

and bring forth abundance of everything necessary to feed, clothe and sustain the physical man. But in winter, the change in position reduces the amount of heat received; while the light remains the same. Coldness and toror ensue, and wide wastes of snow and ice are seen, fit symbols of the spiritual barrenness and desolation which ensue when man turns himself so far away from the Lord, that there is not enough of love received to give a desire to walk in the way which wisdom points out.

These two, love and wisdom, constituting the substance and form of the Divine Being, also constitute the substance and the form, or the internal and the external of God's church upon earth, and of religious manifestation in every individual. When these internal and external qualities are in equal and exact proportion, the highest state of perfection is reached, whether it be in the church or the individual man. If the internal, or love, be lacking, although the exterior may be perfect in form and appearance, it will be devoid of all life and substance, a mere "sounding brass and a tinkling cymbal." If the external, or wisdom, be deficient, although there may be zeal and enthusiasm, it will be "without form and void," having no definite end or aim; and darkness constantly brooding over it, it will degenerate into blind superstition and wild fanaticism. While love imparts life, energy and power to wisdom, wisdom gives form, direction and protection to love.

In each of the three Dispensations—the Patriarchal, Hebrew and Christian—two persons noted for the qualities represented by the parallels have been chosen as the exemplars of those symbols. St. John the Baptist and St. John the Evangelist are universally taken for the parallels of the Christian Dispensation; and as it is the almost universal custom among Christian Masons, in dedicating symbolic lodges, to name them in honor of those worthies—the Grand Lodge of England, which of late years has substituted Moses and Solomon for those two Saints, being the only exception—many brethren are accustomed to look upon them as the only exemplars of the parallels; and hence the action of the Grand Lodge of England, in substituting—or, as it claims, restoring—the names of Moses and Solomon, has been condemned by many, sometimes with unnecessary severity; and the question seems to be rather superficially argued by a majority on both sides.

In every age of the world, lodges have been dedicated to gods, and named or held forth in honor of the two personages who, under each dispensation, have been the purest exemplars of those parallel lines. Hence the most appropriate form is that which selects the exemplars of the present dispensation; while there is nothing radically wrong or unmasonic in choosing those of the preceding ones. So that while this action of the Grand Lodge of England cannot be considered censurable, it is evident that it might be improved by being made to conform, in this respect, to that of the other Grand Lodges of Christendom.

Masonic tradition points clearly to Enoch as the first to reduce symbolic language to a regular and perfect system; the key to which he treasured up within two pillars, erected under his direction for that purpose, with the view to guard against conflagrations and inundations. Those pillars, the first patterns of the masonic parallels, signified the same as the two parallel lines in our lodges, and had then their exemplars in Abel and Seth, the two earliest and most noted brethren of the Patriarchal Dispensation, and who were perfect parallels in all those internal and external qualities so necessary to constitute the mystic parallelism of our Order.

Abel, the first who offered animal sacrifice, which was accepted of Jehovah, and who was himself sacrificed as a type of the great Sacrifice that should, at a future period, be offered up in atonement of the sins, and for the redemption of a lost and ruined world, in his purity, innocence and love, represents the celestial church of the Lord and the inmost Heaven. Seth, whose name is said to signify substituted, or appointed as a substitute, in a measure filled the place left vacant by the death

of Abel, and thus drew a line parallel. He represents the Patriarchal Dispensation, in its second or external phase, in the Noatic or post-diluvian period, after the interior perception of the most ancient people had been destroyed by the flood of fables, which caused their spiritual, as the flood of waters did their physical destruction. Moses, as the celestial representative of the Lord in building the Tabernacle, and Solomon, as His spiritual representative in building the Temple, are, beyond question, the parallels of the second or Jewish Dispensation. While the two Saints John, the Baptist and the Evangelist—the one as his "forerunner," "preparing the way of the Lord," and founding the externals of the Christian Church; the other, as his beloved associate, commanded to tarry and receive the last divine revelation of His will, developing the internals of true Christian Church, winding up the whole of the divine mysteries, and completing the mystic parallelism commenced in Abel and Seth, and continued through Moses and Solomon—are indisputably the parallels of the third or Christian Dispensation.

The same parallelism is also represented by the pillars of fire and cloud, which by night and day guided the camp of the Israelites during their journeyings in the wilderness; and Solomon, on the completion of the Temple, erected those two pillars at the entrance of the outer porch, thereby not only signifying that in strength had God established His house, but also representing that an individual must keep himself within the boundary of those parallels, in order to gain admission into that "temple not made with hands, eternal in the heavens."

Numerous and powerful, if not convincing, arguments might be adduced to show that the Christian, Hebrew, and Patriarchal Dispensations are portions of the Divine plan of human redemption and government. That in the early period of the first of those dispensations the highest exhibition of human powers were manifested, in the spiritual perception that they enjoyed, by which, in viewing any material object, they perceived the spiritual thing of which it was the symbol or representative, as clearly as the natural object itself. Thus, all their speech and writing was symbolic, expressing in the inner sense numerous things which no mere natural language could convey. As long as this perception remained, there was no need of the written Word, for through that perception celestial love could be implanted directly into their hearts. When their descendants had lost that perception, so as no longer to perceive at once the heavenly arcana involved in the earthly symbols presented to view, yet, by symbolic knowledge derived from the perceptions of their predecessors, they reduced symbolism or correspondence to a science, by the study of which they made themselves acquainted with the general principles of the correspondence which exists between the spiritual and the material world, uniting them as cause and effect. Hence, they arranged a regular system of symbolic language, of which the natural significations, although surpassingly beautiful and interesting, were of but little importance when compared with the heavenly arcana of which those symbols were the representatives. As long as a knowledge of the science of correspondence was preserved in its purity, there was no absolute necessity for the written Word; for by their thorough knowledge of symbolism, they made themselves acquainted with many of the spiritual truths contained in it; and hence their minds were opened to the direct influx of spiritual truth from heaven, by means of which their hearts might be purified and love be implanted in the will. But the next stage of degeneracy by destroying that knowledge, or corrupting it so as to make it the source of baneful superstitions instead of faith in a true and pure religion, rendered necessary the inauguration of the written Word, as the only means left of providing direct communication of heaven with earth, and of the Lord with man.

The Divine Trinity existing in the Lord is represented with more or less distinctness in all His works. We read in Scripture of the three heavens, corresponding to which are three degrees in the mind of man, which, as they are successively

opened by divine light, and occupied by divine love, fit him for admission to the first, second, or third heavens. These degrees, for convenience, we may call celestial, spiritual, and natural. It is important that this subject should be viewed in the proper light. The general churches upon this earth have been four, as follow: The Most Ancient Adamic, or Ante-diluvian; the Ancient Noatic, or Post-diluvian; the Abrahamic, Hebrew, or Jewish; and the nominal, or external Christian. The real, or internal Christian, is the fifth one, which is to succeed them, and remain for ever. But while this makes five general churches, there are but three dispensations—the Patriarchal, extending from Adam to Abraham; the Hebrew, extending from Abraham to John the Baptist; and the Christian.

Divine truth descends by three degrees, through the celestial and spiritual, to the natural or ultimate, before it is in its fullness and power to produce fruit, and re-ascend. The Patriarchal Church descends by two degrees, from the internal to the external, or from the celestial to the spiritual. And the Christian Church, in like manner, ascends by two degrees, from the external to the internal. While the Jewish Church, developed only in the natural or ultimate degree, forms the substratum or basis to unite the two, in which the former terminates and the latter begins. Under the Jewish Dispensation there was merely an external or representative church, which could not pass from internal to external, like the Patriarchal, or from external to internal, like the Christian; its changes of states showing only the difference between what is more or less external, and passing from the refined natural to what is merely sensual and corporeal.

In both the Patriarchal and Hebrew Dispensations we find the internal or pillar of fire going before, while the external or pillar of cloud brought up the rear. Showing, that under both these dispensations, the first state of the church was the purest, and was succeeded by one less pure; a proof that they were of a transitory character, preparing the way for something more perfect. But when we come to the Christian Dispensation, it is different. The pillar of fire which had gone before in the night of the Lord's partial revelation, in the bright day of his personal presence and incarnation withdraws to the rear, and leaves the pillar of cloud, or the external to lead; thus giving assurance of the enduring permanence and stability of the third, or Christian Dispensation, by showing its most imperfect state to be its first, and its progress to be towards great purity and perfection. I know that Oliver reverses these exemplars, and makes the Baptist the pillar of fire; but I think he errs. Celestial love is the fire represented, and that was pre-eminently given to the "beloved disciple." The Baptist founded the externals of the Christian Church, by baptizing with water in the river Jordan, which was the boundary of Judea; and therefore signified admission into the church and heaven, the spiritual Canaan. While the Evangelist was reserved to unfold the internal things of the Christian Church, the last revelation of the Divine will, containing the alpha and omega of the Divine mysteries.

There is still another view in which these parallels may be considered: that is, in relation to the Word of God, the great masonic light; and this view is a very important one, because, on the tops of those two parallels, in a properly arranged hieroglyphic chart, the Holy Scriptures rest as upon sure supports. The most ancient people had not the Word in its written form, but a spiritual perception of its interior contents. Thus Abel, who introduced animal sacrifice as a symbol of expiation, and was himself a type of the great Sacrifice to be offered in expiation of the sins of the world, may be considered as representing the Prophetic Word; the symbol of which, in the fourfold composition of the cherubim, is the ox, an animal of sacrifice. And Seth, from whom in regular genealogical descent the promised Messiah was to come, the Historic Word; which, in the four-fold composition of the cherubim, is represented by the lion; and in the Scriptures, the Messiah is