

mere narration of another who has seen and heard ; they are *felt* to be true by an internal dictate—"a voice louder than seven thunders"—by the voice of conscience, the voice of God.

You are, therefore, called upon, my Lord, to consult the writings of Emanuel Swedenborg. You are called upon by one who has deeply studied these writings himself, and who is anxious, from a deep sense of their inestimable value, that others should become acquainted with them too, and especially that those should become acquainted with them who stand in the responsible situation of religious teachers. It is but one voice, indeed, that calls upon you in this letter, but it is the voice of one thoroughly in earnest, of one among thousands who have imbibed these truths, who know *what* they believe; and who are prepared to defend them against the world. But you will soon be called upon by *other* voices than mine—you and *all* the professed ministers of truth will be called upon to show some cause why you reject, or neglect to examine, or to confute, if you *can*, the testimony of a person who was accredited from Heaven to unfold the spiritual sense of the Scriptures, and to reveal in detail the momentous realities of Heaven and Hell. You will be called upon, I mean, by those who deny the Word itself—you will be called upon by *them* to explain its whole meaning, to reconcile its apparent contradictions in the letter, and to account for its conflicting evidence against the *discoveries of modern science*. These things you cannot do; and yet these are stern requisitions, and they *must* be met and answered, or the infidel will boldly meet you on your own ground, and vanquish you by the very weapons that he has wrested out of your own hands.

The truth is, my Lord, that the first Christian Church, as a dispensation, has come to its end. It is now the consummation of the age, translated (erroneously, as you are aware,) *the end of the world*, as predicted in Matthew xxiv. 3; and a new dispensation is arising out of the old, and which is destined to change the face of the earth, or the state of the moral world. This is expressed as the *coming of the Son of Man in the clouds of Heaven*, or as the disclosure of the spiritual sense of the word, the light, (John xii. 34, 36,) through the clouds of the letter which obscure it. Hence the coming of the Son of Man, or the light of Divine truth, is with *the power and great glory* of the interior and hidden senses of the word. This dispensation is the crowning dispensation of all others; it is the New Heaven and the New Earth which are to remain; it is the New Church which is to grow and thrive, while the old is to pass for ever away. The present theological systems are like the exuvia, or cast-off clothing, which are no longer serviceable to the Christian world. The existing, or recognised Church, is consummated, or brought to its end; and this is beginning to be felt by many anxious and thoughtful minds, enquiring more or less ardently, *where* is the Church? The Church that *they* ask for has already ceased to be, and what of good is apparently there still, is not of the old Church, but of the new. The old Church, as a Church, has been destroyed by man; and what man has once destroyed *man* never can restore, and the Lord never *does*. He does not *re-build*, but He brings what