HEAVEN AND HELL.
HEAVEN

AND ITS WONDERS,

THE WORLD OF SPIRITS,

AND HELL:

FROM THINGS HEARD AND SEEN.

Translated from the Latin of
EMANUEL SWEDENBORG,
Servant of the Lord Jesus Christ.

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ADVERTISEMENT.

The following translation is a copy of the one recently published in London, from the pen of the Rev. Samuel Noble, entitled "Heaven and its Wonders, the World of Spirits (or the intermediate region, which is the first receptacle of man after death), and Hell; described by one who had heard and seen what he relates. From the Latin of Emanuel Swedenborg, servant of the Lord Jesus Christ. Translated by the Rev. Samuel Noble. Second edition, carefully revised, with a new preface by the Translator, including explanatory notes and observations. Together with the original English preface by the Rev. Thomas Hartley, A.M. London, James S. Hodson, 22 Portugal Street, Lincoln's Inn, 1851."

Most of the notes are retained; and Hartley's preface (published by private subscription) is bound in some of the copies; but the excellent critical preface by the Rev. Mr. Noble is omitted, not being appropriate to this edition.

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PREFACE

BY

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Besides the more general provisions made by the Father of lights for the instruction of His church and people in divine things, under the public dispensations of the law and the gospel, He has also been graciously pleased at sundry times and in divers manners, as occasions and the needs of the church might require it, to make extraordinary discoveries and revelations to particular persons, either for more private or public use, to answer various ends of His wisdom and goodness: and, indeed, were it true that all things proceeded according to one invariable rule of government in His administrations, in grace, in providence, and also in the natural world, without His interposing any particular acts of His divine authority and power, God's government of the world would be less attended to and believed in. His cognizance of human affairs be questioned by many, and such a settled sameness in the course of things be construed into a blind fatality. Nor is it easily to be conceived by us, how one unchangeable mode of proceedings could be adapted to the present condition of mankind, as free agents, under their continual fluctuations and deviations from the rule of obedience, their backslidings, revolutions, and apostasy; and accordingly we read how the Lord varied His particular dealings with the Israelites, according to their states and circumstances respectively, for direction, for warning, for correction, &c., by visions, by voices, by signs and wonders, and by the mission of angels, to reclaim and convert them! and this is so far from arguing any variability in God, that it evidences His unchangeableness in mercy and goodness, by accommodating His dealings and dispensations to the needs and requirements of His poor frail creatures: agreeably to that declaration, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."*

How things went with the Antediluvians in regard to divine manifestations, the sacred records give us but little intelligence; but thus much we may collect from them, that in the line of Seth, as contradistinguished from that of Cain, there was a church of devout worshippers then on earth, in which Enoch was highly favored of God, and a man of renown, whose prophetic writings continued in the church down to the times of the apostles, as appears from the Epistle of Jude.† In

* Mal. iii. 6.
† Mr. Hartley here speaks according to the ideas commonly entertained from the literal sense of the Word; but according to Emanuel Swedenborg, by Enoch is not to be understood any individual so named, but a branch or society of the most ancient church, by whom the knowledges which were seen perceptively by the most ancient
this line of Seth (from what is mentioned of Enoch and Noah) we may conclude, that the church of God, before the general apostacy brought on the flood, was instructed and conducted by particular revelation from heaven; and that an intercourse between angels and the holy men of those early days (called the sons of God), was no unfrequent thing.

On the call of Abraham, heaven was again opened to man in the way of divine communications externally, and he was taught of God the things that be of God, by the ministry of angels; so that what we now call extraordinary dispensations, were then the ordinary way of conveying divine knowledge:* and from these more immediate discoveries of Himself to the patriarchs, we apprehend it was, that God styled Himself the God of Abraham, the God of Isaac, and the God of Jacob.

Nor was the delivery of the law, as a stated directory to the Israelites for duty and worship, intended to supersede particular revelations from heaven, or communications with angels; nay, the promise of an angel to “go before them in the way,” was immediately annexed to it;† and the prophetic dispensation under the law, appears as a supplement of superior excellency to the law itself, by expounding and illustrating the typical parts of it in reference to that ministration of righteousness by Jesus Christ, which should far exceed it in glory. Thus the law and the prophets made together, as it were, but one dispensation, and all serious Jews looked upon divine manifestations, by prophecy and vision, as such standing tokens of God’s favor towards them, that any occasional cessation of them was considered as a mark of the divine displeasure. Thus the Psalmist: “We see not our tokens, there is not one prophet more,”‡ and hence it was that the Seers, or true Visionaries, were held in such honor by the godly of that church. Thus, “The word of the Lord was precious in those days; there was no open vision.”§ “Her prophets find no vision from the Lord.”¶ And it is observable, that from the time of Malachi to a little before the advent of Christ, during which period prophecy and vision ceased in the Jewish church (at least in persons of a public character), was the most horrid degeneracy of that people from all things sacred and moral; intestine divisions, bribery, and libertinism, diffused their poison through church and state; the very temple was often polluted with the blood of hostile factions; and the high priesthood was bought and sold, nay, the nomination to it submitted to heathen princes, who conferred the same on the highest bidder; thus fulfilling the truth of Solomon’s words,"|| “Where there is no vision the people perish;” meaning thereby, that where there is a cessation of all

people, were reduced into a doctrinal form: and by its being said that “he was not for God took him,” is signified that the doctrinals thus arranged, not being agreeable to the genius of the most ancient church, the members of which, being able to see divine things by intuitive perception, had no need of being instructed by the posterior way of doctrine, were withdrawn for the present, and reserved by Divine Providence for the use of posterity (See Arc. Col. n. 521). The book ascribed to Enoch, and containing the passage quoted from it by Jude, has, since the above Preface was written, been brought to light, and an English translation of it, by Abp. Lawrence, has been printed. It is a supposititious production, of an age far posterior the age of those called Enoch.—N.

* See Bromley on Extraordinary Dispensations, at the end of his Way to the Sabbath of Rest. A book which I much recommend to the reader.—H.
† Exod. iii. 20. ‡ Psalm lxxiv. 10. § 1 Sam. iii. 4.
¶ Isaiah iii. 1. †† Prov. xxi. 18.
divine communications, the sense of religion decays, and all things tend to ruin.

When the time was fully come, as foretold by the prophets, for the Sun of Righteousness to arise with healing in His wings: for God to manifest Himself in the flesh to destroy the works of the devil, and to supply what was lacking in all preceding dispensations: then the heavens were again opened, and celestial communications renewed with men; an angel foretold the birth of Him who should be the harbinger to this Prince of Peace: the same heavenly messenger was sent to the highly favored virgin, with a salutation, on her miraculous conception of Him; and a host of angels proclaimed the joyful news of His gracious advent; angels ministered unto Him during His abode on earth, and announced His resurrection from the dead. But when all was finished relating to our adorable Redeemer's ministry, sufferings, and life in the flesh, and the dispensation of the Holy Ghost took place according to His promise, were all extraordinary dispensations then to cease? By no means; for this very public solemnity on the day of Pentecost, was attended with a gracious promise of their continuance in the church to future generations; as declared to all present by Peter, who, on quoting the prophecy of Joel,* concerning the same vouchsafements, applies them to the times of the gospel dispensations: "For the promise is to you and to your children, and to them that are afar off."† And they certainly continued with the apostles, as more particularly appears from the visions of angels to Peter, Paul, Philip, and John the divine; plainly evincing, that they were not superseded by the giving of the Holy Ghost.

Such as are no friends to the belief of extraordinary gifts and communications, have labored all they could to confine them to the times of the apostles; but in so contradicting the current testimony of the church-history, they show much prejudice and little modesty. The apostical fathers, Barnabas, Clement, and Hermas (whose writings were reverenced as of canonical authority for four hundred years, and were read, together with the canonical Scriptures, in many of the churches), confirm the truth of prophecy, divine visions, and miraculous gifts, continuing in the church after the apostical age, both by their testimony and experience: and to pass over many other venerable names (among whom Tertullian and Origen are witnesses to the same truth afterwards), Eusebius, Cyprian, and Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days. Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy, and many of the people, using these words: "The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, even the innocent age of children among us is filled with the Holy Spirit, and they see, and hear, and speak in ecstasy, such things as the Lord vouchsafes to admonish and instruct us by?"‡ and it was the settled belief of the early fathers of the church, that these divine communications, for direction, edification, and comfort, would never wholly cease therein.

That extraordinary gifts became more rare in the church about the

* Joel iii. 28, 29.
† Acts ii. 39.
‡ Epist. 16.
middle of the third century, is allowed by Cyprian himself, and such other writers, both contemporary and subsequent, as at the same time testified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialists, at that time, which disposed many to turn every thing supernatural and spiritual into mockery and contempt. In the next century, when the profession of Christianity became established by Constantine as the religion of the empire, and millions adopted it from its being the religion of the court, the fashion of the times, or the road to temporal emoluments, then Christianity appeared indeed more gorgeous in her apparel, but became less glorious within; was more splendid in form, but less vigorous in power; and so what the church gained in surface she lost in depth. She suffered her faith to be corrupted by the impure mixtures of the heathenish philosophy; whilst the honors, riches, and pleasures of the world, insinuated themselves into her affections, stole away her graces, and so robbed her of her best treasure; insomuch, that many have made it a doubt whether, in the times here spoken of, Paganism was more christianized, or Christianity more paganized.

This being the condition of things, it is no wonder that we hear so little of divine visions and extraordinary spiritual gifts in those days: for however external men are apt to glory in the pompous appearance of a visible church, yet the true spiritual church may be considered at that time, and indeed ever since, as in her wilderness state, withdrawn from the multitude to keep herself unspotted from the world, and to preserve a holy intercourse with her beloved, in a life and conversation becoming the gospel of Christ: nor were her heavenly vouchsafements less than before, but only less proper to be divulged, as less likely to be received, or to be received only with derision, as were the dreams of Joseph by his brethren. We always mean to except, under this distinction, many excellent persons, mixed with carnal professors in common life, yet walking in all good conscience, fearing God, and working righteousness. Nor is any thing here said with a design to suggest, as though the establishment of Christianity in the Roman empire were without its great beneficial effects; for it was a means appointed by Providence for spreading the knowledge of the truth over a great part of the known world, whereby great numbers, under very defective and corrupt administrations of it, were converted from the error of their ways, and, by passing through the outward forms and ordinances to the inward power, became burning and shining lights in the church. Besides, divine truth is of a diffusive nature, like the precious ointment upon the head of Aaron, that fell down to the skirts of his garments. Thus the Christian religion, in the weakest administrations of it, was not without good influence on the nations that received it, by civilizing their manners, improving their systems of morality, repressing their enormous vices, and regulating their polity by more wholesome laws and institutes.

To trace the Christian religion in the various revolutions of its progress, from its first civil establishment down to the present times, would be the province of the historian; we shall therefore pass over all the intervening periods of it, to consider the subject before us, in the way both of
scriptural and rational inquiries in relation to ourselves. And here it must be owned, that the belief of all extraordinary or supernatural dispensations, is at a very low ebb with us, and that from several assignable causes, two or three of which shall here be noticed.

And first, from an undue exaltation of man's natural rational faculties and powers, as the sufficient test of revealed truths; and this gross error has prevailed more among men of human learning for this century past, than perhaps ever before; to which it is owing, that almost every thing in religion has been run into question and controversy, and that a general disbelief of all things supernatural has, in a great measure, banished faith, and introduced Sadducism amongst us, to the denying of all spiritual visions and apparitions of angels as things incredible.

Secondly, This doubting and unbelief in things of a spiritual nature, has spread to a greater extent among all classes, from an excessive attachment to worldly interest, and the love of money in the trading nations of Christendom, through the vast increase of commerce and navigation in the two last centuries; whereby the affections and pursuits of such great numbers have been so engaged on the side of filthy lucre, as to turn an employment, in itself innocent and useful, into the occasion of sin. Hence a sordid avarice, and making haste to be rich, by frauds, extortion, and injustice, which lay an invincible obstacle in the way of faith; since we are told, that every one that would name the name of Christ, as his Saviour, must first depart from iniquity.

Another great hindrance to the belief of all communications with the world of spirits, is, a life of pleasure, which the apostle calls a state of death, * as it chains down the mind to the objects of the senses, and things of outward observation, and totally indisposes it for the consideration of things inward and spiritual: and this is not only the case of the voluptuous and libertine part of mankind, but of those also, who, from an indulged levity and dissipation of mind, abandon themselves to vain pastimes and amusements, are carried away with every wind of fashion and folly, or, like the Athenians, spend their time in nothing else, but either to tell or to hear some new thing. Should an apostle reveal anything concerning heaven or hell to persons thus indisposed to receive his report, is it not to be expected that they would reply in derision, like the philosophers or Athenians before mentioned, at the preaching of Paul, “What will this babbler say?” Nor can it be expected that the contents of the following volume should meet with a more favorable reception from such. All things relating to the other world, and the condition of departed souls, are of a most interesting nature, and call for great seriousness and awful attention; and they that bring not with them minds so prepared for the consideration of these subjects, however they may boast of their reason, are not as yet qualified for judges in these matters. And this leads to an observation or two on the subject of reason.

There is nothing more talked of and pretended to, than reason, and yet nothing which people of every rank and age are less agreed in; that which generally passes for reason, being of a vague, uncertain nature, varying according to the tempers, inclinations, and circumstances of men.

* 1 Tim. v. 6.
Thus it happens, that the reason of one at thirty years of age is seldom the reason of the same person at fifty; the reason of the majority is not the reason of the minority; nay, in every profession, art, and science, men reason differently, and often oppositely, except where reason has least place, as in mathematics, geometry, and arithmetic. And yet there is a right reason in all things, where men are qualified to find it out; but these are few, and we see by far the greater part perpetually wrangling, disputing, and contradicting one another in relation to right and wrong in most things; and the main cause of it is the want of simplicity, and a right disposition of the will and affections, which are absolutely necessary, in order to a right judgment: but whilst men dignify their passions, humors, and false interests, with the venerable name of reason, it remains in them no other than the operation of their present state of mind on the errors, prejudices, and wrong principles they have before imbibed, and which they are resolved to maintain with the most words, and such arguments as they are masters of; and hence it is that we have so many critics, politicians, and divines, who are utter strangers to the truth of the matters they take in hand.

But reason has also its specific differences and measures, according to the nature of the subject to be investigated: thus ethics, physics, and metaphysics, have each their respective principles, and consequently a distinct kind of reason; and he that is a good proficient in the knowledge of one, may be very deficient in another. Thus every part of knowledge has its standard, adequate and proper to itself: so natural things are known by natural reason, and spiritual things are discerned by a spiritual light: and this distinction is founded on the authority of Scripture, in which we are told, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;"* that is, the animal or sensual man, with all his natural faculties and endowments, cannot of himself attain to the knowledge of spiritual things, they being too far above his reach; and therefore it must be given him from above, or he cannot have it: nay, so contrary are they to the propensities and apprehensions of his sensual fallen nature, that whilst he presumes on a fancied sufficiency in himself to comprehend these things, the deeper he plunges himself into the darkness of human ignorance concerning them, and the more accounts them foolishness; and thus God is said to make foolish the wisdom of this world, by leaving such to their wilful blindness, who choose darkness rather than light.

Nothing is here said to depreciate external rational knowledge, even in its lowest sphere, when joined with the fear of God in men of humble minds: for this also is the gift of God, and is not only helpful to us in all the purposes of this life, but, in due place and subordination, subservient to the divine life: it is the abuse of this knowledge only that falls under our censure; as when natural knowledge and human learning are employed to unsettle men's minds with respect to the things of the other world, and to rob them of the precious hopes of a glorious immortality through the redemption that is in Christ Jesus. All such kind of sophistry, mistaken for reason, is no better than vain deceit, and science falsely so called; and all that exercise themselves therein are disturbers of the

* 1 Cor. ii. 14.
peace of mankind, as well as enemies to the church of God. Nor can we here forbear to pass a reproof on all those, who, whilst they profess a reverence for the Gospel revelation, patronize, at the same time, the infidelity of the Sadducees, as touching angels and spirits, and all extraordinary dispensations: for to deny all communications with the spiritual world, whether by visions, or any other means, naturally leads to Atheism; and their pernicious reasonings in this way have had dreadful effects upon the present times, by weakening the sense of religion and conscience in the lower classes of the people. The belief of an intercourse with the other world, according to the truth of it, keeps alive and cherishes faith in the immortality of the soul, in all ranks of people, and familiarizes the mind to its existence separate from the body: and it is not to be doubted, that such gracious vouchsafements were granted to the Jews under the law, and have been continued since to the church under the Gospel, in aid and assistance to men’s faith in the written traditions of both dispensations; such being the goodness of the Lord in compassion to the weakness of our nature, and the dulness of our minds, which stand so much in need of fresh awakening incitements to call off our attention from earthly to heavenly things. And therefore we cannot but lament, that any men of name in the church (though little deserving of it on this account), have gone so far beyond this line, as to assert, that all extraordinary gifts and supernatural dispensations have totally ceased since the third century: but we have no authority for this but their own, and therefore do upon much better grounds assert, that extraordinary gifts and vouchsafements never did nor will cease in the church, till that which is perfect shall come; that is, till such extraordinary become ordinary dispensations, and angels shall converse with men as familiarly as they did with Adam before the fall; and, in the mean time, we confidently rely upon the divine promise, that the same Lord, who “gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” will fulfill the same promise, “till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of, the stature of the fulness of Christ.”*

But it may be said here, that seers of visions are not mentioned along with prophets, &c., in the foregoing quotation from the apostle; and therefore as the first are principally referred to in this preface, it will be here apposite to observe, that the name of prophet in Scripture, is not confined to the gift of prediction or foretelling things to come, but signifies one to whom any divine manifestation was made for the use of others; and as this was generally by vision, so we read that prophets in ancient times were usually called seers, that is, seers of visions. Thus, in 1 Sam. ix. 9, “Before time in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet was before time called a seer;” and afterwards, in the same chapter, Samuel calls himself a seer: and in 2 Sam. xxiv. 11, we read, “that the word of the Lord came unto the prophet Gad, David’s seer;” of such honorable repute was the name of seer in those times. When therefore the apostle gives it in charge to the church, not to despise

* Eph. iv. 11.
prophesyings, we have no warrant to exclude visions from the general charge, especially as we are well informed from ecclesiastical history, that the custom of communicating to the church the visions of holy persons, particularly such as were of authority in the ministry, continued down at least to the days of Cyprian, the good bishop of Carthage, who speaks of manifestations by visions throughout his epistles, and also of his own; for he had many visions, and, among others, one concerning his own martyrdom, and the particular manner of it, which happened accordingly.

St. Paul,* speaking of the superior excellence and blessedness of the New Covenant, says, “But ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,” &c. By which words we cannot suppose him to mean less, than that by Christ, the mediator of this better covenant, a more free intercourse with heaven, and a more intimate fellowship with saints and angels, is now opened for us, if we debar not ourselves of this blessed privilege. What then hinders our conversing with angels now, as the patriarchs and prophets did of old? What but our own fault and unfitness for such glorious company? Why do we not now see them descending and ascending between heaven and earth, as Jacob did on the typical ladder? Why, but for our own unbelief, our dullness, our earthly-mindedness; from which deep sleep, as to the things of God, if we are truly awakened, we should see cause to own, in the words of the same patriarch, when he awoke from the vision of the night, “surely the Lord is in this place, and I knew it not.”† Heaven is as near to the heavenly soul, as the soul is to the body; for we are not separated from it by distance of place, but only by condition of state; thus when Elisha was surrounded in Dothan by Syrians, his servant saw not the chariots and horsemen [the angelical host] that surrounded his master for defence, as Elisha did, till the Lord opened his eyes. Just so it is with us, unbelief and sin keep us from seeing the things that are about us and near to us, and also from giving credit to the reports of those who are in the experience of them.

The same apostle who cautions against despising prophesyings, does also give us to understand, that angels were not to discontinue their visits to men in future times of the church; as, when exhorting us not to “be forgetful to entertain strangers,” he adds, “for thereby some have entertained angels unawares.”‡ Now there would be no encouragement nor argument in the latter part of the verse, unless the same might happen to be the case with us also. But wherefore should we doubt that those blessed friendly beings should take delight in exercising their good-will to men by many kind offices, both visible and invisible, according to the good pleasure of our common Lord: as by preserving us in many dangers, protecting us against the assaults of evil men and evil spirits, and by counselling, warning, and helping us, by various ways and means we know not of? We ought not so to doubt of this, as we are apt to do, nor wonder at it: “For are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation.”§ But whether manifested to us or not, sure it is, that we are more indebted to them for their kind assistance and ministrations than is generally believed;

* Heb. xii. 22. † Gen. xxvii. 16. ‡ Heb. xiii. 2. § Heb. 1. 14.
as evidently appears to have been the sense of the Church of England, heretofore at least, as thus expressed in her collect for St. Michael and all angels: "O everlasting God, who hast ordained and constituted the service of angels and men in a wonderful order, mercifully grant, that as thy holy angels always do thee service in heaven, so by thy appointment they may succor and defend us on earth."

As to the argument offered by those, who maintain the total cessation of these and other extraordinary dispensations, on the establishment of the Christian religion, or its protection by the civil powers; viz., that the ordinary gifts of the Spirit, together with its settled ecclesiastical economy, are sufficient for salvation, and the welfare of the church, and therefore what is more is needless, and not to be expected:—be it answered, first, that the opposers of extraordinary dispensations do here take for granted the very point in question, viz. that they are ceased, which it is impossible for them to prove; nay, we appeal for the reality of them to the authority of universal ecclesiastical history, as also to the records of every particular church and nation in Christendom, not to insist on the testimony given thereto in numberless books, tracts, and narratives, some or other of which have fallen in the way of every person of any reading and conversation. What credit is to be given to or withheld from them respectively, is another matter of inquiry; but that all should be invention and forgery, requires a higher degree of credulity than is sufficient for believing the greater part of them; and as to the reproachful epithets of monkish and legendary, so liberally bestowed on well-attested narratives of this kind, by such as resolve to believe nothing but what they can see with their eyes or touch with their hands, they are not to be regarded, where the grounds of credulity and evidence are the points in question. Many of the Roman Catholic writers stand confessedly chargeable with an over credulity; and it is to be wished, that many of the Protestant writers were less censurable than they are for incredulity; and the medium between both these extremes will be found the proper ground from whence to take the clearest view of these matters. Sure it is, that we are at this time very dangerously infected with doubting and unbelief, as to the things supernatural; and that the general idea of Reformation, amongst us, means rather a departure from certain Popish errors and superstitions, than any advances in true faith and godliness.

Secondly, As to what is alleged for the sufficiency of the ordinary means of grace, under a legal establishment of religion, for faith and salvation; may we not ask such bold pronouncers, by what commission they take upon them to determine concerning sufficiency in this matter, and who gave authority to teach, that the Lord is become more sparing of His benefits and gifts to His church than in former times, nay, than He has promised to be towards it; or do they suppose, that what is called an establishment of religion by the civil powers, is equivalent to the extraordinary gifts bestowed on the primitive Christians? Wherefore should they go about to limit the loving-kindness of the Lord by their own scanty measure of sufficiency, since it is His usual way to give not only for mere necessity, but also for delectation; His gracious attribute is, not only to be good, but abundant in goodness in all His works, both of nature and grace, where men render not themselves unqualified for
the same; and He that giveth one talent, is as ready to bestow ten talents on a due improvement of the former; for so He giveth grace for grace.

Thirdly, The inference they draw against the usefulness of miraculous gifts, and other extraordinary dispensations, from those words of Abraham, in the parable of Dives and Lazarus, “If they hear not Moses and the prophets, neither will they be persuaded if one should rise from the dead,” is not at all conclusive in this case; as that saying appears to respect such only as have hardened themselves in unbelief, by departing from faith in the written Word, under the ordinary means of salvation; and not such as are weak in the faith, but not obdurate, as was the case with the disciples, who, though under our Lord’s own teachings, yet, through the dulness of their apprehension, seemed to need some mighty work to make an impression on their feeble minds: and accordingly, when Jesus was on the way with them to raise Lazarus from the dead, he speaks of the ensuing miracle as useful for them among others, and takes satisfaction on their account, that he was not present with Lazarus in his sickness to heal him: “I am glad for your sakes that I was not there, to the intent that ye may believe;”* that is, by seeing him raised from the dead. So then we are to make a wide distinction between an evil heart of unbelief, as where men, through an incorrigible attachment to sinful courses, or by taking pains to confirm themselves in infidelity, are proof against evidence sufficient for their conviction; and where they are in unbelief through present inattention, distraction of mind from worldly hindrances, dulness of apprehension, and the like causes, but without any willful opposition to the truth. In these last cases extraordinary means have often salutary effects, by calling off the mind from its wandering, by alarming and converting the sinner from the error of his ways.

From what has been observed on the foregoing subject, we shall conclude, that the same Lord, who in times past sent His prophets, wise men, and seers, and gave extraordinary tokens and warnings to awaken a careless world to a sense of its danger, has not wholly ceased in these last ages to manifest His power and goodness for the same end, in various instances, to cooperate as assisting means with the more general and stated provisions of His revealed will, for our incitement and benefit: and though some, through their unbelief and obstinacy in sin, refuse to profit by any methods of His goodness, whether ordinary or extraordinary, yet many others may not be so far departed from the faith and fear of God, as to continue unreclaimable by His more particular and alarming visitations. Thus we read, that many were converted on seeing the miracles which Jesus did; whilst the scribes, Pharisees, and rulers endeavored to stifle their report, and remained willful unbelievers to the end; and we well know what like opposition we have to expect from men of the same leaven, to every thing that may here be advanced in favor of extraordinary manifestations; but were their names and number greater than they are, it would have no weight with us, being no strangers to their little length and breadth, and their want of depth, and ready to meet them in the field of argument, as well as prepared to answer every objection they have to offer; wishing them at the same

* John xi. 15.
time more modesty, for their own sakes, than to dictate to the church
what is sufficient, without scriptural authority. In the general division
I am speaking of, there is a class of modest, well-meaning men, who are
no further concerned in the matter before us, than to justify the ways of
God to man upon a supposition that all things are left to one settled
scheme of things and means, as not seeing any thing beyond it, who are
established in the faith under the use of ordinary means, and have no
invincible prejudice against the extraordinary, but only think them not
granted in these ages of the church: and with such I have no contro-
versy; but address myself only to those, who declare open war against
all supernatural manifestations, whether they are in the profession of
Christianity or not.

And here I must ask all such, To what purpose is your opposition to
the belief of any fresh discoveries of the other world? Is it not a sub-
ject of the highest importance to us to know, what and where we shall
be to all eternity, after a short passage over this bridge of time? Are
there not different degrees of evidence in these matters; and supposing
that your convictions were at all times so full in relation thereto, as to
exclude all shadow of doubting, yet are there not infinite particulars and
circumstances relating to the world of spirits, which may serve as an
inexhaustible fund of fresh discoveries, many of which may have been
revealed to others, though not to us, and for us to receive from them?
How comes it then, that you are so void of all reasonable curiosity, as
to prefer ignorance to information in these things, nay, to study objec-
tions to the belief of them? Were any prejudice allowable in this case,
it should rather be for than against them, especially where they have a
tendency to promote faith, virtue, and godliness. If any knowledge is
to be coveted, surely it is that of the laws, ways, and accommodations
of that good country, which we hope to go to and live in forever.
Besides, such extraordinary manifestations are greatly condu-
cible to the
good of this world, by laying before us fresh motives and encourag-
ments in our way through it, to strive lawfully for the high prize that is
set before us in a better, and by rousing every power and faculty of the
mind by fresh news from heaven. If we believe the Scriptures, we must
allow of such an intercourse between heaven and earth in former times;
and if it be less frequent now, it is owing to the infidelity and apostacy
of the times: for God’s goodness endureth the same forever, and good
spirits are equally desirous of holding communication with men now, as
formerly; but then there must be a suitableness for it on the part of the
latter, something of that innocence and simplicity of life, which in ancient
times served for the basis of such fellowship.

Cautionary reserves, however, may be justifiable, nay prudent, where
the manifestation appears to respect only the party to whom it is made,
or for private use to some few others, according as discretion may direct;
yet, where it is evidently given for public benefit and use, as in the case
of this author; more especially if by express command; here the person
is to be considered as standing in the prophetic character, and therefore
is not to consult with flesh and blood in this matter, nor to regulate his
measures by human prudence; but to deliver his message boldly, and
leave the event to God, lest he suffer for his disobedience, as Jonah did,
and be obliged to deliver it at last.
But it may be asked here, if it be not reasonable to expect that every such message from heaven should have the attestation of a miracle to
evince the truth of it; to which it might suffice to answer, in the words
of Job,* that “The Lord giveth not an account of His matters.” This,
evertheless, is certain, that wherever He sends a message, He also gives
power sufficient with it to convince, or to condemn the rejection of it.
Our Lord, in the days of His flesh, wrought miracles, sometimes to convince
the understanding, sometimes to take away all excuse from the
hardened and impenitent; and sometimes He refrained from doing them,
and with the greater condemnation of unbelievers; thus he is said not
to have done many mighty works in Galilee, because of their unbelief.

But the foregoing query may be further urged into an objection of
such apparent strength, as may be thought deserving of a more particu-
lar answer. Thus it may be asked, if any particular revelation for public
use and benefit, either in the way of instruction, direction, or warning,
rests only on the credit and authority of the revealer, are we not liable
to much deception in the matter; and though the messenger may be a
true one, yet might not our receiving him as such give encouragement
to pretenders and impostors, to assume the like character in order to
deceive, and to come with “Thus saith the Lord,” in their mouths, when
the Lord hath not spoken it? In this case, what rule have we to go by,
and how shall we tread firm on such slippery ground? To this it is
replied, that as in old times there were false as well as true prophets
and seers, so nothing hinders but there may be like counterfeiters now
of days; for in this mixed world of good and evil, where men stand in
their liberty of speaking and acting, no infallible provision against
hypocrisy and imposture can take effect, but the enemy will sow his
tares in the same field where the good husbandman has sowed his
wheat, and Satan will at all times transform himself into an angel of
light. Every thing has its contrary here, where good and evil are set
one against the other; but then the help and means are provided for
our direction and safety: if offences are many, so also are our defences;
if errors are manifold, there are diversities of gifts to detect and refute
them; and if the father of lies and his emissaries are busy to deceive us,
the good Spirit of God is ever ready to lead us into all truth: so that
we have not only light in the Scriptures, but, through supplication
and prayer, may also have light within us, from above, for the discerning
of spirits, and for our security against all the powers of darkness. We are
not therefore to reject truth and error indiscriminately in whatever forms
they may appear, because the latter may wear a like garb with the
former, but to try the spirits, and hold fast to that which is good;
herein imitating the fishers mentioned in the gospel, who, “when they
had filled their net with fish of every kind, gathered the good into
vessels, and cast the bad away.”† Nay, the most illiterate Christian,
walking humbly in the fear of God, and working righteousness accord-
ing to his best knowledge, never was nor will be suffered to fall into any
fatal delusion: simplicity and uprightness of heart place him under the
protection of the Almighty; and he is in the essence of truth, though
without the formal ideas of it; for “all the paths of the Lord are mercy
and truth, to such as keep His covenant and His testimonies.”‡

* Ch. xxxii. 18.       † Matt. xiii. 48.       ‡ Psalm xxv 10.
he may, but cannot dangerously err; for his very errors are innocent, and love sanctifies all he thinks, says, and does. Thus the pure in heart see God in all things, and from all things reap benefit without hazard of loss; whilst the perverse and ungodly "change even the truth of God into a lie,"* by turning that which was designed for their good into the occasion of their sin.

But to resume the subject: If it were allowed to be a justifiable cause for the rejection of every extraordinary dispensation that comes supported by credible evidence, because some may falsely pretend to the same, the objection would be of equal force, on the side of numbers, against listening to their established pastors and teachers, because some among them are ignorant, some unsound in doctrine, and some handle the Word of God deceitfully; and though this must be allowed to be a piteous case where it happens, yet the salvation of the conscientious worshipper does by no means lie upon any such hazard; for ordinary and extraordinary means are all one with the Lord, and rather than any sincerely pious and seeking soul should perish for lack of knowledge, He would send, if need were, an angel from heaven to be its teacher. But all such have an unerring guide, even the good Spirit of God; and "them that are meek shall He guide in judgment, and such as are gentle, them shall He teach his way."†

Lastly, it is to be observed under this article, that all who professedly oppose every kind of communication with the world of spirits, do not only deny the authority of the Sacred Records, but also set aside that evidence which is given to the truth of this matter, by the concurrent testimony of every age and nation: so that matter of fact is against them, and proves all their pretensions to reason and philosophy to be vain, whilst they go about to invalidate all authority, except that of their own senses; and, I may add, even to render that doubtful likewise; nay, I have heard one of this skeptical class declare, that he would not believe the testimony of his own senses in such a case. It is well known, that the heathens believed themselves to be under the care of their gods through the ministry of genii or tutelary spirits, and held the existence both of good demons, and of evil or caco-demons; for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul’s immortality, and they have transmitted down to us in their histories many instances of supernatural visions and apparitions, and of warnings by dreams: so that many of our modern unbelievers have less of faith in things of the other world than the very Gentiles, several of whom have declared themselves indebted to good and visible agents for the wisdom of their laws, for many valuable discoveries in physic, for warnings, predictions, and extraordinary deliverances.‡ To give only one saying of Cicero, among many, to the same purpose: "I know not," says he, "any one nation, polite or barbarous, which does not hold, that some persons have the gift of foretelling future events.‖

But I chiefly confine myself here to celestial visions, answerable to the following work, and which are by no means to be considered on the level with apparitions, whether of ghosts departed, or of spirits of any other order, these last being of a far inferior kind to the first; and

* Rom. i. 25. † Psalm xxxv. 9. ‡ Cicero de Divinatione. § Ibid. Lib. L
yet it will not be going far out of my way to speak a few words of the latter.

There is a climax in God's works of nature, or a scale ascending from the lowest to the highest of them, till they terminate in the great adora-
ble Original, who is the Alpha and Omega of the universe. From these
gradations, discovered or discoverable in the natural world, we may from
analogy (which is our best rule here to go by) conclude, that the like
progression takes place in the spiritual worlds, and that there is not that
wide chasm between one and the other that is generally supposed, but
that the most refined part of the material meets the grossest part of the
immaterial system of beings, visible thus ending where invisible begins;
and consequently, that there are spirits very near us, though not discern-
ible by us, except when, according to certain unknown laws of their ex-
istence, or the particular will of the Lord, they become manifested to us,
either visibly or audibly; and highly credible it is, that all nature is
peopled with them in its several regions of the air and earth, and its sub-
terraneous dwellings, according to their different classes, subordinations,
and allotments.* Milton finely expresses himself on this subject, as fol-

"Think not, though men were none,
That heaven would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep," &c.

Now to argue against their existence from their being inconspicuous, is
an absurd conclusion for men who pretend to philosophy; especially
when all know what a new world of animalcula, invisible before, has
been discovered to us by the improved microscope; and who will say,
that the natural eye of man is incapable of such further assistance,
as may enable us to discern the subtle vehicles of certain spirits, whether
consisting of air or ether; certain it is, that either by condensation, or
some other way, they can make themselves visible, and converse with us,
as man with man; and so innumerable are the instances hereof, as also
of their discoveries, warnings, predictions, &c., that I may venture to
affirm, with an appeal to the public for the truth of it, that there are few
ancient families in any county of Great Britain, that are not possessed of

* The pious Author of this Preface here seems, agreeably to the popular belief, to
recognize the existence of spirits not originally derived from the human race. But
though the opinion is supported by the authority of the poet, Milton, it is clearly
shown, in the following work, that all spirits whatever came first into existence as
men on this or some other earth. But this fact does not militate against the position,
that there are spirits of very different orders and classes, besides angels, or the inhabi-
tants of heaven, and devils, or the inhabitants of hell; and that they operate with most
power, respectively, in different localities, corresponding, respectively, to their states.
All that the Author of the Preface advances respecting spirits, not immediate inhabi-
tants either of heaven or hell, is perfectly true, when understood of the various classes
of spirits whose abode is in what is called, in the following work, the world of spirits,
where all are prepared for their final home, either in the heavenly or infernal regions.
These, as is shown in the following work, are the immediate spiritual associates of
men in the world.—A.

† The learned Writer of this Preface here, again, speaks according to the ordinary
views of philosophers and divines. It is, however, clearly shown, in the following
work, that it is impossible for spirits to be seen by the natural eye; and that when
they are made visible to man, it is not by clothing themselves with vehicles of air or
ether, and condensing these into a visible natural substance, but by the opening of the
sight of man's spirit, before which spirits are seen as plainly, in their own spiritual
substance, and proper form, as are natural objects before man's natural sight.—A.
records or traditions of the same in their own houses, however the prevail ing Sadducism of these times may have sunk the credit of them, as well as in a great measure cut off communications of this kind.

These spirits are of both sorts, like men on earth, good and bad; as to the latter, they are the agents of Satan, to promote the interests of his kingdom, and, like their chief, "go to and fro in the earth, walking up and down in it,"* seeking whom they may deceive and destroy. These are enemies to good men, and the willing associates of men of evil dispositions, over whom they have great power through the consent of their will, but none otherwise, practising upon their minds and understanding with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved."† This power of enticing, prompting, and instigating such as become their willing captives, to all kinds of evil; and the heinous sin of the latter, in freely surrendering themselves into their hands to be practised upon; stand confessed even in the form of proceeding in our courts of judicature in the case of atrocious delinquents, it being part in the charge of indictment, that they did such and such things at the instigation of the devil, inferring it as the aggravation of their crime, that they could choose the service of so bad a master.

To continue insensible of our danger from evil spirits, whether from ignorance, inattention, or the disbelief of them, is one of the sorest evils that can befall us, and is in the church at this day a misery to be lamented with tears of blood, as it leads to a fatal carelessness, exposes us to their subtle devices, and gives them an advantage over us every way. Nor are they an enemy lightly to be accounted of, being watchful, diligent, and full of stratagems for our ruin; and they have moreover a hold on the corrupt part of our nature, and well know how to use it, being furnished with traps of all sorts to catch the unwary, and with baits adapted to every vicious appetite and inclination; having a great part of the honors and riches of this world at their disposal, through the power and influence of those that are subject to them; and therefore it behoves us to be well furnished for this part of our spiritual welfare, and to put on the whole armor of God, seeing those we have to do with are not to be subdued with carnal weapons; for here, as the apostle tells us, "we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."‡ But we come now to speak of better spirits, and more to satisfaction.

If there be legions of spirits about and near us to deceive, tempt, and annoy us, can we doubt of there being as many appointed to serve, help, and defend us, according to their several classes and offices, in this our world? The conclusion is natural from parity of reason, and the law of opposites, according to which the Great Governor of the world has contrasted evil with a counterbalance of good; consequently, such beneficent beings there doubtless always have been, and are, in readiness to succor the fallen human race by their friendly ministrations, and to fill up the distance in the scale of created beings between men and angels. The darkness of the heathen world most certainly did not separate them from the care of that good God, who is loving to every man, and whose mercy is over all his works: and though their condition might not admit

* Job i. 7.  † 2 Thess. ii. 10.  ‡ Eph. vi. 12.
of communion with angels, but in rare instances, yet the good offices of
these kindly affectioned ministers in their respective provinces, might, in
a sort, be angelical to them answerably to their dispensation, and serve
as the lowest step in Jacob's ladder for their communication with the
heavenly world: and by what is handed down to us by authors of credit
concerning communications of this kind to eminent persons in the heathen
ancient world, as Socrates and others, whether by checks and warnings,
impulses, dreams, voices, or visions, we are not at liberty to doubt of an
intercourse between good spirits and the well-disposed heathens of all
ranks, as a dispensation not so unfrequent as many suppose; seeing that
the instances of this kind amongst ourselves, that come to public knowl-
dge, bear no proportion in number to those that are concealed from
us. This, however, we are assured of upon the best authority, that
many shall come from the east and from the west [in the Gentile world]
and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven;
and that many of the children of the kingdom [professors of the truth]
shall be cast out.*

Though we now stand in a far higher dispensation than the heathens,
and are called to an innumerable company of angels, and to the fellow-
ship of the Holy Ghost, yet we are not therefore to suppose, that all
intercourse with good spirits of an inferior order is now ceased among
us; as many, who have not yet attained to the glorious privileges of the
gospel, and the immediate guardianship of angels, may nevertheless
stand indebted, under God, to the ministry of such good spirits for many
important services, both in their spiritual and temporal affairs; nay, they
may be, to all of us in the natural world, what the good angels are in
that which is purely spiritual, and by their great knowledge in the laws
and powers of this mundane system, and by various impressions on our
animal spirits and faculties, may contribute much to our relief, comfort,
and preservation, in many difficulties, distresses, and dangers; and per-
haps few that take a serious review of the most remarkable occurrences
of their past lives, will not be led to ascribe much of assistance to the
instrumentality of such invisible friends; nay, who can say that they are
not constituted subordinate agents on various occasions in conducting the
scheme both of general and particular providences? There is nothing in
this supposition that offers violence to reason or religion; and sure it is,
that we have abundant credible testimonies to wonderful discoveries
made by them, of a very interesting nature, both to individuals, and also
to society; as of concealed writings and treasures, of murders, conspira-
cies, and other matters leading to the administration of justice, both dis-
tributive and punitive; as is well known of all conversant with men
and books; so that to give the lie to all such relations as credited by
the learned, the wise, the good of all classes, must appear nothing less
than impudence joined with infidelity.

It has been made a common objection to the credibility of many
apparitions, that they have been either silent, or not delivered any thing
worthy of such extraordinary visits; and, consequently, that such
visions were no other than the effect of imagination and fancy, as not
answering to any use or purpose. To which be it answered, That the
use of such visits may be very important, though nothing should pass in

* Matt. viii. 11, 12. † See, in particular, Miscellaneous, by J. Aubrey, Esq., F.R.S.
the way of conversation between the parties during the interview; as,
First, by convincing the spectator of the reality of such beings as spirits,
and so removing doubts concerning a future state, as well as by pre-
paring him for the return of such visits to further purpose. Secondly, by
affecting the conscience with a tender sense of duty, or with remorse for
past offences, and impressing the mind with awful thoughts of its own
existence in a separate state. Thirdly, by giving us to know, that we
are the objects of regard to beings in the other world, and visible to
them when we think not of it; which may serve as a means to restrain
us from indecent and offensive liberties in our most retired hours, when
the more weighty consideration of the Divine Omnipresence may not be
attended to, and so lose its proper effect upon us.

But here we are called off from answering more objections on this
subject, to observe, that this labored opposition to the belief of all inter-
course betwixt us and the other world, too often proceeds both from a
practical and speculative kind of atheism, and, consequently, the disbe-
lief of a future state. Hence proceeds that countenance given to some
late writers in favor of infidelity; as also, that dreadful apostacy amongst
so many in these last days, of exalting I know not what natural religion,
in order to lessen the authority of Divine Revelation: whereas it may
truly be affirmed, that all such resistance to, or departure from, the faith,
under the light of the Gospel, however it may be covered or colored
with the name of natural religion, is nothing better than atheism.
O wretched men, here spoken of, what are you doing? What but the
greatest possible injury to your own souls? What but robbing your-
selves of every comfort that reason and religion can supply to make this
life a blessing? And all in the miserable, mad hope, that when you die,
you shall be of no more account than a dead dog. If there be any folly,
it is yours; if any insanity in the world, you are possessed of it: for if
there be a God, you make Him your enemy through your unbelief; if a
heaven, what lot have you to hope for in such inheritance? If a hell,
how will you escape it? And here also let it be asked, what is your
character and estimation in society; if true members of society you can
be called, who have no pledge to give of your obedience and fidelity to
government, as acknowledging no sanctity in an oath, which is insepara-
bley connected with the belief of a future state? Thus void of faith, void
of conscience, void of honor (for what is honor without conscience?)
what have you left for a support to the slenderest virtue? What have
you to engage the smallest confidence from man? Can any firm bond
of compact or friendship find place in that heart, which has no interest
in hereafter to care for, and wherein every motive and measure must
take its rise and direction from the love of self and the love of this
world? In this case, it is more for our comfort to go by our hopes than
our fears; and therefore one would be willing to believe, from tenderness
to human nature, and also from charity, that the number of those
who are in this horrible degree of infidelity is but small. But however
that may be, it will be proper to observe here, that to the many general
causes of infidelity, some of which have been briefly touched on before—
as the undue exaltation of natural reason, a life of pleasure, and confirmed
habits of vice—we may add the spirit of controversy and dispute, long
ago introduced into the church by the artificial logic of Aristotle, and
encouraged and kept up in the schools as a necessary part of education in theology; to the engendering of perplexity and doubting on every subject, and keeping the mind from fixing in any settled principles of religion. The several churches of Christendom have confessedly been infected with this poison of fierce contention and debate, to the banishing of sweet peace and brotherly love; whilst a pretended zeal for truth has served for a cloak to that "wrath of man, which worketh not the righteousness of God." But such carnal weapons ill befit the Christian warfare; all such kind of striving for victory among ourselves gives advantage to the enemies of our holy faith, and causes the Philistines to rejoice. The best way of healing differences is, by composedness and gentleness of mind; and the truth of the gospel of peace is most suitably offered, and most readily received, by humble men, and such as are of a meek and quiet spirit. It is obvious to remark in this place, that Deism, Sadducism, and Atheism, did never more abound amongst us, than since the itch of controversy and wrangling, on all occasions, has filled the world so full of false reasoning and perverse disputings. Nay, the contagion has descended to private life, and turned much of our conversation into contradiction and a strife of words, and introduced a bold behavior and an assuming tattiveness, offensive to all modest persons; insomuch that we are now in general fallen under that apprehension of the apostle applied to the contentious, who "come together, not for the better, but for the worse."*

After what has been replied to objections against the credibility of extraordinary manifestations, and also offered concerning some causes of unbelief in this case, we are here led to declare, not only our belief, but full assurance, that extraordinary communications, however now less frequent than formerly, are still continued to several particular members of the different churches, though not publicly revealed by them; and that they are not to be considered only as a particular privilege, but as making part of the state of certain persons (not all) of eminent purity and piety: and the way to be inwardly convinced of this ourselves is, to make some approach to their state; for however we may come short of them as to like vouchersafements, yet, both in the ordinary and extraordinary gifts and graces of the spirit, we are led, not only to rejoice with them, but by mutual fellowship do partake with them in the blessing; for as in the natural body, so also in the mystical body of Christ, the inferior as well as the superior members jointly contribute to the nourishment and welfare of the whole, by a circulation of that which every one supplieth, so that the highest cannot say to the lowest, I have no need of thee. Thus the meekness, the patience, and the humble condescension, in some, may countervail the high illuminations and splendid ministrations of others; whilst a common sense of their mutual dependence and relation joins them all in the unity of the Spirit, to the edifying of the church in love; and therefore where any, whether in the stated office of the ministry, or others, go about to vilify or obstruct the success of any extraordinary way that has a manifest tendency to promote more true godliness, they would do well to consider and stand in awe, lest they be found to oppose themselves to a work of God; for neither can they be sure that we are not now come to the near approach of that

* 1 Cor. xl. 17.
glorious state of the church spoken of in so many places by the prophets; when the Lord shall do great things for her in the latter days by a revival of His work in righteousness and peace, shall pour out His Spirit upon all flesh, restore the old paths of heavenly communications, and make His Sion a praise in the earth. However unpromising the times are, yet, praised be God! we can draw comfort from the promises of better days, even under the "present falling away, and the revelation of the man of sin," foretold* to precede the day of the Lord’s coming in the power of His Spirit, to sanctify and cleanse His church, and to purify unto Himself a peculiar people zealous of good works; trusting in hope that this time is near at hand, i.e., that He that shall come, will come, and will not tarry. And though there has been for a season a withholding, in a measure, from Sion, of the ordinary consolations of the Spirit, in the way of a judgment-work (under grace) for self-condemnation, humiliation, and subsequent glorification: yet we are assured that such judgment is sent forth unto victory over the remainder of indwelling sin: for there is a judgment unto righteousness, as well as a judgment unto condemnation; and accordingly in the former sense it is said, that "Zion shall be redeemed with judgment, and her converts with righteousness;" so that her tribulation is for purification, and exaltation; as it is said in another place, "For a small moment have I forsaken thee, but with great mercies will I gather thee, saith the Lord, thy Redeemer." † And as to the restitution of her gifts, graces, and extraordinary dispensations, signified by precious stones, under her figurative denomination of the Lord’s House or Temple, the prophet proceeds thus: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and thy foundations with sapphires, and all thy borders with pleasant stones; and all thy children shall be taught of the Lord, and great shall be the peace of thy children: in righteousness shalt thou be established." ‡

The above is but a small part of the glorious things that are spoken, by the evangelical Prophet, of the city of God, the spiritual church under the Gospel-dispensation in the latter days, when she shall have filled up the measure of her persecutions and sufferings, both from her open enemies, and also in the house of her friends. And we trust that the time draws very nigh for this glorious dispensation of the New Jerusalem to take place: and particularly, among other important considerations, from instances of extraordinary communications from above, by visions and other ways, particularly in the case of our illuminated Author. Nor did ever any extraordinary revolution come to pass in the church of God, without previous notices of it first given to some chosen vessels for a testimony to the times, to strengthen the weak in faith, to comfort the afflicted, to alarm the careless and impenitent, or to answer other good purposes of the Divine Providence and Goodness.

Other instances of the kind above-mentioned are ready at hand to offer, and which were received in their day, according to the dignity of their character, by such as were qualified to profit by their message and ministry; but, as is usual in these cases, they were rejected by the greater part; and their names are here passed over, as it is one design of this preface to guard, as far as possible, against giving occasion for

* 2 Thess. ii. 8.  † Isa. i. 27.  ‡ Isa. liv. 7.  § Isa. liv. 11, 18.
critical cavilling and dispute; it being sufficient for the main intent of it, to recommend and enforce, to the best of our power, the credibility and authority of the following Treatise by the honorable and learned Author, Emanuel Swedenborg, a native of Sweden, of eminence and distinction in his own country, having had an honorable employment under the crown, and being of the first Senatorial Order* of the kingdom; of respected estimation in the royal family during the late reigns; of extensive learning, as his voluminous writings demonstrate; and, as to private life and character, irreproachable. Something more particular, as to his personal character, has been spoken in the Preface to the Treatise on the Intercourse between the Soul and the Body: and Mr. Swedenborg’s Letter to a Friend, giving a particular account of himself and family, annexed to that work, is subjoined to this Preface, the original of which is in my hands.

It must be owned, that the following Treatise contains so many wonderful particulars relating to the world of spirits, warranted for truth by the ocular testimony of the writer, according to his solemn affirmation, as would appear impossible for man in this mortal body to come at the knowledge of, but for the like instances delivered down to us on the authority of the Sacred Records, and the promise therein made to the church of the continuance of such manifestations in it; and the visions of our Author must appear to us the more extraordinary, when we consider that they were of the most exalted nature, as not being exhibited objectively to the bodily organs or external senses, nor yet merely intellectual, by representations in the mind, but purely spiritual, whereby spiritual beings and things were actually seen and perceived by his spiritual senses, as one spirit beholds another, and answering to those expressions in Scripture, of “being in the spirit,” and of being “caught up by the spirit,” as likewise to that rapt, trance, or ecstasy of the apostle, during which he says “whether he was in the body, or out of the body, he could not tell.”†

The same question that will be asked here, has been briefly noticed already, viz., If a testimony to so extraordinary a dispensation does not require the extraordinary seal of miracles to render it credible? To which be it further answered, that many of the prophets worked no miracles, and yet were believed upon their own private testimony; and that we believe many things of the highest consequence in religion upon human authority, where the persons transmitting and delivering them

* By the phrase “first Senatorial Order,” here used by Mr. Hartley, is not to be understood that select body called the Senate, which, prior to the revolution in 1772, exercised an authority even greater than that of the king; but he means the first order of the States or Diet of the kingdom. For the States of Sweden do not, like our parliament, consist of two houses only, but of four, viz., the House of Nobles, the House of the Clergy, the House of Burgesses, and the House of Peasants; in the first of which, the head or representative of every noble family in the kingdom, whether enjoying the title of Count or Baron, or only ranked as a simple gentleman, has a seat. Of this House, Swedenborg was a member; and it is owing to this circumstance, joined to the difficulty which we find in this country of forming an idea of a nobleman without a title, that it has become necessary to give him the title of Baron, which he did not really enjoy. He speaks of himself, in the letter given at the conclusion of this Preface, as taking his seat in the Diet with the Nobles of the Equestrian Order; evidently denoting a rank below that of Count and Baron, the only titles of Nobility in Sweden.—N.

† 2 Cor. xii. 2.
appear properly qualified and circumstanced to give credibility to what they relate. But this argument has been considered in the Preface to the Treatise on the Intercourse between the Soul and the Body, before mentioned, and from the reasons adduced, and such as are ready to be further produced, if called for, we look upon our author's testimony as worthy of our acceptation in this matter, and venture to rely on his own integrity and piety, and his disinterested and indefatigable labors to instruct the world in the most important truths relating to salvation, at the expense of his fortune, and the sacrifice of all worldly enjoyments during the last thirty years of his life. And if we further reflect, that the whole scope and tendency of his writings is to promote the love of God and of our neighbor; to inculcate the highest reverence to the Holy Scriptures; to urge the necessity of practical holiness; and to confirm our faith in the divinity of our Lord and Saviour Jesus Christ: these considerations, I think, may be allowed to be sufficient credentials (as far as human testimony can go) of his extraordinary mission and character, and as convincing marks of his sincerity and truth; especially as we have to add, upon the credit of two worthy persons (one of them a learned physician, who attended him in his last sickness), that he confirmed the truth of all that he had published relating to his communications with the world of spirits, by his solemn testimony, a very short time before he departed this life, in London, Anno Dom. 1772.

Reader, might it not seem a wonder, if a person of so extraordinary and so apostolical a character, should better escape the imputation of madness than the prophets of old? And accordingly some have given out, that he was beside himself, and, in particular, that it was occasioned by a fever which he had about twenty years before his death. Now it is well known by all his acquaintance, that our author recovered of that fever after the manner of other men: that his extraordinary communications commenced many years before that time, and that his writings, both prior and subsequently to it, entirely harmonize, and proceed upon the same principles with an exact correspondence; and that in the whole of his conversation, transactions, and conduct of life, he continued to the end of it the same uniform excellent man. Now, if to write many large volumes on the most important of all subjects with unvaried consistency, to reason accurately, and to give proofs of an astonishing memory all the way; and if here to be joined propriety and dignity of character in all the relative duties of the Christian life; if all this can be reconciled with the true definition of madness, why then there is an end of all distinction between sane and insane, between wisdom and folly. Fie upon those uncharitable prejudices, which have led so many in all ages to credit and propagate slanderous reports of the best of men, even whilst they have been employed in the heavenly work of turning many from darkness to light, and from the power of Satan unto God!

Were an angel from heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things be so contrary to the errors and prejudices,
the ways and fashions of this world, that many would say with one consent, He is beside himself? And where any one of our brethren, through the divine favor, attains to any high degree of angelical illumination and communications, may he not expect the like treatment? I forget the name of the philosopher, whose precepts and lectures were so repugnant to the dissolute manners of the Athenians, that they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer, That it was not the philosopher, but the Athenians that were mad.* In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary messengers for good to mankind; and the world is not altered in this respect. But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment of the matter, and be determined impartially according to the nature of the evidence: and it would be well if this were so; but in general it is far otherwise. Human learning, considered merely in itself, neither makes a man a believer nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or interest: at least it is commonly so; and therefore we find, that in all ages such among the learned as devoted themselves to support the credit and interest of their particular professions, were always the most violent persecutors of the truth; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will; and so man is said in Scripture to be of an understanding heart. So that knowledge is productive of the greatest good, or the greatest evil, according to the ground or disposition in which it resides: when joined with piety and humility, it adds both lustre and force to truth; when joined with the corrupt passions of our nature, it is the most violent persecutor of it. This was the case with the scribes and Pharisees, and doctors of the law; no greater enemies to Christ than they; the pride of reputation for learning, and the authority of public teachers, unfitted them for becoming learners at the feet of the lowly Jesus; and therefore to them were directed those words of our Lord: "How can ye believe, who receive honor one of another, and seek not the honor that cometh of God only?" † giving us hereby to understand that the dominion of any wrong passion over the mind, will prove a certain hindrance in our way to divine truth.

Great as our loss is by the fall, yet something of that correspondent relation, which originally subsisted between the human soul and divine truth, is still remaining with us (through grace): otherwise we should no more be capable of receiving it when offered, than the brute beasts, which have no understanding: but then, that all may not be lost by wilful sin, and we rendered thereby incapable of conversion, we must be careful not to set up idols in our hearts, nor suffer any false interest to mislead us; as thereby the mind is tinctured with prejudice against the truth, and the understanding receives a wrong bias, and so we become

* The story of Democritus and the citizens of Abdera seems to be that here alluded to.—†.
† John v. 44.
like the false wise ones spoken of in Job,* who "meet with darkness in the day time, and grope in the noon day as in the night." This difference in the state of the heart and the affections, occasions the difference we see both in the unlearned and learned of equal natural and acquired abilities; that whilst some readily receive the truth in the light and love of it, others are always disputing, and always seeking, without ever coming to the knowledge of it.

As there is a correspondence, or mutual relation, between rightly disposed minds and truth in general, so likewise there is a particular correspondence or congruity between certain minds and certain truths in particular, producing an aptitude in the former to receive the latter as soon as offered, and that by a kind of intuition without reasoning: and hence it comes to pass, that such as have a remarkable fitness for this or that particular class of truths (which we usually term genius) are less qualified for any considerable proficiency in certain others. Thus the mathematician seldom excels in metaphysical knowledge; and he that may be very expert in systematical divinity, is often a stranger to mystical theology; one member thus supplying what another lacketh; whilst all may learn thereby to esteem and love one another, and praise the Lord for His diversity of gifts for the common benefit of his church. Let not then such as walk in the simplicity of a naked faith, without needing any other evidence: let not such, I say, censure in the following book what they do not understand, or cannot receive; as it may be of use to others, who are led more in the way of knowledge than themselves. We judge not them, nay, love them; wherefore then should they come short of us in charity? Are we not brethren, and travelling to the same good land? Why then should we fall out by the way? Even the scribes could say, as touching Paul, "If a spirit or an angel hath spoken to him, let us not fight against God:"† and who can say, that what this our Author delivers to us, as from vision and revelation in the other world, is not the very truth?

Let it be observed here, in regard to the ensuing work, that though the narrative part of it should appear to the reader strange on account of its novelty, yet both that and the doctrinal part, which is confirmed by plain Scripture, certainly merits his serious attention; nay, many things therein, touching which the Scriptures are silent, carry weight and internal evidence along with them in the judgment of impartial minds, and will often be found useful to illustrate the most important religious topics; as also to enrich the mind, to familiarize heavenly things to the thoughts, and to wean the affections from the toys and vanities of a miserable world lying in wickedness. It is allowed that our author does not, in all places throughout his writings, follow the commonly received interpretation of the Scriptures; but so neither do all churches, nor all expositors in the same church. Though as to life and godliness, and consequently what pertains to salvation, the Scriptures are sufficiently plain, yet, with respect to many difficult and mysterious parts of them, they continue wrapped up in a venerable obscurity, to be opened according to the needs and states of the church throughout all ages; and we doubt not to affirm, that the highly illuminated Swedenborg has been instrumental in bringing hidden things to light, and in revealing the

* Chap. v. 14.
† Acts xxiii. 9.
spiritual sense of the Sacred Records, above any other person, since the church became possessed of that divine treasure. In the present dark night of general apostasy has this new star appeared in our northern hemisphere, to guide and comfort the bewildered traveller on his way to Bethlehem.

It is further to be remarked on our Author’s writings, that the representation he therein gives us of the heavenly kingdom, sets before us that world of desires so objectively to the human intellect and reason, nay, even to our sensible apprehension, as to accommodate the description of it to the clear ideas of our minds, whether they be called innate, acquired, or (as he pronounces them) influtive from the spiritual world. He gives us to know, from ocular experience, that heaven is not so dull a place as some foolishly suppose it, who having no ideas of it, so neither desire to have any; and this through a superstitious fear, in some, of profaning the subject by any association of natural ideas: whereas nature, in the state of man’s innocence, was constituted a fair representation of the first or lowest heaven; and though it be now sadly corrupted and deformed through the entrance and dominion of sin, yet as far as we can separate the evil from the good, so far it adumbrates to us celestial things; nay, even the art and ingenuity of man, as displayed in works of nature, is a ray of the divine skill manifested in the human mind. Thus Bezaleel and Aholiab are said to have wrought curious work for the service of the sanctuary, by wisdom and understanding given them from the Lord.* If, then, we receive innocent satisfaction here from viewing beautiful houses and gardens, why should we be so averse from thinking that there are celestial mansions and paradises in the kingdom of our Father? Does music delight us? Why may we not hope to be entertained with more ravishing harmony from the vocal and instrumental melody of the angels in heaven? How cheering both to the mind and senses, and also helpful to pious meditations in good men, are the sweetly variegated scenes of nature in the prime of the year! And can we be unwilling to believe that corresponding heavenly scenes are provided for the delectation of departed happy souls in the land of bliss? especially when we understand (as understand we may) that all that is truly pleasing, beautiful, and harmonious in nature, is by influx from the spiritual into the natural world; in which latter, archetypal glories are faintly represented to us by earthly images. It was a profane saying of a well-known jester and epicure, who was also a celebrated performer on the stage, that, “as to heaven, he had no great longing for the place, as he could not see what great pleasure there could be in sitting forever on a cloud, singing psalms.” But had that person reflected, that heaven or hell must be the everlasting portion of every one in the other world; and had he been acquainted with our Author’s writings; he would not have treated the glories of the place with such ludicrous profaneness,† but have thought, and spoken, and lived, better than he did; nay, he might have wished his lot to be there, even from a principle of epicurism, in a certain sense. For all spiritual beings must have spiritual senses;

* Exod. xxxvi. 1.
† For he would then have known that the employments and joys of heaven do not consist in an eternal round of prayer and psalmody; as is abundantly shown in the following work.—N.
and if in heaven, those senses must be gratified with delights adapted thereto: but where any one is so grossly sensual, as to place the supreme felicity of a spirit in such gratifications as suit only with the corporeal part of our present degraded nature, may it not be said of such a one, that he has degraded it still lower, even to the level of an ass in his understanding, and to that of a swine by his affections? The work before us will help the reader to very exalted conceptions of the heavenly kingdom, even as to those particular beatitudes which are most nearly accommodated to the ideas of sense; and he may also therein learn, that all the relative duties, all the social virtues, and all the tender affections, that give consistence and harmony to society and do honor to humanity, find place and exercise, in the utmost purity, in those delectable abodes, where every thing that can delight the eye or rejoice the heart, enthrall the imagination or exalt the understanding, conspires with innocence, love, joy, and peace, to bless the spirits of just men made perfect, and to make glad the city of our God.

Such, dear reader, and so excellent, are the things here offered for thine entertainment and instruction by this wonderful traveller. But if, after all, thou canst not read him as the enlightened seer, and the extraordinary messenger of important news from the other world, read him as the Christian divine, and sage interpreter of the Scriptures; read him as the judicious moralist, and acute metaphysician; or read him as the profound philosopher: or if he cannot please thee in either of these characters, read him, at least, as the ingenious author of a divine romance. But if neither as such he can give thee content, I have only to add: Go thy way, and leave the book to such, as know how to make a better use of it. And such, I trust, are not a few among the serious; being willing to hope, for the honor of our country, that if such a ludicrous representation of hell as passes under the title of the Visions of Don Quevedo, could make its way amongst us through no less than ten editions, there will not be wanting in the land a sufficient number of persons of sober reflection and contemplative minds, to give all due encouragement to a work so well calculated, as this is, to promote true wisdom and godliness, by credible testimony to the realities of the world of spirits, and to the respective states and conditions of departed souls.

As to the persons concerned in translating and conducting the publication of the following extraordinary work, I may venture to say, that they deserve well of the public, as far as the most disinterested pains and benevolent intentions can justify the expression: and though we are far from obtruding the contents of this book on any, as demanding an implicit faith therein, yet we cannot but zealously recommend them to the most serious attention of those who are qualified to receive them, as subjects of the greatest importance, high as heaven and deep as hell, and comprehending all that is within us, and without us; as a key that unlocks all worlds, and opens to us wonderful mysteries both in nature and grace; as displaying many hidden secrets of time and eternity, and acquainting us with the laws of the spiritual worlds; as leading us from heaven to heaven, and bringing us, as it were, into the company of angels, nay, into the presence chamber of the King of saints, and Lord of glory. In a word, whatever is most desirable to know, whatever is most deserving our affections, and whatever is most interesting in
things pertaining to salvation; all this is the subject of the following volume.

We are not unprepared for the opposition that may be expected to any fresh discoveries of truth; especially, as has been observed before, where the credit or interest of any considerable profession or body of men is concerned. Established doctrines and opinions are considered as sacred, and the sanction of custom gives them, with many, the firmness of a rock; as is known to have been the case in physic, astronomy, and natural philosophy, in which truth, though supported by the evidence of demonstration, has scarcely been able to make its way in a century. Besides, the pride of learning is strong on the side of established institutes; and for men to part with what they have been building up with much study and pains for a great part of their lives, is a mortifying consideration; they are startled at the thoughts of becoming thus poor, and some would be as willing to part with their lives as with their acquisitions of this kind; and hence it is, that we read of so many martyrs to error and folly in all ages. These things considered, we are not to wonder that our author's publications have met with no better encouragement hitherto in his own country (as is usually the case with prophets), we being informed some time ago by a worthy merchant residing at Gottenburg, that but few of the clergy (as far as had come to his knowledge) had there received them; and that the Reverend Dr. Beyer, a learned man, and professor in divinity in that university, had suffered much persecution for adopting and propagating the truths contained in his writings, and was not suffered to print his explication and defence of them in Sweden.* But, to the honor of our constitution, we can as yet call the liberty of the press (and a liberty within the bounds of decency may it always be) the privilege of Englishmen, and therefore may reasonably hope for better success to our author's writings in this land of freedom; not that we expect any encouragement on their behalf from our Pharisees and bigots of any denomination, for they are the same everywhere; but our hopes are from men of unprejudiced minds, dead to self and the world, of a simplified understanding, and such as are friends to wisdom wherever they find her; in a word, whose spirit harmonizes with truth, and whose hearts are in unison with heavenly things.

I cannot think of concluding this preface without speaking somewhat particularly to a point of doctrine, the knowledge of which is the more necessary to the reader, for the right understanding of the author's writings, as, in the vast variety of subjects and new discoveries that he presents to us, it has a principal connection with most of them; nay, is the true key in his hand that opens the secrets of the visible and invisible worlds, explains man to himself, and also reveals the spiritual sense of the Sacred Writings. The doctrine I am here speaking of is that of correspondence.

Correspondence, in a philosophical sense, is a kind of analogy that one thing bears to another, or the manner in which one thing represents, images, or answers to another; and this doctrine, as it refers to things in heaven and in earth, according to their natural relations, is given us in the following adage of the renowned Hermes Trismegistus:—Omnis

* It is to be recollected that this was written in the year 1778; since which period the number of friends to the truth in Sweden has very greatly increased.—N.
This natural or material world, in which we live as to the body, proceeds derivatively from the spiritual world, and subsists by continual influx from $\Phi$: it is a spiritual thing formed into a palpable and material thing, as an essence clothing itself with a form, or as a soul making to itself a body. Therefore this world, and all things in it, as far as they stand in the divine order, correspond to heaven and heavenly things; but now (through the fall of man) standing in evil as well as good, the dark, evil, or hellish world has gained a form in outward nature. Hence it is, that so many evil men, evil beasts, and poisonous things, together with all the disorders in the natural world, bear its impressions and properties, and make this world a kind of torment-house to us. Man, considered in himself, is a little image of heaven or hell, and also of this outward world, which no other being is; and therefore he is the most wonderful of all God's creatures. At death, he puts off his part in this material kingdom, and passes into one of the other two, being its servant to which he obeys or unites himself here by his will and affections; and therefore he is commanded to set his "affections on things above,"‡ as they constitute the band of union betwixt heaven or hell and the soul of man. These three worlds may be called principles; as, first, the light or heavenly world; secondly, the dark or hellish world; and thirdly, this natural or material world; and man's reasoning faculty stands in the centre of the three, and receives impressions from each, as it turns to one or other of them, then speculates on the materials it derives thence, and contends for or against right and truth, even as the affections are set, for these bias, lead, or bribe it; and therefore, if reason be not enlightened from above, under the conduct of good affections, it is a mere mercenary, ready to enlist on any side.

The human nature was so almost universally corrupted at the time of our Saviour's advent in the flesh, that unless Jesus Christ had come into the world when He did, to restore the heavenly principle of light and grace, or truth and goodness, through the medium of His Humanity (all immediate communication between God and the soul being well nigh ceased), the human race must have perished, by falling irrecoverably into the evil principle, to the utter extinction of truth, and the loss of all free-will to good; but by the entrance of this Divine Friend into the human nature, He opened the closed gate of communication between heaven and earth, God and the soul, and so became our great Mediator and gracious Redeemer. But still we are at liberty to receive or reject Him as our sanctification and complete redemption; for man can only be saved consistently with choice and free-will.

Men had lost the true original language of nature (which expressed things according to their qualities and properties) before the flood, even so much of it as remained among the posterity of Seth and Enoch for a considerable time; and this ignorance they fell into on their losing the knowledge of nature in its correspondence to divine and heavenly things; for nature in its proper order, as observed before, is the book of God.

* All things which are in the heavens exist also in the earth in an earthly manner; and all things which are in the earth exist also in the heavens in a heavenly manner.

‡ Col. iii. 2.
and exhibits spiritual things in material forms. In the room, therefore, of this, was substituted a language by letters and reading in books, to help him this way for attaining to divine knowledge, as rudiments leading thereto in our present state of ignorance, in which literature is mistaken by most for wisdom itself: however, the door was and still is open for immediate heavenly communications; but through unbelief, earth-mindedness, and other sad impediments, few at this time are qualified for so high a privilege.

The early ancients after the flood had a knowledge of correspondence derived down to them by tradition, though without any perception of it in themselves: and it remained longest among the Egyptians, of which their hieroglyphics or sacred sculptures were a principal part; but by degrees they became so far corrupted and blind, as to lose sight of the things represented, and to worship their representatives or images. Hence the original of their foolish idolatry of beasts, birds, fishes, and vegetables. Our enlightened author, had he lived longer, designed, as he told me, to give us the key to the ancient hieroglyphical learning, saying at the same time, that none but himself could do it; but this he did not live to publish.

The knowledge of correspondence is now almost entirely lost, especially in Europe, where even the name is little understood; and this is one main cause of the obscurity of the Scriptures of the Old Testament, which were wholly written by the rules of this science; nay, man also, as an image of the spiritual and natural worlds, contains in himself the correspondences of both, of the former in his interior, and of the latter in his exterior or bodily part, and so is called the microcosm, or little world. Thus for example; all the organs of his senses, his features, bowels, and vessels, even to the minutest vein and nerve, correspond to something in the soul or spiritual part. On the other hand, the affections and passions of the mind represent themselves naturally in the face and features, so that the countenance would be the natural index to the mind, were men in a state of simplicity, without guile and dissimulation; and yet, as matters stand at present, so much still appears of the mind, in the correspondent features of the face, as to serve for a type, signature, or impression thereof. Thus love, hatred, hope, fear, joy, sorrow, assent, contempt, surprise, &c., do naturally, and often involuntarily, manifest themselves in the visage; in like manner the will, by the actions and motions of the body; the understanding expresses itself in the speech, and the affections in the tone of voice; and all these by influx from within, and correspondence from without; and as the features correspond to the affections, so does the eye to the intellect, the nose to the faculty of discerning, and the ears to attention and obedience; accordingly we use the word quick-sighted, to signify a ready apprehension; and penetration or discernment is sometimes expressed by smelling a thing out; and to hearken, in Scripture, means to obey. Be it likewise observed, that the heart corresponds to sincerity of love; the loins, &c., to conjugal affection; the hands and fingers to operation, &c.; and so much of the language of nature still remains, as to express by these outward representatives the corresponding powers, passions, and affections of the soul, which influences and actuates these several members and parts; as every one experiences. And as the body in its several parts and offices corresponds
to the soul and its operations, so does the soul in its several faculties and powers to the heavenly world in all things good, and to the hellish world in all things evil. Thus wisdom, love, purity, innocence, &c., have reference to the celestial kingdom, as being communications by influx from thence; and therefore it is that heaven bears a near analogy to man (as standing in his right order), and is called by our author The Grand Man: for the human form is the most perfect of all, and, accordingly, God assumed it in condescension to man,* represents Himself to us by it, and manifests Himself in it, at times, to the holy angels: so likewise the angelical societies, according to their distinguishing qualities and excellence, bear a particular relation to this or that part of the human form. Thus, as our author informs us, one society corresponds to, or is in, the province of the head, and they are such as excel in wisdom; another to the heart, being such as excel in love; and some to the arms, as being of superior strength; and so on. Thus, as the body corresponds to the soul, so the soul, in its true state and order, corresponds to heaven, and heaven to God, who is the only original fountain of goodness and truth, of all blessedness and perfection; from whom they descend, in their different kinds and degrees, through the heavenly and spiritual worlds, down to this last and lowest form of creation, the earth in which we now dwell.

The earth likewise, in its different kingdoms, animal, vegetable, and mineral, corresponds to things in the spiritual world. Thus not only the beasts of the field, and the birds of the air, according to their different properties, have a representative meaning in Scripture, but also trees and plants of various kinds; so, in particular, those of the aromatic kind, as also the olive, the vine, and the cedar, do figure divine gifts and graces, and other rare endowments in the human heart and mind; and in like manner, gold, silver, precious stones, and other particulars of rich furniture in the tabernacle and temple, are mentioned in Scripture with a corresponding reference to goodness, truth, purity of affection, holiness, &c.: and so the wisest interpreters have expounded them, and this not by arbitrary significations, but as outward proper signs of things inward and spiritual. Thus all nature is a theatre of divine wonders, representative of the invisible world to such as are of a right understanding and discernment; as our author has exemplified in a thousand instances. It is hoped, that what has been here offered on the subject of correspondence, will be found useful to such as are in a disposition to give the following work an attentive perusal.

From the great variety of important subjects and discoveries to be met with in our Author's writings, I cannot refrain from observing on one more, as deserving our particular regard, as also to prepare the reader for what he is to meet with in this volume, viz., the doctrine of the intermediate state of departed souls, called here the World of Spirits, as being that in which they all meet after death (except a very few, who pass directly to heaven or hell), in order to their last preparation for final

* We are not to understand by this expression that the Lord was not in a human form prior to the incarnation; what He then assumed in condescension to man, or for our redemption, was the human nature in last or lowest principles, as He had always been a Man in first principles; man being a Man, and in a human form, from Him, being created after His image and likeness.—N.
PREFACE

bliss or misery. This doctrine has long been received in the church, and
revealed to many by their departed friends; but having been much
disfigured and misrepresented, like some other truths, by erroneous
additions and lucrative figments in the church of Rome, it was not admit-
ted by our first Reformers, who, instead of reforming the doctrine, totally
rejected it, under the obprobrious name of a Popish purgatory; how-
ever, it has been retained by most of the spiritual, otherwise called mystic
writers, in all churches, and I have seen a judicious defence of it by the
Hon. Archibald Campbell in our own; but the book, I believe, is scarce.
Sure it is, that as far as our Author's credit and authority extend, the
truth of the doctrine will not be questioned, as he relates that he had
frequent translations of spirit to that intermediate world, and had there
seen and conversed with most, if not all, his departed friends and ac-
quaintance, besides a great number of others, to the amount of very many
thousands. In this intermediate world, the good spirits are gradually
purified from all the stains and defilements of sin which they had con-
tracted in this world; whilst the good principle predominating in them
takes full possession of all their faculties and powers, confirms them in
good habits, and renders them meet to be partakers of heavenly joys; on
which they are translated to heaven: on the other hand, the bad spirits
are gradually divested of those superficial and apparent virtues, and all
that adventitious, external good, which before had served as covers to the
evil principle within, which now predominates without reserve or control,
confirming them in their evil habits, and their repugnancy to all good;
which being effected, they precipitate themselves into the infernal pit, to
join company with such as are like themselves. Thus what is a state of
purification to the good, is to bad spirits a state of separation of all
extraordinary good from that radical evil which constitutes the essence of
their nature.

Now this doctrine appears consonant, first, to reason, as it accords
with the tenor of the divine administration in the government of this
world, in which all things proceed to their limit or completion in a reg-
ular and gradual process. Secondly, it is consonant to religion, as it
vindicates the divine attributes from all imputation of undue severity,
by laying man's destruction at the proper door, and as the inevitable
consequence of his own free choice. Thirdly, this doctrine yields con-
solation to the humble pious Christian, as the time of his departure
draws nigh. Few such, upon a strict examination of themselves, are so
well satisfied with their state, as to find nothing lacking, but that they are
already fitly qualified for the society of the holy angels; whereas the be-
ief that an intermediate state is appointed, wherein every thing that now
hindereth shall be removed out of the way, and their souls purified from
every pollution and spot contracted by their union with this fleshy na-
ture, through the prevailing power and energy of the divine principle
within them, and so bringing them into the state of just men made per-
fected, is a consideration well calculated to afford them comfort, and enable
them to meet their change with a holy confidence.

If this be so, and that the same intermediate state which purifies the
good spirits leaves the bad under the total dominion of evil by their own
free choice, that so both may be possessed by their own proper principle
respectively, and go to their own proper place; now say some, that the
devils will be eventually transformed into angels of light, at a certain
time appointed by the Father? We desire here to oppose, with the
greatest tenderness, a doctrine which we have heretofore judged favora-
ibly of, and modestly to offer the reasons of our present dissent, wishing
rather that we could agree with some excellent men on the other side of
the question: but human wishes are no rule of the divine proceedings,
and even charity must be directed by the principle of truth, and the
established laws and nature of things. We find ourselves called upon to
offer a few observations on this subject, at a time when there is much
reason to believe, that many have revived this doctrine more to quiet
their fears, and to lull them into a false peace, than from any conviction
of their understanding; whereas they may be supplied with a much
surer remedy against those fears in the comfortable promises to the truly
penitent delivered in the gospel of our most compassionate Saviour,
whose last declaration to His disciples before His ascension was, “That
repentance and remission of sins should be preached in His name among
all nations.”

It is evident that the plainest Scriptures (and such we are to go by)
are against the doctrine before mentioned; and that the same force of
words that is therein used to express the eternal happiness of those that
are saved, is also made use of to express the eternity of their state who
are lost. But the advocates for that side of the question rest their plea,
and the stress of their argument, on the foot of Divine Mercy; and God
forbid that we should go about to straiten that mercy towards others
(though even devils), to which the very best of us stand indebted both
for all we have, and all we have to hope for; and did the matter of the
question turn merely upon mercy, in like manner as a gaol-delivery de-
pends on the arbitrary clemency of an earthly prince, I doubt not, that
either one single soul would not go to hell, or if any, that a host of angels
would be sent thither with a message of mercy; nay, if necessary to their
salvation, that even Jesus Christ Himself would condescend so far, as to
visit those unhappy prisoners with a free offer of peace and reconcilia-
tion for their redemption. But here it must be observed, that mercy
misunderstood and misapplied, is no other than man’s own false idea of
mercy. God’s mercy in regard to man respects him as a creature that
He has endowed with freedom of will, and whose happiness or misery
depends on the right or wrong direction of his choice and affections, by
which he becomes capable or incapable of the Divine Mercy. Now to
compel such a creature, is to undo him, to unmake him what he is; and
therefore mercy, with regard to him, is to provide for him such means
and motives as may influence his understanding, will, and affections, to
what is good, as his free choice. Now, through the mercy of God,
every thing is done in this life (which is man’s only state of probation) in
order to this end, though man knoweth it not; how then are we to ex-
pect, that any means of this kind should be more effectual in the other
world, wherein all things are represented to us as unchangeable, where
the tree lieth as it falls, for heaven or hell? Praised be the name of the
Lord, for his mercy endureth forever! And as it is infinite, so it extends
to all possible cases: but to make us good, that we may be qualified for
happiness against our will, is no possible case, seeing that to be good, is

to will good with desire and affection, which the self-hardened and impenitent are averse to, and therefore render themselves un receptive of mercy. Now the very idea of diabolism carries in it repugnance and hatred to God and goodness, and consequently the greatest contrariety to the possibility of conversion. Were it otherwise, and that the most malignant spirit in hell could sincerely say, "Lord, I am weary and ashamed of this evil nature, and sorry for the sins that have brought me into it; O help and deliver me, through Thy mercy, from it, that I may be converted, and become Thy servant!" in this case, he would instantly cease to be a devil, and become an object of the Divine Mercy; but repentance, prayer, and the desire of good, is all from the grace of God, and can in no wise dwell in those who are the willing servants of sin, and therefore only free from, not to, righteousness.*

It is supposed by some, that length of suffering will at last subdue the reluctance of the will, melt the heart into tenderness, and turn the worst of evil spirits to repentance and supplication for pardoning mercy, and qualify them for it; but this, as just now observed, is the sole effect of that grace which they are not admissible of, and is not the effect of suffering, which has no such power belonging to it; but has its different effects relative to the different states of those who are the subjects of its operation. Thus we see, that as the same fire which melts the wax, hardens the clay, so the sharpest sufferings have contrary effects on different persons. They who have any remnant of grace in their inmost soul (however unrighteous they have been outwardly), any spark of the divine life still remaining in their interior, are softened and ameliorated by them, and become obedient to the heavenly voice that cries within them, "Why will ye die? Turn unto the Lord, that iniquity may not be your ruin:" whilst the obdurate and impenitent say in their hearts with Pharaoh, "Who is the Lord, that we should obey him?" and turn that punishment which should be for their amendment into the occasion of their blasphemy and despair. I desire not to strain any argument beyond its proper strength against an hypothesis, which I find myself more ready to receive, upon any satisfactory grounds, than to reject: but let truth be ever held sacred and inviolable, whether it be according or contrary to our natural inclinations and wishes: nor let that be called a want of charity, where charity is not concerned, or would suffer perversion and abuse.

We are encouraged to hope, that many things which have been offered in the course of this Preface will be found properly introductory to the following volume; and shall now conclude it with two or three short remarks to the serious reader, as no other is capable of reaping any benefit from our author's writings; nor to others have we any thing to say, unless it be to caution them against treating with derision or securility such matter as they may be more nearly concerned in than they at present suppose. Even the very dreams of good men, in relation to the things of the other world, have at times something divine in them, and are not lightly to be regarded: but where such communicate to us important instructions and discoveries as by commission, and from their own experience, and that with deliberation, consistency, and clearness, they demand our attention and reverence. And here it is to be observed,

* Rom. iv. 20.
that what this Author has published to the world concerning the states of departed souls respectively, the laws of the invisible worlds, and a thousand particular circumstances belonging thereto, appear such as could never enter into heart of man to conceive, unless they had been given to him from above, and also carry something of an internal evidence along with them, as soon as they are received by a serious mind; for, after all, it is more the right temper and disposition of the mind, than its sagacity, that gives us to see these things in their proper light. It is every wise man’s care to guard against a stubborn incredulity on the one hand, as well as against any delusion that an overhasty belief might expose him to on the other; and in this age of doubting and disputing all things of a spiritual nature, our greater danger is confessedly from the former side, and therefore it behoves us to give the more heed, that we lean not to the error of the times. Besides, the weight and importance of the subjects here treated of adds to the credibility of the message, as coinciding with our confidence in the promises of the Lord, that He will reveal His secrets to His servants, and not forsake His church in the time of her extremity, but send His extraordinary messengers and ministers, endued with light and power from on high to alarm the careless, to call back the wanderers, to confirm the wavering, and to comfort the spirit of the humble and contrite ones with glad tidings from the heavenly Canaan, the lot of their inheritance; and this in order to make ready a people prepared for the Lord against His second advent in spirit, to build up the walls of the New Jerusalem: and when should such messengers be more expected, or when entitled to a better welcome, than in this our time of desolations, when faith and charity have so far failed amongst us, and when darkness is on the face of the deep,—darkness in the church, and darkness in the state,—darkness in the minds of good men, and darkness on all the dispensations of Providence; so as to give emphatical application of those words of the Psalmist to our present condition: "It is time, O Lord, that Thou have mercy upon Sion, yea, the time is come."* But who are they that most reject the testimony of those special messengers, and those faithful witnesses to the truth, which the Father of Lights has sent from time to time for the edification of His church, and the confirmation of the faith of many in it? Who but such as are ever calling out for more evidence for believing, and pleading the want of it in justification of their unbelief; whilst at the same time they labor all they can to invalidate the evidence of all human testimony, which is the ordinary medium through which divine truth is conveyed to us?

And now, dear reader, I bid you farewell, sincerely wishing that you may be of the number of those who take the Holy Scriptures for their guide, as their authentic outward rule of faith and life, and in an honest and good heart receive the Word of God, and keep it; and may the Spirit of Wisdom give us a right judgment in all things pertaining to salvation, that so we may be preserved from error through an over-hasty credulity on the one hand, and an obstinate incredulity on the other; neither rejecting the testimony of men fearing God, and of good report, as to what great things the Lord hath done for them, and to be communicated by them for the benefit of their brethren; not suffering

* Psalm cii. 18.
ourselves to be imposed on by the cunning craftiness of such as lie in wait to deceive: and as it is more profitable for us to have the heart established in grace, and to glorify God in our lives, than to be gifted with visions and particular revelations (through danger of being exalted above measure thereby), so let us not be high-minded, but fear; nor, because others have been so favored, expect or desire the same ourselves, but walk humbly and contentedly in the way of God's ordinary dispensations, lest presumption or a vain curiosity should expose us to the danger of delusion from our spiritual enemy. As to those that cannot receive many of the things delivered in the following work; and also as to those that do receive them; let them not judge one another, but follow the rule of moderation laid down by the Apostle,* every one abiding by that of which he is persuaded in his own mind, in a candid forbearance towards others. In men of a Christian spirit, charity easily beareth all such things, believeth all things for good, and hopeth all things for the best; and as we are all brethren on a journey to the same heavenly country, so let us hold on our way together in peace, and that love which is more than knowledge: and may the God of peace and love be with us.

* Rom. xiv.
I take pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is the all of truth, because He is the Truth (John xiv. 6). It is the concluding part of your letter that chiefly engages my attention, where you say as follows: “As after your departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning, for example, your degrees in the university, the offices you have borne, your family and connections, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudices may be obviated or removed? For where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support.” After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm, in the year of our Lord 1689,* Jan. 29th. My Father’s name was Jesper Swedberg, who was Bishop of Westrogothia, and a man of celebrity in his day. He was also elected a member of the English Society for the Propagation of the Gospel; and he was appointed as Bishop over the Swedish churches in Pennsylvania and London by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII., King of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor in the Metallic College; in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The sole reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. A higher degree of rank was then offered me, which I declined to accept, lest pride on account of it should enter my mind. In 1719 I was ennobled by Queen Ulrica Eleonora, and named Swedenborg; from which time I have taken my seat with the Nobles of the Equestrian Order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but have never sought admission into any other literary society,† as I belong to an angelical society, in which things relating to heaven and the

* It has been ascertained that this should be 1688.—N.
† It appears, however, from Sandel, that he was also a member of the Academy of Sciences of St. Petersburg, from which a diploma of fellowship was sent him on the publication of his Regnum Mineralum.
soul are the only subjects of discourse and entertainment; whereas in our literary societies the attention is wholly taken up with things relating to the world and the body. In the year 1734, I published the Regnum *Minerale*, at Leipsic, in three volumes, folio; and in 1738 I took a journey into Italy, and stayed a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Erich Benzelius, afterwards promoted to the Archbishopric of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But these are both dead: however, two bishops who are related to me are still living. One of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm; he married the daughter of my sister. The other, who is named Benzelstierna, Bishop of Westermanna and Dalecarlia, is the son of my second sister. Not to mention others of my family who enjoy stations of dignity. I converse freely, and am in friendship, with all the bishops of my country, who are ten in number; and also with the sixteen Senators, and the rest of the Peers, who love and honor me, as knowing that I am in fellowship with angels. The King and Queen themselves, as also the three Princes their sons, show me all kind countenance; and I was once invited to dine with the King and Queen at their table (an honor granted only to the Peers of the realm); and likewise, since, with the Hereditary Prince. All in my own country wish for my return home; so far am I from having the least fear of being persecuted there, as you seem to apprehend, and are also kindly solicitous to provide against; and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honor and advantage may appear to be in the things before mentioned, I hold them as matters of respectively little moment, because, what is far better, I have been called to a holy office by the Lord Himself, who most graciously manifested Himself in person to me His servant, in the year 1748,* and then opened my sight into the spiritual world, and endowed me with the gift of conversing with spirits and angels, which has been continued to me to this day. From that time I began to print and publish various *arcana*, that have been either seen by me or revealed to me; as concerning heaven and hell; the state of man after death; the true worship of God; the spiritual sense of the Word; and many other highly important matters tending to salvation and true wisdom: and the only motive which has induced me at different times to leave my home and visit foreign countries, was the desire of being useful, and of communicating the *arcana* intrusted to me. As to this world’s wealth, I have sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, with a view, as you suggest, that any ill-grounded prejudices may be removed. Farewell; and from my heart I wish you all felicity both in this world and in the next; which I make no doubt of your obtaining, if you look and pray to our Lord.

*London, 1769.*

EMAN. SWEDENBORG.

* It appears from a passage in his *Spiritual Diary*, p. 597, lately published, that the last figure must be an error, the actual year being 1745.
HEAVEN AND HELL.

INTRODUCTION.

1. In the Lord's discourse with his disciples respecting the consummation of the age,* which means the last time of the church,(1) at the close of his predictions concerning the successive states through which it would pass in regard to love and faith,(2) are these words: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 29, 30, 31. They who understand these words according to the literal sense, have no other idea, than that, at the last time, which is called the last judgment, all these circumstances will happen according to their literal description: thus they not only imagine that the sun and moon will be darkened, that the stars will fall from heaven, that the sign of the Lord will appear in heaven, and that they shall see him in the clouds attended by angels with trumpets, but they also suppose, from predictions in other places, that the whole visible world will perish, and that a new heaven and a new earth will afterwards be established. This is the opinion of many within the church at this day. But they who entertain these notions are unacquainted with the arcana which are contained in every part of the Word. In every part of the Word there is an internal sense, in which natural and worldly

* The consummation of the age, is the true rendering from the original Greek, and not the end of the world, as in the common translation; the word μετά never properly signifying the world, but an age or period of time, or a dispensation of things.—H.

(1) That the consummation of the age is the last time of the church, nn. 4535, 10,632.

(2) The particulars which the Lord predicted in Matthew, Chs. xxiv. and xxv., respecting the consummation of the age and his advent, thus respecting the successive devastation of the church and the last judgment, are explained in the introductory articles to several of the chapters of Genesis, viz., from Ch. xxvi. to Ch. xlii. nn. 3353, 3354, 3355, 3493—3499, 3550—3555, 3751—3757, 3897—3901, 4006—4009, 4220—4221, 4832—4835, 4422—4424, 4635—4638, 4691—4694, 4807—4910, 4954—4959, 5965—5972.
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things, such as are mentioned in the literal sense, are not treated of, but spiritual and celestial things. This is the case not only with respect to the sense of several words taken together, but even with respect to every single expression; (v) for the Word is written by pure correspondences, (v) in order that an internal sense may be contained in every part of it. The nature of that sense may be manifest from the particulars which are stated and shown concerning it in the Arcana Celestia; which may also be seen collected together in the little work on the White Horse mentioned in the Revelation. The words which the Lord spoke, in the place quoted above, concerning his advent in the clouds of heaven, are to be understood, according to that sense, thus:

By the sun there mentioned, which would be darkened, is signified the Lord with respect to love; (v) by the moon, the Lord with respect to faith; (v) by the stars, the knowledges of good and truth, or of love and faith; (v) by the sign of the Son of man in heaven, the manifestation of Divine Truth; by the tribes of the earth, which would mourn, all things relating to truth and good, or to faith and love; (v) by the coming of the Lord in the clouds of heaven with power and glory, his presence in the Word, and revelation of its true import; (v) by clouds is signified the literal sense of the Word, (v) and by glory, its internal sense; (v) by the angels with a great sound of a trumpet, is signified heaven, whence it is that the revelation of divine truth is made. (v) Hence it may appear, that by these words of the Lord is meant, that at the end of the church, when there no longer remains any love, and thence not any faith, the Lord will open the Word as to its internal sense, and will reveal arcana of heaven.

(v) That there is an internal or spiritual sense in all the particulars of the Word, even to the most minute, nn. 1143, 1984, 2135, 2838, 2895, 2495, 4442, 9048, 9065, 9086.

(v) That the Word is written by pure correspondences, and that thence all the particulars contained in it, even to the most minute, signify spiritual things, nn. 1484, 1488, 1499, 1546, 1619, 1659, 1769, 1783, 2900, 9086.

(v) That the sun, when mentioned in the Word, signifies the Lord with respect to love, and thence love to the Lord, nn. 1529, 1937, 2441, 2495, 4069, 4696, (4996)* 7083, 10,889.

(v) That the moon, when mentioned in the Word, signifies the Lord with respect to faith, and thence faith in the Lord, nn. 1529, 1590, 2495, 4069, 4696, 7083.

(v) That the stars, when mentioned in the Word, signify the knowledges of good and truth, nn. 2495, 2849, 4697.

(v) That the tribes signify all truths and goods in the complex, thus all things of faith and love, nn. 3995, 3996, 4069, 5335.

(v) That the advent of the Lord is His presence in the Word, and revelation, nn. 3900, 4069.

(v) That clouds, when mentioned in the Word, signify the Word in the letter, or its literal sense, nn. 4060, 4391, 5922, 6546, 6752, 8106, 8781, 9436, 10,551, 10,574.

(v) That glory, when mentioned in the Word, signifies the Divine Truth such as it is in heaven, and such as it is in the internal sense of the Word, nn. 4809, (5292) 5922, 6267, 8127, 9429, 10,574.

(v) That a trumpet or horn, when mentioned in the Word, signifies Divine Truth in heaven, and revealed from heaven, nn. 8815, 8823, 8915. And a voice likewise, nn. 6971, 9926.

* Respecting the above erroneous number, being the first that occurs (in note (v)) it may be observed, that it most probably has originated from the preceding correct number, 4069, and ought to be omitted altogether. The case is similar in other instances. — Y.
HEAVEN AND HELL.

The arcana which are revealed in the following pages are such as relate to heaven and hell, and to the life of man after death. The members of the church at this day know scarcely any thing concerning heaven and hell, nor yet concerning their own life after death, although these things are all described in the Word; nay, many, though born within the church, even deny their existence, saying in their heart, Who has come from thence and declared the fact? Lest, therefore, such a negative state, which chiefly prevails among those who possess much worldly wisdom, should also infect and corrupt the simple in heart and faith, it has been granted me to be admitted into the society of angels, and to converse with them as one man converses with another; and also to see the things that exist in heaven and those that exist in hell. I have enjoyed this privilege for the space of thirteen years: and I am now permitted to describe the heavens and the hells from the testimony of my own sight and hearing; in the hope that ignorance may thus be enlightened, and incredulity dissipated. The reason that such an immediate revelation is made at this day, is, because this is what is meant by the coming of the Lord.