

HYMNS.

HYMNS

FOR THE USE OF

THE NEW CHURCH

SIGNIFIED BY

THE NEW JERUSALEM

IN THE

REVELATION, Ch. xxi. 1, 2.

COMPILED

BY ORDER OF THE GENERAL CONFERENCE.

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PREFACE.

THE Collection of Hymns here presented to the Public, has been framed in pursuance of Resolutions of the General Conference of the Ministers and other Members of the New Church signified by the New Jerusalem in the Revelation, held at Manchester in 1822=66, and of the General Conference held at London in 1823=67. The preparation of the Work, which is intended for general use in that Church, was confided to a Committee; who, in laying the result of their labours before the Public, deem it necessary, in a few words, to put the reader in possession of a view of the plan which they have adopted.

It appeared to them, in agreement with the sentiments expressed at the Conference, that a General Hymn-Book ought to be adapted, not only for public devotion, but also for private meditation and instruction; that it should form a useful and agreeable companion on every day of the week as well as on the sabbath, and at home

as well as in the public assemblies of the Church. With this intention, a *small* number of Hymns have been admitted, which, perhaps, will seldom or never be used in public, but which, it is hoped, will frequently cheer and delight the serious hour of retirement.

It has also been endeavoured to introduce Hymns on all the principal subjects of doctrine and practice; so that the book might form, not only a complete Manual of Devotion, but also, in a small compass, a *Body of Divinity*. The great utility of this to that numerous class of sincere worshippers of the Lord, whose means do not admit of their purchasing many books, must readily be seen: and at the same time that the Work is thus adapted to improve those who have already joined themselves to the New Church in the knowledge of her doctrines, as well as in affection for them, and for the life to which they lead, it may also form a pleasing medium of introducing her pure truths to others.

In the selection of the Hymns, the sole principle regarded by the Committee has been **USEFULNESS**. It will be seen, that great assistance has been derived from the valuable works of the two most extensive authors of Hymns on the subjects of the New Dispensation—the Rev. J. Proud,

and the Rev. M. Sibly. A very considerable number of the Hymns in this collection, many of them quite new, are also the composition of other Members of the New Church in this country and in America. Those which have been introduced from other sources, will all be found to breathe, in beautiful and energetic language, the spirit of the "New Jerusalem." Such of them as did not, originally, fully express her doctrinal sentiments, have been carefully corrected, and, where necessary, in great part re-written : and it is hoped, now that they have been studded with the gems of heavenly truth, and freed from all tarnish of error, that they will be found greatly to adorn the Collection, and give reason to rejoice, that "things new and old" have thus been dedicated to the service of the Lord. The doctrines of the New Church afford us the pleasing assurance, that many excellent persons now adore and serve the Lord Jesus Christ in the "new heaven," in the language of genuine truth, who had not the opportunity of perfectly learning that language while on earth : of this happy number, doubtless, are the authors of many of the Hymns in the collections of various denominations of Christians, whose compositions often exhibit light drawn from the Word itself, and far superior to any

which they could have derived from the doctrines of their respective churches : it is quite agreeable, then, to right order, that the productions of such persons should, like themselves, be purified, and consecrated to the worship of the one true God of heaven and earth.

The *arrangement* of the Hymns, it will be perceived, has been carefully made, to afford facility for reference. In the large section under the title of REGENERATE LIFE, the reader will observe, that the Hymns are disposed in a progressive order, commencing with the earliest state of the heavenly life, and rising to the highest ; so that a little acquaintance with that Section will render reference as easy, as if the *specific* heads had been collected in the table of contents.

The Committee, and all who have been engaged in preparing this Hymn-Book, trusting that their endeavours have been actuated by a “ single eye ” to the benefit of the Lord’s true Church, humbly hope that a divine blessing has accompanied the progress, and will crown the conclusion, of their labours ; by causing the Work to be affectionately received by their brethren, and rendering it both acceptable and edifying to all tastes and classes,—to the simple and the well-educated, to the devotional and the intellectual.

The following words not in common use occasionally occurring in the Work ; it may be useful here to explain them.

Esse is used to express the very being of a thing, and the inmost ground of its existence. It is applied to the unfathomable nature of the Godhead, to express that which renders all its attributes divine, and distinguishes them from those of any finite being. The *Divine Esse* is distinguished, in the doctrines of the New Church, from the *Divine Essence*, thus : the *Divine Essence* is Love and Wisdom, but the *Divine Esse* is Infinity and Eternity : thus *Love and Wisdom*, to be *Divine*, must have Infinity and Eternity as their *Esse*, or the inmost ground of their existence and nature.

Human is used as a substantive, in application to the Lord Jesus Christ, to denote his Human Principle, or Human Nature. It is more universal in its signification than *Humanity* ; which, however, is often applied to express the same ideas.

Conjugal is used in reference to a real marriage-union, instead *Conjugal*, as more expressive of a union void of all sense of constraint. The former is taken from the Latin word *Conjugalis*, and the latter from the Latin word *Conjugalis* : the first of which is formed from *Conjugium*, “a marriage,” derived from a word which signifies “to conjoin ;” and the latter from *jugum*, “a yoke,” whence *conjugo* “to yoke together.” Though both come originally from *jungo* “to join ;” yet *conjugal* carrying with it the idea of a yoke, is not so well adapted to express that entire union which is felt by both parties as perfect freedom.

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