

**THE BIBLE THAT
WAS LOST AND IS
FOUND**

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The Bible That Was Lost and Is Found by John Bigelow

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JOHN BIGELOW

**THE BIBLE THAT
WAS LOST AND IS
FOUND**



Yours sincerely,
John Bigelow

THE BIBLE

THAT WAS LOST AND IS FOUND

In 1857
By

UNIV. OF
CALIFORNIA

JOHN BIGELOW
"

" . . . I hope in thy word."
" Uphold me according unto thy word, that I may live;
and let me not be ashamed of my hope."
" I am thy servant; give me understanding, that I may
know thy testimonies."

Psalms cxix, 81, 116, 125.



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INTRODUCTION.

While John Bigelow was yet visibly among us, he was frequently besought to give wider publicity to the account which he prepared for the inner circle of his family and spiritual companions of how he came to have such an abiding faith in Emanuel Swedenborg as a divinely commissioned interpreter of the Sacred Scriptures and a revelator of truths of angelic wisdom. Those of us who were privileged to know him well, and who loved to hear him converse on spiritual themes, know that he treasured this part of his life's experiences as something that was peculiarly sacred. Implicit as was his faith, unbounded as was his enthusiasm, there never was the slightest trace of self-confidence or pride of intelligence. Firm in his belief, he was never dogmatic. He was unflinchingly loyal to the system of truth to which he felt he owed so much of his life's happiness, but he was extremely catholic. The spirit of sectarianism was not in him. He longed, rather, to see the truths which had made the Word of God a veritable lamp to his feet and a light to his path available to all who might profit by them, irrespective of any claims of denominationalism. He found satisfaction in going Sunday after Sunday to the Church on East Thirty-fifth street; and, while he never faltered in his attachment to it, truth compels me to say that his interest and his hopes were never confined to the local

organization which prized his spiritual fellowship, and for which he did so much.

It was in the spring of 1911 that I went to Mr. Bigelow and asked him, for the sake of the good that might be accomplished, to allow me to edit this present volume. I urged that at the time when the tercentenary of the Authorized Version of our English Bible was being celebrated, it was peculiarly fitting that he should make public his testimony as to how the Bible had been established for him as the veritable Word of God. He listened to me patiently as I tried to persuade him that the narration of his religious experiences might be helpful to many outside of his own immediate circle of friends. He was unfeignedly modest on this point, but he promised to consider the matter. A few days later he wrote that he felt he had no right to withhold anything that might prove useful, and that he would leave the matter entirely in my hands. He sent me a copy of his "Bible That Was Lost and Is Found," in which he had indicated changes and additions that should be made, and with it a large number of letters from friends who had received copies of the original edition. In his characteristic way he said that he felt I was entitled to any assistance he could place at my disposal, inasmuch as I was willing to act as a midwife in the birth of this new progeny.

A little later, at a time when he felt that the last hours of his earthly life were drawing to a close, he dictated the following lines:

"I am very ill. It is doubtful whether I shall ever see you again in this world, or live to see the little book you have so kindly volunteered

to mother. It is a satisfaction to me to reflect that, before I am called away, I am permitted to make a contribution to the Christian Church which you think may prove useful to the world I am soon to leave behind me. I am too feeble to say anything more, except to invoke the blessing of our Father in heaven upon * * * the modest Church with which we both have so many glorious associations."

It could not be otherwise than that in preparing this book to go forth on what I confidently expect to be a mission of wide usefulness, I have counted it a labor of love; a labor of love to one of the grandest of men, whom the Lord in His good Providence has raised up to be so worthy a witness of the truths of His New Church.

JULIAN K. SMYTH.

*New York City,
June, 1912.*

PREFACE TO THE FIRST EDITION.

MY DEAR CHILDREN :

When Joshua was about to cross the Jordan with the Ark of the Covenant to enter the Promised Land, he was commanded by the Lord to select one man from each tribe to take charge of the ark who, "out of the midst of Jordan where the Priests' feet stood firm," were "to take twelve stones; carry them over with them, and lay them down in the lodging place where they should lodge that night." Joshua complied with these instructions, and when the people came up out of Jordan, the Lord said to them, "When your children shall ask their fathers in time to come saying, What mean these stones? then ye shall let your children know, saying, 'Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until ye were passed over, as the Lord your God did to the Red Sea which He dried up from before us until we were passed over; that all the people of the earth may know the hand of the Lord that it is mighty, that they may fear the Lord your God forever.'"

The duty here imposed by the Lord upon Joshua and his followers to commemorate the passage of Israel in safety through the Red Sea and over Jordan, was not a duty imposed merely to meet a temporary exigency of