



Rev. R. Hindmarsh.

A

Rise and Progress
OF THE
NEW JERUSALEM CHURCH,
IN
ENGLAND, AMERICA,

And other Parts:

PARTICULARLY IN REFERENCE TO
ITS EXTERNAL MANIFESTATION BY PUBLIC WORSHIP, PREACHING,
AND THE ADMINISTRATION OF THE SACRAMENTS, WITH
OTHER ORDINANCES OF THE CHURCH.

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"THIS SHALL BE WRITTEN FOR THE GENERATION TO COME: AND THE PEOPLE
WHICH SHALL BE CREATED SHALL PRAISE THE LORD."—*Psalms* cii. 18.

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PREFATORY REMARKS.

THE assumption, by an association of religious men, of the title of "The New Jerusalem Church," requires no defence or explanation, except to those who are unacquainted with the principles which that title represents, and are ignorant of the motives which prompted its earliest members to adopt that sacred designation. Upon the profession of these principles the organization so named has been founded, and their recognition, its members believe, is essential to its continuance. Although the few earnest Christian men with whom it took its rise in England, firmly believed that the doctrines which formed their bond of external union, were unequivocally those alone which expressed the true sense of the Sacred Scriptures—essentially different as those doctrines were to all other accepted creeds or articles of faith,—yet it was not inconsistent with their convictions to believe also, that no external organization could include all of the Lord's Church on Earth—that the members of the New Jerusalem could be numbered only by its Divine King—that the laws of spiritual affinity could break over the barriers of space, and cement in one the hearts of those who never looked each other in the face, or grasped each other by the hand.

For these reasons, doubtless, the New Jerusalem Church has seldom if ever been charged with arrogance for the

adoption of its name; and its most prominent doctrines have been necessarily a safeguard against the spirit of sectarianism, or bigotry, or religious pride in its consistent members. Deeply impressed with the truths contained in the Writings of EMANUEL SWEDENBORG, upon whom they found good reason to rely as a specially-prepared and divinely-appointed "servant of the Lord," they sought the most natural, the only efficient, and therefore the wisest means of aiding the declared mission of their great teacher; confidently persuaded that they were not originating a new sect, or proclaiming a new religion of human invention, but were the humble promulgators of a New Dispensation of Christianity to the world.

The importance of the following History may be partially anticipated, therefore, as it is the record of nearly a century's struggles by those who undertook to brave, in their endeavours to establish a New Church, the consequent opposition of the sects, and the difficulties more than likely to arise among themselves; and it will probably continue to possess an amount of interest which will not be confined to the present circle or generation of New-Churchmen alone. It claims the additional value of being chiefly from the pen of one who was amongst the most active promoters of the organization,—one whose great ability and sound judgment were perhaps mainly instrumental, under Divine Providence, in giving form and solidity to the whole movement.

The New Dispensation of Christianity is considered to date from the Last Judgment (spoken of in the Revelations), which was accomplished in the Spiritual World in