

www.forgottenbooks.com

Copyright © 2016 FB &c Ltd.
All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

THE NEW AGE

AND

ITS MESSENGER.

BY

REV. W. F. EVANS,

AUTHOR OF "THE CELESTIAL DAWN, OR CONNECTION OF EARTH AND HEAVEN."

BOSTON:

T. H. CARTER & COMPANY.

LONDON: CHARLES P. ALVEY.

1864.

8468.64

HARVARD COLLEGE
NOV 28 1919
LIBRARY
Soldiers Fund

Entered, according to Act of Congress, in the year 1864, by

T. H. CARTER AND COMPANY,

In the Clerk's Office of the District Court of the District of Massachusetts.

BOSTON:

STEREOTYPED AND PRINTED BY CHARLES H. CROSBY,

Nos. 11 & 13 Water Street.

CONTENTS.

CHAPTER I.

Page.

Introduction 5

CHAPTER II.

The Doctrine of the Divine Unity, in its Relation to the Spiritual Life 9

CHAPTER III.

The Spiritual World Unveiled 15

CHAPTER IV.

The Key to the Spiritual Sense of the Word . . . 21

CHAPTER V.

The Phenomenal and the Real, or the Sensuous Appearance and the Divine Reality 29

CHAPTER VI.

Rationality the Point of Transition to Spirituality . . 35

CHAPTER VII.

The Higher Knowledge of God, and its Relation to the New Ago 41

CHAPTER VIII.

The Theology of Love 45

THE NEW AGE AND ITS MESSENGER.

CHAPTER I.

INTRODUCTION.

THE writings of that most remarkable man of modern ecclesiastical history, Emanuel Swedenborg, have taken a deep hold upon my mind, and affected my whole inner life. He who comes to the perusal of them with an unprejudiced mind, with a sincere desire to learn the truth for the sake of truth—who loves truth for its own divine self—will not fail to find in them principles of great value. He will find there a true spiritual philosophy. He who loves truth for its own sake, and who incorporates it immediately into the life, is in that moral condition which renders the mind of man receptive of enlightenment from the Lord, the infinite fountain of all light. There are some minds peculiarly fitted to receive truths of a certain class, as those relating to some one of the sciences. But a soul in the moral attitude referred to above, drinks in spontaneously all spiritual truth. "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." (Jno. iii. 21.) "If any man," says our Saviour, "will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (Mat. vii. 17.) This

the belief of the Church, that a brighter age and a better dispensation would have its birth in the future. This hope has shone the brighter when the moral darkness has been the most profound. It has seemed reasonable to some that there will be three grand dispensations of the Church, corresponding to the three manifestations of the one God to the world, as the Father, the Son, and the Holy Ghost. There has been the dispensation of the Father. This comprehends the whole period before the incarnation. In the Old Testament how little is said of the Son. Christ is there (for every sentence of the older Scriptures is Messianic, and not here and there a passage), but he is there veiled beneath sensuous symbols. It is an age of obscurity. We have had the age of the Son or the Logos—the intellectual age, the dispensation of faith. This has continued until the present. The next, which we doubt not has had its birth, will be the age of the Holy Spirit, when Christ will come as the Comforter, the Paraclete, to impart a new and higher life to the souls of men. In the first the sensuous predominates, in the second, the intellect; the third will be the dispensation of love. Love and its intuitions will predominate in the glorious Church of the future. This better dispensation has been generally denominated the Millennial Age. A moment's reflection, however, will convince any one that its proper and Scriptural designation is the New Jerusalem, which term marks the last and most perfect stage in the development of the Church on earth. It is admitted that in the symbolic language of prophecy, Jerusalem signifies the Church. A New Jerusalem, then, can mean nothing but a New Church, or a new and better dispensation of grace. If there is to be a new dispensation, it is self-evident that it must have a beginning somewhere. If the New Jerusalem is to come down from God out of

heaven, there is some one to whom it must first come. This Divine influence or effluence from God through the heavens into the Church on earth—which is signified by the New Jerusalem coming down from God out of heaven—must find its first receptacle in some mind fitted to receive it, and to be the centre of its diffusion abroad. Look back upon the history of the Church in all the past ages, and you find that every dispensation of grace has had its rise, and small mustard-seed beginning, in some one individual. So it manifestly must be in the New Jerusalem stage of the Church's progress. That Immanuel Swedenborg, servant of the Lord Jesus Christ, was the instrument of Providence in ushering in a new and better age of the Church, seems to me clear. I think there is found in his invaluable spiritual writings the germ of a new and higher dispensation. No one who is at all observant of the signs of the times can doubt that he is to have at least a most important influence in shaping the theology and the life of the future church. I will give some reasons for this belief, which, it is hoped, will be satisfactory to some sincere inquirers after truth, and who are conscious of wants and spiritual yearnings, that the prevailing religions, with their literature, fail to supply. This work is given to the world for the reason given by another for a different work. "It is one of our nobler human instincts, that we cannot feel within us the glory and the power of a real conviction, without earnestly striving to make that conviction pass into other minds." (*Comte's Philosophy of the Sciences, by G. H. Lewes, p.* 1.)

CHAPTER II.

THE DOCTRINE OF THE DIVINE UNITY, IN ITS RELATION TO THE SPIRITUAL LIFE.

SWEDENBORG, like Abraham in a former age, was raised up by the Messiah's Providence, to restore to the world and the Church the true idea of the unity of God. This idea, which is fundamental in the spiritual life, was fading from the mind of the Church, and especially of the learned. With the latter, the Trinity had become in reality Tritheism, which is a long step towards Polytheism. Swedenborg has shown from the Word of God, that there is one God, in whom there is a Trinity, and that Jehovah Jesus is that God. Since the Council of Nice, the Trinity was viewed not as a Trinity of one Divine Being or Person, but of three, which destroys in thought, if not in theory, the Unity of God, and thus removes the essential basis of the whole spiritual life. It was foretold by the prophet Zechariah that the idea of one God, who is the Lord, would be a marked peculiarity of the Church in the latter day of glory, when HOLINESS UNTO THE LORD should be the common experience. "The Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." (Zech. xiv. 9.) This grand characteristic of the Millennial or New Jerusalem Church is nowhere seen as among the followers of Swedenborg. There are those who hold to the unity of the Godhead, but who reject the Divinity of

Christ. But in the theology of the New Church, while the unity of God is insisted upon, the Lord is made Divine even as to His Humanity.* Before the Church can be advanced to a higher spiritual life, it must come into the faith of One God, and that Jehovah Jesus is that God. Without this the soul must remain in the natural plane of life, and cannot be so illuminated as to become truly spiritual. Our salvation is according to conjunction with the Lord, and this cannot be effected while there lies in the mind the conception of three Divine Beings or Persons, each God by himself. In this case the union cannot be intimate, or in a high degree redeeming in its character. This union of the Lord and His people is called by Swedenborg, for sufficient reasons, the marriage of the Lord and the Church. This can be effected only when His Divinity is acknowledged, even as to His Humanity. He says, "That when the Lord's Humanity is acknowledged to be Divine, there is a full marriage of the Lord and the Church, may appear almost without explanation; for it is well known in the reformed Christian world, that the Church is a Church by virtue of its marriage with the Lord, for the Lord is called the Lord of the vineyard, and the Church is the vineyard; moreover, the Lord is called the bridegroom and husband, and the Church is called the bride and wife. That there is then a full mar-

* It seems obvious that generally with those who believe in theory, in three distinct Divine individualities, that in thought at least, there is a denial of the Supreme Divinity of Christ. When the name of God is mentioned, Christ is not thought of; and when Christ is mentioned, God is not in the conception, but only the idea of a mere humanity, like that of any other man. Thus, while there is the idea of the Divine Unity, there is the fundamental and hurtful heresy of the rejection of the Godhead of the Son.

riage of the Lord and the Church, when His Humanity is acknowledged to be Divine, is evident; for in this case God the Father and He are acknowledged to be one, like soul and body; and when this is acknowledged, the Father is not approached for the sake of the Son, but the Lord Himself is approached, and through Him God the Father, because the Father is in Him as the soul is in the body, as was observed. Before the Lord's Humanity is acknowledged to be Divine, there is indeed a marriage of the Lord with the Church, but only among those who approach the Lord, and think of His Divinity, and not at all whether His Humanity be Divine or not; this the simple in faith and heart do, but men of learning and erudition do so but seldom. Besides, there cannot be given three husbands of one wife, nor three souls of one body, wherefore unless one God is acknowledged in whom there is a Trinity, and that that God is the Lord, there can be no marriage." (*Apocalypse Revealed*, 812.) As certainly as polygamy destroys necessarily the marriage union, so the conception of three Divine persons or individualities prevents a saving conjunction with the Lord. The Lord must be approached immediately and alone. We must not have in our thought the idea of any other Divine Being. If we do, it obstructs the inflowing of the Divine life, which is love and wisdom, into our souls. The reception of this influx from the Lord constitutes the spiritual and heavenly life. If we would attain to that higher position of Christian life which constitutes the New Jerusalem state, we must have One Lord, and His name must be One. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." (Ps. cxliv. 15.)

This fundamental doctrine of Christian life and experience is taught by the Psalmist in a symbolical way. He says, "In thy fear will I worship towards thy holy tem-

ple." It was the custom of the devout Jews, wherever they were, to direct their prayers towards the temple at Jerusalem. In whatever land they were, they faced that way in their public and private devotions. There was profound spiritual significance in this, though perhaps they were not aware of it. The temple, in its highest sense, signifies the Lord's Divine Humanity, or the human nature as the habitation of the fulness of the Deity. Christ said to the Jews, "Destroy this temple, and in three days I will raise it up." This he spake of the temple of His body. (Jno. ii. 19, 21.) And St. Paul asserts that in Him dwelleth all the fulness of the Godhead bodily. (Col. ii. 19.) In our prayers, and all our worship, we should look to and address the Divine Humanity, for that is the habitation of the Deity in His undivided wholeness, and, at the same time, the medium of communicating His gifts and His nature to us. The body is the habitation of the soul, (2 Cor. v. 1,) and the means of communicating with the invisible spirit. We speak to a man's body, and not directly to his mind. So the humanity of Christ is as the body, and the Supreme Divinity whom we call the Father, as the soul. In His fear, that is, in love to Him, we should worship towards His holy temple, for this is the Divinely appointed order of approaching the Father, who is Jehovah from eternity. The Humanity is the Mediator, or Intercessor, or is that which comes between us and the invisible Divinity, the Divine *esse*, and is the medium through which the Lord conveys to us His gifts of grace and life. They proceed from the Father into the Son, or Divine Humanity, and emanate from Him to us. The Son does not intercede for us by constantly praying the reluctant Father to have mercy upon us, as is commonly taught, but simply by being the medium of communication with Him. The

Lord says, "The time cometh when I shall no more speak unto you in parables, but I will show you plainly of the Father." That is, in the dispensation of the Holy Spirit, the New Jerusalem stage of the Church, He will admit the soul to the spiritual or interior sense of the Holy Scriptures, and to a higher knowledge of God. "At that day ye shall ask in my name." To pray in the name of Christ is to address the Deity by the name of Christ, or as He is manifested in Him. It is to address the Supreme Divinity through the glorified or deified Humanity, just as we speak to a man's soul through the medium of his body. "And I say not unto you that I will pray the Father for you, for the Father Himself loveth you." (Jno. xvi. 25, 26.) The Father and Son are one, as the soul and body are one in man, for the Humanity became the habitation of the whole of the Divinity. When we look towards this holy temple, we should as much expect to be put into a living and saving connection with the only living and true God, as when we address our words to one's body, we expect we shall communicate with his soul; for the body is only the external manifestation of the invisible soul. The Father is in Christ, and Christ is in Him. He and the Father are one, and not two distinct individualities. The idea of God *out of Christ* is an essential and hurtful falsity. We must find the one God in Christ, or nowhere. This is the door of the New Jerusalem state. Blessed is that man who approaches the Lord immediately, and finds the Divine plentitude in Him. and who has, not even in thought, the idea of any other God.

"Whate'er the Almighty can
To pardoned sinners give,
The fulness of our God, made man,
We here with Christ receive."

CHAPTER III.

THE SPIRITUAL WORLD UNVEILED.

It seems to have been the mission of Swedenborg in the plan of Providence, to restore to the Church the almost obliterated knowledge of the spiritual world. In the unbelieving age in which he lived, there was but little faith in the reality of man's existence after death. The Church was so sunk in sensualism and materialism, that the belief of man's future existence was so feeble as to have little or no influence. It was becoming the wisdom and goodness of Providence to check the progress of this Sadducean spirit, lest the Church should come to an end, and the race perish. It cannot be supposed that the Church would be suffered always to live with the spiritual world at so cold a distance, but that the clouds and darkness which rested upon that unknown realm would be removed, and the solid and enduring realities of the higher realm of being revealed. In the earliest age, according to the Scriptures, men lived in communication with angels. Is Christianity intended to close heaven entirely? Is it consistent with the known character of God, as a Being of boundless love and wisdom, to suppose that the spiritual world to which we hasten would always remain a dark, unknown realm, a *terra incognita?* Is it not probable to reason that it would sometime be revealed, and the veil of darkness lifted from it? With regard to the disclosures of Swedenborg, and his teachings respect-

ing the unseen world, they entirely satisfy the wants of the human soul, and commend themselves to our acccep-tance for their inherent beauty and reasonableness. The more highly enlightened the mind that contemplates them, the more readily they are admitted. Moreover, his inter-course with spirits and angels was no miracle, but took place in perfect harmony with the laws of the soul. He unfolds those mental laws in accordance with which it took place. What he did, every soul is capable of doing, if it so pleased the Lord.* The spiritual world is a world of substantial realities. There are in the human spirit senses that will sometime become cognizant of those vital realities. If it were consistent with the highest interests of men, their inner senses might now be uncovered, and heavenly things laid open to their view. In the progress of the New Dispensation, and as soon as it can be done safely to man's regeneration and salvation, conscious inter-course with the ever-present heavens will be less unfre-quent. There is little doubt, that in this respect, in some future period, men in the New Jerusalem Age will commune with angels (who are but redeemed human spirits), as was the case in the Golden Age, or Paradisiacal state of the Church.

Swedenborg has shown that every man, as to his interior being, is already in the spiritual world. His

* "Man was so created by the Lord, that during his life in the body, he might have a capacity of conversing with spirits and angels, as also was done in the most ancient times; for he is one with them, being a spirit clothed with a body; but because in process of time mankind so immersed themselves in bodily and worldly things that they paid little regard to anything else, there-fore the way was closed; yet as soon as the bodily things, in which he is immersed, recede, the way is opened, and he is among spirits, and associates his life with them."—(A. C. 69.)

soul constitutes a part of that world. He teaches that time and space are the properties of material things, but do not belong to things spiritual. "Space is a mode of thought, in which, as in a frame, we must range everything which belongs to the sphere of sense, but within which nothing relating to the spiritual or moral world can be brought."—(*Knapp's Christian Theology, p.* 106.) Hence the world of spirits, though a real and substantial world, is not removed by spatial distance from men on the earth. It is an interior world, and is within the material *cosmos*, as the soul is within and animates the body. Not that it lies within towards the centre of the earth, or heavenly bodies, for that would confine it to space, and make it material; but material things are the outside circumference of being, or are the ultimates of spiritual things. Everything on the globe lives from something spiritual with which it corresponds, and which it represents, as the body the soul. In searching for the spiritual world, we shall find it just as we find our souls, and *where* we find them. To close the corporeal senses, to open the spiritual vision, is to come into it, whether that take place at the rending off the material envelope at death, or by a complete introversion of mind. Many good men have experienced enough to render credible all the disclosures of the great Swedish philosopher and theologian. Can it be pronounced unreasonable, that for the accomplishment of great ends in the kingdom of God, his interior vision should have been so opened as to pierce the veil that covered the spiritual realm? We are connected by the great law of moral affinity,—which is to the spiritual world what gravitation is to the natural,—with our like in heaven or hell. Man is such by creation, that he is capable of being among the angels of heaven as to his spirit, while as to his body he is among men on the

earth. Dr. Knapp has truly said, "By the presence of a spiritual being with us, we mean that he *thinks* of us, and in this way acts upon us. But in order to this we need not suppose his local presence, or the approximation of the spiritual substance. We are present in spirit with an absent friend, when we think of him, and thus act upon him. Paul says, (1 Cor. v. 3,) 'Absent in body, but present in spirit.' We see thus that our minds have an agency different from that of matter, though we are ignorant of the mode of their operation." (*Christian Theology*, *p.* 106.) Here is a glimpse of those hidden laws of the human spirit, which have been fully unfolded by Swedenborg, and in harmony with which his most wonderful experience took place. No man has ever thrown so much light upon the nature, powers, and laws of the human soul as he. While he has revealed heaven, and all its wonders and glories to man, he has revealed man to himself. His works are deserving of earnest study for the profound knowledge of human nature which they contain and impart.

He has given *reality*, and consequently influence and power, to our conceptions of heaven. He has so revealed heaven as to render it desirable to every virtuous mind. He has shown that it is only inward purity that will give us communication with its blest inhabitants, either in this life or the next. No man presents vice to our view in his teachings, in such hideous deformity, or virtue in such attractive loveliness. He has told us why it was granted him by the Lord to have, unsought, living and conscious intercourse with the ever-present spiritual world, and why it is denied to others, who perhaps may desire it. He says, "It is given to no one to discourse as a spirit with angels and spirits, unless he be such that he can consociate with angels and spirits as to faith and love; nor can he so

consociate, unless he have faith and love to the Lord, for man is joined to the Lord by faith and love to Him, that is, by truths of doctrine and good principles of life derived from Him; and when he is joined to the Lord, he is secure from the assaults of evil spirits from hell: with others the interiors cannot be so far opened, since they are not in the Lord. This is the reason why there are few at this day, to whom it is given to speak and converse with angels." (*Earths in the Universe*, 123.)

It is only necessary to remark, that his whole experience of open communication with the spiritual world, and all his teachings respecting it, are widely different from the phenomena of the modern Pythonism. In their moral influence they are as far above them as heaven is above hell. The one comes like a beam of heavenly light in our darkness; the other like the dark and deadly vapor of the Stygian lake. The one leads the soul away from the Divine Word, the fountain of all spiritual life; the other continually appeals to the Word and the testimony, and inspires in us a profound love and respect for the living oracles. The former makes Christ a mere man, and God a *principle* and not a person, and is a refined materialism and atheism; the latter finds in Christ the one only Deity, the personal and living God, and introduces the soul to an all-satisfying communion with Him.

CHAPTER IV.

THE KEY TO THE SPIRITUAL SENSE OF THE WORD.

SWEDENBORG has opened the spiritual sense of the Holy Scriptures. He has given to the Church the key to its hidden treasures of Divine truth. He has demonstrated to every rational mind that there is a correspondence between the natural and spiritual worlds, and shown that all things in the world of nature exist from and represent things in the higher spiritual realm. Between them there is the relation of cause and effect. The Word of God is written according to this correspondence, and all natural things are significant of spiritual things. This law of relation between material and spiritual things, according to which the Scriptures are written, is seen in all languages. The terms employed to express the things of the mind are borrowed from the material world. The notion of the soul in all the ancient languages is expressed by terms which originally signify *wind*, *air*, or *breath*. This is the case with the Greek word *φυχή* and *πνεῦμα*. The same is true of the Latin word *spiritus*, (from *spiro*, to breathe,) and *animus* and *anima*, which are derived from the Greek *ἄνεμος*, wind. The word heart is used for the sensibility, or to express the affections and desires of the soul. The bowels (*splanctna*) are used by the classic authors, for mercy. So the eye is used to represent the understanding; heat or fire signifies love, and light is everywhere the symbol of truth. All words have, beside

their literal material sense, a tropical or spiritual sense. The illustrations of this are as numerous as the words of a language. Take the word *edify*, which, in its literal sense, signifies to build a house, but in its tropical or spiritual sense, means to instruct and improve the mind in moral and religious knowledge. This opens a large and interesting field for study, upon which we cannot enter. *It is the law of the human mind everywhere, that it expresses spiritual things by natural things.* If such is the law of human language, much more is it so in the Divine language of the Word of God. The great discovery of Swedenborg, and the grand characteristic of his system, is the science of correspondence, without a knowledge of which the deep spiritual significance of the Word enclosed within the enveloping letter, cannot be understood. With a mind illuminated by the Lord, he has lifted the veil from the abyss of spiritual and celestial truth in the Word, and prepared the way for exploring its unfathomed depths. He has exalted the Scriptures as no man has ever done. He has shown that the Word is holy in every part, that it came down from God through the angelic heavens, and is as well adapted to the highest orders of being as to men upon the earth. It contains the deepest *arcana* of wisdom, which, through the science of correspondence, now in mercy restored to the Church, is made the property of the *spiritual* mind. It is the exhaustless fountain of all true wisdom, and in it "are hid all the treasures of wisdom and knowledge." The words of Scripture are expressive of the thoughts of God. And one's words always contain something of one's mind, because they spring from our affection and thought, and these are the man. So the words of God find the root of their being in the Divine Mind. It is a manifestation of the affection and thought, the love and wisdom, of the Lord, and these

are the Lord Himself. Swedenborg says, "The Word, which was dictated from the Lord, passed through the heavens of His celestial kingdom, and the heavens of His spiritual kingdom, and thus came to man, by whom it was written; wherefore the Word in its first origin is purely Divine; this Word, as it passed through the heavens of the Lord's celestial kingdom, was Divine celestial, and as it passed through the heavens of the Lord's spiritual kingdom, was Divine spiritual, and when it came to man, it became Divine natural; hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both a sense purely Divine, which is not discernible by any man, nor, indeed, by any angel." (*Apocalpyse Reveuled*, 959.) The Word thus becomes the bond of connection between the heavens and the earth, and the means of conjunction with the Lord.

The doctrine of three distinct senses in the Word, is not arbitrary, but founded in necessity. If we trace it to its first origin, we shall find it in the trine nature of God. There is in the Lord a Divine celestial principle or department of His infinite nature, a Divine spiritual, and a Divine natural. The one refers to the inmost being of God, the Divine *esse*, which is the love; the other marks the intellectual department of the Divine Mind, and is derived from the former; the last is that in God which in us is our bodily form, and lower mental nature, but which, like everything in God, is infinite in Him. Because these are in the Divine nature, and the heavens are only an emanation from Him; therefore there must be three heavens, or three degrees of heavenly life. The third, or supreme heaven, is in the Divine celestial principle; the second, or middle, in the Divine spiritual; and the first, or ultimate heaven, in the Divine natural. The same

may be predicated of the Church, which exists from the Lord through the heavens. Because man is made after the image of God, there are in him three degrees or planes of mental being—the sensual, the intellectual, and the intuitional; or in his terminoligy, the natural, the spiritual, and the celestial. Whether we come into one or the other of these three senses of the Word, depends upon our interior state. If we read the Word of God from the sensuous or natural plane, we extract from it only the literal sense; if we contemplate it from the stand-point of the intellect, we perceive its spiritual sense; if our minds are elevated to the highest plane, and from this lofty position we read the Word of the Lord, its celestial and Divine import is laid open to us. Thus the three senses of the Scriptures are based upon the necessary laws of our being.

The means by which the *spiritual* mind may come into an appropriation of this Divine treasure of heavenly wisdom, is the science of correspondence. In unfolding the spiritual sense of the Word, according to the correspondences in which it is written, there is nothing left to mere fancy. Swedenborg's method of interpretation is widely different from that of Cocceius, who laid down the principle, that a passage of Scripture is to be made to mean all that it *can* signify. This gives room to float off into an ocean of conjectures and fancies. The laws of correspondence, as unfolded by Emanuel Swedenborg, are as fixed as the laws of Geometry. That fire signifies love, and light truth, is as invariable, as the principle that the three angles of a triangle are equal to two right angles. In fact we may almost place correspondence among the exact sciences. It is also one of the most delightful and elevating studies that can engage the human mind. It is the science of sciences.

The life of the Church is derived from the Word of God. The words of Christ are spirit, and they are life. (Jno..vi. 63.) The quality of the Church's life is according to her understanding of the Word. Who then can conceive the influence of this great discovery upon the life of the Church through all the ages of the future? It is not too much to assert, *that the progress of the Church in all coming ages will be the result of the unfolding of the Word of God, by means of the science of correspondence, revealed by that eminent servant of the Lord Jesus Christ, Emanuel Swedenborg.* The second coming of the Lord is not to be into the natural world, but *out of the Word.* According to His own promise He is to come as the Comforter, to lead into all truth. John saw the New Jerusalem radiant with the glory of God, or luminous with spiritual truth from the Lord. It has always been the belief of the pious in every age of the Church, that there is a spiritual sense in the letter of Scripture. The mystic authors, as Fenelon, Madame Guyon, and Tauler, have had glimpses of this spiritual significance; but they had no fixed principles of interpretation. They groped like blind men along the wall. All was left to feeling or to fancy. With the restoration of the lost science of correspondence we have a solid basis on which to rest our interpretations. Swedenborg's explanations of the Word are made with mathematical exactness. His works contain a most valuable treasure of wisdom and spiritual philosophy—valuable not merely for what they actually teach, but for what they suggest. They will be better understood in a future age than they are at present. The more spiritual we become, the more we abstract the mind from the world of sense, and are in an interior (or superior) state, the more we shall *see* their truth and value, and the infinite sweep of the principles he unfolds. They are not addressed

to the sensuous, but to the spiritual mind; and such a soul spontaneously perceives their truth, and receives them. The greater portion of his works is designed to develop the spiritual sense of the Scriptures. But he has only led us into the portico of the heavenly palace, and through the Divine mercy of the Lord put the key into our hands, inviting us to enter, and by a life of love and faith, explore for ourselves.

It is also worthy of remark, that he who grasps the idea of correspondence in its amazing sweep, and sees its infinite bearings, will find not only in the Bible a new revelation, but the whole outward world will be changed. Nature will become a sublime poem. Mountains and vales, trees and forests, rivers and lakes, and all living and moving things, will be words and letters full of heavenly import. He will live and move in a new earth, and beneath new heavens. Every object he beholds will remind him of something spiritual. Earth will wear new charms, for all its forms of beauty are but the counterpart of things that exist beneath the sun of a higher sky. Mrs. Browning, borrowing the conception from Swedenborg, has finely said, in speaking of art,

> " ——— we stand here, we,
> If genuine artists, witnessing for God's
> Complete, consummate, undivided work,
> That not a natural flower can grow on earth,
> Without a flower upon the spiritual side,
> Substantial, archetypal, all aglow
> With blossoming causes—not so far away,
> That we whose spirit sense is somewhat cleared,
> May not catch something of the bloom and breath,
> Too vaguely apprehended, though indeed
> Still apprehended consciously or not,
> And still transferred to picture music, verse
> For thrilling audient and beholding souls—
> By signs and touches which are known to souls—
> How known they know not—why they cannot find."

The spiritual significance of Scripture is not an *imaginary* sense. It is unfolded by laws as immutable as those by which we interpret the Word in its literal sense. Neither do we make the Lord say one thing and mean another. When water is mentioned, or gold is spoken of, it not only means all that we understand by water and gold, but much more;—in the one case truth, in the other celestial good. The literal sense is not invalidated by the interior sense, but greatly exalted by it. There is in Swedenborg no undervaluing of the letter. This is the casket that contains and protects the priceless gem. The more costly the jewel, the more valuable the casket. It is not undervaluing the body to make it the outward covering of the living soul, but gives to it a dignity and importance that it could not otherwise have. The Word, in its literal sense, is the Divine Truth in its fulness; for this sense is the basis, the continent, and the firmament or covering of all the other senses. No man has so exalted the letter of Scripture as Swedenborg. Those who deny its spiritual import lower its value. It is like taking away from the body its animating soul. They extract the kernel and leave us only the husk. The body derives its value from the spirit, the husk from the kernel it contains and protects.

CHAPTER V.

THE PHENOMENAL AND THE REAL, OR THE SENSUOUS APPEARANCE AND THE DIVINE REALITY.

It is a principle of great importance, unfolded by Swedenborg, that there is *apparent* truth and *real* truth. An intelligent and affectional reception of his teachings will raise one from that lower intellectual range where only seeming truth is perceived, to that higher position where truth is seen as it is. There is the phenomenal, or things as they appear to the senses of the natural man, and the real, or things as they appear to the spiritual mind, or to enlightened reason. He justly observes, that "To think spiritually, is to think of things as they essentially are, to see truths in the light of truth, and to perceive goods from the love of good; also to see the qualities of things, and to perceive their affections, abstractedly from matter. But to think materially of things, is to think, to see, and perceive them together with matter, and in matter, thus in a gross and obscure manner respectively." (*New Jerusalem and its Heavenly Doctrine*, 39.) It makes a wide difference in the appearance of an object when we look at it from the standing-ground of the natural man, or the plane of the sensuous mind, from what it does when we behold it from the higher range of our spiritual nature. There are, as we have seen, three degrees of the soul; the natural or sensual, the spiritual or intellectual, and the intuitional or

celestial. These are discrete, or entirely distinct (though not disconnected), like act, thought, and affection. The Word of God, or anything else, will mean quite differently to us, according as we occupy one or the other of those positions when we contemplate it.

In the Holy Scriptures things are spoken of, almost without exception, as they appear to the natural man, or the sensuous mind. The Divine Truth was brought down to the grasp of the fleshly mind. God condescended to men of low estate. The Lord in mercy came down to our platform in order that, in some good degree, He might elevate us to His. The Word was made flesh, (Jno. i. 14,) or the Divine thought was brought down within the range of the carnal mind. The celestial descended to the sensual, in order to raise man from the sensual to the heavenly. The Lord spake in parables for this end; and also all His actions are only the ultimation of Divine Truth, or truth exhibited to the natural man. He *acted* the truth. The Lord represented the Word in the world. This is often remarked by Swedenborg, and Augustine also observed someting similar. The latter says, *Verbum Dei est Christus, qui non sonis, sed etiam factis loquitur hominibus. The Word of God is Christ, who speaks to men not only by uttered language, but also by things done.*

It is important that we bear in mind that the letter of Scripture is the truth, as it can be apprehended by the natural man; the spiritual sense is included in it, as the soul in the body, and is the truth as it is cognizable by the spiritual mind, or the Divinely enlightened reason.

The principle that there is apparent and real truth, is not peculiar to the Holy Scriptures. It is so with everything contemplated by man. Thus it is in the Book of Nature. If we see anything with the eye of sense merely, and form our judgment accordingly, it is different from

the same object contemplated with the interior eye. It appears to the sensuous mind, (and so it is even said in the Divine Word,) that the sun rises and sets, and revolves around the earth. But it does so only in appearance. How long it took, and how much persecution was suffered, before men of science could be raised from the sensuous appearance to the fact in the case—from the phenomenal to the real! As we behold the sun, the most glorious object in nature and best image of Deity, it appears much smaller than the earth. But the real truth is, that while the earth is eight thousand miles in diameter, the sun is eight hundred and eighty-seven thousand miles in diameter, and is one million three hundred thousand times larger than the earth. It appears to us, and it is difficult for some to think otherwise, that the body has life and feeling in itself; but a moment's reflection will convince us that all feeling, all sense is in the soul,—that sensation is a mental state. If we look at this from a higher position still, and think of it from an intuitional ground, we shall see that even the soul has no life in itself, but lives from the one only Life,—from Him who is the true God, and eternal life. To the eye of sense and the carnal mind, death appears as the extinction of life. If we had only our sensuous and animal mind, we could have no possible evidence of, or belief in the existence of ourselves, or others, after death. To the Divinely illuminated reason, death is resurrection; it the *Anastasis*, the ascent of the soul, the real man, to a higher plane of life. When this is viewed from a celestial or intuitional standing-ground, death is a conscious and vital union of our personality with the living God. It is the extinction of the *proprium* or selfhood; so that we can say with Paul, "I no longer live, but Christ liveth in me." And "Ye are dead, and your life is hid with

Christ in God." To the carnal, fleshly mind, death is the end of life; to the spiritual mind, it is only transition to a higher form of life, sometimes to the highest possible life—life in God.

The Divine Being is spoken of in the Scriptures as He is apprehended by the natural or carnal mind; or in other words, the Lord reveals Himself to man in his lowest state. But in this sensuous representation, as in an envelope, lies concealed the real and spiritual truth. When we are guilty of known sin, and our wickedness makes us miserable and unhappy, it *appears* to us as if God was angry, just as it seemed to the demons at Gadara, that Christ had come to torment them, though He came to torment no one. It is well that it should so seem to wicked men. The real truth is, that it is evil, every one's own wickedness, and not God, that slays the wicked. (Ps. xxxiv. 21.) When it is said that the Lord is angry, that He is a jealous God, and that He repents, the expression belongs to the same class as where it is said, that the sun rises and sets, and that the earth is a level plain, bounded by the ocean,—the *apparent* view taken of it in the Word of God. But let it be well observed, that a carnal and wicked man cannot rise above that appearance of God. He can grasp no truth but the *seeming* truth. Such are the laws of our being, that we can never, while wicked and impenitent, view God otherwise than as angry with us. When we do what we know to be wrong, we can have no confidence in the Lord, and must be jealous of Him. This causes Him to *seem* to us as though he were a jealous God. It is one of the deep laws of the human soul, that God manifests Himself to us, or appears to us just what we are ourselves. Thus our idea of God is an index to our interior character. (See Ps. xviii. 25, 26.) The real truth is, the Lord is

not angry with any one. The Scriptures sometimes openly declare this. "God is Love." (1 Jno. iv. 16.) He says of Himself, "Fury is not in me." (Isa. xxvii. 4.) "Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked." (Ezek. xxxiii. 11.) But as a wicked man can never, in his conceptions of God, rise above the sensuous appearance, it has all the use in restraining him from deeper depravity, that it would have if the Lord, whose name is Love, were actually angry with him. It will do no harm to proclaim the real truth, for no one will, or can come into an inward perception of it, until he puts away evils as sins against God, and thus becomes spiritually-minded, which is life and peace.

It seems to men as if heaven were a reward, and hell a punishment, but it is only so to the conceptions of the natural man. It is a fundamental truth, that all good is from God, who alone is good, or has goodness in Himself. Hence there is no reward of merit, for the simple reason that however good we may be, there is no merit to reward. Well will it be for us if we can learn to love goodness for its own Divine sake, and to hate and shun evil, because it is evil. Such is the position of the spiritual man. The idea that heaven is a reward, and hell a punishment, lays hold upon the carnal mind, and commences its elevation to that spiritual condition, where goodness becomes its own reward, and evil its own punishment. Blessed is the man whom God's abounding grace has elevated, in his conceptions of Divine and heavenly things, above the *phenomenal* to the *real*. Such a one, in the words of our Saviour, judges not according to the appearance, (κατ' ὄψιν the outward appearance only, so Bloomfield,) but judges righteous judgment. (Jno. vii. 24.) For the attainment of so desirable an end, I know of no better

means than a prayerful perusal of the spiritual writings of Swedenborg.

The principle that there is apparent and real truth, is one of vast importance and amazing sweep. It is fundamental to the attainment of a truly spiritual knowledge. It is one of the letters of the spiritual alphabet. It is one of the *principia* of the hidden wisdom. It is one of the groundworks of a living theology. We should never lose sight of it. It belongs to the New Age to elevate the mind to a higher range of thought, to raise our conceptions from the position where only *seeming* truth can be apprehended, to that higher plane where truth shines in its own uncreated light. We shall then know things, not merely in their effects, but in their causes, which is knowledge in its reality. Without this, no higher mental and spiritual life is attainable to the Church. And this is what the Head of the Church has accomplished through His eminent servant. In this respect he comes to us as the messenger of a new dispensation.

CHAPTER VI.

RATIONALITY THE POINT OF TRANSITION TO SPIRITUALITY.

It seems to me to be one of the mistakes, common in the old dispensation of religion, that they attempt to make men spiritual before they become rational. This is an impossibility; for a genuine rationalism is the point of transition to a spiritual state. It is one of the laws of Divine order in the process of our recovery from our fallen condition to the heavenly state, that before we can become truly spiritual—can attain to spiritual-mindedness in thought and affection—we must become rational. The latter is the only standing ground on which we can rise to the former. In the highest heavens, where the true order of life prevails, the intellectual views of the angels flow out from their love. Their faith is not the result of a slow process of reasoning, but is an intuition, a spontaneous inward perception. In them the love predominates, and governs their whole being. They are moved by their heavenly affections, and the instincts belonging to them, rather than by their ideas. A celestial love uses the intellect only as an eye *to see the way* to the benevolent ends at which it aims. The intellect is the servant of the heart, and truth flows from goodness, as light from fire. This is the Divine order of our being. But we are in a lapsed condition; and in order to rise to that heavenly state from which humanity has descended, we must go back in an inverted order over the same route through which we

descended. Man fell from that high spiritual position which characterized the Paradisiacal state, through rationality, into sensuality. Hence, in returning—and the New Jerusalem is the coming back of the Golden Age of the Church—we go back over the same route. From a state of carnality, we must rise to a state of rationality, and this is the point of transition to a true spirituality. Now this is exactly the order of the redeeming process unfolded by the writings of Swedenborg. He makes no appeal, in any of his numerous works, to the sensuous and selfish side of our nature. He never asks of us a blind faith in anything, for he avers that what does not fall into the compass of the understanding, cannot be an object of interior belief. The reception of it must, in that case, be external, and hence is not permanent. Such are the laws of the mind, that we cannot believe a real or apparent absurdity. It is the tendency of his whole system of doctrines—one of the grandest ever taught by man—to raise us from our low sensuous views and feelings, to a state of enlightened reason, and then to a truly spiritual life. This is the Divine order of our restoration. I do not mean that a soul may not, in a certain sense, become *religious*, without first attaining to rational views of Divine truth. The advocates of a blind faith make their disciples religious. The Pharisees were religious, in their way, but they were carnal, and not spiritual. The Athenians, according to Paul, were *very religious*—such is the force of the word rendered "too superstitious"—for, according to an ancient Greek historian, it was easier to find in Athens a god than a man. Yet they were far from being spiritual.

If there is to be a new dispensation of the Church, which in point of Divine light shall be as far in advance of the old as that was superior to Judaism, and one that

shall fulfil the prediction of the prophet, that in that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, (Isa. xxx. 26,) it must come with such views and teachings respecting Divine and heavenly things, as shall satisfy our reason. Then, from this elevated foothold of the intellect, the heart can rise to those loftier and holier experiences that belong to the spiritual man. In the true order of our being, light comes through heat, truth through love. In the inverted order of our being, in which we are unhappily placed, heat comes enveloped in light, love comes through truth. In the Apocalypse Revealed, 832, it is said, "It must be observed, that no man has any spiritual good from the Lord, but by truths derived from the Word; for the truths of the Word are in the light of heaven, and the good things are in the heat of that light; therefore, if the understanding be not in the light of heaven by means of the Word, the will cannot come into the heat of heaven. Love and charity are formed by truths from the Word only, and by these truths only can man be reformed; the Church itself in man, is formed by them, not, however, by those truths in the understanding only, but by a life according to them; thus truths enter into the will, and become goods; in this manner the complexion of truth is changed into the complexion of good; for that which is of the will, and thus of the love, the same is called good, and all that is of the will or of the love, the same is also of the life of man." For it is one of the important principles of his philosophy, that love is life.

He also further says, "Rational truths are those which proximately receive spiritual truths, for the rational faculty of man is the first receptacle of spiritual truths." (A. R. 936.) When a soul attains to that state of mental elevation, which may be properly called rationality, it

becomes receptive of spiritual truths, and will imbibe them as the dry soil drinks in the gentle rain of heaven. The plan of salvation, as unfolded by Swedenborg, is in perfect harmony with the redeeming effort of the Lord's infinite love. He says to men, "Come now, and let us reason together." (Isa. i. 18.) A man can never become spiritual, much less celestial, until he is willing and able to look at the truths and duties of religion soberly, candidly, and from a rational point of view. No quantity of dogmas, blindly received, can make a man truly spiritual in his views and feelings. Swedenborg—and the same is true of all his followers—would not have us receive even those loftier and more satisfying truths and doctrines that he teaches, except so far as they can be rationally apprehended by us. For it is only that which we do in freedom, according to reason, that is appropriated to us, and is of any enduring value. (*Divine Providence*, 78.) It is only in this way that it is incorporated into the soul's substance and life, and receives the quality of perpetuity. Mere dogmas, blindly swallowed, are like indigestible substances in the stomach, which are not transformed into the living tissue so as to become a part of ourselves; and happy for us if their presence in the system is not positively injurious. There are many honest souls in all the older churches, that are sincerely seeking for a higher Christian life. They are filled with unsatisfied cravings for a higher position in religion. The ordinary teachings, both of the pulpit and the press, only serve to increase their restless thirst, and mock the Divine hunger of their spirit. I am confident that by a prayerful perusal of the spiritual writings of Swedenborg, they would obtain those higher views of Divine truth which would elevate them to a state of illuminated rationality. Then they would receive from our blessed Lord those spiritual truths which

would satisfy the deepest needs of their nature. By receiving those truths, not merely into the intellect, but embracing them with the will, and incorporating them into the life, they became real *goodness*, which is only truth in the life. Thus they become receptive of still higher and more satisfying views; according to the words of the Lord, "He that doeth truth cometh to the light, that it may be made manifest that his deeds are wrought in God." (Jno. iii. 21.) A person in such a state of rational illumination has an interior perception that all the truth and goodness he possesses is from the Lord, and is the Lord in him. And that state becomes the seed of a richer harvest of Christian experience. For Swedenborg asserts, "that by means of the two faculties of rationality and liberty, man can be so far reformed and regenerated, as he can be led to acknowledge that all the truth and the good which he thinks and does is from the Lord, and not from himself." (*Divine Providence*, 87.)

CHAPTER VII.

THE HIGHER KNOWLEDGE OF GOD, AND ITS RELATION TO THE NEW AGE.

FROM the spiritual sense of the Word, which he was Divinely illuminated to perceive, Swedenborg has given us higher views than the Church has hitherto enjoyed, of the Divine nature and character. I do not now refer to his teachings concerning the unity of the Godhead in the person of Christ, of which I have already spoken, but of the moral perfections of the Deity. The knowledge of God is of fundamental importance in the Christian life. It lies at the basis of the whole Christian character. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (Jno. xvii. 3.) By Jesus Christ is signified the Divine Humanity. By His being sent from the Father, is expressed the truth, that the Humanity was unfolded from the Divinity within, just as a man's body is unfolded from his soul. Our spiritual state, both in time and eternity, will be according to our knowledge of God. A false view of the Divine Being will derange the whole inner life. The presence of the Lord with us, and conjunction with Him, must be based upon proper views of Him. This presence and union is salvation. "Acquaint now thyself with Him, and be at peace." (Job xxii. 21.) This is the law of our spiritual being. The character which men attribute to the God they wor-

ship, will have a reflex influence upon the character of the worshipper. The human mind can never rise above the character of the Divinity it adores. Of idols and their worshippers, the Psalmist says, "They that make them are like unto them; so is every one that trusteth in them." (Ps. cxv. 8.)

If there is to be a new dispensation of the Church, called the New Jerusalem, which is to be characterized by a higher spiritual knowledge and life, it must have as its unshaken basis a better view of the Divine nature and character. One will not read far in the writings of Swedenborg, before he will obtain more satisfying views upon this all-important subject. While the Church derives all its ideas of the Divine character from the letter of the Word, where God is spoken of as He *appears* to the natural man, and not as He really is in Himself, no higher Christian life is possible,—no advanced stage of the Church is attainable. It is a prominent idea in the older theologies, that the Lord acts for His own glory in everything He does, and not for our good, thus making Him an infinite Self-Love. Swedenborg declares that He does nothing for His own sake, but all from pure love to man. How difficult it must be for us to rise above our selfishness, the root of all evil, when we worship the Divine Being in a character of infinite selfishness. If God acts for His own glory, why may not we? Cicero, in his work on Moral Duty, never thinks of proposing his deities as objects of imitation. It is not too much to say, that some professedly Christian systems of theology give us such views of God as to render it quite improper, and even wicked to be like Him. How is it possible for us to love the Lord for His gifts, when we are taught that they proceed from a selfish desire for His own glory? Happily for the Church a better day has dawned. We

are taught that God acts from love, because love is His very life. When we attain to the highest charity, the most self-forgetting love of others, we are only faint likenesses of the Lord,—of His boundless love.

The knowledge of God is derived wholly from the Word. It has no other source among angels or men. The deeper our insight is into the inner senses of the Scriptures, the more exalted will be our conceptions of Him. Here is the fountain of those more excellent views of Him, which are seen on every page of Swedenborg's writings. It was once a fountain sealed, but now in mercy laid open to all. Whosoever is athirst, may take the water of life freely. As the Divine Character is unfolded by Swedenborg, He is presented in such a light as to lead us to love and worship Him, not through fear, but from love. He is Love itself, and Wisdom itself. His inmost life is love. This is so intense, that it must be veiled and tempered before it can be received, even by the highest heavens. It is the necessary property of that love, to bless others out of itself, to desire to be one with them, and to make them happy from itself. These properties of the Divine love were the cause of the creation of the universe, and of its preservation, which is but a continued creation.

In the writings of Swedenborg, one never meets with such views of the Divine Being as would make the Father an object of dread and aversion, while the Son is presented in a more amiable light. The old theologies have given us such ideas of the Divine character as to render obedience to Him possible only through fear. We are told that when the Father bestows a blessing upon us, He does it not for our sakes, but out of regard to another Divine Personality. What becomes, in this case, of the Divine love? Why should we love Him in return, if

He has not first loved us? This second Person, for whose sake the blessing comes to us, we can love, but can entertain towards the Father no other feeling than aversion and dread. In the light of the New Age, we learn that the unity of the Godhead is in Christ, and beside Him there is no other Divine Being. He blesses us for our sakes, out of pure mercy to us. "Herein is love." We learn, also, that the Father and the Son are one. Christ is Jehovah made man, and all the amiable qualities we behold in Jesus, are but manifestations of God in the flesh. Such views are given us of the Deity as lay the foundation for a higher trust and a closer union with Him. An unfaltering confidence in Him, that preserves the soul in peace, is rendered spontaneous. This intimate union with the Lord was to mark the New Jerusalem stage of the Church's progress, so that it could be said, "Behold, the tabernacle of God is with men, and He shall dwell with them." To dwell with another implies the most intimate conjunction and fellowship. I think there is to be found in Swedenborg's invaluable spiritual writings those higher teachings respecting the character of God, which will render such a Divine union practicable to the Church. I confess that to my own mind this is one of the principal charms in his teachings. He has taught me more of God, and hence enabled me to love Him more. He who understandingly reads him, will no more see through a glass darkly, but face to face.

CHAPTER VIII.

THE THEOLOGY OF LOVE.

MAN is capable of living on either of three planes of being—a life of sense, a life of intellect, or a life of love. The Church will pass through successive dispensations corresponding to these three degrees of the mind, for the collective body we call the Church is but a larger man. Its progress differs from that of an individual only as a large circle differs from a small one, it having no geometrical properties which the small one has not. If there is to be a higher and better age of the Church, called the New Jerusalem, it must be the reign of love. It will be the coming back of the charity of the Golden Age. This predominance of love and charity in the Church, by recovering man from the inverted or fallen state of his powers, and by restoring the soul to the Divine order in which it was created, will also elevate his intellect and lower faculties. There are three degrees of intellectual progress, which are denominated by Swedenborg *science*, *intelligence*, and *wisdom*. In the first degree the truths of Holy Scripture are deposited in the external memory. This is the first dawn of regeneration. It is the transition from heathenism to Christianity. Many go no further. The truths of the Gospel lie in the external mind. In the second stage of progress, there is a solid demonstration of the reasonableness of those truths; their beauty and propriety are clearly apprehended, and the soul advances

to an intelligent *faith*, from its first mere sensual, external view. Lastly, the soul rises to the *gnosis*, the *intuition* or *inward perception* of truth. Truth now shines in its own Divine, uncreated light. This is a knowledge far transcending that of the senses, or even reason. It is the maturity or manhood of our powers (of which Paul speaks), when we see openly, or with unveiled face. The soul rises above all childish conceptions of Divine things. It knows, in some measure, as it is known. Its knowledge is Divine. It has attained the all-satisfying truth that maketh free. There is a fulfilment of the words of the Saviour, "Ye shall *know* the truth, and the truth shall make you free." (Jno. viii. 32.) Such a one will have views of truth but poorly apprehended by those on a lower plane of spiritual life. He sees in a passage of Scripture what others cannot find. He has an interior perception of truths, which others dimly see as through a cloud.* He has love, and hence light. He has charity, and hence faith.

In Swedenborg we find the germ of such a state of the Church. In no one do we see exemplified more fully the truth, "Now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. xiii. 13.)

* "What perception is, men are at this day ignorant; it is a certain internal sensation, which comes only from the Lord, whether a thing be true and good, as was well known to the Most Ancient Church; this perception is so clear with the angels, that they know, and thereby acknowledge what is true and good, and what is from the Lord, and what from themselves, and also what is the quality of a stranger, by his mere approach, and by a single idea of him. The spiritual man (or the soul in the second stage of the redemptive progress) has no perception, but he has conscience. A dead man (the mere natural mind) has not even conscience, and most persons do not know what conscience is, still less what perception is." (A. C. 104.)

His is emphatically the theology of love. At the time when he arose, faith was elevated to the first place in religion, and that faith was an intellectual state simply. Perhaps in that stage of religious progress it was natural to exalt the intellect to the highest place. A man who is in the lowest stage of being, and is sensual and material, will make the delights of sense the chief happiness of his life. All knowledge, except that derived from sense, will seem to him unreal. In philosophy he will make the senses the foundation and source of all knowledge, as in Locke and Condillac, and, before them, in Aristotle. The religion of such a one will be a Pharasaic formalism, a mere mechanism of outward rites. It will be external worship, without internal.

When the soul of the individual, or of collective man, as existing in a society or a church, is advanced from this sensual condition to an intellectual state, it is natural to make faith of the first importance in religion. The Church, during the past centuries of its annals, has not risen above the first or second degree of mental life, except in the case of particular individuals. These sometimes appear like gleams of celestial sunshine in the obscured heavens. The life of faith, Swedenborg denominates the spiritual state; the life of love, the celestial state, or the opening of the soul to the inmost or highest degree. In his theology, which is the theology of love, I see the dawn of a brighter day—the incipiency of a celestial state of the Church. In his teaching, (and the same may be said of his life,) everything is to be consecrated to the good of the neighbor. This is the heavenly order of life. The love of God is an infinite inclination and endeavor to impart its own blessedness to beings made capable of receiving it. This is its essential property. When this love is received into the soul, which is made a created

receptacle of it, it does not lose its necessary property, but becomes in us charity, or the love of the neighbor, which is a desire that our own good and truth should be another's. The love of God "shed abroad in our hearts" becomes charity, and this is the "life of God in the soul of man."

The life of charity is the only preparation for heaven. Celestial bliss does not consist in mere devotion, a never-ceasing festival of praise and thanksgiving, nor in an exaltation to power and dignity, nor in emotional bliss and sensuous delights, nor even in paradisiacal scenery, nor in an eternal rest from all activity and labor. But the delight of being useful, originating in love, and operating by wisdom, is the very soul and life of all heavenly joys. (*Conjugial Love*, 5.) Such is heavenly bliss. It is to be feared that many who may think themselves fitted for the enjoyments and employments of the higher sphere, will find that their preparation is not begun. It is one of the evils of the old churches, that they substitute mere *devotional exercises* for the life of love, as a preparation for heaven. The best preparation for heavenly life hereafter, is a heavenly spirit here. Swedenborg has clearly shown what that spirit is. Take the following beautiful passage:—

"How great the delight of heaven is, may appear from this circumstance alone; that it is delightful to all who are there to communicate their enjoyments and beatitudes to each other; and all the inhabitants of heaven being of this character, it is plain how immense the delight of heaven must be: for there exists, in the heavens, a communication of all with every individual, and of every individual with all. Such communication flows from the two loves of heaven, which, as has been stated, are love to the Lord and love towards the neighbor; and it is the

nature of these loves to communicate their delights to others. The reason that love to the Lord is of such a nature, is, because the Lord's love is the love of communicating all He has to all His creatures; for He desires the happiness of all: and a similar love prevails in the individuals who love Him, because the Lord is in them. It is from this ground that the angels mutually communicate their delights to each other." (*Heaven and Hell*, 399. See also 268, 413, 418.) Let no man deceive himself. This spirit alone contains the elements of heavenly bliss. It is only a life of love that "can complete our training for the skies."



CHAPTER IX

THE WAY OF LIFE; OR THE QUESTION ANSWERED, WHAT MUST I DO TO BE SAVED?

SWEDENBORG, from the Word of God, has given a more rational view of the way of salvation. He traces sin to its vital root in the soul, and finds that root to be self will, or the love of self and the love of the world. The first is the opposite of love to the Lord, and the other opposite to the love of the neighbor. "The love of self consists in wishing well to ourselves alone, and not to others, unless it be for the sake of ourselves; not even to the Church, to our country, to society, or to a fellow-citizen." The love of the world consists in desiring to appropriate to ourselves the good things of others, in setting our heart on riches, and suffering the world to withdraw our affections from spiritual love, which is love towards the neighbor, and consequently from heaven. In these two loves are included all evil. Any remedy that does not weaken and remove the source of depravity, must be inefficient. In many of the so-called conversions of the present day, it is to be feared that the deep-seated selfishness of the natural heart is not removed, but only concealed under other forms of manifestation. We are taught by Swedenborg that there is a necessary order in the process of a soul's salvation. Before one can come into the goods and truths of heaven, he must put away the evils and falsities of the soul, which are from beneath. He must put away his

falsities of faith in his understanding, by truths derived from the Word of God. He must also put away his evils, as sins against God. This is constantly insisted upon as of fundamental importance. It is not arbitrary, but necessary, in the very nature of things. He must put them away, or avoid them, for no other reason than because they are sins against God. If we cease from the outward practice of an evil for any other reason, as that it is unprofitable, or destroys our reputation, or even because it makes us unhappy, we leave untouched the selfishness from which it proceeds, as its vital root. It is not put away from the internal man, which is the real being, but there remains ready to break out when the outward force that now operates ceases to act. It is not effectually removed, but only concealed from the gaze of others, and perhaps our own. But "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh, shall find mercy." Such conversions "heal the hurt of the daughters of my people slightly." If we analyze the state into which many are brought by the current popular teachings of the day, in times of revival, you will find them to be of this character. Appeals are made to the selfishness of the heart, and the outward life is changed from self-love. The conversion is not radical, but superficial and temporary. If our inmost nature is to be changed, conscious evil is to be shunned, or put away, *because it is a sin against God.* This is the necessary beginning of a soul's regeneration. It can commence in nothing else. It is only this that gives a death-blow to our self-will or self-love, which is the essence of all sin. When we do this, we are to exercise confidence in the Lord Jesus Christ, as the only God of heaven and earth. Before coming into this attitude of hostility to evil, and of obedience to the will of God, confidence in the Lord, as our Saviour,

is impossible; and if possible, would be of no avail in our salvation. Swedenborg says in the Apocalypse Revealed, 949, "By faith in Him is meant confidence that He will save, and this confidence is enjoyed only by those who shun evils as sins; with others it does not exist." In the little treatise entitled "Doctrine of Life," he enforces the proposition "That so far as any one shuns evils as sins, so far he has faith, and is a spiritual man." Well would it have been for the Church if this order had not been inverted. This is a principle of profound importance. Insisting upon it in times of popular revival, might diminish the number of proselytes, but would greatly increase the *quantum* of real holiness.

In the little work referred to above, Swedenborg proves, "That so far as man shuns evils as sins, so far he does good, not from himself, but from the Lord." The philosophic reason on which this principle is based, is well given by S. A. Blanchet, in his "Familiar Lectures upon Practical Morality." He remarks:—

"Man has free will. He is placed between two opposing influences, which constantly incite him. If he accedes to one, he departs from the other, and reciprocally, for he cannot be at the same time in both: no one can serve two masters. If he turns himself to good, it is because he turns from evil; and so far as any one turns from an evil life, because it is contrary to the law of God, so far the influence of God, who is ever with him, merciful and watchful, converts him, and draws him to good. But the essential condition is, that he should shun evil. We can then lay down this general and perfect rule: the more we shun evil, the more we are drawn to good, and the more really we do good."

Our first duty, and the first step in the process of our salvation, after coming to the knowledge of evil, is to

combat it, and put it away as a sin against God. Having done this, the soul becomes receptive of goodness, which flows in from the Lord, its only source, through the heavens. The love of God is a perpetual inclination and endeavor to impart truth and good to the souls of men. Evil alone obstructs this Divine influx. When it is removed, or the will is arrayed against it, good inflows from its Divine source, and in proportion as evil is removed. It belongs to man's free will, or free agency, to do this, and he must do it *as of himself*, but all the while acknowledging that it is of God, from whom all power to do good proceeds. Man was created with free will, and is preserved by the Providence of the Lord in freedom, in order to his salvation. The human soul is subject to the two opposite and contending forces of good from heaven, and evil from hell. When these forces or opposing influences are in equilibrium, the soul is in freedom. Man is *compelled* to do neither one nor the other. It belongs to the self-determining power of the will to decide in which direction to act. When a man, thus preserved in liberty, puts away evil as sin, he comes spontaneously into the opposite good. This is the reason why the commandments of the Decalogue, with two exceptions, are given in a negative form. The reason underlying this feature of the Ten Commandments, is the principle or law of the human spirit, *that mind is essentially active.* When it ceases from an evil or disorderly activity, it comes from its own impulse (Divinely imparted to it) into the opposite condition of holy activity. We must do good or evil. If we cease from evil, we shall learn to do well. When we cease from idleness, we become diligent and industrious. When we cease from covetousness, we become benevolent. Every evil has its opposite good. To cease from one, is to come into the other. When we cease

from the love of self and the world, we come into the love of God and the neighbor. The command, "Cease to do evil; learn to do well," is the Divine order of salvation, and is based upon the necessary laws of our spiritual being. That a man can cease from evil, is involved in the idea of free will. M. Cousin has correctly defined a free act, to be one that is performed with a consciousness that we had a power not to act. Whether man has a *natural* ability to cease from evil and do good, is a question that will not require a moment's thought to decide, with one who feels that all good is from God, and that "A man can receive nothing except it be given him from heaven." (Jno. iii. 27.) Our very life, with all its powers, is the perpetual gift of Him who alone has life unoriginated and self-derived.

CHAPTER X.

THE SPIRITUAL WARFARE, AND THE NECESSITY OF IT IN THE REGENERATING PROCESS.

Our regeneration thus commenced, is to be carried on by successive combats with evil, and with fallen spirits, with which our evils connect us. Such is the law of our spiritual nature, that, by resistance to evil, we become grounded in the opposite good. By an encounter with doubt and with the false, we become rooted in the truth. When the good that is in us is assailed by the forces of evil, and we array ourselves against the powers of darkness, we become settled in the good; for here, as well as in Mechanics, action and re-action are equal. The strength exerted by the enemy, if we oppose, passes into the victor. Hence temptation is a necessary part of the regenerating process. (See *Arcana Cœlestia*, 5036, 5403, 7090.)

When we oppose evil, and our will is arrayed against it in the spiritual conflict, Swedenborg teaches that we are not to appropriate it to ourselves, as it ceases to be ours the moment we sincerely hate it and combat it. Mr. Charles Wesley, in whose poetry there is much in harmony with the theology of the New Age, beautifully says,—

"I hate my sins, no longer mine,
For I renounce them too;
My weakness with thy strength I join,
Thy strength shall all subdue."

All good is from God, its sempiternal source, and cometh down from the Father of lights. It is an emanation from the Lord. It is necessary that a soul *feel* this, so as to ascribe all to its source. We must not appropriate anything good to ourselves, or feel that we have any merit for it, for by so doing we defile it, and it ceases to be good. All good is from the Lord, and is something of the Divine in us. The human soul is a created organism to be filled with God, as a void is filled with the atmosphere. Every good thought, every holy feeling, every sacred purpose, is from heaven alone. It is equally important for us to feel that all evil is from beneath, and is something of hell in us. When we come to an interior conviction and perception of this, and hate it and combat it as such, it is not imputed to us as ours. For instance, when we feel a spirit of melancholy, and recognize it as a dark shadow of hell thrown across our minds, and array ourselves against it, it is not imputed to us as ours. When the will opposes it, we cease to have any property in it. So of anger, impatience, unclean lusts, anxiety, and all other forms of evil. The will is of the love, and the love is the life of man, yea, the very man himself. When our will or love is arrayed against evil, and we believe that the evil is from beneath, and flows in from hell, we can say with Paul, "It is no more I that do it;" I am where my will or love is, for this is my very being. Blessed is the man whose iniquity is *thus* covered, to whom the Lord imputeth not sin. Good is an effluence from God through the heavens into the human soul; evil is an inflowing from hell. Evil thoughts may be injected into the mind from the world of wicked spirits, and so may evil feelings. This we cannot avoid. But Dr. Paley has justly observed, "The first motions of our minds, as it is impossible to hinder them, are reckoned

by all divines not to be sinful, provided we do not encourage them." (*Paley's Works*, p. 239.)

When we feel evil thus entering into us from beneath, seeking a lodgment in our wills and affections, and intruding itself into the sacred temple of the soul, we should feel that it is not ours; our will should assume an attitude of hostility to it, and by a mental ejaculation we should lift up our souls to the Lord. In a few minutes, sometimes instantly, it will be removed, and the soul left in tranquillity and peace. This is a principle of great importance in the spiritual life. We must not appropriate to ourselves good, for that belongs to God alone. We should not, in the hour of temptation, appropriate to ourselves evil, for this is an inflowing from hell. This is necessary to our sanctification, our liberty, our peace.

In the temptation conflicts that attend a real regeneration, man ought to combat as from himself, and not to remain passive, and hang down his hands. But while he puts forth the power with which he is Divinely endowed, he must feel that the Lord fights for him. For temptation is of no avail, and productive of no good, unless a man believes that the Lord has fought and conquered for him. (*Arcana Cœlestia*, 8969.)



CHAPTER XI

IT IS THE PROVINCE OF FREE WILL TO PURIFY THE EXTERNAL; OF THE LORD TO CLEANSE THE INTERNAL.

THE external man is to be brought into obedience to the internal man. In our natural state the external or lower principles of our nature rule, and the internal or higher obey. This is an inversion of the true order of our being. When man is restored to the true order of his being, which is accomplished by regeneration, the external man perfectly obeys the internal. But how is this accomplished?

It is one of the doctrines of Swedenborg, relating to the regeneration of man, "That it is a law of the Divine Providence that man should, as of himself, remove evils as sins in the external man, and that thus, and not otherwise, the Lord can remove evils in the internal man, and then at the same time in the external." (*Divine Providence*, 91—106.) This is a principle of great practical value, and is emphatically a doctrine of life—an idea that illustrates the way of life and salvation. Evil is both internal and external. So far as it comes forth, or is ultimated in the outward act, it is in the external man; so far as it is an inward affection or desire, it is in the internal man. It may exist as a hereditary bias or propension. It comes within the sphere of free will, in which every man is upheld by the Lord, to prevent the outward manifestation or ultimation of it, and then it is

weakened, by having no basis on which it may rest. By looking to the Lord with an affectionate trust, He takes away its interior root, or removes those affections and lusts from which the outward act springs, We are to do this *as of ourselves*, or in the use of that freedom of will with which we have been created. Also, it is ever to be borne in mind, that we are to put away evil in the external man, or prevent its outward manisfestation in word or deed, *because it is a sin against God.* Nothing else goes to its vital root, or touches that selfishness from which it proceeds. But when we remove evils as sins from the external man, the Lord purifies us from the concupiscences of evil, or the unclean desires which sustain to the outward act the relation of cause to an effect. Every man is tempted when he is drawn away of his own lust and enticed, and it is as far as free agency or human power can go, to prevent its ultimation; and then, if we look to the Lord, He purifies the soul from the inward spring of evil. It is well to know what belongs to free will to do in the regenerative work, and what belongs to the Divine power, lest we unwisely attempt to do the peculiar work of God, or guiltily neglect our own. The Lord will not do our work, and we cannot do His.

The Divine order of salvation is revealed by our Saviour in the highly symbolic act of washing the disciples' feet, and in the strange declaration that he that washes need wash only his feet, and in so doing is clean every whit (Jno. xiii. 4—10)—an assertion that is not fully true only in its spiritual significance. The feet represent or correspond to the lowest principles of our mental nature—the mere outward and animal nature. To wash the feet, is to put away evils as sins in the external man, and then the Lord's redeeming power delivers from the corresponding interior evils, and we are clean

every whit, or saved in fulness, externally and internally, body and soul. He who anxiously inquires, what he must do to be saved, is directed to a principle that can never fail. We should say to such a man, from the light of the New Age, Break off from all your sins in outward act, simply and solely because it is sin against God, and look to the Lord Jesus Christ as the one only God, and He will wash the heart from its evil affections and desires. Such a plan of salvation invests the precept of the Decalogue with infinite importance as commandments of life. When one came to our Blessed Saviour, and asked what he must do to inherit eternal life, He who is the Way and the Truth and the Life, and who could not lead a soul wrong, replied, "Keep the Commandments;" referring to the Decalogue. He did not say, "Believe, and thou shalt live." He had not come into such a moral position as to render it possible for him to have confidence that the Lord saved him. He must first avoid the evils as sins which are forbidden in the Commandments; and so far as any one does this, the Lord removes the corresponding inward evils, and the opposite goods flow in from Him. Then only may a soul *assuredly* believe that the Lord saves. It is one of those far-reaching principles we so often find in the works of Swedenborg, that so far as we shun evils as sins, we have faith,—a faith Divinely imparted. By so doing, we come into a moral attitude in which a genuine faith inflows from God, and to us it is spontaneous. We must beware that we do not invert this Divine order, and teach men so. We are not to believe that we are saved until it is an accomplished fact, for that is to believe a lie; and such, according to Paul, are lost rather than saved. It was the work of Swedenborg, through the Divine mercy, to restore to the Church the knowledge of the Divine order of human salvation. The

commandments of the Decalogue were entirely neglected as the way of eternal life. And there lingers yet, in all the older churches, the hurtful impression that we are to be saved some way by the imputed merits and righteousness of Christ, and that internal holiness is not necessary. The anxious inquirer after the path of life, is never pointed to the Ten Commandments, as the only way, but to something else. The steps a soul must take in order to be saved, are as invariable as the principles of the mathematics by which we measure the orbit of a planet. Ignorance here, is a calamity indeed. The commandments of the Decalogue are not a *condition* of salvation, in the sense of something that must be done before we are saved, but they are a *state* of salvation. He who fails to come into that Divine and eternal order which they unfold, cannot be saved in this world or the next. In the writings of Swedenborg, they occupy the same place, as a way of life, that they occupy in the Gospel of Christ. If you ask the Lord what you must do to be saved, He puts into your hands the law of the Decalogue, and says, "If thou wilt enter into life, keep the Commandments." He who makes any other reply, is a blind leader of the blind.

CHAPTER XII.

THE TRUE IDEA OF JUSTIFICATION BY FAITH.

A MISAPPREHENSION of the genuine doctrine of justification by faith as taught in the Epistles of Paul, has had a blighting influence upon the cause of holiness. It has ever been the aim of man, in his natural state, to find some way to heaven without the necessity of putting away sin from the heart and life. Paul's declaration that a man is justified by faith without the works of the law, could easily be perverted by such persons. It was only necessary to change the meaning of the phrase "works of the law," from signifying, as it does, the ritual code of Judaism, and making it mean the moral law. Then by extracting from faith the element of a complete surrender of the will to the Divine direction, and the result is a way to heaven without the troublesome necessity of inward and outward moral purity. Such persons will find but poor comfort in reading the writings of Swedenborg.

What is the genuine Pauline doctrine of justification by faith? In the first place it is evident that faith in us effects no change in God, though it is according to the *appearance* that the Lord changes with our varying states. It only accomplishes a change in our mode of apprehending Him. This is manifest to any one who is capable of rational thought. Swedenborg, from the Word of God, declares that the Lord is Love itself and Mercy itself; that He condemns no man, but freely forgives all men.

Infinite Love can entertain no vindictive feeling. Christ, who is the one only God, said to the woman who was accused of crime, "Neither do I condemn thee; go and sin no more." On the cross He forgave His murderers, who did not ask the favor of Him, or even accept it. It would be unreasonable to suppose that He did not feel as merciful toward us as toward them. Paul also declares that God was in Christ reconciling the world unto Himself, *not imputing their trespasses unto them.* The more a parent loves a child, the more he can overlook and forgive in the erring one. The Lord's love to us is infinite. All feelings purely human are derived from Him, because He is the Infinite Man. If we can forgive an erring child, much more can the fatherly love of God freely overlook all our sins. But it is the law of our spiritual nature that a heart, in a state of conscious disobedience, condemns itself. This always must be so. This law is expressed by Our Saviour, when He declares that He came not into the world to condemn the world, but that the world, through Him, might be saved. He that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God. (Jno. iii. 18.) John also says, "If our heart condemn us not, then have we confidence towards God. (1 Jno. iii. 21.) It is not possible for a soul in open rebellion against the Divine government to apprehend God as forgiving us, or to view Him otherwise than as condemning us. That evil state of the will is necessarily attended with the falsity in the understanding that the Divine Being is angry with us, and will punish us. On the other hand, when we put away evils as sins, and do this *as of ourselves*, or from choice and in freedom, we come into an attitude of submission and obedience to the Divine will, and our heart no longer condemns us, and we have confidence toward

God. For so far as we put away evils as sins, so far we have faith, or a persuasion that the Lord pardons and saves us. This right state of the will is always followed by the truth in the understanding that the Lord, of His boundless love and mercy, freely forgives us, that He is not angry with us, and will not punish us. But all this time no change has been wrought in God. The change in us has affected our conceptions of Him. The soul is not pardoned as the reward of its faith, but it is by faith that we come to the inward consciousness of the pardon which the Lord extends to all. It is the appropriation by us of what always existed in Him

Faith includes not only the Divinely imparted conviction that God forgives, but also that obedience of the will which renders such a persuasion possible. In the New Testament, the word rendered unbelief, is also rendered disobedience. The term, in fact, includes both ideas. *Unbelief is not merely a state of the understanding, but also of the will.* So faith is not simply an act of the intellect, but a condition of the will. It includes a complete self-surrender—a denial of our own will in obedience to the will of God. When a soul is in that moral attitude, there flows into it from God the sweet assurance that He forgives and saves. This is justification by faith. Paul manifestly uses the term faith in this comprehensive sense, when he declares that "the just shall live by faith, or the justified by faith shall live." Justification, in the Pauline doctrine, is a being made just or righteous, and not that phantasm denominated justification, which is the being called and treated *as if* the sinner were righteous. This is calling evil good, and good evil; putting darkness for light, and light for darkness. (Isa. v. 20.) According to Paul, justice, or righteousness, was the highest moral position. This is an idea that he carried over into Chris-

tianity from Judaism—from the Old Testament theology. Swedenborg has shown that righteousness refers to the state of the will, and holiness to the state of the intellect Holiness is predicated of truth grounded in goodness, and righteousness is that good from which truth proceeds. The latter is a freedom from evils; the former a freedom from falsities, in consequence of a right state of the heart. These are not separable, but exist together. A genuine faith can never exist separate from charity, or a life of love. Swedenborg has shown that faith separate from love and obedience, is not faith. It lacks Divine vitality. Faith *alone*, would be no faith. Paul seems to have conceived of the justified, or righteous man, as of one who is in a state of unqualified obedience. This was attained by faith—not a mere belief of the truth, but by a complete self-surrender, which is always accompanied by the consoling consciousness that the Lord forgives and saves. Thus being justified by faith we have peace with God, through our Lord Jesus Christ. (Rom. v. 1.)

CHAPTER XIII.

A NEW FORCE HAS BEEN GIVEN TO CHRISTIAN DOCTRINE.

SWEDENBORG has not taught any doctrines peculiar to Christianity absolutely new, but has presented the old doctrines of the Gospel in a new and higher light. The New Age is to come forth from the Old. Christianity in the apostolic age was not so much a new dispensation, a new spiritual creation, as it was a new development of the old dispensation. Christianity came forth from the envelope of Judaism. The whole Gospel is in the Old Testament, as a precious stone is sometimes found inclosed in a rough matrix. So the New Jerusalem, or Millennial dispensation, is to be an unfolding of the present Church. It will come forth from the womb of the present Church; but the present age, in imparting its life to the future, will itself die, like Rachel, in giving birth to Benjamin. So it has been with every age. The giving birth to the new, has always cost the life of the old.

Many of the doctrines of Christianity, as they are taught in the Old Church, have lost much of their moral force. Swedenborg, through the mercy of the Lord, has restored to those doctrines their proper redeeming power. This is true of the whole scheme of Christian doctrine; but my limits will not allow me to mention only his higher view of the resurrection and judgment. These are fundamental in the Christian system. It is in accordance with the laws of the human mind, that whatever

is viewed at a great distance, either in time or space, has comparatively little influence. The older churches, by falling into the carnal, material view of those truths, and by removing, in their conceptions, the resurrection and judgment to an indefinite period in the future, have taken from them much of their moral force. It is almost equivalent to a denial of them altogether. Swedenborg has shown that the soul is the *internal man*, and exists in the human form. The material body, with its life and form, and all its activities, is a mere effect, of which the cause is the living spirit within. When the material body, which constitutes no necessary part of our being, is put off, the soul, disrobed of its clay, still lives in the ever present spiritual world. Man rises from the dead, immediately after the dissolution of the mortal body, a real and substantial man, and not a mere shadow or unsubstantial phantom, like the ghosts of Ossian, and the vapory bodies of the Northern Mythology. He becomes an inhabitant of a world, most vitally real, because it is not material, but spiritual. He possesses a real human body with all its senses, organs, and powers. This ascent of the soul, the real living man, to the never distant spiritual realm, is the *Anastasis*, the resurrection. This is the doctrine of the resurrection as taught by Christ, and commends itself to every man's consciousness with the force of a self-evident truth. It is a necessity of thought to conceive of our absent friends in the human form. That human form is the spiritual body. This is the resurrection body. Christ, in the Gospel, always uses the term resurrection, for the ascent of the soul to the higher realm of being. Life after death, in the human form, is His idea of the resurrection, and not the resuscitation of the material body. The phrase, resurrection of the body, never once occurs in the Word,

but the resurrection from the dead is the form of expression generally used. The sense Christ attaches to the word resurrection, may be seen in His argument with the unbelieving Sadducees. He says, "Now that the dead are raised," (or that man lives after death a real being) "even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living; for all live unto Him." (Luke xx. 37, 38.) Though they are lost to our view, our material senses not being cognizable of spiritual substance, yet they truly live to Him. If we substitute the resuscitation of a dead body for the term resurrection, the argument of our Saviour loses all its logical force. The passage he quotes from the Old Testament, if it proves anything, proves that Abraham, Isaac, and Jacob were risen from the dead. Let the reader attach the idea of life after death in the human form, to the term resurrection, wherever it occurs in the New Testament, and he will see new beauty and force in those passages. This is the higher view of the resurrection belonging to the New Age. In this world of death, it is one that is full of comfort. The resurrection is no distant event; our friends rise from death. In the older churches, the dead body in the grave is spoken of as the real man, which is said to sleep until the end of time, showing that in the minds of the preachers there is no vivid and influential belief in immortal existence. But the New Age is to be characterized by a vivid faith in the reality of life beyond the grave.

Swedenborg teaches that man rises from the dead immediately after the dissolution of the body, and enters upon an intermediate life—a world intermediate between heaven and hell. This is called in the New Testament,

and the Septuagint translation of the Old Testament, Hades. This intermediate life is the judgment state. So that the judgment is not to take place in the indefinite future, at the end of the world, but takes place in the spiritual world soon after death. "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) In the judgment state, man becomes externally what he is internally; and when there exists a true harmony between our inmost character, and our outward life, we are fitted for either heaven or hell. When the ruling love, which is the life of man, shows itself without as it is within, and the hidden things of darkness are brought to light, man is judged. In the judgment state also is effected a harmony between our intellectual and moral state. Every state of goodness has its appropriate form of truth belonging to it. Evil has its falsity in harmony with it. In this life there is not always this true harmony between our moral and intellectual condition, between the will and the understanding. Those who are radically good, the predominant bent of whose will is towards God and goodness, have oftentimes many falsities of faith, which do not belong to that state of the will. In the judgment, those falsities are put away, and the soul comes into the truths that are in harmony with its moral condition. On the other hand, there are many who are radically evil, that have truths in their understanding, not in harmony with their wicked internal state. This is an unnatural condition, because the proper state of man is where there is a perfect union or harmony between his will and understanding, or heart and mind. In the intermediate judgment state, those truths will be removed from the wicked, and they will imbibe those falsities of faith which are at one with the evils in which they are grounded. (See *Heaven and Hell*, 425.) When this harmony

is restored, and man comes into his natural condition, he is in the highest happiness of which he is capable. It is like restoring an animal to its native element. The good, from the impulse of their goodness, rise spontaneously to heaven, and the evil, from the gravitation of their wickedness, descend spontaneously the scale of life to hell. They go, not where Divine vengeance can make them the most unhappy, but where infinite love sees they will be the least tormented.

Such is the doctrine of Swedenborg, concerning the resurrection and judgment. I need not say how much, as motives to goodness, he has increased their force. To defer those great events until an indefinite period in the future, as is done in the Old Church, is to destroy their moral power, and weaken their regenerative force. It is a fact, that every one may observe who will, that the old forms of doctrine, as preached at the present day, have lost their power over the public mind. This is seen and felt by many who still preach them. If there is to be a new and better dispensation of the Church, some one must be raised up to restore to Christian doctrine its true redeeming force. This has been accomplished by the Head of the Church, through Emanuel Swedenborg. Truth of Doctrine is of fundamental importance in the Christian life. It is one of the laws of the mind, that it sees the truths of Holy Scripture through the doctrines it has received. Doctrines are the expression of certain general principles, to which all particulars are referred, and by the light of which they are understood. The knowledge which any one has, must always be that which lights his way to that which he has not. Our understanding of the Word will always be in harmony with, and will be colored by, our system of doctrine. If one has con-

firmed himself in the doctrine of salvation by faith *alone*, irrespective of the quality of the internal life, he sees nothing else but that idea, even in passages that declare that a man is rewarded according to his deeds, and that without holiness no man shall see the Lord. The doctrine of three Divine persons, each one of whom is God by Himself, having each a different character and office, has affected the whole scheme of doctrine as taught by the older theologies. The idea of three Gods runs through the whole system, and pervades it from the top to the bottom, from the centre to the circumference. It will always be a law of our spiritual being, in time and eternity, that we view all Scripture truth by the light of our doctrines. If they are false, all truth is perverted. It is like seeing the sun through the distorting medium of smoked glass.

Swedenborg, speaking in harmony with the laws of mind, has averred that no man can come into the genuine spiritual sense of the Word, who is not in the truth of doctrine. If there is to be a higher or more interior understanding of the Scriptures, as the foundation of a higher spiritual life, there must be given to the Church higher views of the doctrines of the Gospel. This, I am constrained to believe, is what Swedenborg has done through that high degree of illumination that was vouchsafed to him as the servant of the Lord. We have in his works the doctrines of the Gospel, drawn from the literal sense of the Word, as that sense was made translucent by the spiritual significance within it. Such doctrines are symbolized by the precious stones that constituted the foundations of the wall of the New Jerusalem. (Rev. xxi. 19, 20.) While the doctrinal system, proclaimed in the pulpit, and received by the Church, is derived wholly from the low, carnal and sensuous view of the truths of the

Gospel, no higher spiritual life can be built on such a foundation. He who prayerfully reads the writings of Swedenborg, will receive those higher teachings, which will render him more and more receptive of the genuine spiritual sense of the Word, which will be given him by our Lord.

CHAPTER XIV.

MARRIAGE, AND ITS RELATION TO THE KINGDOM OF GOD.

No institution is of more importance, or more intimately connected with the best interests of mankind, than that of marriage. The earliest legislators saw its relation to the welfare of society, and paid special attention to it, and in their various codes guarded its sanctities by the most terrible penalties, to be inflicted upon those who violated them. Menes, the first king of Egypt, Cecrops, the first legislator of the Greeks, Numa, the lawgiver of Rome, Fohi, the first sovereign of China, all turned their attention to marriage. Even the poet Lucretius (Book v. 1009) observed the influence of marriage as an agent of human progress. After a description of the first stages of savage life, when man was scarcely advanced beyond the brute, the poet says: "But when they began to build their first rude huts, to clothe themselves in skins, and had discovered the use of fire, when first one woman was joined to one man in the chaste endearments of mutual love, and saw their offspring arising around them, then only did the ferocious manners of the human race begin to soften." Just in proportion as this sacred relation has been regarded by a nation or community, have they risen in the moral and intellectual scale, and progressed in all the elements of a genuine civilization. There is a philosophical reason for this, founded in the laws of correspondence, and the mysterious connection between

natural and spiritual things. The highest moral and spiritual condition of a human soul is, where there is a perfect union of love and wisdom, or goodness and truth. The existence of these in perfect harmony, and in due proportion, is essentially the heavenly state. A genuine marriage between two regenerated persons, is the orderly natural basis of such a spiritual state.

If such is the important relation between the institution of marriage and the work of human redemption, and if there is so vital a connection between them, that the relation of the sexes in any society becomes the unerring index of their intellectual and moral condition, it is evident that a new age of the Church would come with new light with regard to marriage. Now, I boldly aver, that no man has ever written, except the inspired authors of the Holy Word, who has given us so exalted conceptions of the dignity and sanctity of the marriage relation as Swedenborg. There is a most striking contrast between the low Sadducean views that prevail in the Church and the world, and those unfolded in his truly philosophical and spiritual work on this subject. He teaches that the distinction of sex is not merely a difference of physical organism, but is found in the mental constitution of the race. In the male, the intellectual predominates and rules; in the female, the affections are in excess, and govern. This was ordained as a part of the plan of creation, and is eternal, because it belongs to the essence of the human spirit. Between love and wisdom, affection and reason, there is a natural attraction; and hence by the very constitution of the human mind there is a tendency to union between the sexes, and always must be while that constitution remains the same. Hence the immortality of the marriage relation, not of such unions as the Sadducee had in his conceptions, for such belong not to

the kingdom of God, either in this world or the next, but the conjunction of the illuminated reason of the male with the holy affections of the female. Such a union is necessary to the perfection of man. No one can fail to observe that in her mental structure, woman has excellences where the mind of man is most defective. On the other hand, the mind of man possesses excellences which supply the defects in the mental organization of woman. Neither alone, has everything necessary to a perfect human nature. It is only in the oneness of the two that humanity is seen in its completeness. Without this unification of the sexes, that constitutes a real marriage, the development of humanity must be one-sided and inharmonious. In the moral system of Swedenborg, marriage is not a mere temporary arrangement for the attainment of selfish ends, but is as eternal as the mind. The spiritual union of one man with one woman on earth, calls into exercise the holiest principles of our nature, and is promotive of the highest happiness of the race, either here or hereafter. So a disregard of the sanctities of marriage is the fruitful cause of more evil and misery than any other operating in human society.

Marriage, according to Swedenborg, is most holy in its origin, and in what it symbolizes. There is in the Divine Mind, Love and Wisdom. These exist not separately, but in perfect union, and their conjunction is essentially a marriage. In a genuine marriage among men there is a union of the wisdom or intellect of the male with the affection of the female. This in its purity is but a finite and imperfect copy of what eternally exists in the Divine Nature. Hence marriage, in its origin, is as holy as the mind of God. But all things in the visible creation have proceeded from the Love and Wisdom of the Creator. As they are one in Him, so there is a union

of good and truth in the works of creation, which proceed from Him. All things in the universe have relation to, and represent good and truth. Hence the conception of the sexuality of nature, an idea arising spontaneously in the human mind. This principle was introduced by Linnæus into his Philosophy of the Vegetable Kingdom, but was observed by Pliny long before him. The distinction of sex, so far as it belongs to our spiritual organism, originates in the Divine Mind—in the Love and Wisdom of the Lord. From Him it extends down by creative influx into the human race, and through this into the animal kingdom, and from this into the vegetable kingdom, and so down to the lowest link in creation's chain. Marriage, in its Divine reality, is a union of good and truth, or love and wisdom; and in its spiritual significance symbolizes such a spiritual state. It has its origin in God, it existed in Paradise, and must be transferred, with its ever increasing purity and bliss, to the Celestial shore. Those who can perceive the necessary connection between the institution of marriage, and the moral and spiritual elevation of the race, will find in the views of Swedenborg, on this all-important subject, the seed of a new dispensation of the Kingdom of God among men.

CHAPTER XV.

THE TRUE ECLECTICISM.

VICTOR COUSIN, in his profound work on the History of Modern Philosophy, has shown that philosophy, in all lands and in all ages, has existed under one of the four following forms: Sensualism, Idealism, Mysticism, and Scepticism. All the philosophical systems of the world belong to one or the other of those forms, because they are based upon the principles of human nature. Where the sensuous element, which belongs to our nature, is in predominance, philosophy will be sensational, as is seen in the systems of Locke and Condillac. When the intellectual is unharmoniously prominent, as in Plato, Berkley and others, the philosophical system will be Idealism. The objects of sense, and the whole material creation, retire into the background, and spiritual things, the things of the mind, become the only real substance. All else is shadow. Where the feelings and intuitions are the ruling element in the mental character, Philosophy will be Mysticism. When neither alone gives satisfaction to the human mind, Scepticism arises. All these systems are true and important. They become false only when they become exclusive. Each has had much to do in the intellectual development of the race. Neither could have been spared from the history of mankind: and the most perfect system of philosophy must be eclectic, or must

combine into a harmonious unity the excellences of all other systems.

Something similar may be said of religion, because there always must be a connection between philosophy and theology. One must influence the other. Religion always exists under a few fundamental forms. It is sensuous, as in the Pharasaic formalism of the age of Christ and every age—a bondage to the letter, and an over estimation of the value of mere externals. This is the Jewish element, which has ever been in the Church of Christ—the fleshly, ritualistic element—mere naturalism. When the intellectual element is pushed to an undue prominence and is made of primary importance, we have another fundamental form of the Church in its historical development. Here we must, for an example, place the Aristotelian Scholasticism of the mediæval period. It is often seen in individuals and in sects, both before and after the Reformation. It makes faith of higher value than charity. There are others who lay excessive stress upon the emotional and intuitional in religion,—upon frames and ecstasies. Generally, the externals of religion with such are undervalued. This is Mysticism. It has given to ecclesiastical history some of its most finished characters. Its maxim is, *Pectus est, quod theologum facit; it is the heart that makes the Christian and theologian.* In the seventeenth century, it produced its Madame Guyon and Fenelon, Antoinette Bourignon, Molinos of Saragossa, and the Quietists. In the fourteenth century it had its Kempis and Tauler. Sometimes in the Christian development of the Church and individuals, the *moral* or *ethical* element rises to prominence, and we have the other fundamental form of Christian life. These four aspects are the only ones under which Christianity can be viewed. It is either ritualism or intellectualism, or mys-

ticism, or moral duty and life. These, like the four sides of a parallelogram, include it. They are represented in the Apostolic Church—the mustard-seed beginning of the new Creation—by Peter and Paul, by John and James; and their successors have been found in every age.

In the system of Swedenborg, there is a harmonious combination of all these fundamental elements into a perfect unity. There is no one element pushed to a one-sided development, but all is symmetrical. Externals are not undervalued, but proper importance is given to them. No man ever insisted more earnestly upon the enlightenment of the intellect; and St. Martin, the great Mystic of France and of the Nineteenth Century, pronounces his works too coldly intellectual. Yet the intellect is everywhere made secondary to the heart, faith to love. All that is valuable in mysticism is found in his works. In fact he has reduced its chaos to order. He has organized it into a logical system, so complete and interwoven that you cannot embrace a part without the whole. Many of the principles of Swedenborg are found scattered about in the mystic writers. It belonged to him to gather up these *disjecta membra*, these scattered limbs, into a symmetrical body, and call down the divine Promethean spark to animate it. But his mysticism is without the least taint of asceticism, which cleaves to all the mystics of the world before him. No one, not even the apostle James, has more earnestly insisted upon works, and upon a life of charity, than he. Yet there is nothing one-sided here. In an age when Christian life had felt the frozen touch of the Solifidian Antinomianism, he assembles the hosts of Israel once more around Sinai, to hear the Commandments from the mouth of the Lord. His ethical code is the Decalogue. The life he enjoins is divinely simple, and practicable to every man who has a sincere

desire to be good, and reach the celestial shore. In the age in which he lived, the tenet of Luther, that salvation is by faith *alone*, had become to the Reformed Church like the fabled Ægis of Minerva. It turned all who touched it to stone.

The New Jerusalem is not a sect. It cannot be enclosed within the area of a sect or party. It is not a system of lifeless dogmas, intellectually received. It is a new and higher life—the life of love. He who merely receives the teachings of Swedenborg as a creed, and does not apply them to life, is far from the New Jerusalem. He simply passes from one sect to another. Neither are the sects of Christendom to be undervalued. As Judaism led to Christianity, and was a preparation for it, so the good and truth in many honest souls in the old churches, will be a preparation for the New Jerusalem. The age in which we live is a transition period. Old things are passing away, and all things are becoming new. The voice of God is shaking not only the earth, but the heavens. And there is a removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (Heb. xii. 26, 27.) There are many germs of an undecaying good in all the older ecclesiastical organizations. These cannot die, for the life of God is in them. All that was of enduring value in Judaism passed over into Christianity. As all rivers tend to the ocean, and flow into it, so all the goods and truths of the Old Dispensation will pass into the New. The kings of the earth shall contribute their spiritual wealth to the New Jerusalem. In all churches there are stray beams of light that came from the sun of the New Age. There are ideas floating about in the religious mind, that have lost their visible connection with the writings of Swedenborg. Wherever there is

good and truth, there is a preparation for the New Age. The human body is a combination of all beautiful forms; so the New Jerusalem, the Johannean Church of the future, will be a body of Christ, composed of all the good and truth that has ever appeared in the history of redemption.

CHAPTER XVI.

TWO OBJECTIONS ANSWERED.

It may seem strange to some, that if Swedenborg be the herald of a new dispensation, that his doctrines have not made more rapid progress during the past century. But this is no objection to the fact of their being the com mencement of a New Age of the Church, except to the sensuous mind, which can take only an external view of anything. It may be remarked, in reply to the above objection, in the first place, that his teachings are having a much wider influence in the religious world, than, at first sight, appears. They are operating silently and pow erfully in shaping the theology, and directing the thought of the present day. In the teaching of the pulpit and the press, many doctrines are proclaimed and received by the thirsty multitudes with joy, that can be traced to no other source than the disclosures of the Swedish revelator. They are straggling rays of the light and uncreated glories of the New Jerusalem, struggling with the midnight dark- ness of a consummated Church. But as in the days of Christ, so now, the light shines in the darkness, and the darkness comprehends it not. It is impossible to make mere external proselytes to the system, even if it were desirable to do so. His doctrines must be received interi- orly, in freedom and by reason. A system that is to be received interiorly, and only by those who are in a recipi- ent state, makes its way slowly in the world, but it moves

forward *surely*, because it takes a deep hold upon the spiritual life of man. The rapid spread of a system is no test of its truth or merits, but an evidence only of its adaptedness to the carnal, fleshly mind. No system of religion has ever spread more rapidly than Mahommedism. Nothing in the annals of mankind presents so extraordinary a spectacle as the sudden and overwhelming revolution which sprang up in Arabia, an obscure corner of the East, and in less than a hundred years covered an extent of territory greater than ever owned the sway of Rome in the Augustan age of her glory.

But this is no evidence of its truth. It accomplished some great designs in the scheme of the Lord's Providence, but its rapid spread does not prove it a revelation from heaven. It is in accordance also with that Divine order unfolded in the government of the world, that what is to be of long continuance, is a long time in reaching maturity. This is the law of the animal and vegetable kingdoms. A learned French Philosopher has shown that the natural period of the duration of the life of an animal, may be ascertained by multiplying the time it requires to reach maturity, by five. The longer is that period, the greater the duration of its life. In the vegetable kingdom, witness that most wonderful plant, the Sea Coco, which grows only in one spot on the globe. The seed does not germinate until it has laid upon the surface of the earth twenty-five years. It is then one hundred years before it produces fruit, and reaches maturity. After it blossoms, it is eight years before the seed ripens. But it outlives kingdoms. Its years are centuries.

In the rise and duration of the kingdoms of the world, we see the same law of the Divine Providence. Those, like Rome, that are long in reaching their mature propor

tions, have a duration proportionably long. While, on the other hand, we see the kingdom of Alexander springing up with a mushroom growth, and quickly disappearing. It grew up like Jonah's gourd, in a night, and perished at noon.

The New Jerusalem dispensation is manifestly destined to continue long. It is to have no ephemeral existence. From its small mustard-seed beginning, it will gradually and silently progress, and extend its duration through the revolving cycles of the unknown future. Perhaps ages will yet roll away while the Divine hand lays deep its Divine foundations, and it will live when the pyramids shall have crumbled to dust, and the drifting sands of the desert have obliterated the spot where they stood.

"The Light Himself shall shine
Revealed, and God's eternal day be thine!"

It will continue until the heavens once more close round the earth, and man is at one with the angels and with God. If such be its destiny, it has progressed as rapidly as is consistent with the laws of the Divine order.

The question is also asked, "Has the new dispensation exhibited a higher spiritual life than the Old Church?" On this subject but little can be said, for the simple reason that the whole subject lies beyond the sphere of human knowledge. The quality of a soul's interior life can be known only to the Lord. The secret springs of action can be discerned only by the eye of Omniscience.

There seems reason to believe that the first *stadium* in the development of the new dispensation, must, of necessity, be prominently intellectual. This is indicated by the New Jerusalem being represented to the vision

of John first. as a city or doctrinal system, and then as a bride adorned for her husband. The truth must first be received before it can be incorporated into the life. It may be permitted also further to remark, that although it may not be apparent to the eye of a sensuous world, the New Church, even in the present infant stage of its existence, has attained a far higher spiritual life than the dispensation that is passing away. The real Christian life is a conjunction of truth and good, of wisdom and love, or faith and charity. Swedenborg has demonstrated that where good is not united to truth, as essence is to form, it is not *real*, but only *apparent* good; and where truth or faith is separated from good in the will, it is, by virtue of such disjunction, no longer truth. Much of the goodness that appears among the eminent religious persons of the old dispensation, is of this character, and is more a capacity of goodness, or a receptivity of it, than real good of life. It is a good arising from a false ground, or from wrong views of God, and Divine things. Good done from a false ground, is in reality only a false goodness. Swedenborg forcibly remarks, "They who are in works alone and in no truths, are like people who act, and do not understand; and actions without understanding are inanimate." (A. R. 107.) In proportion as one is destitute of truth in the intellect, do his actions lose their moral value; so that where there is no knowledge, we attribute no real value to the act. Truth is the form of good, and gives quality to it. *To be good, is to act according to truth; for goodness is only truth in the life.* Hence a life of worship and religion, that proceeds from falsities of faith, is not real good, however it may appear *externally*. In comparing the Christian life as it is exhibited in the old and the new dispensations, we are to decide according to these principles. Looking at it from this point of view, we shall not hesitate to conclude that

those who have heartily embraced the spiritual doctrines of Swedenborg, as revealed to him out of the Divine Word, enjoy the means of attaining a higher Christian life than the old age has witnessed.

The doctrines taught by Swedenborg, are the truths of the Gospel, as they are apprehended by the human soul on the higher plane of being; or in other words, they are heavenly doctrines, such as minister to the growth of souls in the angelic sphere. It is truth in its reality. The proper nutriment of the soul, which alone can minister to its harmonious development, is spiritual truth. There can be no genuine religious growth without this. A plant cannot really grow without light, for it is only the influence of the sun's light that causes the deposition of woody fibre, without which its enlargement is not growth. So the soul of man cannot attain to angelic proportions without the same light that flows from the central throne into the heavens. Without this its growth will be dwarfed or distorted. The New Jerusalem comes down from God out of heaven. (Rev. xxi. 2.) It is a projection of the heavens into earth, a descent of the celestial to this lower sphere, in order to elevate earth to heaven. Whatever may be the actual spiritual attainments of those who embrace the doctrines taught by Swedenborg out of the Holy Scriptures, it is certain that no people, since the apostolic age, are favored with such means for religious culture, and of attaining the highest results of Christian life. The higher one's attainments are in genuine good of life, the more receptive he will find himself of the teachings of Swedenborg. This is in harmony with the remarkable prophecy of Isaiah, respecting the Millennial, or New Jerusalem dispensation. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all

nations shall flow unto it." (Isa. ii. 2.) The Church, elevated to the mountain top, marks the celestial degree of its life. By nations, according to the laws of correspondence, are signified those in good of life. Such are represented as *flowing* unto the mountain of the Lord's house, or they spontaneously imbibe the principles of the new and higher dispensation. He who carefully marks the signs of the times, will find reason to believe that we live in the dawn of such a glorious day, when the Church's life will be one with the heavenly life. Truth will be no longer divorced from good, but joined in a perpetual and heavenly marriage; and earth will rise to meet and embrace the descending heavens. There are a few in this transition period, this breaking up of the old order of things in the kingdom of God, and the formation of the new, to whom the words of the Lord come with appropriate emphasis: "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. xiii. 16, 17.) It is to be hoped that such will not be indifferent to the high responsibilities of the position to which the Lord's abounding grace has elevated them. May they heed the Divine precept, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall *come* from far, and thy daughters shall be nursed at thy *side.*" *(Isa. lx. 1—4.)*

CHAPTER XVII.

THE KNOWLEDGE OF OTHER EARTHS IN THE UNIVERSE, AND ITS RELATION TO THE NEW DISPENSATION.

It has been a question which has interested the human mind, whether the globes which compose our planetary system and the starry universe, are inhabited by rational beings like ourselves. Many of them are vastly larger than the earth we inhabit, and in number surpassing all finite conception. It is not reasonable to suppose, that bodies so vast are left an uninhabited solitude. The same Divine Love and Wisdom, from which has gone forth the creation of all things on our earth, must have led the Divine Being to people other earths with creatures to whom He could impart His own life and bliss. Creation, especially that of sensitive beings capable of enjoyment, results naturally, not to say necessarily, from the essential property of the Divine Love, which is the one only Life—a desire to impart good to all other beings in whom there is a capacity of reception.

Modern Astronomy has greatly extended our views of the magnitude—the immensity of the material universe. Swedenborg has shown that the spiritual heavens are correspondingly immense. (See *H. and H. on the Immensity of Heaven.*) In fact, the material universe is the ultimate,—the basis, the firmament, and the continent of the other. The material *cosmos* is the effect, the cause of which is the spiritual world. And as a cause cannot exist

without an effect, nor an effect without a cause, their existence must be coëval. It was fitting that contemporaneously with the revival of the noble science of Astronomy, there should be a revelation of the fact, that the vast bodies of which it treats are inhabited by beings made in the image of God, and who acknowledge the one only Lord, whom we adore. This is not a fact designed merely to gratify a selfish curiosity, but one that has its important bearings upon the progress of human redemption. It greatly exalts our conception of the Lord's boundless and everlasting love. It gives us an actual exhibition of His infinite goodness, so far as we are able to grasp the idea. This cannot be deemed a matter of trifling importance. It shows us the one only God, who came down to this world, as the God of *all* worlds—not merely according to the Jewish conception, as the God of a nation, or particular province. The former view of the Deity belongs to the New Age. It is one of the glories of the New Jerusalem. No other dispensation has so fully grasped the idea. The extension of the human race, in countless numbers, to all the earths in the stellar universe, serves to make man think less of himself as an individual, and thus to weaken that deep-seated love of self, which is the root of all evil. If all the vast globes in the starry firmament are inhabited by beings like ourselves, we, as individuals, sink into comparative nothingness. God loves them each and all as much as He loves us. He who can love the Lord—the one Lord of the heavens and the earths—because He loves each of this countless family as much as He loves us, will find himself elevated to a higher plane of spiritual existence than he could be without the knowledge of the vastness of the intelligent creation. He will find it easier *to consecrate himself to the good of universal being*, which is the nature of the angelic

and heavenly life, and which will descend more and more from God out of heaven into the New Jerusalem. Such a conception of God as the Universal Father, and such a love to Him and worship of Him, is not found but in the New Church. But here the Lord Jesus Christ is that God.

Professor Joseph le Conte, in a lecture before the Smithsonian Institution, remarks: "In comparing modern with ancient, or even mediæval civilization, nothing is more striking or more significant than the difference in the manner in which nature is viewed in relation to man. The spirit of the older civilization tended to exalt man in his own estimation, and to degrade nature; while that of modern civilization tends to humiliate, by insisting upon his insignificance in comparison with the greatness of Nature." This is manifestly a correct view of the influence of the ancient science, compared with that of the improved philosophy of the present day. To assist and strengthen this redeeming tendency of the modern science, the Lord, in mercy, gave to His servant that remarkable experience recorded in the little work entitled, "Concerning the Earths in our Solar System, which are called Planets, and Concerning the Earths in the Starry Heavens, with an Account of their Inhabitants, and also of the Spirits and Angels there."

The manner in which he saw the things he describes, is in perfect harmony with the laws of the human mind, and accords with his whole experience of the spiritual world. But how could he have sensible evidence of the existence of those remote earths and their inhabitants, without a miracle? This question can be satisfactorily answered to any one who is able to comprehend the laws of our interior being. He shows that the inhabitants of those earths are men like ourselves, with only certain specific differences

adapting them to the peculiarities of their abode. After death, they become spirits. In fact, all the inhabitants of the ever-present spiritual world, were once men on our earth, or some other globe in the universe. A spirit after death retains the memory of all the affairs of the world he occupied, so that not the least particular of all he ever saw or heard is lost, but remains indelibly imaged upon the mind, and may be seen and read there as in a book, by other spirits and angels. If any one, for the accomplishment of some benevolent aim in the kingdom of God, should be elevated to a state of spirit, and should be permitted to hold conscious intercourse with spirits and angels, he could see in their memory all the things they ever saw. In that higher or interior realm of being, the things of the mind become cognizable to the spiritual perception. Thus Swedenborg did not see, directly or immediately, those far distant earths, and the inhabitants living upon them. He saw them mediately, or through the minds of others. He came into communication with spirits who once lived on those globes. Being in the spirit, and having his spiritual vision opened, he saw in the memory of those spirits all that they ever saw of the world they once occupied. Suppose you had never seen Niagara Falls, and your friend had; he would not be able, by any verbal description, to transfer the idea of it to your mind as it is in his. But if your spiritual vision could be so exalted as to see the impression it made upon his mind, you would then perceive it in his memory just as he saw it. It is reasonable to suppose, that in a purely spiritual world, where the soul is raised above the conditions and limitations of matter—time and space—that the things of the mind, its thoughts, affections, and memories, are as clearly discerned by the spiritual vision, as in this world we see with the natural eye the features of the face,

and its variations. The changes in the countenance of the natural body are effects. The cause is found in the variations of the affections and thoughts. In another world, knowledge becomes real, because it is a cognizance of things in their causes. There we shall not see through a glass darkly, but shall know as we are known. (1 Cor. xiii. 12.)

How could Swedenborg come into communication with spirits from those earths? This question will be easily answered to any one who can so elevate his thought above the range and dominion of sense, as to conceive of spirit as a substance entirely discrete or distinct from matter. The essential conditions of the existence of matter are space and time. In the spiritual world there is no time, no space, for the reason that it is a spiritual, and not a material world. Instead of space and time, there are states of the will and understanding. Nearness is not, as here, proximity in space, but resemblance or similitude of interior state. Remoteness is opposition of state. We instinctively recognize the truth of this. We say of one, that he seems near to us; of another, that he is distant; that we cannot get near to him. The sense of nearness, in the one case, if we look at it more closely, will be found to be only similarity of interior state, or sympathy of character. The sense of distance results from dissimilitude of thought and feeling, and opposition of the emanating sphere. This consciousness of nearness, this sense of spiritual proximity, is perceived by us, independent of spatial distance. Miles and leagues have nothing to do with it. In order to come into association with the spirits of another earth, we have only to come into a state like theirs—into a similar mode of thought and feeling; for similitude of state is nearness. The gradual process by which we come into that state, would give us the appear-

ance of progression through space. The longer the time requisite to effect the change in us, the further we should *seem* to journey. But when we come into that state, distance is annihilated, and separation impossible.

In harmony with these simple laws of the human mind, Swedenborg came into communication with the spirits of other earths, and saw their inhabitants and their affairs in the memory of those who once inhabited them. All this is in perfect harmony with the rest of his experience in the spiritual world, and was necessary to the fulness and completeness of his providential mission.

He thus unfolds the mental laws, in accordance with which this seemingly wonderful experience was granted him. "He who is unacquainted with the arcana of heaven, cannot believe that man is capable of seeing earths so remote, and of giving any account of them from sensible experience: but let such a one know, that the spaces and distances, and consequent progressions, which exist in the natural world, are, in their origin and first cause, changes of the state of interior things, and that with angels and spirits they appear according to such changes; and that therefore angels and spirits may by such changes be apparently translated from one place to another, and from one earth to another, even to earths at the extreme boundaries of the universe. The case is the same also with man as to his spirit, and therefore he may be so translated, whilst his body continues in its own place. This has been the case with myself, since by the Divine Mercy of the Lord it has been given me to converse with spirits as a spirit, and at the same time with men as a man. The sensual man is not capable of conceiving that man as to his spirit can be thus translated, inasmuch as the sensual man is immersed in space and time, and measures his progressions accordingly." (E. U. 125.)

In another place he says: "I was led by angels from the Lord to a certain earth in the starry heavens, where it was given to take a view of the earth itself, yet not to speak with the inhabitants, but with spirits who came from thence (for all the inhabitants or men of every earth, after finishing their course of life in the world, become spirits, and remain near their own earth); from these, however, I received information concerning the earth, and concerning the state of the inhabitants thereof; for men, when they leave the body, carry with them all their former life, and all their memory. To be led to earths in the universe is not to be led and translated thither as to the body, but as to the spirit; and the spirit is led by variations of the state of interior life, which appear to it as progressions through spaces. Approaches, or near advancements, are also effected according to agreements or resemblances of states of life; for agreement or resemblance produces conjunction, whereas disagreement and dissimilitude produce disjunction. Hence, it may appear how translation is effected as to the spirit, and its approach or near advancement to things remote, whilst the man remains in his own place." (E. U. 127.)

All this experience, though unusual, is not only possible, but rational and credible. It was not sought, but given in mercy by the Lord for the accomplishment of worthy ends in the great plan of His Providence. It is not reasonable to believe that the vast realm of spirit, with which we stand in such vital connection and relation, should be always left enshrouded in impenetrable midnight. A revelation on this subject was needful to the advancement of the Lord's redemptive work. Neither is it supposable that in the progress of human knowledge, we were to be left in ignorance of the inhabitants of the other earths in the universe. A revelation on this subject is included

necessarily in a full disclosure of truth respecting the spiritual world. The one is the whole; the other a constituent part. And a whole cannot be conceived without the parts that compose it. It was not proper that these all-important matters, so identified with our supreme interests as beings destined to immortality, should be left to conjecture. They ought to be subjected to a solid experimental demonstration. Nothing short of this would satisfy the genius of the modern scientific mind. If such knowledge were ever to be given, if the vail were ever to be lifted from these sublime mysteries, no more fitting time could have been selected, and no better instrument chosen, for making the disclosure. If it were ever to be done, it is impossible for us to conceive how it could be accomplished in a manner more rational and credible, or more in harmony with our knowledge of the Divine Love and Wisdom, and the usual procedure of the Divine Providence.

His experience also establishes one interesting fact, and solves one otherwise impenetrable mystery—that the inhabitants of our earth are more under the dominion of the senses, more material and corporeal, than those of any other. It is here alone that the art of printing exists, for it would seem that in no other is it necessary that the Word should be so ultimated, and rendered apprehensible by the senses as in our world. Here is uncovered the mystery, why the Lord became incarnate on our earth, rather than on any other. He who was the first must become the last. Here alone the Divine Being could be fully ultimated, and the Word made flesh. He came down to the lowest range of human existence, in order to unite in His Divine Person the two extremes of rational being, the first and the last, the highest and the lowest. This greatly exalts our conception of His redeeming love,

and lays the foundation for our firmest trust. The more we study the facts of this wonderful experience of Swedenborg, the more we shall perceive its importance, and its necessary connection with the ushering in of a new Age of the Church. If there is to be a new dispensation, if the New Jerusalem is to come down from God out of heaven, it will as greatly extend the range of human knowledge and thought over what had been granted to the human mind in the previous age, as that enlarged the boundaries of the mind's action beyond what was granted to Judaism or Paganism.

CHAPTER XVIII.

SCIENTIFIC CONFIRMATION.

MANY of the philosophical principles, unfolded in the writings of Swedenborg, that sounded strange when first published to the world, because they were in advance of the age in which he lived, are now, after the lapse of a century, beginning to be admitted by men of science. Among these may be placed the principle that all things in the planetary worlds that compose our solar system, owe their origin to the sun. This is the scientific basis of the spiritual truth, that all things in the heavens derive their existence from the sun of that world, which is the proximate emanation of the Divine Love and Wisdom. This is a characteristic principle of his spiritual philosophy. A correct science is the foundation of a true spiritual intelligence. The natural sciences, or natural truths, are the basis of spiritual truths, and are vessels to contain them. (S. D. 5709.) Every true spiritual philosophy must have a correct scientific basis; for if it has not, it becomes visionary and fantastic,—a house without a foundation. The more Swedenborg's doctrines are studied in the light of the improved science of the present age, the more evidence we shall gain of his Divine illumination. This opens a large and interesting field of investigation. Our limits will only permit us to glance at it.

The following is taken from one of the journals of the day, in reference to the origin of all terrestrial things from the sun: "Recent investigations clearly establish the fact, that the atmosphere of the sun holds in suspension or solution many of the substances that exist on our planet only as solids—the metals, for instance. Of course, we trace this to the much higher temperature of the sun; and yet the fact is scarcely appreciable to our imaginations; and still more, that being so, we should be able to discover and discuss it intelligibly. A scientific writer on this subject says:—'Our impoverished atmosphere still contains nothing but the elements necessary for the support of organic life—oxygen, azote, carbon, and water—and our understanding can with difficulty accustom itself to the idea of an atmosphere charged with iron, with alkaline metals, with bodies the most different, in a state of combustion. It would require the pen of a Dante to portray that chaotic condition of nature, that rain of metallic fire, those luminous clouds darkened by the contrast of a still intenser light, that incandescent ocean of the sun, with its tempests, its currents, its rushing and gigantic waterspouts; such pictures set at defiance even imaginations the most enamored of the fantastic and the strange; and our streams evaporate as a drop of water before that blazing lava, that focus, that refulgence of the world, source of all warmth, of all movement, of all life."

Youman, in the late edition of his Chemistry, remarks: "Not only life, but all the grand phenomena of force with which we are familiar upon this planet, have their origin in the sun. His radiations govern the movements of terrestrial atoms, and in *these* the movements of masses take their rise. Should that body cease to give out emanations, the earth would speedily lose its heat; life would disappear, vapors condense, and liquids congeal." (§ 1189.)

In another place he says: "The earth is warmed, illumined, magnetized, and vivified by the sun. In the fall of the avalanche, the roar of the cataract, and the flow of rivers; in the crash of thunder, the glare of lightning, and the sweep of tornadoes; in the blaze of conflagration, and the shock of battle; in the beauty of flowers, of the rainbow, and of the ever-shifting clouds; in days and seasons, the silent growth of plants, and the elastic spring of animals; in the sail-impelled or steam-driven ship, and the flying train; in the heavy respiration of the laboring steam engine, and the rapid click of the telegraph; in all the myriad manifestations of earthly power, we behold the transmuted strength of the all-energizing sun." (§ 1195.)

Professor Henry, in a lecture before the Smithsonian Institution, makes the following observations: "One of the most important general truths at which science has arrived by a wide and cautious induction, is that nearly all the changes which now take place at the surface of the earth, are due to the sun. * * * * If, therefore, the solar impulses were suspended, all motion on the surface of the planet would cease: the winds would gradually die away; the currents of the ocean would slacken their pace, and finally come to rest; and stillness, silence and death would hold universal reign."

If it be true that all things *subsist* from the sun, they must *exist* from the same; for subsistence is perpetual existence.

In the Apocalypse Revealed, (n. 936,) we have a fine exhibition of the scientific correctness and almost mathematical exactness of Swedenborg's doctrine of correspondence. It is in relation to the correspondence of leaves and flowers. By leaves, he remarks, are signified rational truths; and rational truths are those that proximately

receive spiritual truths, for the rational faculty of man is the first receptacle of spiritual truths. When the human mind is able to receive Divine truth, rationally apprehended, it stands upon the dividing line between the natural and spiritual state. Hence the Lord says to the natural man, "Come now, and let us reason together." (Isa. i. 18.) The leaves of the tree of life are for the healing of the nations, and by those leaves are spiritually signified "rational truths." This marks the highest state the natural man can reach. When a man becomes spiritual, the leaves of the tree of life are transformed into flowers. The correspondence of flowers is higher, because they are more delicately organized than leaves. Flowers signify "primitive spiritual truths in the rational mind." Leaves represent merely rational truths; flowers the first truths apprehended rationally by the spiritual man. They are rational truths transfigured, or seen in the light of the higher sun. Here is exactly the same difference between the correspondence of leaves and flowers, that there is in their physiological structure. It is a principle but recently admitted into botanical science, that the leaf is a "typical form;" and all the organs of the flower, such as the sepals, the petals, the stamens and the pistils, are only modifications of the leaf. They are only the leaf-form more delicately organized, and metamorphosed into those organs respectively. The discovery of this truth was an era in Physiological Botany. But it was actually foreshadowed in Swedenborg's Science of Correspondence.

Whence comes this nice discrimination of the spiritual significance of leaves and flowers? Whence this scientific correctness of Swedenborg's doctrine of correspondence as applied to those organs of plants? It is not probable that he was acquainted with the principle of Botanic Physiology, that the various parts or organs of the flower are only

modifications of the leaf, for it is of recent introduction into Botany. What we have said in relation to leaves and flowers is only an illustration of what will be found to hold good of the correspondence of all things in the mineral, the vegetable, and the animal kingdoms, as their spiritual significance is unfolded in the writings of that wonderful man. The Science of Correspondence, as illustrated by Swedenborg, is a Divine idea, and one of the loftiest conceptions that was ever uttered by the mouth of mortal man; *and it will be found to be based upon a correct and exact knowledge of the nature of things.* The New Age has nothing to fear, but everything to gain, from the rapidly advancing light of modern science. Let that light shine with a thousand-fold splendor, it will only constitute the unshaken basis on which the Divine hand will rear the superstructure of the New Dispensation. The higher spiritual light that is now beginning to shine from out the descending heavens, will necessarily—such are the laws of the Divine order—ultimate itself in a corrected and improved science. And that science will be the solid foundation on which the walls of the New Jerusalem shall rise.

The scientific, and even mathematical exactness with which Swedenborg unfolds his spiritual doctrines, may be seen in the little work entitled "The Doctrine of the New Jerusalem respecting the Sacred Scriptures." In coming to the knowledge of the spiritual sense of the Scriptures, there is great danger that the literal sense should be undervalued. To guard against so great an error, he lays down the proposition that *in the literal sense of the Word, Divine truth is in its fulness, in its sanctity and in its power.* He gives us what may be appropriately called a geometrical demonstration of that spiritual truth. He does it by showing that the celestial and spiritual senses are *simulta-*

neously contained in the literal sense. He remarks, "Both in heaven and in the world, there are two kinds of order; successive order, and simultaneous order. In successive order one thing succeeds and follows another, from what is highest to what is lowest; but in simultaneous order, one thing adjoins to another, from what is innermost to what is outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work whose centre and circumferences have a regular coherence, all the way to the surface. We shall now show in what manner successive order becomes, in its ultimates, simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, and the lowest parts of successive order become the outermost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus what is simultaneous is formed from what is successive; and this is the case with all and everything in the natural world, and in all and everything in the spiritual world; for there is everywhere a first, a middle, and a last; and the first, by means of the middle, tends and proceeds to the last. To apply, now, this reasoning to the Word; the celestial, spiritual and natural principles proceed from the Lord in successive order; and in their last, or ultimate, they are in simultaneous order: thus, then, the celestial and spiritual senses of the Word are simultaneously contained in the natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word, which is its literal sense, is the continent, basis, and firmament of its spiritual and celestial senses: and also, in what manner Divine good and Divine truth, in the literal sense of the Word, are in their fulness, in their sanctity, and in their power." (*Doctrine of Sacred Scrip-*

tures, 38.) Such an illustration of a great and important spiritual truth must be adapted to the scientific mind of every country and age. He who comprehends it, will never be in danger of undervaluing the literal sense of the Holy Scriptures. The sense of the letter is of the same importance in its relation to the higher senses, that the body is to the soul. In Swedenborg's doctrine of the Divine Word, we do not have a body without a soul, for that would be dead; nor a soul without a body, which would be equally valueless, even if such a thing could be conceived.

It may be proper to say a word in relation to Swedenborg's *method* of imparting Divine truth. That method is in exact harmony with the laws of the mind. By an induction of facts, we arrive, according to the Baconian method of philosophizing, to the knowledge of general truths or laws. But in imparting to other minds the knowledge that has been revealed to us, we must pursue the opposite, or inverted order. First, *general* truths are made known, then *particular*, and then *singular* or individual truths. And as we descend from general, through particular, to singular truths, our knowledge becomes more perfect and satisfactory. This is the natural order of the mind's development. This is the law of mental and spiritual progress, and must be to eternity. This is the order that everywhere prevails in the spiritual writings of Swedenborg, especially in his explanations of the Holy Scriptures. A casual glance at his works will convince us of this. The peculiar style of Swedenborg is what is first objected to by a reader of his works. But it is not difficult to show that his method is in harmony with the laws of the mind, and belongs to the revelation of new truths. His works are no ephemeral productions, but designed by Providence for future ages, as well as for

this. His peculiar terminology has the merit of expressing exactly the idea he would convey to the mind of the reader, which is of no small importance in imparting the truths of the New Dispensation. No scientific mind, no correct thinker, will object to his terminology, any more than they would to the technical terms employed in the Natural Sciences.