. Gardner, that he has still on hand a few more copies of that beautiful photographic likeness of Prof. Bush, of which mention was made in the last November number of our Magazine, and which he is offering at the very moderate price of \$5. We repeat what we have said before in substance, that this is by far the most beautiful and striking

likeness of our departed brother that we have ever seen or even expect to see--a full length picture, imperial size. We are told by the artist, that, when the few copies now on hand are disposed of, it is not probable that any other picture of Prof. Bush, of equal merit, will ever be for sale at so low a price.

The artist further authorizes us to say, that persons having the small picture of Prof. Bush taken by Lawrence, and wishing to exchange it for one of the imperial size, can do so by paying the difference in the price at which the respective pictures have been sold—which is certainly a generous offer. Mr. Gardner's address is No. 183, 8th Avenue, New York.

MR. FERNALD'S NEW WORK.—A Boston correspondent of the *New Church Herald*, writes to that paper under date of February 22d :

“Mr. Fernald's new work, ‘God in His Providence,’ touches a chord of sympathy in many a tried and weary heart. It wins golden opinions from nearly all sources. A third edition has just been printed. He has just written a new work, entitled, ‘A New Age for the New Church,’ wherein is contained a condensed view of past stages and future prosperity, &c. It is characterized by even more than his usual directness, clearness, and vigor of style.”

OUR LETTERS TO BEECHER.—The publication of these Letters has been delayed beyond what we had reason to expect. But we think it safe now to promise that they will be ready for delivery before this number of the *Swedenborgian* reaches our subscribers. Much to our surprise, as well as to our gratification, nearly 700 copies have already (March 13th) been ordered by our subscribers. We propose to keep on hand one or two hundred copies to supply subsequent orders at the subscription price—viz. 30cts. per copy in cloth, and 20cts. in paper covers. The Postage on the Letters in paper covers will be three cents a copy. Those who wish their copies sent by mail, will please forward the amount necessary in P. O. stamps.

MARVELS OF THE PRINTING PRESS.—The art of printing, though invented *before*, has received so many and so great improvements *since*, the time of the Last Judgment, that, in its present perfected and wonder-working state it may be considered as belonging peculiarly to the New Age. And, indeed, it is one of the greatest marvels as well as the most potent engine, of this Age. As a good illustration of the present capabilities of the press, take the following, which we clip from the *New York Tribune* of March 3d.

“Gov. Seward’s Speech on the political issues of the day, made in the Senate from 1 to 3 P. M. on Wednesday, was received and put in type at this office by midnight following, and before our presses stopped on the following night, we had printed and mailed or otherwise distributed Two Hundred and Sixty Thousand copies of it in our Daily and Weekly editions, to which we yesterday added Twenty-Six Thousand copies in our Semi-Weekly and began before noon the sale of a stereotyped pamphlet edition on large and fair type.”

Think of a long speech—six closely printed newspaper columns—delivered in Washington on Wednesday afternoon, sent to New York, put in type and nearly 300,000 copies of the same printed and mailed or distributed before Friday night of the same week by a single newspaper establishment! *What an engine is the Printing Press!*

REMARKABLE DREAM.—The following letter, giving an account of a most singular dream, is copied from the *New York Tribune* of March 13th.

NAPOLI (Cataraugus Co., N. Y.), March 3, 1860.

I wish to make public a very singular dream, which was literally fulfilled at the death of my wife. She had been ill for some time; the day before her death she fell into a trance-like slumber, and on waking she told me what she had seen and heard; that she lingered three hours in dying; that the clock was striking six as she breathed her last; she told who went for the friends, and where they were; who laid her out, and the remarks they made; who watched with her, and the remarks they made; how her shroud was made, and coffin, giving the inscription on the plate—her name “Died Apr. 4, 1859, Æ. 34 y’rs and 1 mo.” She told who took charge of the funeral; how the procession was formed; who made the prayer at the house, how the boys were dressed, (their garments were made afterward and out of the house;) that the minister met us; how the mourners sat, and who were there; told the hymns, the text, the minister’s name; some things he said, and the manner he treated his subject; told to whom I applied to dig the grave, his excuse, and then who did dig it. Seeing all this, she reflected and reasoned with herself—“I must be dead, for I have seen all that has happened for two days. I am not in hell, for I suffer no pain; if in heaven, it is not as I expected.” Then she awoke, and after telling the dream, requested me to remember it, as it might prove true; and if it did, it would prove the reality of a future life.

And here I must add, it did all prove most wonderfully true! Nothing was done, however, to make it so. The Rev. Mr. Fisher was sent for to preach, and when, after the funeral, I told him the vision, he said “it was not a dream—it was of God,” and he knew it because of the part he took. He got a subject nearly arranged for the sermon, when he lost it and could not recall it. He took another, and lost it. But a few minutes before he started, the text he used came to mind, and he prepared his sermon on the way. And that one just met the

dream! I have stated simply the truth. I believe. Others may doubt. I leave the facts for all to consider. It may be a mistake that death leads us

"To that undiscovered country,
From whose bourne no traveler returns."

WILLIAM ARMS.

ANNUAL MEETING OF THE A. S. P. & P. SOCIETY AND THE A. N. C. ASSOCIATION.—The Annual Business Meeting of the Am. Swedenborg Printing and Publishing Society, will be held in this City on the 8th of May next. The Annual Meeting of the Am. N. C. Association will be held on the 10th of the same month. It is also in contemplation to have a joint celebration of the Anniversaries of these two Societies about the same time, of which particulars will be given in our next number.

☞ Dr. Holcombe's volume of Poems mentioned in our last number as soon to be published by the Messrs. Mason Brothers of New York, is nearly through the press. We have been kindly favored with the privilege of reading the entire work in sheets, and feel great confidence that it will be received with general favor.

☞ We are happy to learn that there is a good demand for Dr. Ellis' new volume—"The avoidable Causes of Disease," &c. The work is one which *deserve*s to meet with an extensive sale. Few books contain so much valuable instruction of an intensely practical kind, as this.

LITERARY NOTICES.

Christian Believing and Living. SERMONS BY F. D. HUNTINGTON, D. D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Crosby, Nichols & Co., 117 Washington street, 1860.—We claim to be a pretty good judge of sermons, having, during the last thirty years, read many volumes, and those generally of the highest order. And we do not remember ever to have read a volume of this kind of literature, possessing as many merits and as few defects as the one before us. Setting aside the sermon on "the Divine Trinity," which we noticed in our February number, and which we regard as unsound, unscriptural, illogical, self-

contradictory, and altogether unworthy its learned and pious author—we find almost nothing to object to in the remainder of the volume, or that portion of it which we have read critically—perhaps about one half. But for clearness and precision of statement, for truth and justness of sentiment, for depth and tenderness of feeling, for a comprehensive knowledge of human nature and a keen perception of the most interior and subtle workings of the human heart, for thorough appreciation of the purpose and spirit of the gospel of Christ and of the nature of true religion, for beauty and aptness of illustration, for elegance and grace and force of diction, for earnestness, thoroughness, pointedness, and searchingness, for nice (yet not over-nice) discrimination, for breadth and catholicity with special prominence given to the great *essentials* of Christianity—with a vein of sincere and fervid piety running through them all—these sermons are equal if not superior to any we have ever read. They contain no trace of the old faith-alone dogma, while many of the precious truths of the New Church and much of its beautiful spirit are clearly conspicuous. It is a volume which all, who are earnestly struggling after a higher Christian life, may read with interest and profit. We shall endeavor, in a future number, to make room for some extracts which will illustrate the general character of the volume.

Sermons, Doctrinal, Miscellaneous and Occasional. By REV. O. PRESCOTT HILLER. London: W. White, 36 Bloomsbury Street. Glasgow: George Wilson & Co., 59 Maxwell Street. Boston: Otis Clapp, 3 Beacon Street. 1860.—This is a new and revised edition of Mr. Hiller's sermons, with an additional one on "THE TRUE FAITH OF THE GOSPEL"—published in numbers of 48 pages each, "to be completed in eight parts." Through the kindness of the publisher, Mr. White, of London, we have received the first four parts, embracing twelve discourses. We are pleased with the neat and attractive style in which they are being issued. Among the more striking characteristics of these sermons, is a certain sweet and beautiful simplicity, which gives to truth a wondrous power, enabling it to win its way to the heart of every humble inquirer, more surely than it would if habited in a more gorgeous apparel. All who have read Mr. Hiller's excellent volume of "Practical Sermons," published some four or five years ago, will no doubt be eager to procure the series now issuing. While unfolding the doctrines of the New Church with great clearness, they at the same time exhibit much of the beautiful and catholic spirit of the New Jerusalem. We are glad they are being published in a form

to facilitate their circulation through the Post-Office—the postage on a single number, containing three sermons, being only one cent.

The Word of the Spirit to the Church. By C. A. BARTOL. Boston: Walker, Wise & Co., 1859.—A neatly printed volume of less than a hundred pages, “suggested by the present state of the general mind upon radical questions of religion,” particularly by Dr. Bellows’ famous discourse on the “suspense of faith.” It is an earnest vindication of the supremacy of the spiritual over the ecclesiastical in religion—a manly protest against the assumption of “church authority,” or the rule or dictation of hierarchies. “Ecclesiastical authority,” the writer maintains, “of one church or another, of the church in part or altogether, over the soul of man, does not exist.” He would have us heed more reverently “the Spirit of truth,” which he believes is the safest teacher and guide to every humble and reverent soul—far safer than the decrees of the most numerous and august assemblies. “When the people of any sect or denomination,” he says, “would make proselytes of us, and have nothing better than to say, ‘Come with us, and join our communion: we alone are Christian, with the warrant of God and favor in heaven’—then let us reply by disowning any such authority. Even Jesus, with his disciples, insisted not on anybody’s following visibly in the same troop. He blamed some of them for rebuking those who chose to do good their own separate way. Let us, in turn, never say to any one, ‘Come with us;’ but, ‘Go with the Spirit, and come only so far as you find it here.’” Accordingly he views with but little favor those outward church appliances whose aim and tendency are to convert people to *us*, rather than to the *Lord*. Upon the whole a timely utterance in behalf of spiritual freedom, and independency in the churches.

The White Hills; their Legends, Landscape, and Poetry. By THOMAS STARR KING. With sixty illustrations engraved by Andrew from drawings by Wheelock. Boston: Crosby, Nichols & Co., 117 Washington Street, 1860.—Those who have never visited the White Hills of New Hampshire, have yet to see some of the grandest, wildest, and most enchanting scenery in our country. We never think of our tour among those Hills without a thrill of delight such as the memory of few other spots awakens, nor without a passionate yearning to visit them again. But the next thing to visiting those Hills is, reading this

exquisite volume by Mr. King—one of the most charming books of its kind that we have ever read. No lover of Nature, of Poetry, of Art, or of a wholesome and refined Literature, will fail to add this work to his library, and to linger over its delightful pages for many a long evening.

The book was evidently written *con amore*—as, indeed, every book should be—and has about it the freshness and fragrance of the woods and flowers. The writer seems not merely to have visited “the White Hills,” but to have *lived* among them, to have *studied* them in all their varied moods, and drank inspiration from their awful sublimity and wondrous beauty. He writes of them as one who loves them passionately, and who, impelled by love, has faithfully explored their wonders, gathered up everything of interest concerning them, and made himself thoroughly acquainted with all their charms. And he takes the reader lovingly by the hand, and conducts him along the wooded slopes, up the rugged steeps, down the dark ravines, around the crystal lakes, by the foaming cataracts, through the narrow passes; carefully picturing to him, as well as words can picture, the varied beauty, grandeur, and magnificence of each separate scene, every now and then calling in the aid of Mr. Wheelock’s pencil to help out the picture which words are found inadequate to describe. Here and there he stops to narrate some pleasant story or strange legend connected with the spot to which he has conducted you—perhaps to explain the significance of some Indian name, or to recite some appropriate passage from Longfellow, Whittier, Lowell, Wordsworth, Scott, Tennyson, or some other of the great poets. And so skillfully has he introduced in general the many and beautiful poetic selections with which his pages are enriched, that they seem to be not mere additions and ornaments, but actually necessary to complete the description attempted, or to embody the predominant sentiment of the landscape. Yet what the author modestly calls “his own inadequate prose,” is nearly all poetry, and some of it very excellent poetry; so that the entire volume produces an effect upon the mind more like that produced by some noble poem, than anything else. With a refined and delicate sensibility, and a keen eye for whatever is of peculiar beauty or interest in nature, Mr. King unites a calm, philosophic, and religious spirit; so that, in reading his most graphic and flowing descriptions, one feels that the author himself was profoundly impressed with

“A sense of something far more deeply interfused.”

Then the manner in which the publishers have executed their part

of the work, the faultless typography, the fine and delicately tinted paper, the numerous and beautiful engravings with which the volume is illustrated, are all that the most fastidious taste could desire.

We have not room for the many beautiful extracts we should like to make from this charming book. Where all is so beautiful, it is difficult to select. The following, however, will give some idea of the author's spiritual insight, and will show that the book is not without a tinge of the light that is streaming from the New angelic heaven into all free, reverent and humble minds. After saying that "our acquaintance with the mountains cannot be measured by our minute familiarity with their heights, contours and hues," he proceeds :

"Unless we find them something more than ministers to outward health, unless we find them quarries of a truth more substantial than geology, and treasuries of water more vital than their cascades pour, we see them only externally, and treat them too much as toys. The senses simply stare at nature. The intellect, by means of the senses, discerns regularity and law ; artistic taste enjoys the bloom and beauty which possibly slip unnoticed from the eye of science ; but it is the faculty of spiritual insight which penetrates to the inmost meaning, the message involved in the facts and processes of the material creation.

"The world was not whittled into shape, or built as an external thing by any methods of carpentry. God could not create anything other than vitally, so that it should be magnetized with His attributes, and exhale them to our faculties in proportion as they are fine enough to catch the effluence. Nature is hieroglyphic. Each prominent fact in it is like a type ; its final use is to set up one letter of the infinite alphabet, and help us, by its connections, to read some statement or statute applicable to the conscious world. Mrs. Browning tells us that

— not a natural flower can grow on earth,
Without a flower upon the spiritual side,
Substantial, archetypal, all aglow
With blossoming causes.

And the ultimate service of a flower, a grain-field, a forest, or a mountain, is to authenticate some law of the social and moral world, by showing that the whole creation, material and rational, is built on one plan ; and that all reverence, all virtue, all charity, is conformity with the truth of things,—the acceptance by men of the principle that sustains the order and determines the beauty of the physical world.

"The universe was created so as to serve the prophets' purposes. All the dark facts in it dissolve into ink to write the folly and doom of evil ; all the winning and cheering facts in it melt into light to commend and eulogize what is good. Whatever we see 'respires with inward meaning.'

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"We become truly acquainted with a mountain therefore, when it stands to us as an exponent and buttress of principles of the spiritual order,—when in a mood of cheerful reverence we catch the truth for the soul which lies behind, and plays through its truth for the mind and its apparel of beauty."—p. 393, 394, 395.

Footfalls on the Boundary of Another World; with narrative Illustrations. By ROBERT DALE OWEN, formerly member of Congress and American Minister to Naples. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 528. —A cleverly written book, able and readable withal; nearly, if not quite, as happy in its execution as in its singularly felicitous title; and another evidence of the progress of New Church truths even among those who do not acknowledge the special illumination of Swedenborg. Mr. Owen has approached the consideration of his subject in a calm, dispassionate manner, and evidently with no intention of maintaining a pre-conceived theory. Indeed, he specially disclaims any aspirations to "build up a theory." "My endeavor," he writes, "is to collect together solid, reliable building-stones which may serve some future architect." And yet in summing up the results of his inquiry he does not conceal the belief that he has conclusively established the reality of occasional spiritual interference; as few of our readers will differ from him in this, we shall quote only a paragraph or two of special interest to a New Churchman. After giving a brief analysis of the work, Mr. Owen commences with an argument for the possibility of ultramundane interferences, in which he combats successfully the arguments of Hume and the physicists, like Farraday, with whom it is a sufficient ground for the rejection of testimony to any given fact, that from the experience of the past that fact cannot be. The first book closes with chapters on the Impossible, the Miraculous, and the Improbable. Book second is devoted to Sleep and Dreams, compiling many remarkable cases which have been well authenticated by Mrs. Crowe, and Mr. and Mrs. Howitt in the latter's translation of Ennemoser, and adding new illustrations of a later date. In the rhetorical portion of this book we are surprised to find no allusion to Sir William Hamilton's admirable elucidation of the subject in hand, in his 17th Lecture, "Are we always consciously acting?" which, in connection with the translation from Jouffroy that accompanies it, goes far to settle this point which Mr. Owen thinks so "difficult of solution." Book Third is devoted to the disturbances popularly termed Hauntings, also fully illustrated by apparently well authenticated narratives—none of these, however, we think, except such as have already been in print. Book Fourth, after a preliminary essay on Hallucinations, details examples of Apparitions of both the living and the dead. Book Fifth treats of Personal Interferences, adducing by way of illustration a remarkable narrative of Senator and Mrs. Linn; and Book Sixth closes with an endeavor to enumerate the suggesting results. In the last book

an essay on the Change of Death, in which Paul's doctrine of a spiritual as well as a natural body is strictly maintained, and to which a New Churchman will scarcely object. The following conclusions at which he arrives will bear quotation:

"First, that when death prostrates the body, the spirit remains not slumbering in the grave beside mouldering flesh and bones, but enters at once on a new and active phase of life; not a state of ineffable bliss, nor yet of hopeless misery, but a condition in which cares may affect, and duties may engage, and sympathies may enlist its feelings and its thoughts.

"Secondly, that the death change reaches the body only, not the heart and the mind; discarding the one, not transforming the others.

"In other words, Death destroys not in any sense, either the life or the identity of man. Nor does it permit the spirit, an angel suddenly become immaculate, to aspire at once to heaven; far less does it condemn that spirit, a demon, instantly debased, to sink incontinently to hell."

All of which Mr. Owen admits "may sound heterodox," while he thinks a far more important enquiry is whether it be irrational, adding that it was not deemed heterodox, but strictly canonical, until many centuries had intervened between the teachings of Christ and the creed of His followers.

We close our remarks with an extract answering a query which has probably suggested itself already to more than one reader, viz: Has Mr. Owen ever been a reader of Swedenborg?

"Swedenborg, the great spiritualist of the eighteenth century, is a writer as to whose voluminous works it would be presumptuous to offer an opinion without a careful study, and that I have not yet been able to give. This, however, one may safely assert, that whatever judgment we may pass on what the Swedish seer calls his spiritual experiences, and how little soever we may be prepared to subscribe to the exclusive claims unwisely set up for him by some of his disciples, an eminent spirit and power speak from his writings, which, even at a superficial glance, must arrest the attention of the right-minded. His ideas of Degrees and Progression, reaching from earth to heaven; his doctrine of Uses, equally removed from ascetical dreaming and from Utilitarianism in its hard modern sense; his allegation of Influx, or, in other words, of constant influence exerted from the spiritual world on the material; even his strange theory of Correspondences; but last and chief, his glowing appreciation of that principle of Love which is the fulfilling of the Law; these and other kindred characteristics of the Swedenborgian system are of too deep and genuine import to be lightly passed by. To claim for them nothing more, they are at least marvelously suggestive, and therefore highly valuable."

Sermons by Rev. T. L. Harris.—We have received four or five discourses lately delivered by Mr. Harris in England, and published by our New Church brother Wm. White of London. Some of them are excellent. We have room only for the following extract.

“ If one would make himself a petrification, and have the very wood of his nature become stone, the very sap of his nature become marble, the very love of his nature become hate and death, and he himself a monumental grave, wherein a brilliant demon has at once a prison and a home, let him enrich himself with spiritual truth, and then refuse to embody his inspirations in that life of patient, burden-bearing heroism to which they tend! The Gospel always has been life unto life or death unto death. The influences of divine truth from the Lord, inverted through unjust reception, will eventuate in a state of spiritual evil, in which the recipient shall be morally as dead as the lost ones in pandemonium. The good shall be made glowing at heart, as are the angels, if, receiving truths in the spirit of charity, they embody them in the deeds which they inspire. Those influences make us soft and tender; they make us warm and glowing; they make us wise and tolerant; they make us patient and charitable; they unfold in the intellect an excellent comprehensiveness; they infuse sweetness into the tone, majesty and dignity into all the thoughts; they flame in the spirit, and kindle up the whole man, until he becomes a burning mountain of inspired affections, throwing out, as it were, the great fire-rainbows of his illuminated virtue, and so, as with lava-fountains, burying the very cities of idolatry. Christ came to make men heroic, and, in a most tender sense, to make women heroic also. He came to put His own Spirit upon the peoples. His Religion, a kingliness in its essence, is, in its form, a most orderly and inspired democracy. The Church of God, around its kingly centre the Lord, has a republican circumference. Without are all things false, corrupt, deceitful and oppressive; within all things good, true, benevolent and just. It is in all respects opposite to the oppression, the weakness, the cowardice, the sycophancy of this fallen world. If men turn from Minsters and Abbeys, from Chapels and Conventicles, it is because this Living Church is not there made palpable and real.”

“ *The Crisis,*” and “ *the New Church Herald.*” — Although these two papers — the former a semi-monthly, the latter a weekly — are, by some, thought unworthy to be reckoned among “ the periodicals of the New Church,” we find them more readable, more vital, and more imbued with the spirit of the New Jerusalem, than some other more pretentious sheets. They are *not* characterized by dullness, dryness, narrowness, or cant. We had occasion not long since to speak of the recent increase of vigor and freshness in the *N. C. Herald*; and we gladly note now a similar improvement in the *Crisis*. Since the commencement of the present volume, it has contained a number of admirable articles. We commend both these sheets to the friendly regards of all liberal-minded New Churchmen.