

ment he had for the Society of which he was a member, even in early life. The labor bestowed on the preparation of Sewell's History was very great, as much of the matter had to be obtained from a foreign country; and so scrupulous was he to have everything admitted into it related with accuracy and in right order, that he tells us he wrote almost the whole work over three times.

Nothing is known respecting the author's family, except that "We left a son William of much promise in his youth, but on going to England to attend a Yearly Meeting of Friends, in company with a young man to whom he was strongly attached, the vessel in which they embarked, was, in a violent storm, wrecked near the Texel. William Sewell, being an excellent swimmer, undertook to save his companion, who could not swim, by means of a rope fastened around their bodies, but on reaching the shore and drawing the rope, he found his friend gone. This melancholy event had such an effect on his brain, that a settled gloom clouded his mental faculties during life."

In a note prefixed by the publishers of the third edition of Sewell's Dictionary, issued from the press in 1726, it is mentioned the author had lately deceased, but the exact time of his death is not known.

Therefore our biographical sketch of him is necessarily meagre, and it would be cause for congratulation should future research bring to light materials for one more extended.

THOUGHTS FROM SWEDENBURG,

"A man can take nothing except it be given him from heaven," and Jesus said, "Without me ye can do nothing." That is, not anything which is of charity and of faith. That this influx is unto men's souls is because the soul is the inmost and highest part of man, and the influx from God enters into that and descends thence into those things which are

below, and vivifies them according to reception. The truths which will be of faith, indeed flow in by hearing, and so are implanted in the mind, thus below the soul. But man by these truths is only disposed for receiving the influx from God through the soul, and as the disposition is, such is the reception, and such the transformation of natural faith into spiritual faith."

"As far as man lives under the Divine influence, that is, suffers himself to be led by God so far he becomes an image of Him, more and more interiorly."

"God cannot, according to the laws of His order, remit sins to any man, except so far as man according to his laws ceases from them. God cannot spiritually regenerate man except so far as man, according to his laws, regenerates himself naturally. God is in the perpetual effort to regenerate, and thus to save him; but He cannot effect this, except as man prepares himself to be a receptacle, and so prepares the way for God and opens the door."

"That man was created for eternal life, and that every man can inherit it provided he lives according to the means of salvation which are prescribed in the Word, is admitted by every Christian, and by every heathen also, who has religion and sound reason. The means of salvation are manifold, but they have relation, one and all, to living well is charity and to believe rightly is faith. When the internal man wills well, and the external acts well, then the two make one, the external acting from the internal, and the internal through the external, and so man from God and God through man.

"The tree of life and the tree of knowledge of good and evil are with every man, and that they are said to be placed in a garden signifies man's free will in turning to the Lord and in turning from Him."

"True repentance is to examine, not only the acts of one's life, but also the intentions of his will."

"The faith imputative of Christ's