

that what Swedenborg so often dwells upon, namely, that marriage is the symbol of the union between Christ and the soul, and His spouse the Church, is so clearly stated in that service, no one knowing Swedenborg's works could honestly imagine Swedenborg himself writing in this manner. The fact is that the sectarian spirit is getting the better of Swedenborg's followers, as the above charge clearly proves.

One of the most striking proofs of our Lord's divinity, is the infinite superiority of His moral teaching, over the state of the world at its best in His day. The moral code of our Lord is unique in its grand and uncompromising perfection. But in Swedenborg's "Conjugal Love," we find the assertion of such a code of morals as was in vogue in 1770 A.D. among well-disposed men, with a dash of what the world esteems honor. His observations on the spiritual aspect of marriage are some of them beautiful and excellent, but when he begins to deal with *practice*, he is exceedingly accommodating.

For instance, he allows of concubinage for the following reasons, of which the man himself is to be the judge: Having no natural affection towards the children, intemperance, a desire of divulging family secrets, of doing evil, stealing, internal dissimilitude, advanced age on the part of the wife ("Conjugal Love," secs. 472, 473). With this list to choose from, a wealthy man would never be at a loss; so we are not at all surprised to find him telling us that in conversation with kings in the spiritual world, he found out concubinage was in some case excusable, ("Conjugal Love," sec. 475). Charles II. of England would be good authority on such a subject!!!!

SWEDENBORG ON THE PERSON OF OUR LORD.

There is only one more point in Swedenborg's works which we shall touch upon, and that is the idea of the person of

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