

THE
SWEDENBORGIAN:

A NEW-CHURCH MONTHLY MAGAZINE.

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EDITOR'S ADDRESS.

IN entering upon a New Year, and commencing the Fourth Volume of our Magazine, we have a few words to address to our friends and patrons.

We feel that we have great cause of thankfulness to the Lord for the measure of success which has thus far crowned our efforts to establish and maintain a free, earnest, and unsectarian New Church Monthly. We were aware in the outset, of the difficulties which would attend such an enterprise, and of the nature and extent of the opposition it would have to encounter. These have been neither less nor more than we anticipated; and we are happy in the belief that they are slowly diminishing—the one in number, and the other in strength—and that, as the character of our Magazine is becoming better known, its friends are steadily multiplying, and their interest in the work continually increasing. We have had much satisfaction in hearing of the *use* which the work has been performing by awakening an interest in the Heavenly Doctrines among those who had previously been strangers to them. This has lightened our labors, and richly rewarded us for all our toil.

We have just been looking over our Subscription Book, and find upon our list the names of fifty-four officiating ministers. More than three fourths of these have either subscribed for the work themselves, or had it sent them by some friend who subscribed for them; and about the same number are ministers not generally known to have any interest in the doctrines of the New Church—though some of them, we learn, have been lately reported as preaching “new views” to their people. We only hope that all such may follow our advice given in the last April number of our Magazine, and not present the “new views” faster than their people are able to receive them. We have lately received, for publication, from one of these clergymen (as we *suppose*, and have good reason to believe, though his name is for the present withheld from us,) an admirable paper of fifty-six pages, (MS.) on the nature and plan of Redemption, addressed to his brethren in the “Evangelical churches.” The subject is treated with signal ability, and altogether in the light of the New Church; while the kind, tender, and charitable spirit which pervades the whole article, is such as cannot fail to be acknowledged by his brethren, and to add great force to his argument. We commence the publication of this article in the present Number; and shall probably publish the whole of it in a Tract form, after it has appeared in our Magazine. A more admirable treatise to place in the hands of members of the “Evangelical churches,” and particularly of the clergy, we have rarely if ever met with. We trust that measures will be early taken to give it a wide circulation. Our readers, we cannot doubt, will generally regard this paper alone—considering its origin and purpose—as well worth the annual subscription price of our Magazine.

Several of our readers, during the last two years, have voluntarily interested themselves in procuring subscribers, and have thus essentially aided to extend our circulation.



For these labors of love they have our cordial thanks; while, at the same time, we would renewedly express the hope that their useful labors may be continued, and that other equally efficient volunteers may be added to their number. Our single aim has been, and is, the performance of the highest possible *use* with our Magazine; and the more extended its circulation, the wider of course will be the sphere of its usefulness. And our chief reliance for increasing our circulation must be, as it has been, on the voluntary efforts of our friends. If each of our present subscribers would obtain one more, the usefulness of our work would be doubled at once. Considering the number and character of the ministers who regularly receive the SWEDENBORGIAN—ministers, we mean, who do not profess the doctrines of the New Church—it is safe to calculate that through these alone we reach, with such New Church truths as they are able to accept, certainly not less than fifteen thousand people. Let our friends consider how great good our work may do, and probably is doing, in this quarter; and whether, for this alone, it is not well worth sustaining liberally.

The general features of our Magazine will remain about the same as they have been; and the spirit and policy indicated in our Prospectus at the time the work was established will be rigidly adhered to. It will continue to be the organ and advocate of liberalism in the American New Church.

We shall also continue to lay before our readers, from time to time, the doings of the American Swedenborg Printing and Publishing Society, and the American New Church Association, and urge upon them the claims of each of these organizations to a warm and generous support. Both these Institutions have their head quarters in the great Metropolis of our country; and by the simplicity of their organization, and the absence from their respective Constitutions of those vexing questions respect-

ing the order or degrees of the priesthood, and the authority or government of the Church, coupled with the fact that their principal officers are so centrally located as to be able to hold frequent meetings, they are able to work with greater promptness, efficiency, wisdom and economy, than any other New Church Institutions in our country. All, therefore, who desire to aid in the dissemination of the Heavenly Doctrines, and the up-building of the Lord's New Church by the most simple and economical methods are affectionately invited to make one or the other of these institutions the organ for dispensing their gifts to the Church. Neither of them has any salaried officers, save the clerk at the Cooper Institute, who is paid by them jointly; therefore every dollar contributed is applied directly to the uses contemplated, and not, as too often happens, a large portion of it spent in the "machinery of government."

It is encouraging to the Editor, as well as to the American New Church Association, to know that our friends think our last Volume superior to either of its predecessors. But while we rejoice to know that others think the character of our work steadily improves—and we can ourselves see some improvement—yet there remain, to our mental eye, several defects in it, which it will be our purpose to correct as fast as possible. We shall be thankful to our friends for any suggestions which will help us in the work of improvement.

The Editor deeply regrets that circumstances should have seemed to render it incumbent on him, once or twice in the course of the past year, to expose the injustice of a cotemporary laboring professedly in the same cause as himself; but he doubts not that his readers, did they know all the circumstances alluded to, would generally feel that he had simply done his duty. He earnestly hopes, however, that henceforward there may be no occasion for articles or paragraphs like those alluded to. His

desire is, if possible, to maintain peace with all men; and if at any time he exposes and repels unjust accusations, it is loyalty to the truth, and to what he believes the best interests of the Church require, that impels him to this. But he promises not to forget the wishes of many kind patrons and friends—which he also knows to be in accordance with the Master's will—that he would err rather on the side of too great forbearance, and pay no attention to false accusations or uncharitable inuendoes, save where the interests of truth obviously demand a different course.

A word as to our terms of payment, which are *always in advance*. By this, however, we do not mean that the year's subscription must be remitted before a single Number is received. But we *do* mean that remittances are expected soon after the receipt of the first Number—certainly before the issue of the third or fourth. It is the opinion of those who have had most experience in the publishing of such periodicals, that this principle of *payment in advance* is not only a good one, but the only principle upon which such a work can be safely conducted. The Board of Publications of the General Convention, at the annual meeting of that body last June, reported the sum of \$2,750, as then due from delinquent subscribers to the "N. J. Magazine," and the "New Church Magazine for Children." Who would give \$500 for all this, and be at the trouble and expense of collecting probably two thousand or more small bills scattered over the whole extent of our country? Who, indeed, would take these bills as a *gift*, and seriously set about collecting them? But aside from all considerations of policy or expediency, it is sufficient to say that the American New Church Association at the time of establishing the SWEDENBORGIAN, determined that the work should be conducted strictly upon the principle of *payment in advance*—adding in their Prospectus, these emphatic words: "When we say 'pay-

able in advance,' *we mean just what we say.*" And the Editor, in the first Number of the Second Volume, reiterates this determination, saying: "We shall continue to adhere rigidly to this requirement." Yet, unwilling to stop the Magazine until requested to do so, we continued sending it up to last August; and then, after having, through a printed circular, again reminded our delinquent subscribers of our terms of payment, we stopped sending them the work, though, in doing so, about 150 names were stricken from our list. Several of these, we are happy to add, have since remitted their year's subscription, some as late as at the time we are writing (Nov. 23d,) and the back numbers have been forwarded to them. We will only add, that every *good* principle, (and unless it be deemed a good one it should not be adopted,) ought, in our opinion to be *lived up to*. What is any principle worth, unless it will bear to be carried out in practice? And will our friends who believe this principle of "payment in advance" a good one, help to sustain us in a rigid adherence thereto? If a subscriber (as sometimes happens,) asks for an indulgence, for particular reasons, it is invariably granted; always, however, with the understanding that such a course is the *exception*, not the *rule*.

Thanking our friends who have so greatly aided us by their contributions, and begging a continuance of their favors, we promise to use our best endeavors to render our Magazine a worthy representative of the New Church in America; and trust that, with the Divine blessing, we may be able to make it a humble instrument in enlarging and building up that true Catholic Church which the Revelator saw in vision descending out of heaven from God, "beautiful as a bride adorned for her husband."

We desire that all letters, communications, and remittances, may be sent direct to the Editor, and *not* to the Cooper Institute, as they sometimes have been.

NATURE AND PLAN OF REDEMPTION.

LETTER FROM A MEMBER OF AN EVANGELICAL CHURCH TO HIS BRETHREN.

[WE do not know with absolute certainty from whom the following interesting and able letter comes, but have good reasons for believing that it is from the pen of an officiating clergyman in one of the Evangelical churches of our country. If so, our advice to him is, not to think of changing his present ecclesiastical connections. Accompanying the manuscript was a private letter over the signature of "A Friend," from which we take the liberty of extracting the following remarks. In explanation of the motives which led him to prepare the article, he says:

"I was bred a Congregationalist of the New England Evangelical church, and remain there still. The ties of sympathy which bind me to them are very strong. I have often been grieved to see in New Church writings very gross misrepresentations of their faith, which I would fain hope were unintentional. Sometimes, too, a spirit is exhibited of acerbity and harshness, showing a lack of that hearty good will, which will always exist where dwells a large souled charity, which ought to be the unfailing result of the Heavenly Doctrines. You are aware that the poorest way of all to gain the ear of any man is, to begin by misrepresenting him. Such treatment at once closes the avenues of the heart. But were that not the case—even would the man listen—he says at once, 'This is not my belief; this argument is not applicable to me.' It is never possible, I think, for any one—a Unitarian, for example—who always has stood outside the Evangelical church, in a position of antagonism, looking for his knowledge of its inner life solely to its creed, to know much of that life, which always (and the more in proportion as one is imbued with the real spirit of Christianity,) is really far in advance of any written formulas. Conscious as I am that I have not the ability adequately to treat my subject, I have yet had some hope that the article might do some good, because it is prepared by one who sympathises deeply with those to whom it is addressed. Their creed I have stated as fairly as I could; nor do I think any one will object to it. It is the argument of the present church; and if I have succeeded in showing its comparative lack of rationality, the argument will much more than hold good towards those more ultra shades of belief which have been less modified by the light of *the Morning*.

Perhaps it may be prejudice on my part, but I have always thought the Puritanism of English History, in its practical results so far, much in advance of all other sects. Perhaps, as Dr. Bushnell said, (I do not

quote his words,) its iron nature was the only thing capable of fighting its way out of the darkness.

When I began to write the enclosed, I intended to prepare it rather as a Tract; but I am doubtful whether it is worthy of so permanent a form, though I should be very glad if you think it is. The particular point I have treated is one that caused me, even before I read Swedenborg, much dissatisfaction, and so has it in the minds of others; yet it is a difficult point to treat, because the vicarious atonement is by Evangelical Christians considered the very jewel of their faith. One chief thing that has given such prominence to this point is, that so far the only opposing system has been salvation by merit, or such has been their belief; and this I have constantly borne in mind, endeavoring to give what force and distinctness I could to the truth, and at the same time not to shock or wound the feelings of any.

I am often surprised to see how simply and how truly is coming to pass the fulfillment of these words of Swedenborg, when speaking of the result to the world of the introduction of his writings, and in reply to the question as to what changes they would produce after stating some of these; he finishes by saying, the difference will chiefly be, that, "henceforth the man of the church will be in a more free state of thinking." That this state has already come, must be evident to every one; and it will increase until men shall no longer regard the external alone."

We will only add that we, too, have often noticed with sorrow and sadness, the "acerbity and harshness" in some of our New Church publications when speaking of other Christian denominations, which our correspondent here laments. When our writers shall have imbibed more of the large and tolerant spirit of the New Jerusalem, and come to have a more correct idea as to where and what the Lord's true church really is; that unfortunate habit of speaking which "A Friend" deplures, will be corrected. Probably not before.—Ed.]

CHRISTIAN BRETHERN :

WITH most of you, I was born and reared in the bosom of an evangelical church. My earliest lessons were drawn from its living stores of practical piety. Its leading doctrines were instilled into me from infancy. What I think to be a legitimate use of my rational powers, since I have reached the years of maturity, has led me to change many of the most important views I then received.

The strong ties of love and sympathy, the fruit of early impressions and of sweet Christian fellowship with many

of your number, so far from being weakened, only grow stronger as the years increase. I accept no views that do not lead me more ardently to love the image of Christ wherever it is found. Yet while I acknowledge the piety of those who have lived and died strong in the consolations of the faith of the Evangelical church, and however dear and sacred the past may have made these doctrines to my own heart, truth is dearer than all; since to know Him aright, whose infinite perfections we all admit, is to see a greater glory in the Lord, and a more glorious manifestation of Him in his dealings with our lost race.

Thus feeling, I desire to examine with you some of the doctrines held by the Evangelical church, and to contrast them with what I think to be the real truth; hoping that, despite my own incompetency, the cause of true religion may be advanced, and that some may be led to examine more thoroughly the views which I can but briefly mention, and which, to me, have been a source of great spiritual good.

The point which I propose to examine particularly, is, that view of God's law by which is determined the nature of Christ's work, as our Lord and Redeemer.

The following is a summary of your belief, and contains your answer to the question, How a sinner may be saved.

1st. God promulgates a law.

2d. Law being of no force without a penalty, therefore He affixed the penalty, "The soul that sinneth it shall die."

3d. Man has broken the law, and is liable to the penalty.

4th. God's word being pledged, He cannot pardon the sinner without dishonoring the law.

5th. But the Son of God descends, and taking upon him man's nature, suffers and dies in the place of the sinner; thus doing the law more honor, and more gloriously vindicating God's regard for his law, than would even the

actual infliction of the penalty on each individual transgressor.

6th. The law being thus honored, "God can be just and the justifier of him that believeth in Jesus."

This is, I think, a correct statement of your belief, and it teaches that faith is the only procuring cause and ground of salvation. Faith in the vicarious atonement of Christ, alone brings man into a salvable state.

There is one effect of this faith upon the minds of those who accept it, which I wish at the outset to guard you against.

While Christian charity forbids you to doom all who differ with you on this fundamental point, you have for them but a trembling hope. The anchor which is your stay, they have not; and so strong is this feeling of your own superior safety, that many are too often under bondage to a creed, which is, after all, only a human production. It is only by a strong effort that such a mind can fairly start and investigate the claims of a faith which professes to show another way of salvation.

Fairly to investigate such claims, it is absolutely necessary that for a time you free yourself from such preconceived views. Not that you should abandon them, but you must be in such a state that you are not predisposed to deny that which does not agree with your present views. For one so disposed may search the Scriptures, but it will only be as a confirmer of opinions; a discoverer of truth he can never be.

I ask you, then, in considering what I have to present, to rise above the latent fear of heresy, which is in the minds of many, and that spirit which congratulates itself on its safety, because its creed not only includes all that others deem essential, but still more the fundamental of salvation by faith.

Rest assured that Scripture, if we seek it in the way of salvation, is plain, and he who runs may read; but endless

perplexities will arise if we seek to verify any human creed in all its particulars. The sincere inquirer for truth need have no fear of jeopardising his eternal welfare. The great object I have in view is to elicit truth, believing as I do, that every sincere Christian will rejoice in discerning a freer and wider scope to the salvation of the Gospel.

To return to the creed which I have stated; the entire force of its reasoning is founded on an assumed analogy between, Divine and human law. It is my purpose to show in the first place, that there is no such analogy, nor any similarity that will justify the doctrines based upon it.

Human law is the work of fallible men, a thing created by special enactment, and founded almost solely upon the principle of mutual protection, a principle, of course, utterly unknown to the Divine Being in his dealings with his creatures.

Human law is but the agreement of man with man, mutually to define and secure the respect of certain rights, each individual adding his strength to the common stock in consideration of a share in the common protection.

Human law promulgates its code, and prescribes certain penalties for the transgressor which are entirely arbitrary, requiring specific legislation to their enactment, and an extraneous power for their infliction, and their appeal is solely to the fear of the transgressor. Their efficacy depends entirely on their certainty, and in the fact that the evils they threaten shall overbalance any good that can be acquired by transgression.

Human law deals almost entirely with the external man, in this, that it deals only with the overt act. It almost ignores the spiritual life, and leaves untouched the source and essence of sin. It does not say "you shall not hate your neighbor," but, "if you do, you shall not show it by any infringement of his rights." Its action is thus

confined to the merest external relation of man with man, and this comes from the nature of the law-maker, whose knowledge scarcely extends beyond the simple act, and who can know little or nothing of the internal state and motives of any action not his own.

That there is as wide a difference between Divine and human law as between the Creator and the creature, will be evident when we consider what the Divine Law is.

Now, God's law is that law of order into which man was created, and in its widest sense, includes the laws by which both the spiritual and material universe moves on to accomplish the ends of its creation. God did not create the universe without a certain end in view, nor without a certain plan of operation to this end. This plan, or mode, by which the end is to be accomplished, is the Divine Law, properly called the Divine Law of Order.

To a full comprehension of this law it is necessary to have clearly in view, what this end of creation was. What then was the Divine purpose? Why did God create the worlds?

“The Divine Providence, in creation, had for its end a heaven of the human race, consisting of those who are, and who are becoming angels, whom he might conjoin to himself, and to whom he might give all the blessed and happy things which are of love and wisdom.”

“The Lord did not create the universe for his own sake, but for the sake of those with whom he will be in heaven.” The truth of this is evident from the fact that God is love, and “spiritual love is such that it wishes to give its own to another.”

“It is an essential of love not to love itself, but to love others, and to be joined to them by love. It is also an essential of love to be beloved by others, for thereby conjunction is effected. The essence of all love consists in conjunction. Love consists in willing what is our own to be another's, and feeling his delight as delight in our

selves. This is to love. But for a man to feel his own delight in another, and not the other's delight in himself, is not to love, for in the latter case he loves himself, but in the former the neighbor."

I trust you will not hastily pass over these quotations, without reflecting deeply upon the principles there stated. These truths lie at the base of creation. They explain why we exist, and they show us that from the very nature of the Divine Being, the work of creation was a divine necessity.

This, then, is the end of creation: "A heaven of the human race." God made us to bless us, made us for heaven, and for the highest possible happiness which He could confer upon the creature; a happiness attainable only by conjunction with Him, and which would be greater as we should be more closely conjoined to Him by love. The only means by which man could attain this end was to "love God supremely and the neighbor as himself." This brief statement of the Divine Law, in the words of its author are full and perfect; for the Divine Law, the condition, the mode by which man may become an angel, that so a heaven may be formed of the human race, and the highest happiness of which man is capable be attained, is simply that of self-negation. Such a state can be attained only by making the happiness of others our own—only by finding our happiness in theirs. He who turns from God and the neighbor, and seeks it in himself, will eternally fail of securing aught but unsatisfied desire.

To fallen man this may seem a paradox—that he who desires happiness should not seek it—yet it is true; for no one yet ever found it, who sought it *as an end*.

All commands, or prohibitions, or duties, that ever were, or can be enjoined on man, are based upon this grand underlying principle, and are included in it.

This is the law into which man was created, and there is no other way, or mode, by which he can become either

holy or happy but by being conjoined, by supreme love, to God, the source of all holiness and happiness; and by no other means can he come into that state which is heaven, and thus the end of his creation be attained.

Thus the Divine Law was not enacted after man's creation, but it was that very law of order into which he, with the universe, was created.

Had man always retained his primeval innocence, and always lived according to this law, the order of creation would have remained unbroken. The Divine Love would have flowed unceasingly down into the hearts of men, filling them with the happiness of Heaven even on earth; and rising in love and praise from the grateful heart of a glad and sinless universe, would have returned back to its Divine Source.

It was only when man had forsaken this law—this order into which he was created—when self and the world had usurped the place of God and the neighbor—when, by reason of the fallen condition of man, his desires and happiness no longer pointed as before unerringly to duty and to right—when the desires were turned to forbidden pleasures, and the cold light of intellect alone was left to guide him in the path of duty—then, and not till then, is there any appearance of a promulgated law. Then the commandments were given; not that man in his primeval state, or even the Jews, were ignorant of these common precepts of life; but it was thus given, that what had before been a thing of merely natural duty, might be invested with the sanction of the Divine, and thus become a part of religion.

Adam in Eden, who talked with God, needed no written law, for he found it in every desire and affection of his heart; but his posterity, fallen and degraded, too sensual to receive the law as before by an internal dictate, could only be reached through sensual avenues; and accordingly a written law was given, enforced by signs and miracles.

Here, in the all-pervading character of the Divine Law,

there is displayed a striking difference between that, and human law. The former, like its Giver, is infinite; the latter, finite. Human law is a merely conventional thing, of places and countries; but the Divine Law is that Divine order from which there is no escape in any world. In the wilderness, or in the busy haunts of life, it is either obeyed or broken, and inevitable consequences follow each act of every being.

We come now to consider the penalties of disobedience to these laws.

God, in His dealings with man, adapts the means to the end, which is the salvation of the soul. He therefore deals with men according to their state. Thus we see the Divine mercy descends to the fallen state of man; and because the soul has passed beyond the influence of higher motives, the awful consequences of sin are set before him as punishment, and the glories of Heaven as a reward. Thus viewed, the motives are merely natural and selfish; but they are the means by which a soul in its downward career may be arrested, and having paused, may be eventually reclaimed.

Every man's idea of God must be based in a degree upon his own character. An evil man cannot by any possibility picture to himself a God of infinite love and purity. In proportion as he is evil, and a creature of passion, the God he worships will partake of his own imperfection. The Christian alone, who has struggled against besetting sin, by earnest warfare against his own evil passions—who has, in some degree tasted the peace of a soul at rest in God, before whom, even though it were but a faint shadow, has appeared the beatific state of a soul fully regenerated—he alone can form any idea of the Divine Being who is pure mercy.

When we endow Him with anger, and paint Him a consuming fire—when to our vision His government is a conflict between love and mercy on the one side, and

justice and law on the other, we only attribute to Him the imperfections of our finite state; we take appearances for real truth; the letter of the Word, which killeth, for the spirit which giveth life. Anger, with all its kindred passions, is unknown to the Divine Being.

Neither in the law of God, nor in His dealings with His creatures, is any such thing known as punishment for punishment's sake. No penalty for transgression was ever enacted, other than that which is involved in the very constitution of man.

If the fulfillment of the Divine law secured his highest happiness, so surely, and by a necessary consequence, departure from that law produced spiritual death. If its observance brought the soul into conjunction with God, and filled it with heavenly happiness, disobedience separated it from God, the only source of light and life and love. What then could remain, but that the soul, left to its own perverted state, should be filled with falsity, darkness and sin? He who was made to be more and more the image of God, becomes, necessarily, more and more the image of Satan.

Thus, as man's material nature was created subject to material laws, and every fibre and nerve stood ready to check transgression, so man's spiritual nature, though immaterial and above the laws of time and space, was nevertheless ushered into being subject to a spiritual law; and none the less does it suffer from infractions of this order. Its penalty is always ready, and always inflicted. How could it be otherwise, when the very act of transgression is the assuming and putting on of that state of enmity to God, which, if persisted in, will plunge the soul into hell, which is, so to speak, but the fullness of this very state.

In this respect there is a total difference between these two laws; for the penalty affixed to a human law is a part of the law itself. It is a positive thing, and pledges a

positive action of the law-maker towards the transgressor. But the penalty of disobedience to the Divine law, considered as punishment, was never enacted by the law-maker, and so far as He or His law is concerned, is simply the negation of that state of blessedness secured by obedience. The evil resulting from disobedience, is due alone to the sinner's own act, before whom is set life and death, and who chooses death. No evil, not the necessary consequence of transgression, is ever inflicted by God, or ever suffered by the sinner.

The human penalty *was enacted* to deter from crime, but the only penalty known to the Divine law, results, by a philosophical necessity, from the nature of things. The very creation of free moral agents, who were made capable of conjunction with God, involved the possibility of non-conjunction, and consequent unhappiness, because man was free: which freedom involves choice. There was no enactment of any penalty, but there was a contingent possibility of sin, that is, of deviation from the order into which the spiritual man was created, and its necessary consequences.

In human law the penalty and offence are independent and separate; and after transgression, extraneous force is necessary to inflict the penalty; but under the Divine law, the very transgression is the putting on of the punishment, and the transgressor is himself the executor of the penalty upon his own soul, which is alienation from the only source of holiness and happiness.

Thus, these respective penalties differ as to the cause of their existence; the one being enacted, the other permitted from the necessity which arises from human freedom, which God ever holds inviolate in all his dealings with man. Therefore, admitting that the infliction of the penalty to human law is necessary to its existence as a law it by no means follows that the same must be true of the Divine Law, and its penalty, which strictly speaking is

a consequence rather than a penalty, and consequent only upon a state of rebellion.

The consideration of this part of the subject is intimately connected with the fourth proposition of the creed, viz., "that the pardon of sin involves the dishonor of the law."

From the views already advanced, it is evident that the pardon known to human law, which is remission of punishment, is unknown to the Divine Law. So long as the soul sins, so long it is punished. So long as it hates God, so long it is increasing its distance from Him, the source of all good, and successively closing every avenue by which the Divine influence can reach it.

No repentance, no pardon can ever obliterate the consequences of sin. Every willful transgression is a step away from God. Repentance has no magic power to transport the soul back to Eden. Step by step must the dreary way be re-trod, with bitter repentance. One after another the bonds of sin must be loosed, the evil desires and passions must be resisted and overcome, ere the soul returns to its rest; and this is repentance itself; yet after all, the days and years misspent are lost. That which is attained is not what might have been, had every step been God-ward.

Human Law regards transgression either as an act possible in the future, and to be provided against, or as past, and to be punished. The Divine Law, on the contrary, regards sin as a present state, and the penalty is always consistent with the transgression. The former knows no lapse of time, no repentance; and until the penalty is inflicted the law is incomplete, unsatisfied. But the latter regarding sin as a state, when by repentance the state no longer exists, ceases to punish, and no longer knows of its former existence.

Pardon by the Divine Law is, therefore, not a remission of punishment, which is the only pardon known to human laws, because it knows no punishment, save the

inevitable consequences of sin; so that, although human law is dishonored and made incomplete by transgression unpunished; this principle is not true of the Divine Law, which has threatened no penalty save the consequences of transgression. When, therefore, the transgressor ceases by repentance, and the penitent turns to God, the very nature of the Divine Law ensures his pardon and acceptance. A lack of pardon, under these circumstances, would be as fatal to the Divine Law, as the abrogation of the penalty would be to human law.

Nothing hinders the pardon of any sinner, save his own persistence in sin. The Law is but a transcript of that Divine love and mercy, which never forsakes man even in his lowest fall; which, while it regards inviolate his freedom to choose sin or holiness, because without freedom he would not be man, and conjunction with the Divine would be impossible, yet follows him even to the abode of the lost, and tempers and mitigates the sorrows of that dark abode into which man has cast himself, despite the yearnings of a mercy so Divine that it will never leave him.

I have said a lack of pardon under the Divine Law would be fatal to it; but let me not be understood as asserting that this necessity arises from any merit or desert on the part of the sinner. There can be no such thing as merit on the part of one who can never fulfill the demands of the law, who is ever indebted to Divine mercy for whatever of good there may be in him. But the Law itself continually says: "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon."

An objection is frequently urged that pardon, even of a penitent, without atonement, would give impunity to sin; but a truer view of the Divine law is fatal to this.

Reverting to human law, there can be no question, that

a law whose penalties are not inflicted, soon comes to be despised, and is useless for the prevention of crime. The safety of society requires the certain infliction of the penalty upon the offender, irrespective of his state, whether penitent or not. His penitence cannot be accepted, because to the evil disposed, his pardon, by rendering uncertain the penalty, destroys the terror of the law; and it is solely by this terror that the law acts upon and restrains such persons.

This working of human law, however, is only an instance of its imperfection, which sometimes renders necessary the performance of acts for the sake of the general good; which acts, were they removed from all connection with the welfare of society, would be both unnecessary and wrong. Were it possible for the judge to pierce to the depths of the criminal's soul, and know, as only God can, his real state, the whole practice of human law would be changed.

No sincere penitent could be punished, if punishment has only two ends in view, the protection of society and the reformation of the criminal. The latter object is attained already in the case of a true penitent, and the former also is secured as far as this one is concerned. There remains then to be guarded against, only the effect upon those whose transgressions are prevented only by the penalty of the law.

But thus stands the case. The evil know they have to do with a judge who can infallibly discern the true state of their souls. They know that the impenitent transgressor will infallibly be punished. They know that only he, whose pardon will be a positive benefit to the community, can escape punishment, and that no pretence or hypocrisy will prevent the discerning eye of the judge from meting out infallible justice.

Can any one doubt that such a state of law, were it possible, would be far more terrible to the offender than any

human court? Yet all the force of the reasons involved in this creed, is based upon a supposed analogy between Divine and human law. But is there any such analogy? Can we suppose that God, infinite in wisdom, deals, or is necessitated to deal with man, as we, who at best know little beside the mere act of offence, and who have no certain knowledge of the internal state of the offender, deal with him in human courts of justice? If it is certain that a perfect insight into the spiritual state of the offender would change the practice of human law, how can we suppose the Divine Being dispenses justice after our blind methods?

Under the Mosaic dispensation, in which the law was first given in a written form, every where the voice of God's Word proclaims, that the man who turns from his wickedness shall live. Repentance is the condition, and the only one. Does any one suppose that, knowing this, any human being ever presumed upon this state of things to indulge in sin? Have we ever heard any one thus arguing "Since God does pardon the penitent, when He has previously declared that the soul that sinneth it shall die, and has thus broken His word in one case, I may as well do as I please, for probably after all He will punish no one."? Have we ever found anything like this in our own minds? Is it not impossible that any one, who, believing the truths of religion (and who that did not could be affected by them) could thus reason? Yet upon this very point rests the coherency of the scheme of salvation. This very impossible and unheard of reasoning, is the philosophical reason assigned for the greatest event of the Universe, the incarnation of God in human form.

If I have followed this argument at some length, it is because it seems to me that any one who will reflect upon it, cannot but see how unphilosophical and merely technical, and unworthy of so stupendous an event, is this reasoning, which, in the eyes of so many of the Christian

world constitutes the philosophy of the Lord's work on earth.

I have asserted that under the Divine law the transgression and the punishment are co-existent, not that the full consequences of sin are ever reaped in this world. This would not be possible in a mixed state of good and evil, where those who are unreconciled to God are compelled by self-interest and society to pay an outward respect to His law, and to partake of its benefits.

The future state however is not, strictly speaking, one of rewards and punishments, because there is no merit to be rewarded. Salvation is solely of the Divine mercy. Neither is there a place of punishment arbitrarily inflicted by an extraneous power.

Sin by its very nature produces sorrow and suffering; but the Divine mercy, so far from seeking to add to this suffering, is continually in effort to mitigate it, and does so as far as is possible. No pang visits a single soul which is not necessary. Yet as hell can only be governed and restrained by fear, it must ever be the abode of sorrow. It is only in the world to come, where good and evil are separated, the good purified from evils and falses, the wicked deprived of that semblance of good imposed upon them in this world by self-interest or external restraints, there where the external world will fully correspond to the internal state of its inhabitants, that the awful difference between sin and holiness will be displayed.

I have now shown, that, by a true view of God's law, pardon involves no laxity of law, nor does it give impunity to sin, which is never without its avenger in the soul of the sinner. Your view, however, of the Law and of our Lord's work, involves a serious difficulty, because you first assert that non-fulfillment of the law will give impunity to sin; and yet you rest in a system by which the law is not fulfilled. On the contrary you admit that the demands of the law are literally met, neither by the

sinner nor by the Redeemer. How, if the Divine law be such as you assert, so imperative in its demands, can you rest satisfied with both a substituted sufferer and a substituted suffering, which may, indeed, show the Lawgiver's regard for law, but which nevertheless leave it unfulfilled.

Your view of the Divine law furnishes no appeal to the sinner, either of love and gratitude, or even that of fear of the future, which is not as strongly made by our view, the truth of which will be still further shown, by a consideration of the nature of the punishment.

The time was when a legal penalty was little else than a literal punishment. Torture left unsatiated the horrid thirst for revenge. Even after the good of society came to be acknowledged as the end to be gained, punishment was still inflicted in utter disregard of the transgressor. But in proportion as law has come under the influence of the Gospel, it is acknowledged that the law has no right to act in the spirit of revenge. While the safety of the community is set paramount to the welfare of the criminal, yet the principle is coming to be more and more recognized, that the good of the criminal is to be secured by every possible means not inconsistent with that welfare. Law in its relation to the criminal, takes more and more the position of a reformer; and if there be any want of harmony between the welfare of Society and of the criminal, we regret it as a necessary imperfection of law.

To these views I presume you will assent. Do they not throw some light on the dealings of God with His creatures? You assert that God inflicts an eternal punishment upon the sinner; that this punishment is only connected with the offence in a judicial way, and that, like the penalty of human law, it is inflicted by an extraneous force, not to accomplish any good, but as a punishment for what is passed. A short time since, I heard from

one of your pulpits the assertion that God would endow the wicked with power to sustain the punishment inflicted by Divine justice; that He would increase the capacity of the lost soul, so that it might not sink under its load of righteous retribution. Is this not attributing to the Divine Being actions at which we should shudder in a fellow creature? Is not this a striking instance of how utterly one's reason may be perverted by an unreasoning submission to a creed?

Admitting, however, that this is an extreme case, and that such a view would not be sanctioned by the Evangelical Church, yet you do believe in an eternal punishment which has no reformatory end in view. The Bible frequently terms it vengeance.

I view the character of God entirely in another manner. Admitting that God made a law, and affixed it to creation, I should yet affirm that His very character forbids the idea that He could affix such a penalty. Infinite Wisdom is never at a loss to reconcile the interests of each one of His creatures with every other. But I assert that, as the law was not a rule laid down after creation, was not affixed, but was the law by which creation was, that God never inflicts a moment of suffering on any one of his creatures, not even the worst. The Divine Mercy with infinite power, watches over every human being with infinite solicitude. Though sin and suffering exist, they are not God's works, although permitted by Him; but they are the consequence of the infraction of His laws of Divine order, by those whom He made free moral agents, upon the existence of which freedom, disobedience, sin, and consequent suffering hang as a necessary contingency.

I affirm also that the Divine Being never even permits a moment of suffering or sorrow to any being, unless that very sorrow be necessary for the highest good of the soul itself.

Not in the lowest Hell can the most evil being suffer, except as it comes to pass from the direful necessity that Hell can only be restrained and kept in order, and its outrages restrained by fear of suffering, which follows transgression by a natural and inevitable law.

What is it that justifies society in the infliction of punishment? Is it not the motive of the public good? This superior good, does justly weigh down the good of the individual transgressor. Therefore if it can be made to appear that a similar penalty is affixed to God's Law, or can be righteously affixed, it must be shown that in this government the same difficulty inherent to human society and law, exists, which will justify the sacrificing the one to the many.

You may reply, that the Bible sanctions your view; and I freely admit that many passages do, apparently, and according to the literal sense; but we know many of these passages are merely the language of appearances. "He will laugh at their calamity and mock when their fear cometh," says the Psalmist; but as anger, revenge, and mockery, have no place in the Divine mind, this can only be the language of appearance.

To say that God only knows how great a punishment is due to sin, is assuming the point in debate, whether or no such a punishment is revealed. Were this so, there could be no question. Such a revelation would prove its justice and its necessity.

It is not my purpose to enter upon the argument drawn from Scripture, but rather to make a comparison of your views, and my own, which I believe to be revealed in God's Word, and which with you I hold to be the only rule of faith.

I hold that a too strict adherence to your creed, has led you to the adoption of views of the Divine Government, and character, not defensible on any ground but this, that

it is *apparently* taught by the literal sense of many passages, which are not to be understood in that manner. You are thus led by such views as cannot bear the light of reason, and such as are at war with the great fundamental truths taught in the Word itself. I hope to show you a more satisfactory view, one which, being consistent with Revelation, shows us a God of infinite mercy, who needs not to clothe Himself with terrors; and that will free us from the necessity of seeking, by argument drawn from human jurisprudence, to justify His ways to men. His ways need no justification. They are so infinitely beyond our highest conception of goodness, that they need only to be seen, to fill us with shame that we should have been so beclouded with the fogs and mists of our own sinful state.

(To be Continued.)

A VISION OF LOST YOUTH.

ACTIVE doer, noble liver,
 Strong to struggle, sure to conquer,
 Though the vessel's prow may quiver
 At the lifting of the anchor,
 Yet do we strive in vain?

MRS. BROWNING.

FROM the far-echoing vaults of the receding past,
 A voice fell leaden-like upon my ear,
 And on my soul a deathly lethargy did cast,
 With taunting words and fearful bodings drear,
 Of "All in vain! 'tis vain!
 Thou can'st not rise again!"

Then backward as I turned with weak and timid glance,
 To chide the fiend whose very breath were blight,—
 A sweet-toned voice prevailed, and from the evil trance
 Aroused me; while a form serene and bright,
 Through opening vista's maze,
 Grew on my upturned gaze.

With step uncertain, 'mid her trailing robes of green,
 She came—and straight I knew her—mine no more!
 And fain had fled to wrap me in her mantle's sheen;
 But with her hand she waved me on before—
 Whither, I could not see;
 And sank all hopelessly.

“Look not with that far-reaching gaze! I cried; my feet
 Can bear me on no more, if thou depart!
 Let me return to thee and dream!—to dream were sweet;
 E'en though it brought false promise to the heart;
 With naught but saddest waking—
 And weary day's heart-aching.

“I love thee for the trustfulness that lead my soul
 Erewhile in blooming paths—to end in dust!
 And for thy gentle hand that urged me to the goal—
 Yet unattained! For what thou wast—
 Yet ne'er can be—then stay—
 Still I would have thee stay!”

Then smiling, from her mouth in silvery tones again;
 “I promised not too much, as thou shalt see.”
 Reviving as the breath of flowers after rain,
 Her words stirred through my being tremblingly;
 As though my life were hung
 On the sweet words she sung.

“Not always in the fresh spring-time, the virgin soil
 Is mellowed for the goodly seed; but oft
 By dreadful throes of earthquakes, and the rack and toil
 Of tempest is its crust upheaved; that soft
 And genial rays may rest
 Within its stubborn breast.”

“I leave thee for awhile, to lead where thou would'st come.
 The visions which beguiled thee in the past,
 Are moving on before. Look up and see the form
 Of thy young dreams in autumn clouds enclasped!
 But clouds all rosy-hued,
 With violet tints imbued.”

I looked; and in their shadows lengthening in my path,
 I bathed my fevered brow; while far beyond,
 From openings where effulgent light streamed toward the earth,
 As though the golden gates of Heaven were all unbound,
 A voice angelic sang again;
 "Oh! not in vain! not all in vain!"

R. G.

THE NEW CATHOLIC CHURCH.

BY REV. E. H. SEARS.

[The following interesting and able article from the pen of our brother Sears, is copied from the *Monthly Religious Magazine*, of which he is senior Editor. It should be stated here that each number of the *M. R. Magazine* is now copy-righted; but we have purchased of the publisher the privilege of copying this, or any other article we may choose, on the payment to him of a stipulated sum for each article so copied. We state this to prevent other journals from copying such articles from our columns, as this cannot be done without a violation of copy-right.

It is hardly necessary to add, that the elevated and just view of the Church which is here taken by Mr. Sears, is identical with that which has been advocated through the columns of the *Swedenborgian*, from the commencement. We see not how any intelligent and liberal-minded New Churchman can doubt that it is the true view, and the one destined finally to prevail.—Ed.]

THE New Testament comprises four classes of writings, The first—the four Evangelists—is the biography of Christ, or the Incarnate Word, living and acting upon the earth; the second is a history of the Church, which was gathered and formed around this central truth of God manifest in the flesh; the third comprises letters of advice and exhortation to the communities that were thus gathered and organized; the fourth alone is exclusively prophetic, and describes the consummation of Christianity. Christ had said that he should come again, that he should come spiritually, that he should be with his Church to the end of

time, and therefore that it should prevail and subdue the world to itself. There might be declensions, apostasies, and schisms. These were transient,—mere ripples on the face of the sea, whose heart profound was always the same. These were transient, he was permanent;—the inmost life of the Church; “the central calm of all agitation;” the heart of the sea whence new ripples and waves of life would go out forever. This fourth and last writing, therefore, looks forward and sees the latter-day glory. It takes into view both worlds, and sees what the earth will be when Christ shall have come fully into it, and rules its affairs, and when the heavens shall have descended and made the earth at one with themselves. It describes the stupendous agencies and changes that are to precede this consummation. The consummation itself is that God dwells with man perennially, and tears are wiped away from all eyes.

By “the tabernacle of God with men,” reference is made to the Jewish Shekinah, which represented God’s presence with the Jews, and which prefigured Christ as the Shekinah of his Church; or Immanuel, God with us. So that the prophecy, “Behold the tabernacle of God is with men,” is equivalent to saying, The time cometh when God shall be seen and acknowledged in the Divine Human Nature of the Lord Jesus Christ,—when Christ will be felt and seen as God’s ever living Shekinah within the Church,—and then communion with him will be so full and life-giving that there shall be no more death nor sorrow nor pain. Such was the Church of the Future which the prophet saw.

Almost every one believes that the race is to have a future. That man, socially and religiously, is to remain as he now is,—that humanity is always to be chaotic and at war with itself, the most advanced of its tribes hardly out of barbarism,—nobody will imagine but atheists, whose theories make man only a higher kind of animal

Every one who sees anything before him has some prevision of a millennium, or an age of gold.

But what shall it be, and how shall it come, and what are we to do for it? These questions do not get answered with any uniformity, and therefore the real friends of human progress cross and jostle each other, sometimes with bad temper and bad names. Great evils are in the world, lying about us, and within us, and it would be rather difficult to say at which end of society the perishing classes are most to be found,—the victims of war, intemperance, and lust, at the upper end, or the victims of slavery, poverty, and grinding toil at the lower.

Those who believe in progress, however, and are willing to work for it, can be very easily classified. There are only three divisions of them. It is quite important that we observe them; for a question is half decided when you see distinctly the alternatives between which your choice must lie.

First, then, there is the No-Church party, or the forces of Naturalism, who think that Christianity has had its run, and is now to be superseded by something else. Christianity, like Brahmanism, like Mahometanism, like Judaism, was a partial, not an absolute religion, useful in its day, having some germs of truth, overlaid with a great deal of superstition and error. The truth will live and be taken up into a universal religion; the error will scale off and pass away, and so Christianity, after the truth in it has been eliminated, will be numbered among the hoary superstitions of the past. Then humanity, out of its own instinctive beliefs, and taking what is true out of the old religions, will grow into a new era; philosophy, science, culture, education, self-development, will supersede Bibles, churches, and all authority but the individual reason, and so create all things new.

All these notions of progress are grounded on the assumption that there is in man universal an inherent ele-

ment of progress, always active, and working itself clear; that no revelation ever comes to him except through the natural growth of his own reason; that all of truth which there is in Christianity came in this way. It came to the prophets and to Christ himself just as it comes to us and to all men; Christ was only a model man, that we can come up with, and that all men may come up with, and even outstrip in the race; miracle is the garb of myth and fable, the crude belief of undeveloped minds; there is but one kind of inspiration, and that is given to all men, and the difference is only one of degree. In the new age, and as humanity unfolds, all will be prophets, all Christs, all inspired to make their own Bibles, and every true man and woman will be the word made flesh.

It does not enter into the plan of my argument just now to reason the case with Naturalism. Two facts in passing, however, it is worth while to observe. If there is in man such an impulsive tendency to self-elevation, if humanity is so inspired by native instinct, it is rather strange that only one of the five races has had any development at all. All over the American continent as Columbus found it, all over the South Sea islands, all over the continent of Africa so far as discovered, all over the steppes and plains of Central and Eastern Asia, the races lie helpless and prone,—a dead sea of barbarism, where there is no appearance of men, but only the crude material for men to be made out of. And there they have lain, age after age and cycle after cycle; the palsied limbs of the race stretched out huge and helpless, just as they were, for aught we know, when the trees and the grass began to grow. So of Northern and Central Europe away back to where history cannot climb. Rather strange it is, on this self-development theory, that these vast numbers of our common race lay stretched out huge, and dead, and in darkness which you might cut as with a knife, and that they never begin to develop morally except around the

man of Nazareth himself, and in conjunction with the race into which God descended and was clothed in humanity.

There is another fact which is noteworthy. It so happens that these self-developing people, when they undertake to leave Christianity behind and work out an absolute religion without it, instead of getting us into the circle of universal truths, let us down considerably into the limbo of inanity from which Christianity was lifting us up. M. Comte's Positivism seems to be the farthest in this direction, and he demonstrates pretty clearly, that to work out a positive religion and a positive morality without Christianity is like putting out the sun and the stars and finding your way by the stars that strike through your phosphorescent brain as you knock it against the obstacles that interpose.

The second party of progress is the Old Church division,—and he who adopts this instrumentality gets shut into some sect, and thinks that human progress depends on the conquests which it makes. The sects assume that Christianity has been learned out, that we know about all of the mind of Christ that we may ever expect to know in this world, and each one thinks that this all is deposited with the denomination to which he belongs. Progress with him, therefore, is the same as the lateral extension of his own denominational lines. For instance, the golden future with the Catholic will be when all become Papists; with the Baptist, when all people become Baptists; with the Calvinist, when all become Calvinists; with the Unitarian, when all become Unitarians; and so to the end of the list. Hence you hear all over Christendom the working of this sect-machinery, the establishment of organs, the funds for propagandism, and the counting of numbers. With the larger and more prevailing sects the end of all their measures is the extension of themselves. All things else must give way to the enlargement of the

sect, and even humanity and mercy themselves are sometimes sacrificed for this.

But the question must here come up,—suppose any one of these sects should make a complete conquest and subdue the world to its religion, is that all which the world needs? Is the golden age coming only by our getting up to the level which any one of them occupies? In those periods of time, or those places of the world, where these sects have had all to themselves, did they work any such transformation as the world waits for? Catholicism once had the whole of Europe in her hands; Puritanism the whole of New England. What did they do with them? Why, they turned out Papists and Puritans enough, but never a whole Christian, except by his working against their cultus, and working clear of it. Does our own Unitarian theology need nothing but lateral extension? Does it not need to increase also in depth and altitude and consistence and richness, before it enlarges to complete Catholicity and fills the whole range of human desires? Ask any one of the sects, What is the state of things among you? and, if honest, they will tell you a sad story of coldness and declension and collapse, relieved only by periodical fervors. Moreover they cannot answer some of the first questions pertaining to God and man, the resurrection and a spiritual world, and the conditions of a glorious immortality. They cannot even answer the child's first question with any sort of intelligence, and tell you whom you shall worship, or present an object of worship which is undivided, and which does not leave your mind distracted and cloven. If what they tell us about the object of worship, about man as he is and as he is to be, about the essential relation between man and woman, about the life after death wrapped up in the life that now is,—above all, if Christianity is to do no more than they have done in subduing and transforming human nature here below,—then indeed the naturalists are right,

and Christianity is learned out and its force well-nigh spent. For if you extend it only as the sects possess it, it is only a pale and feeble light, and it leaves unsolved the mightiest problems that press on the mind of this present age. This is not denying by any means that the sects have had their use, and been permitted for a good purpose. They have done a good work. They have drawn off and put into their creeds all the truth which they could bear, mixed up doubtless with their own absurdities and errors. They hewed to themselves cisterns, and let in just so much as the cisterns would hold. Their radical mistake was in claiming that the little duct which led into them was the Great River of Life,—whereas that river sweeps on and on, and sweeps by them, fed by springs eternal and fresh from the heart of God; and long after the cisterns have become dry and rotten, it will bear the argosies and navies on its bosom, and make the banks grow green where it flows, and lave all the shores with its tranquil and fertilizing waters.

We come then to a third view of the matter. There are those who do not believe that Christianity is learned out, or is to pass away, or is shut in by the sects; but that it is to have an opening down upon us with a power and richness which the world has never seen yet. They believe that God's plan is one continuous and unbroken,—that Christianity itself was wrapped up prospectively in Judaism, and was a fulfillment thereof, and not its abolishment. That, in like manner, the universal and absolute religion will not be a superseding of Christianity, but a fulfillment thereof, and an unfolding of its intrinsic meaning; that from beginning to end, from Genesis to Revelation, it is God speaking, though the interpretations thereof have only been men stammering; that for eighteen hundred years the mind of Christ, as embodied in his word, has been slowly apprehended; that the sect religions are only provisional and partial, the baby-lispings of truth, pre-

paring the way for its full breaking and intonation from the word of God. They believe that Christ himself is present and living, in his Church and in his Bible and in the hearts of believers, and slowly and surely is melting through into the ages as fast as the ages can see him; that this is the second coming which he promised,—coming in the clouds or breaking through the obscurities of the letter, and making it white as the light. They believe that human progress is not a normal self-development and self-lifting that leave Christianity behind, but a regeneration under Christianity, as it opens down into man's soul with inexhaustible warmth and effulgence.

These are the believers in a new Church—not any sect that goes by that name,—but a new Church Catholic, forming within all other churches, and in the minds of all true believers,—not always visible to men, but visible to God; disclosing to all true minds higher views of truth than the sects can any of them hold, and imparting to all hearts that turn only to the Lord, a life which the sects, as such, can never give. They believe that the Lord Jesus is coming nearer and nearer, and yet nearer, not in person, but in spirit; that around him, and him alone, the Church of the Future is to be gathered and formed; that in the brightness of his coming the old sects will pass away, as partial religions that have done their work and are needed no longer. They do not suppose it will be a new ecclesiasticism, a Lo, here! or a Lo, there! but a new life, fresh from the Lord Jesus, and out of the new life a more heavenly, practical, and universal theology, before which the old and scragged dogmas will melt off, and fall away. They believe that the sects, so far from having learned out the Scriptures have barely got beneath the surface and the covering; that a Divine Book, like a Divine work, will never be learned out by man, but disclose its contents forever, as the sun himself keeps shining on to successive generations, yet never empties his urn of light and fire.

If this be so, then there is a Church within the churches ever seeking to be made manifest. The churches—the sects—are but the temporary sheddings and scalings off that the one Catholic Church, the Divine Shekinah itself, may send out a new wave of its truth and power, to meet the wants of a new age or an ever progressive humanity.

The Church of the Future—the New Catholic, or the Broad Church—let us pause upon these words, and see what they mean, and what in the nature of things such a church must be. It must be a *church*, and it must be *catholic*. Let me put each of these two points with some fullness of illustration. It must be a church,—a descent from God out of heaven,—and not merely a self-development out of man. It must be catholic and broad; it must contain the principles of a universal or absolute religion, not of one that is partial and temporary, to be succeeded by something else.

And what is a church truly catholic? Obviously it is not one that gathers all sorts of men and things into it, but which makes those that are in it truly catholic men. The church truly broad is not an agglomeration of everything and anything, but it is a church that has the power of broadening those that are in it, and making them whole men and women,—perfecting all the faculties, and especially setting free the affections until they embrace the whole. Herein it must reverse the whole process of these old sects and churches. Almost every one of these has made salvation by faith alone, its first principle. Belief in special dogmas is an act of the understanding, which always protests and divides; hence a church grounded on this will always be splitting in pieces. Not such is the foundation of Christ.

“Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.” “These three, Faith, Hope, Charity,—but the greatest of these is Charity.” A true catholic church, then, makes life and charity fundam-

mental. And this is the principle which unitizes and draws together. And this is what saves a man, if he is to be saved at all. For what is it that condemns and dooms him, excludes him from heaven and shuts him up in hell? Heaven is a grandly organized charity, fed from the Lord; and hell is just the opposite,—a grandly disorganizing selfishness. What one needs to be saved from is his own self-love. There is nothing so foul and so hateful as that. Yea, rather, there is nothing foul and hateful but that. This corrupts his heart and destroys its peace. This poisons the relation of husband and wife, parent and child, brothers, neighbors, citizens, and man and woman. This inverts our manhood, and turns it downward, and fills it up from earth and hell. This generates all our individual, social, and political evils. No church can cure the world of its sin-sickness which does not lay its finger first on this central virus, and proclaim salvation by charity—good works out of a clean heart—as its fundamental law, and make provision for all this to be accomplished; which does not regenerate human nature, casting out the native devil of self, and bringing into its place the angel of an unselfish love; which does not bring into the home the sweetness and fragrance of charity, and make the home a seminary for the skies; which does not bring into the neighborhood that highest communism that draws the wants and woes of each within the sympathies of all; which does not bring down into the market-place, and write over all the porch-doors of the exchange, the letters of the golden rule; which does not make marriage sacred, and join man and woman together with hands that are white and clean; which does not make the Church and society a compact of mutual helps, and bind each heart to all other hearts in the offices of self-sacrificing love. This is the first principle of a true Catholic Church; and you see it turns the doctrine of the old churches right square about. It stands on a higher plane, and has its foundation,

not in the understanding that protests and divides, but in the heart that comprehends and draws together. They proclaim salvation by faith and charity as incidental. A church of Christ's catholicity proclaims salvation by charity, and the faith that is born of charity grows out of it, and is fed by it. The foundations of the first are in the intellect that divides; the foundations of the other are in the heart that includes and embraces. The understanding is always protestant and sectarian; the heart alone is catholic.

Very well, perhaps the reader will say; this is just what we Unitarians have always insisted on. Perhaps so. But I fear there is one other thing we have not insisted on enough. This new life that melts down our selfishness and sweeps it out of us, and brings in the Divine love in its place, and makes it crop out in all the charities and graces, comes not of self-development. Try that process, and we only develop our own self-love and self-conceit under specious names and disguises. You see how it is;—how self-culture fails, because it is only a sort of self-polishing, making us sleek and shining without, but hard and cold within; how Reform fails, because men put their own passions into it red-hot, instead of Christ's melting and subduing love; how preaching fails, because it sets forth abstract theories about Christ, while the living Christ is not in it. Do you not see, then, that there is still another truth,—not only salvation by charity, but salvation by Him alone who gives the charity and breathes it through us as a baptizing fire? Do you not see that it only comes to us through the God-with-men,—the Great Shekinah of Christianity,—God melting through the human heart as he comes to it in the Divine Humanity of Christ, and thus opens and sets free all the resources of its love? Hence do you not see that the charity and philanthropy that have not Christ in them are destitute of that warm and contagious life which reproduces itself in

other souls? Abstract and afar off, God does not change our wintry natures, and our good works are automatic and not inspired. But "behold the tabernacle of God is with men, and he shall dwell with them and be their God." And then it is the heart's summer-time, and its deeds are effusive of the Divine grace. Christ seen and acknowledged, not as an historical person who lived eighteen hundred years ago, but as one who lives now more than ever,—the central life of his Church, the fountain of its charities, the river of its peace, the tabernacle of God with men,—and then his love melts into all your hearts, breathes through all your speech, puts a soul into all your morality, sheds perfume through all your house, takes out of reform the virus of passion, and puts into it the contagious tenderness of Christian ardor, transcends denominational lines and claims its own everywhere, and gathers the good out of the sects into one communion around the living Head, as doves flying to their windows. And this is the New Jerusalem, not evolved out of man by self-cultivation, but coming down from God out of Heaven, adorned and beloved as a bride.

GONE TO HIS REST.

GONE to his rest! The good man's rest!
Gone where true faith is crowned and blessed;
Gone where the heart to joy is wed,
And hope on full fruition fed.

Gone to his rest! His work is done!
The battle fought, and nobly won!
Gone where his soul desired to be—
From prejudice and error free.

Gone to his rest! He feels no more,
The cold neglect he meekly bore.

Gone to a fellowship above,
Where honest doubts are solved by love.

Gone to his rest! His trials o'er,
Detraction's sting is felt no more;
Gone where the slander of the tongue
On echoing bells no more is rung.

Gone to his rest! Our teacher gone!
The friend we loved, but dare not mourn!
Gone where his sacrifice of fame
To love of truth a crown will claim.

Gone to his rest, the good man's rest!
Gone to the land of spirits blest!
Gone from our sight but not from heart;
Gone, but we trust 'tis not to part.

A. W.

Brooklyn, Nov. 1859.

LETTER TO REV. HENRY WARD BEECHER
ON THE DIVINE TRINITY.

NUMBER VII.

REV. HENRY WARD BEECHER.

DEAR SIR:—Having, in my letter of Oct. 28th., explained what I believe to be the true Scripture import of *Father* and *Son*, so often mentioned in the New Testament, I come now, agreeable to my promise, to show what is to be understood by the *Holy Spirit*. And I beg you carefully to note how much more fully the demands of the Scripture language in those passages which speak of Father, Son, and Holy Spirit, are satisfied by the doctrine of the Trinity such as I have explained it, than by the popular *Tri-Personal* doctrine. Even if the New doctrine which I have endeavored to explain, should not, to your entire satisfaction solve every doubt or remove every

difficulty—though, for one, I do not see any difficulty which it fails fairly to meet—still, you should consider whether the difficulties which the New view has to encounter be not immeasurably less than those by which the Old is embarrassed. Please to note also the great advantage which the New view has over the Old in a practical point of view, as exhibited in my letter to you of September 27th.

The translators of our English Bible have done more, perhaps, than all others to impress the popular mind of Christendom with the belief that the Holy Spirit, so often spoken of in the New Testament, is a distinct Person. And this they have done through a mis-translation of the the Greek *πνεῦμα ἅγιον*, (*Pneuma hagion*) which they have almost invariably rendered *Holy Ghost*. The common acceptance of the term *ghost*, is a *person*—though one that is not ordinarily visible. And as it was the confirmed belief of the translators of our Bible that there are three *Persons* in the Godhead, they undoubtedly endeavored to make their translation conform to this idea; and accordingly they pretty uniformly translated *Pneuma Hagion*, “Holy Ghost.” But you and every other Greek scholar know perfectly well that *Pneuma* is mis-translated when translated by a word which conveys the idea of a distinct person. The word never has any such meaning. Its primary signification is a *breathing*, or *effluence*,—some principle, power, or influence sent forth *from* a person. Hence we read that our Lord, when He appeared to his disciples after his crucifixion “*breathed* on them” and said, “Receive ye the Holy Spirit,”—*Holy Ghost*, as erroneously rendered in our common English version. (John xx. 22). Besides, we read (John xiv. 15, 16, 17), “If ye love me keep my commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even *the Spirit of Truth* which the world cannot receive because it seeth him not, neither knoweth him; but ye

know him, for he dwelleth with you and shall be in you." And further on, in this same chapter, we read: "But the Comforter, which is the Holy Spirit [*Holy Ghost* in our common version] whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (v. 26.) Observe that in one of these passages the *Comforter* is said to be "the Holy Spirit," and in the other "the Spirit of Truth"—thus clearly teaching that the Holy Spirit and the Spirit of Truth are identically the same. Moreover we find the Greek words *Pneuma Hagion*, commonly rendered *Holy Ghost*, translated *Holy Spirit* in a very few instances. Thus in Luke xi. 13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit (*Pneuma Hagion*) to them that ask Him?" And Paul says to the Ephesian brethren, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," (iv. 30.) And again, writing to the church at Thessalonica, the same apostle says: "He that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit," (iv. 8.) Now in each of these passages the words translated *Holy Spirit* are precisely the same as those elsewhere and commonly translated *Holy Ghost*.

But it is needless to urge this point. For you, I am certain, will concede that the words usually rendered *Holy Ghost* in the New Testament, ought always to be translated *Holy Spirit*. And the Holy Spirit, I maintain, is not a Divine *Person*, but a holy *effluence* emanating from the Divine Being, or the holy proceeding influence and joint operation of the Divine Love and Wisdom upon the minds and hearts of men, corresponding to the effluent heat and light of the sun, and their operation throughout the domains of nature.

But while the effluent beams of the sun, and their

quickenings power in the natural sphere, furnish a good illustration of my idea of the Holy Spirit, I may perhaps illustrate the idea still better by a reference to human thoughts and affections, and their outgoings and influence in the realms of spirit. I believe—nay, I am very confident—that thoughts and affections have extension. I mean by this, that there is a mental sphere appertaining to every human being, as truly as there is a material sphere appertaining to the earths in the universe, and to every material object belonging to the earths. This mental sphere differs in quality, power, and intensity, with different individuals, according as their minds differ in intellectual grasp, moral quality, and depth and intensity of feeling. This mental or human sphere is the extension, so to speak, of the individual himself, and is therefore of the same quality as his thoughts and affections, just as the sphere of a rose is of the same nature as the rose itself, being the effluence of its own essential qualities. According to this view, a good and regenerate person, one whose soul is filled and animated with the Lord's own life, being re-created in His image and likeness, not only scatters blessings wherever he goes by his words of wisdom and his deeds of love, but his very presence is a benediction. There is a power in his heavenly thoughts and pure affections, which makes itself felt even though he open not his mouth. Every unholy passion, every sinful desire and disposition feels itself rebuked by his presence; while all the purest and best feelings of the heart are called forth and quickened into activity. A pure and holy influence goes forth from him at all times like fragrance from a garden of flowers. And all who come within the sphere of his influence, have their minds and hearts affected by it. Their evils are subdued and their good desires and feelings are quickened by his very presence. No doubt you have known some such saintly persons, who seemed not only to dwell in an atmosphere of holiness and love, but

to carry that atmosphere with them, and diffuse it like a pure and heavenly radiance around them wherever they go. Such persons, you would say, are images and likenesses of the Lord. Then may we not learn from the sweet and holy influence that goes forth from them—from that truly human sphere of affection and thought which everywhere goes with them as the atmosphere with the earth, or the fragrance with the flower—may we not learn, I say, from the spirit which goes forth from such persons, the nature of that effluence from the Divine Being called in Scripture “the Holy Spirit?” Is not one the image of the other, as truly as any quality or attribute of the finite human mind can be an image of a like quality or attribute of the Infinite Divine Mind? If so, then the Holy Spirit, you see, is not a Divine *Person*, according to the teaching of the popular theology, but a holy effluence or breathing from the Divine. And now let us see how this view accords with the language and teaching of the New Testament on the subject.

First, you will observe that it answers perfectly the demands of the original Greek terms (*pneuma hagion*) for Holy Spirit, which mean simply a holy *breathing* or *effluence*; while the old and popular idea of the Holy Spirit as a distinct *person*, is wholly unauthorized by the original. This alone ought to settle the question so far as the testimony of Scripture is concerned. But, with the hope of removing from your mind every shadow of doubt on this subject, I would invite your attention to some of the things predicated of the Holy Spirit in the New Testament.

For example, we read of certain persons being *filled* with the Holy Spirit. It was announced by the angel Gabriel before the birth of John, that he should be “*filled* with the Holy Spirit even from his mother’s womb” (Luke i. 15); and after his birth “his father Zacharias was *filled* with the Holy Spirit and prophesied” (ib. v. 67). Paul was “*filled* with the Holy spirit.” Barnabas also “was a

good man, and *full* of the Holy Spirit and of faith." 'And the disciples were *filled* with joy and with the Holy Spirit.' (Acts xi. 24. xiii. 9, 52.) And when the disciples were assembled on the day of Pentecost, "and suddenly there came a sound from heaven as of a rushing mighty wind," it is said immediately after, that "they were all *filled* with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." (Acts ii. 4.) And we are afterwards told that "this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh" etc. (ib. v. 17.) This shows us what it is to be *filled* with the Holy spirit. It is to have God's spirit *poured out* upon the mind and heart—to have the soul flooded as it were with the Divine Wisdom and Love. If the Holy Spirit were a *person* instead of an *effluence*, would it not seem a most singular and unwarrantable use of language to speak of its being *poured out*. But we may with perfect propriety speak of thoughts and feelings being *poured out*. The earnest out-goings of the soul in any direction, may, with the strictest propriety, be called the *out-pourings* of the soul. Thus men may *pour out* their souls in prayer, or in deeds of kindness and mercy, or on the written page which embodies their thoughts and affections. So, too, when the mind is thoroughly pervaded by certain sentiments, affections, or feelings, the man is very properly said to be *filled* with them. Thus men are said to be full of faith, love, hope, charity, meekness, mercy, etc. And you will observe in one of the above quotations from the Acts of the Apostles that the same thing is predicated of the Holy Spirit as of *faith*; and in another of them, the same as of *joy*;—"full of the Holy Spirit *and* of faith;" "filled with joy *and* with the Holy Spirit." It is also said in another passage to which I have already referred, that the Holy Spirit, the Paraclete or Comforter, called also "the Spirit of truth,"

“dwelleth with you, *and shall be in you,*” (John xiv. 17.) Now while I may be greatly influenced by your mental sphere—while the thoughts and affections radiating from you may kindle in my soul similar thoughts and affections, and in that case, or on account of the similarity of the impulses by which we are swayed, your spirit might be said to be *in me*, I submit that it could not with truth or propriety be said that your *person* was in me—though I concede, of course, that no such influence or spirit could go forth *from* you, if you did not exist as a person.

Then we find the Holy Spirit spoken of as something that men may *receive*. Jesus “breathed on his disciples and said unto them, *Receive* ye the Holy Spirit,” (John xx. 22.) “They *received* the Holy Spirit” through the laying on of the Apostles’ hands (Acts viii. 17.) “Have ye *received* the Holy Spirit?” inquired Paul of certain of the disciples at Ephesus. The Holy Spirit is also said to *fall* on men (Acts x. 44. xi. 15.); to *come* upon them (ib. i. 8); to be *given* to them (Luke xi. 13. Acts. viii. 18. I. Thess. iv. 8.); to be *sent down* from Heaven (I. Pet. i. 12.); to be a *witness* of heavenly states (Heb. x. 15.) And men are said to be made *partakers* of the Holy Spirit (Heb. vi. 4.), as they are made *partakers* of spiritual things (Rom. xv. 27.), or of “that one bread,” which, coming down from heaven, giveth life unto the world, (I. Cor. x. 17.)

Now I ask in all seriousness if the things here predicated of the Holy Spirit are generally such as could, without a most flagrant violation of the laws of language, be predicated of a *person* whether divine or human? Could it, with any propriety be said of a *person* that he was *poured out* upon others?—that others were *filled* with him?—that he was *communicated* to them, or that they *received* him internally through the imposition of hands?—or that others could be made *partakers* of him? But this, and all other language in the New Testament used

in reference to the Holy Spirit, becomes easy of interpretation, and is seen to be perfectly proper, if we understand the Holy Spirit to be not a *person* but an *effluence*—that Divine and Holy Proceeding of love and wisdom from the Lord, corresponding to the natural proceeding of heat and light from the sun, and their operation throughout the domains of nature.

See, now, how easy of interpretation, and how beautifully significant, according to the view of the Divine Trinity here presented, becomes that baptismal formula used in all Christian churches, and which the Lord gave to his disciples after the Human had been glorified and received “all power in heaven and on earth!” In the formula referred to, He commands his followers to go and make disciples of all nations, “baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.” Baptism, as you know, is a symbolic rite, and signifies regeneration, or the purification of the heart from its defilements by means of divine truth symbolized by the water of baptism; for divine truth is spiritual water,—the water of life. The *name* of any one mentioned in Scripture, signifies some mental or spiritual quality. Therefore, by the name of the Father, Son, and Holy Spirit, is denoted the quality of the Divine Trinity; that is, the quality of Love, Wisdom, and their Holy Proceeding. And to be *baptized into this name*, according to the spiritual import of the expression, is to be spiritually re-created—made altogether new in our feelings, thoughts, and actions. In other words, it is to have our human will purified, or brought into conformity with the Divine Love; our human understanding enlightened, or brought into conformity with the Divine Wisdom; and our human life-sphere brought into conformity with the Holy Proceeding of love and wisdom, or the sphere of the Divine beneficence. When a man’s will becomes imbued with genuine love, and his understanding imbued

with genuine truth, then his sphere of life is of a quality similar to that which proceeds from the Lord, which is called his Holy Proceeding. He is then created anew in the image and likeness of the Lord, having derivatively in himself, in a finite degree, each element of the Divine Trinity, love, wisdom and use, or charity, faith and good works in harmonious union. Thus he is spiritually baptized into the name of the Father, Son, and Holy Spirit; and this is what is symbolized by the ordinance of baptism. In the light of the Old and popular doctrine of the Trinity, does the formula used in this rite disclose any such beautiful significance?

You will perceive from all I have said on this subject, that, while I hold to a trinal distinction in the Deity, I reject the old and popular doctrine which requires us to believe in a *tri-personal* God. I regard that doctrine as alike unreasonable and unscriptural, and most unfriendly to the growth of pure religion and practical piety. I cannot, in my own mind, separate the belief or thought of three *persons* in the Godhead from the belief or thought of three *Gods*; nor do I believe it possible for any one to do this. Candor requires of me—and I think it requires of all—to say, that *Tri-personalism* is in reality *Tri-theism*—unless (as I have no doubt is often the case) one of the persons in this Trinity is held to be supreme above the others; but a denial of the perfect *equality* of the persons, is a virtual denial of the *divinity* of those that are held subordinate. And how many among Trinitarians of the present century, clearly perceiving this logical necessity, have sought an escape from the sad dilemma in modern Unitarianism!

But *who is* the *uni-personal* God in whom I believe? you are, no doubt, ready to ask. Who should it be, but the Lord Jesus Christ? He, I maintain, is the only *personal* God revealed unto men. He is the manifested Jehovah—"God with us". In Him is the all of that Divine Trinity signified by Father, Son, and Holy Spirit. For does

not Paul declare that "in Him dwelleth *all the fullness* of the Godhead bodily?" And if this be so, how can we deny or doubt, that, whatever be the nature of the Divine Trinity, the *all* of that Trinity dwells in the person of Jesus Christ? Is there aught of Divinity which human minds can receive or comprehend, that dwells *not* in the glorified Christ? He is revealed to us as the Light of the world—the very Truth itself—the power of God and the wisdom of God—the eternal Logos or Word made flesh—the personal manifestation of the Divine Love and Wisdom—the fullness of God revealed in a bodily form—the Everlasting Father brought forth to the view of mortals; so that He himself could say, "He that hath seen me, hath seen the Father." His language, too, is the language of God. "If any man thirst," He says, "let him come to *me* and drink." "Come unto *me* all ye that labor and are heavy laden, and *I* will give you rest." "I am the Good Shepherd—the Good Shepherd giveth his life for the sheep." "Without me ye can do nothing." "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches." "I am the Living Bread that came down from heaven." "Upon this rock *I* will build *my* church, and the gates of hell shall not prevail against it. And *I* will give unto thee the keys of the kingdom of heaven." Who but God himself could, without the most terrible presumption, use language like this? And his works likewise, are the works of God. With five loaves and a few small fishes He feeds the hungry thousands, and they are all filled. To a certain blind man who sits by the way-side and cries, saying, "Jesus thou son of David have mercy on me," He says, "Receive thy sight," and immediately his sight is restored. To the poor paralytic who is brought to Him lying on a bed, He says "Arise, take up thy bed and go unto thine house. And he arose and departed to his house." He comes and

touches the bier that bears the dead body of the only son of the widow of Nain, and says "Young man, I say unto thee, arise. And he that was dead sat up and began to speak." He touches the hand of a poor fever-stricken woman, and instantly the fever leaves her. He speaks the word in behalf of the centurion's palsied servant, who lay at home grievously tormented, and "his servant was healed in the self-same hour." Many are brought unto Him possessed with devils, "and He cast out the spirits with his word." A great tempest arises in the sea, so that the ship is covered with the waves; and his disciples, filled with fear, cry, "Lord, save us—we perish: then He arose and rebuked the wind and the sea; and there was a great calm." *Whose* love—*whose* word—*whose* power is this, that feeds the hungry thousands in the wilderness, that heals the sick, gives sight to the blind and hearing to the deaf, makes vigorous and strong the palsied limbs, raises the dead to life, casts out devils from souls possessed, and stills the raging winds and waves? Can any one doubt that He, who is able to do all this, "is the true God and eternal life"? Add also the revealed fact, that hosts of adoring angels bow before His throne, "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Who else, then, save the Lord Jesus Christ, should receive the supreme homage of our hearts? To what other Divine Person shall we look, of what other shall we think, when we bow our souls in prayer? If "God was *in* Christ reconciling the world unto himself"—which I take to be the true Christian idea—then should Christians worship God *in* Christ, and not *out of* Him. We should worship the Father *in* the Son—the Divinity *in* the Humanity. Nor need we fear to worship him whom the angels adore; nor doubt that, in doing this, we worship the all of that Divine Trinity signified by Father, Son, and Holy Spirit; for "in Him dwelleth all the fullness of the Godhead bodily."

But it is needless to urge this point with *you*, my brother, most essential though I deem it to be. For you believe already that Christ is the manifested God—the true and proper Object of religious worship. For in the sermon of yours which was the immediate occasion of these Letters, you say: “As far as human conception is concerned, there is nothing of the Spirit or the Father, but that which was revealed to us by the manifest Christ Jesus.” “And I believe that one of the greatest elements of power is utterly cast away and lost, when Christ is regarded as a messenger *from* God, and not as God Himself manifest in the flesh.” And in the same discourse you further declare your belief in Christ as “the Way, the Life, the Alpha, the Omega, the First, the Last;” and after acknowledging your obligation to “give to Him all that the human soul can give to any being,” you add: “When I have fulfilled all the acts of trust, of love, of reverence, of worship, of adoration and ecstasy, that are commanded toward the Lord Jesus Christ, I have exhausted the possibilities of my mind; I have nothing higher to offer before any other throne.” And in a more recent sermon of yours, (Nov. 17th,) you express your joy in the belief that “*Christ is God*,” and remark, that “it is by the *personal* power of the Lord Jesus Christ upon the hearts of His children, that He works all goodness in them.” You also say: “The Bible teaches just this: that the *Divine Mind was pleased to take upon itself a human body*.” “I never bless God so much as when I think that He came into the world to search for me and save me.” And you further add:

“They that worship God as a mere Spirit, worship under the most difficult circumstances in which it is possible for the human mind to worship. It is the Scriptural remedy to worship the Father through [*in*] Christ. And they that worship Christ as very God, are enabled to worship under circumstances which make it very easy. For Christ is God present to us in

such a way that our *senses*, our reason, and our affections, are able to take a personal hold upon him. It is just the difference between a God afar off and a God near at hand; between a God that the heart can reach, and by its common sympathies understand and interpret, and a God which only the head and imagination can at all reach or descry—and even these only as astronomer's glasses descry nebulous worlds at so vast a distance, that the highest powers cannot resolve them, or make them less than mere luminous mist. If you worship Christ, you employ your powers easily and naturally."

Upon this point, then—the proper and absolute divinity of Christ, your language is sufficiently explicit. I have no fault to find with you here. Your view appears to be identical with my own. But if Christ be indeed "very God," as you here affirm, and I admit, and if, as you have elsewhere said, "no man can form any conception of God except as a *person*," and "it is not in the power of any human being to think of a person except in some *form*" (see your sermon on *understanding God*), I cannot help asking how it is possible for you to separate in your own mind the belief in three Divine *Persons*, having a "three-fold personality" clearly defined, from a belief in three *Gods*? To declare yourself able to do this, is simply to say that you can think of *three* distinct persons, each of whom is in the human form, and at the same time think of them collectively as only *one* person existing in one human form! Are you able to do this?

You will not of course, understand me as believing or teaching that the Divine dwelt in all fullness in Jesus Christ while He tabernacled in human flesh. God, in descending to human conditions, or assuming our natural humanity, assumed it with all its finiteness, imperfections and hereditary corruptions. Otherwise He could not have been subject to temptation as He was. And He gradually brought down his Divinity into every region of the assumed humanity—cleansed that humanity of all its impurities—subjected all its dispositions and feelings to the

governance of Divine Wisdom—conquered all the hells and reduced them to order—“fulfilled” perfectly all the Law and the Prophets—*lived out* the Divine Truth and thereby united it to the Divine Good or Love in the ultimate sphere; and in this way He glorified the humanity, or made it divine even to the very ultimates. Accordingly we read that He *increased* in wisdom, (Luke ii. 52,) and that He *sanctified* himself (John xvii. 19.) that his followers also might be sanctified through the truth. And until that process of glorification (of which the regeneration of every man is an image) was complete, it could not be said of Christ that He was divine even to ultimates; neither could that holy effluence proceed from Him, which He was able to shed down upon the hearts of men *after* it was “finished,” and the human was made altogether divine. Hence He spake of the necessity of his going away (from the outward view of the disciples) in order that He might send them the Comforter, or Holy Spirit. “For if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.” (John xvi. 7). Hence also it is said on another occasion, “But this spake He of the Spirit which they that believe in Him *should* receive; for the Holy Spirit *was not yet, because that Jesus was not yet glorified.*” (John vii. 39.) Not that the Holy Spirit did not exist *absolutely*, as one element of the Divine Trinity, prior to the Incarnation; but that special dispensation of the Spirit which the Church now enjoys, and which came as a consequence of the assumption and glorification of the humanity—that divine influence which the Lord is now able to impart unto and make operative in the lowest or ultimate sphere of humanity (because He united the Divine Wisdom with the Divine Love in that sphere,) could not be imparted *before* because of the closed condition of the human mind;—and therefore, *relatively* speaking, “it was not.” That closed, lost and ruined degree of the mind, which was opened, sanctified

and redeemed through the Incarnation, has ever since been capable of receiving the healing influences of the Spirit.

But it is time to bring my remarks to a close. I had no idea, when I first took up my pen, of writing half as much as I have written. But you will, I trust, pardon both the number and length of my letters, in view of the magnitude and importance of the theme. The doctrine which I have aimed to discuss is a central doctrine of our religion—has been generally so regarded by Christians, from the earliest period of the church. A wrong idea of this subject—an erroneous view of the nature of the Divine Trinity—must affect disastrously our views on other subjects. Indeed our whole system of theology, so far as its various parts cohere together, will of necessity be moulded into a conformity with our doctrine concerning the Lord, and concerning the nature of the trinity in Him. You must yourself perceive, that if the doctrine of the Divine Trinity as set forth in my letters be true, it must, when received, modify very essentially the Old and popular doctrine of the Atonement, and our views of the nature and plan of redemption—in short, our whole system of doctrinal theology. How important, then, that we suffer not ourselves to remain in error upon a subject so central and momentous as this!

And especially, my brother, does it seem important that *you* of all others should believe right and teach right on a point so fundamental. Your views are scattered over the land—I might say, over the world—with rail-road speed. *You* are teaching the teachers. Your splendid rhetoric, added to your deserved reputation for earnestness, independence, piety and zeal, gives tremendous weight to all you say. Multitudes, no doubt, of whom you never heard—and among them, hundreds of Christian ministers—accept whatever views you present, almost without questioning. Pray God, my brother, that no in-

struction of yours may lead these multitudes astray upon a subject of such magnitude as the one before us.

Already you are doing a noble work—a work, I doubt not, over which the angels in heaven rejoice. You are breaking down the high walls of partition which have too long separated good and holy men, and rebuking the mean, narrow, and mischievous spirit of sect, in a way that I doubt not is well pleasing to the Lord. You are removing many obstructions to the free course of truth and the upbuilding of the Redeemer's kingdom here on earth. But there is a nobler work still, which you may do for the Master's cause. You may, if you will, do much to eradicate from the minds of thousands in your day and generation, that central error of the popular theology—for so I cannot but regard it—of three *persons* in the Godhead. And the only way you can successfully do this (unless you adopt the Unitarian view, which I think you are not likely to do,) is, by teaching that the Lord Jesus Christ is the only *personal* God revealed unto men, and therefore the only proper Object of religious worship. Leave out, I entreat you, of your own thought of God, and teach your numerous hearers and readers to leave out of theirs, all idea of any *other* Divine Person, revealed or *to be* revealed either here or hereafter. Why not do this? If Jesus Christ be “very God,” why cherish for a moment the idea—alike repugnant to reason and Scripture—that there is any *other* God? Why encourage your Christian brethren in the belief or thought of any other? Why talk as if there might arise before your “clarified vision” in the great Hereafter, “in *equal* proportions of majesty the then revealed Father and Holy Spirit?”—two other Divine Persons. Why not boldly declare—since this is the plain New Testament doctrine—that the Father *is already* revealed in the person of Christ? for he came to bring the Father forth to view; and that the Holy Spirit is an effluence, a power a special dispensation *from* the glorified Savior—a dispen

sation which He himself promised before his crucifixion? For did he not say to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter ["which is the Holy Spirit"] will not come unto you; but if I depart I will send him unto you." (John xvi. 7.) If you believe that "it is the very God that beams out from Christ," why suffer a man-invented creed, how venerable soever it may be, to stand for one moment in your way, or prevent you from proclaiming the simple Gospel Truth, that looking to Christ is looking to God—that obedience to Christ is obedience to God—that the worship of Christ is the worship of God—that the love of Christ is the love of God—that the spirit of Christ is the spirit of God—that the advent of Christ is the advent of God—and that the three prime essentials of Divinity expressed by Father, Son, and Holy Spirit, exist together *in* Christ, as will, understanding and action, or soul, body and proceeding operation, exist together in one man? This is, as I believe, the great Christian doctrine—central in respect to all other doctrines as the sun is central in our planetary system. The Divine Trinity, as I have explained it, is a doctrine at once simple, intelligible and rational. Philosophy assents to it; enlightened reason accepts it; the analogies of nature affirm it; man, created in the image of his Maker, furnishes a complete example and illustration of it; and to all this, God's own Word comes and adds its clear and indubitable testimony. And when we view this Trinity as existing in the one person of the Lord Jesus Christ, and connect with it the other great truths involved in the Divine Incarnation and the wondrous works whereby the Humanity was glorified and Divinity brought down into human conditions and relations, we have a doctrine of tremendous power—the doctrine of the Divine Humanity. In the light of this grand and glorious truth, we see that Christianity is nothing without Christ himself;—that He is its central Luminary, its vital force, its ever present

and living power;—that its truths were empty and dead, unless filled and vitalized by his own loving Spirit;—that repentance, reformation, and regeneration, were all impossible without Him; that it is his spirit—his life—his power alone—that can drive back the foul malignity of the hells, and redeem humanity from their terrible infestations; that He is the ever-living and ever-present Redeemer and Savior. And since the truth of this great doctrine needs to be seen and acknowledged before its mighty power over the heart can be experienced or its regenerating efficacy be seen and felt, therefore am I most anxious to have it proclaimed from every Christian pulpit. But the least intimation or thought of the existence of any *other* Divine Person than Christ, cannot but distract the mind of the worshiper, and greatly weaken, if it does not utterly destroy the power of this great truth.

Although I have made no reference in these letters to the writings of Swedenborg, I cannot conclude without acknowledging my indebtedness to that illumined author for the view of the Trinity here presented, and commending his profound and luminous works on theology as worthy the earnest and devout study of every Christian minister.

Pardon the freedom with which I have written; consider well the importance of a correct view of this vital question; forget not your own obligation to rise above the influences of sect and creed; be willing to stand by God's truth, however you may be forsaken by men for so doing; examine well and prayerfully the doctrine of the Trinity which my letters have aimed to unfold and illustrate; and believe me,

Truly Your Friend and Brother,

B. F. BARRETT.

Orange, Dec. 6th, 1859.

THE USE OF AFFLICTION.

“THE good of affliction is not often perceivable as the result of one paroxysm, but rather as the aggregate of several. The mechanic who would bring out the clouds and veins of a precious wood, seems to harrass and torture it in various ways; and if the wood were a sentient creature, it might well complain as the saw and plane and the rude pumice stone pass successively over it, and each varnish is scraped and rubbed;—nor till the last touch has been given, does one see the final result. So of afflictions. Some are like strokes of the ax and hammer, splitting and rending the heart of the soul; others are wearing and long-continued like the slow work of the file and the polishing-brush; and very seldom under the process does the soul recognize their use; but after long years, a softened melody of spirit is produced as the result of all.

Could a diamond speak when the lapidary is leisurely filing away its glittering particles, and vexing it with many frictions and polishings, it might say—‘I could bear a good hammer-stroke, but Oh, *this* is wearing my very soul away!’ Nevertheless, the artizan knows that it is not the hammer but the weary polish that the diamond must have, to make it glitter royally at last in a diadem. Such are some of the most common, least valued of our afflictions—a slow, wearing, heart-eating process,—an affliction oftentimes known and recognized as such only by God who orders it, and knows the precise moment when it is possible to let it cease.

Then let the soul deeply engrave in its belief this answer to its oft-recurring question—Why am I thus tried? *Because this affliction and no other could save thee.* The Great Father is an economist in all his lavish profusion of riches, but of nothing is He more saving than of the

sorrows of his beloved ; not one tear too much,—not one sigh, not one uneasiness or anxiety too many, is the lot of the meanest of his chosen.”—*Mrs. H. B. Stowe.*

A LAST INTERVIEW WITH PROF. BUSH.

BY MRS. A. GREGORY.

—— I saw him on his death bed.
 His face was marble pale—white as his thin
 Venerable hairs—but radiant with
 The spirit that indwelt. He smiled upon
 Me with his own sweet smile, and raised himself
 A little from his pillow, and conversed
 Upon his states—and his approaching change.
 “I am resigned—” he said—“and willing to
 Depart; but yet I have not all the love
 I could desire; I wish for more of angel
 Presence, and the Comforter’s.”
 His cadences were soft—and in his clear
 Dark eyes there was a soul-light beaming like
 The floating sunshine.
 “Surely, I thought, the dear Lord has ‘called a
 Little child (pure innocence,) and set him
 In the midst’ of this *great good* man’s soul;”
 And so I did take knowledge of him, that
 He was of “such as are of the kingdom of heaven.”
 Christian experience was his theme; and he
 Would draw me out to offer thoughts of
 Trust and confidence in the great “All Father.”
 But I checked my words, and said: “pardon dear
 Sir, I cannot, teach Professor Bush.”
 “You can, you can,” he quick replied; “the least
 Disciple *now* can teach me how to trust
 Him.” Oh! what humility was this! How much
 Of meekness and childlikeness was in his
 Words and looks—his voice and gentle sphere!
 Inly I praised the Lord that I had once more seen
 Him, and found in him an “image” and a
 “Likeness” of Himself.

“The chamber where the good man meets his fate
 Is privileged beyond the common walks of life,
 Quite on the verge of Heaven.”

Ithaca, N. Y. Oct. 1859.

CORRESPONDENCE.

The following account of the origin and progress of the New-Church Society in Syracuse, kindly furnished us by one of its members, will no doubt be read with interest. And we trust that the example of those worthy and energetic brethren may be followed by others similarly situated, and with like beneficent results.

NEW CHURCH IN SYRACUSE.

SYRACUSE, Dec. 13, 1859.

REV. B. F. BARRETT,

DEAR SIR:—I have long been thinking of giving you an account of the New Church in this city. A friend at my side thinks such an account might interest your readers, and I take my pen to give it *extempore*.

About eight years ago I was introduced to a small circle of Swedenborgians, who met quietly every Sunday afternoon in the Hon. Lyman Stevens' parlor in this city to read and talk about the doctrines of the New Church. I was then entirely ignorant of this church; and so modest and retiring were the members of that little circle, that it was hardly known there was a Swedenborgian in the city, much less was it known what such a name implied. Those who composed that circle, were, as near as I can remember, Hon. L. Stevens, Dr. H. Joslyn and wife, Dr. H. C. Cone, J. E. Masters and wife, Porter Montgomery and wife, Richard S. Corning, S. W. Coggs-well and wife, F. G. White, and I think one or two others.

The light shone into my soul through this circle and the books they gave me to read. I was soon in a new world, I found a resting-place for my soul, such as I had never dreamed it possible to attain this side the grave, and which I believe cannot be attained save through the writings of Swedenborg. Of course I became one of that little circle, to whom I was comparatively a stranger. I joined it with all my heart.

We soon felt that we could not hold these heavenly secrets shut up in Mr. Stevens' parlor any longer;—that we must give them to the world around us. They were too good to keep, and belonged to others as well as to us. We accordingly agreed upon a place to meet and discuss the truths of the New Dispensation openly "before Israel and the sun." The result was, we got up a little primary meeting of Receivers, with Charles H. Wheaton and one or two other intelligent

and highly respected citizens who were not Receivers; and we made a call upon all the citizens to meet on the Sabbath and discuss the truths of the Bible independent of any sectarian organization. We thought *that* the best way to get the teachings of Swedenborg before the public. We were not able to hire a preacher, and were compelled to preach ourselves: St. Paul said "Woe is me if I preach not the gospel;" and we felt so too:

We gave notice through the daily papers of a public meeting to be held every Sabbath in the City Hall; and the novelty and obvious good sense of the thing drew together large assemblies; composed of some of our most talented and thinking citizens of both sexes. A chairman was appointed at each meeting, and ten minutes allowed any person present to speak. In this way we Swedenborgians for four years discussed the doctrines of the New Church in regard to the life here and hereafter, the Resurrection; Judgment, Heaven and Hell, the Atonement, and every question we could think of within the range of Christian theology. The novelty of our sentiments, and the learning and arguments by which they were sustained, attracted the notice of every class of opponents; and Catholics and Protestants of every creed (we had all sorts of religionists at our meetings—we excluded no civil man) ceased to quarrel with each other, and united to criticise us. They found the New theology to be something which demanded their undivided attention.

You will infer, of course, that we felt we had assumed a great responsibility. We were to bring those minds to the truth, and embody from among them a permanent Temple for the principles of the New Age, or see their light gradually die away in our city. Mr. Corning and the Montgomeries were taken to the other world, and others of our number had removed from Syracuse ere these meetings were gotten up; and the only persons who remained to speak for the new truths, were Mr. Stevens, Dr. Cone, Dr. Joslyn, Mr. White, Mr. Albro (a new receiver,) an intelligent and accomplished Spaniard, and my poor self. We were earnest Bible students on all sides. I will venture to say that nowhere in the country or out of it, could be found more earnest theological students than we were. Nor did we study in vain. Four years of indefatigable investigation of the Scriptures in the light of the New Church, and enthusiastic defense of them with the living voice in popular assemblies, made some that I have named clever speakers and theologians. Our meetings obtained character at home and abroad. Distinguished strangers stopped in the city and spent the Sabbath with us. Clergymen of all denominations, and eminent laymen from every accessible point came and listened to us—for we stood before the world to defend the New Church,—until the world

around us, convinced of the potency, yielded to the attraction of our principles and joined us, or fell into antagonistic positions at a distance.

Thus, at the end of four or five years, we found ourselves in a clear field, and with an enlightened congregation of New Church receivers, well supplied with able and *educated* preachers in a community who respected us for the intellectual and religious character of our people, and who were more or less informed of our philosophy and doctrines.

When these discussions commenced, so novel were the principles uttered, and so attractive the address and ability of their defenders, that one of our daily papers, the *Syracuse Standard*, employed a reporter, who gave, weekly, the Swedenborgian speeches, and as much of the others, (avoiding repetitions) as would show the contrast, and spread them far and wide over the country. These reports attracted the attention of the towns around us; and persons from those towns, not only attended our meetings, but remained after they resulted in a quiet, intelligent and numerically respectable New Church society.

When we commenced worship independently, Mr. C. A. Wheaton, a gentleman of fine accomplishments, who, with others, was brought to us from orthodoxy through the popular meetings, began to read Clowes and Bailey's Sermons to us; but a demand for original discourses with other matters of interest, soon brought us into a regularly organized body, with Dr. H. Joslyn for our President, a Secretary, a Treasurer, and a standing business Committee, who were charged, among other things, with the duty of seeing that the desk was regularly supplied with a preacher. They accordingly gave an especial invitation to each male member of the Society, to fill the desk at any time when he might be prepared with an original, or selected discourse, giving his subject in season to the Treasurer for insertion in the Saturday's issue of one of the daily papers. Dr. Joslyn, Messrs. Wheaton, Stevens, Cone, and others, with myself, responded to the call, taking turns in delivering a discourse at our regular meetings, except on a few occasions when we were so fortunate as to obtain the services of some preacher from abroad, who came to pass the Sabbath with us. The result is, our numbers gradually increase; and in spite of sectarian hostility which has settled down into the policy of letting us alone, and as far as possible closing the eyes and stopping the ears of the people against our views and our books, we have obtained a prominent and honorable position in the religious world around us. To conclude: Our efforts began in a love of rational theology as taught in the writings of E. S. and an irrepressible desire to give it, as best we could, to the community about us. Necessity compelled us to study it and preach it. We obeyed the voice within; and the

result is, a living, intelligent, and vigorous New Church Society in Syracuse, which acknowledges no authority but Truth and Goodness, and no ruler but Him who rules in the Heavens.

JOHN THOMAS.

SYRACUSE, DEC. 13th. 1859.

MISCELLANEOUS INTELLIGENCE.

OUR LETTERS TO REV. H. W. BEECHER.—Several of our readers have signified their desire to see our Letters to Mr. Beecher on the Trinity (of which the present Number of the Swedenborgian contains the conclusion) published in a separate form; and the strength of this desire on the part of a few individuals has been indicated by the number of copies they have agreed to take—one gentleman writing that we may set him down for twenty-five copies if the Letters are published separately—and one lady saying “Write me down for twenty copies.” We have no means of knowing how general or how strong this desire is, and take this method, therefore, of ascertaining.

We estimate the cost of stereotyping, and printing an edition of these “Letters” in a neat and attractive form, at about \$200—perhaps something less. For the sale and circulation of an edition we should be obliged to rely mainly upon those who have already seen and read the “Letters” as they have appeared in our columns—that is, upon our subscribers. We will therefore say here, that, if our readers desire these “Letters” printed in a separate form, and are willing to subscribe for 500 copies in the aggregate, at 20 cts. per copy—which will pay at least one-half the estimated cost—we will take the risk of the other half, and immediately proceed to publish them as desired. One hundred subscribers agreeing to take *five* copies each (at a cost of \$1) would enable us to proceed with the work. But some may see how they could use to advantage twice or three times that number, and may be willing, for the sake of the cause, to subscribe for more. It is thought they might perform an important use by being placed in the hands of clergymen of different denominations, with a polite request that they would give them an attentive perusal. The good effects, which these “Letters” have already produced upon the minds of some members of Evangelical churches, leads us to believe that those who think thus are not altogether mistaken. But it is for our readers to decide whether the Letters are of sufficient general interest and value

to warrant their publication in a separate form. Probably we may be able to answer definitely the inquiries which have been made on this subject, in our next issue.

NEW PUBLICATIONS.—The London *Intellectual Repository* for November, announces a new work in preparation for the press by Rev. E. D. Rendall, to be entitled “Scripture Teachings upon Great Subjects.” The following are given as the most conspicuous among the variety of subjects to be treated of: “Christianity [including Christ, of course] the living Center of all human excellence.—The establishment of an Enlightened Church the end of Prophecy: God’s presence in it, and His revelations to it concerning Himself.—The Devil.—Man’s fall; how it began and when it was completed.—The Lord’s redemption of man; in what it consisted; how it was effected; how its advantages are perpetuated, and the universality of the work.—Salvation, with its means, and eternal life with its ends. The whole is designed to set forth, in a popular way, many of the recondite teachings of the Word, which it is believed, will render the doctrines of the New Church acceptable to many who are not yet, intellectually, within her pale.” From what we know of Mr. Rendall as a thinker and writer upon theological subjects, we cannot doubt but the work here announced, will prove to be one of great interest and value.

THE SWEDENBORGIAN AND ITS POLICY.—In our December No. was a short article, in which was made a plain and honest statement of the pecuniary condition of our Magazine, the line of policy it had marked out for itself, and to which it would continue to adhere. In that article we expressed our aversion to writing *dunning* letters, and our purpose to adhere rigidly to the principle of *payment in advance*; our aversion to writing *begging* paragraphs (not having a special gift inclining us that way) and our unwillingness to have our Magazine “assume habitually the airs of a mendicant;” our disposition to let our work “stand entirely upon its own merits,” or, if these be insufficient to support it, not stand at all; and our resolute determination not to “thrust” our work upon persons who might not desire its visits, and then “besiege them by imploring missives.” Hence we had discontinued our Magazine to some 150 subscribers, whose non-compliance with our terms was deemed a sufficient indication that they did not desire the work continued. In all we said, we made not the slightest allusion to any other journal in existence, but simply indicated our own line of policy, which we supposed we might do without offend-

ing against any law of Christian charity. What was our surprise to find our remarks quoted at length into one of our western "Exchanges"—a paper to which we wish nothing but prosperity and success—and commented upon through a whole column or more, in not the most amiable or becoming spirit—as if they were intended to have a special application to that particular journal! What was our disappointment and sorrow at finding our Magazine (for no other offence than frankly avowing its own line of policy) virtually charged by the journal aforesaid with "trying to thrust him aside or drive him out of life!"—no thought of which ever entered its head;—of being "somewhat extravagant in its own praise, and urgent in its appeals for patronage;" and of endeavouring to excite prejudice against a cotemporary journal "by trying to make people look upon it as a mendicant and a beggar!" Our neighbour's sensitiveness, and readiness to apply to himself any remarks of ours, will, of course, be looked upon as an acknowledgement that he is pledged to quite a different policy from the one indicated for ourselves. Very well: we have not the slightest objection. We do not deny the right of any journal to adopt and pursue whatever line of policy it thinks best. And if our neighbors will only grant us the same privilege, when the course we mark out for ourselves happens to differ from theirs, we may jog along harmoniously together, and each, perhaps, accomplish something in his own way. But if not—if some over-sensitive neighbor, deeming the frank avowal of our policy a reflection upon himself because it differs from his own, shall indulge in biting sarcasm and unchristian gibes, why—we shall feel sorrow for such neighbor, knowing that he must be the greatest sufferer from conduct of this sort; and we shall certainly try not to imitate his example.

MR. FERNALD'S NEW WORK AND THE N. J. MESSENGER:—The following communication, as we are informed by Mr. Clapp, was prepared for the columns of the *New Jerusalem Messenger*, and sent to that paper for publication, but was refused admission. In justice to Mr. Fernald and his book, as well as to the cause of truth and of sound criticism, we give it an insertion in our pages. Mr. F. has, by hard and persevering labor under many and great difficulties, produced an exceedingly valuable book, and upon a profoundly interesting and important subject. We do not mean to say that the work is faultless, or that it is not fairly open to criticism upon a single point. But we do say that it is, as a whole, a work of such exceeding interest and value, that we feel sure the cause of the Redeemer's kingdom would be greatly promoted by its wide circulation and diligent perusal.

(For the New Jerusalem Messenger.)

—Nov. 25th 1859.

MR. EDITOR:—In a notice of Rev. W. M. Fernald's late work—"God in his Providence," which appeared in your paper of Nov. 19th, there occur the following things.

First, it is said that the author, in his preface, "appears studiously to ignore the organized New Church, by declaring that he writes for the 'wide, wide world,' and hopes to gain some audience with the church universal." But does it necessarily follow, that because a New Church minister writes a book for the world at large—for broken and sectarian Christendom, he thereby ignores the organized New Church? Has not such an author a *right* to write for the world? And if so, has he not a right to say so? and very properly too—without prejudicing his outside readers unnecessarily against him by names and professions for which they have little sympathy?

Second, it is said that "The New Church reader can hardly fail to be disagreeably repelled from a work in which the bedizzened fantasies and crude conjectures of Spiritists like Harris, Fishbough and Weller, are quoted approvingly side by side, and made to appear of equal value with the writings of Swedenborg."

Third, the author is also charged among other unbecoming and personal things that do not properly belong to a book notice, with degrading sacred subjects through the use of vulgar and even irreverent phrases."

These are certainly very grave charges, and if they are not true, justice requires that they should be contradicted as widely as they have been published.

I have read Mr. Fernald's book very attentively, and I find not the least ground for the charges so boldly and confidently put forth. Not a single word of Harris is quoted in the book, except two poetical effusions, one at the head of a chapter and another at the end of one; both of which contain unexceptionable truth. There is indeed a respectful allusion, and a reference, to parts of his writings, in two notes, one of which is expressed in terms of doubt, and the other in terms of approbation of a most truthful essay on conjugal love. Mr. Fishbough is quoted twice, in very able and illustrative paragraphs for the reason, as we have learned from the author, that the truths set forth in them could not be found so well expressed anywhere else. Mr. Weller is also briefly quoted, but not at all as contrary to New Church truth. But in *neither* of these instances are they so quoted as to be "made to appear of equal value with the writings of Swedenborg." It is so far from true, that in one instance, that of Mr. Fishbough, serious and pointed exceptions are made by Mr. Fernald to a part of the quotation.

As to "degrading sacred subjects through the use of vulgar and irreverent phrases," I am utterly surprised at this charge—Nothing could be farther from the truth. I do not find a single vulgar or irreverent phrase in the book. On the contrary, it is written throughout in a style of marked chastity and propriety, and of the highest reverence. Undoubtedly there are defects and imperfections, and why

should there not be? Who is perfect? But the above charges are certainly unfounded. Or if they *are* true, they can be pointed out, and ought to be, fully and fairly.

By the admission of the above, you will confer a favor on

JUSTICE AND TRUTH.

Since the above was placed in the printer's hands, we have been kindly furnished with the following extracts from private letters, addressed, some to the publisher and some to the author. And at our own particular request, we are permitted to publish them—though we ought to add that the author's consent is yielded with considerable reluctance. And to these appreciative testimonials, we cheerfully add our own hearty endorsement of the generally interesting, profound and instructive manner in which Mr. Fernald has discussed his great theme. If the circulation of this book should be equal to its merits, it will find a larger sale and be productive of greater usefulness than any previous New Church work from the pen of an American author. We trust that all liberal New Church periodicals will, for the good of the cause, and for aiding in the circulation of this work, copy in whole or in part the following extracts from letters.

From a Stranger (New Churchman) in Kentucky.—"I have bought your new book, but must confess I have devoured it too greedily for good digestion: hence my impressions for the present are almost unqualified. However, I can safely say that I am delighted with it. There is so much of original thought, and everything seems so consistent and transcendently good, I should like to know what the world thinks of such comprehensive, intelligible theology. You have a high and noble mission, as we all might have, were we equally sincere, and willing for universal good."

From a New Church Lady in Maine.—"I have read your chapter on 'Marriage,' and with so great a degree of pleasure and profit that I allow myself to tell you so, and to thank you very heartily for writing it. Woman like, I suppose you will think I have not followed very closely its reasonings, but, somehow, have assented, and sympathized *warmly* with its conclusions. It *all* seems to me very harmonious and beautiful, and affects me like a poem, or music, soothing, strengthening, elevating.

From a New Churchman in Ohio.—(To the Publisher.)—"The work on the Divine Providence by Mr. Fernald, I like much. It is the first book that has come to my observation in the New Church, that has a preponderance of *life* over *faith alone*. Personally, of course I know but few of the *Sect* of the "New Jerusalem;" but judging from the writings, collateral, extant, I can see very little difference other than in the matter of doctrine. You will therefore appreciate my joy of heart at the appearance of this book. It is full of the

heart; love to humanity seems to stand out on every page; and I rejoice at it, and thank our blessed Lord for inducing, or raising up a servant who will allow Him to express His Great Goodness to His creatures through him."

From a Unitarian Clergyman in Massachusetts.—"I have just read your book, and have been very much instructed by it. What the critics may say of it I do not know; but let their verdict be what it may, I shall believe that you have written a good book. It may not be read so much as some books [more technically Swedenborgian,] but unless I am very much mistaken, it deserves to be read even more widely than the volumes to which I allude. I have no intention to pay you compliments, but feeling myself to have got much good from the reading of your book, I take pleasure in writing you this word of acknowledgment."

From a stranger (New Churchman) in New Orleans.—"I have just finished perusing your late work, "God in His Providence." Could you see my pencil marks on almost every page, I think you would be disposed to say from the bottom of your heart, that the book had at least met with one attentive and appreciative reader. * * * If a hearty endorsement of its sentiments from beginning to end; a grateful acknowledgment of the Lord's Providence in its appearance just at this struggling state of the church for *life and independence*; and a constant feeling whilst reading the book that *I had written it myself*; if these things can be taken as testimonies in the case, surely I think we must be *twin brothers*. I would ask to share at least in all the *burthens* which the work may bring upon your spirit, for I feel that its independence and broad charities will necessarily rouse up the hostility of the sectarian, and bigoted spheres in the interior [or exterior?—Ed.,] which so beset the New Church in its infancy, and seek to kill it by the hands of those who should be its true friends and supporters."

From a New Church Friend in New York.—"The book recommends itself to my understanding and affections. Now I do not suppose my appreciation or depreciation is of any moment to you; yet the fact that I have been greatly benefitted by the perusal of it, will cause your heart to beat quicker, and that the seed so lately sown should bear fruit so soon."

From a New Church Lady in New York.—"Your chapter on prayer brought tears into my eyes, and the thoughts of it are very beautiful. I am glad the book is selling so well, but am not at all surprised. It has come just at the right time, and is just *what I want*:"

and I believe you have written it for *me* just as much as for any other individual. I hope it may do me the good that I intend it shall, and that your object may be realized a thousand-fold everywhere; for it is adapted to the want of every soul who is earnestly seeking the truth in whatever country or denomination it may be. How happy must you be in being the instrument of so much good to others. I should value such a position much more than secular fame, or even wealth, and you know I have no mean opinion of either; but to be the means of enlightening those in darkness, in their path through this weary world, has always seemed to me one peculiarly given from the Lord."

PROFESSOR HUNTINGTON.—The *New York Chronicle* says: "Rev. Dr. Huntington [Pastor of Harvard University] in a recent sermon clearly and carefully affirmed the Deity of our Infinite and Eternal Lord and Blessed Saviour Jesus Christ. Dr. Huntington has a volume of sermons now in press which, he says, will put his theological opinions beyond question.

We shall await with much interest the appearance of this promised volume, and shall not fail to present our readers with a summary of its contents at an early day. Judging from the excellent sermons published by Dr. Huntington some three or four years ago, we anticipate much pleasure in the perusal of this forth-coming volume, and shall be disappointed if its pages do not reflect many of the truths of the New Dispensation.

THE NEW CHURCH HERALD.—We note with much satisfaction the improvement of this weekly N. C. paper, edited by Rev. Sabin Hough of Cincinnati, and published every Saturday in that city. Its Editor deserves credit for his energy and perseverance in establishing and maintaining a liberal New Church weekly in the face of great obstacles and many discouragements. The paper has our very best wishes, which are, that it may go on steadily improving, and may receive, as we doubt not it will, the patronage it deserves. More, we do not feel like asking; for we have no wish to see a New Church periodical patronized or sustained upon any other ground than that of its intrinsic merits. We cannot, therefore, encourage appeals based upon any lower considerations; and we cannot approve of efforts made to bolster up or increase the patronage of feeble journals, or those of doubtful merit, by proclaiming them as "the periodicals of the New Church," and *therefore* entitled to the support of all New Churchmen. Such efforts we regard as unworthy of our cause,—as they certainly are

unworthy of high-minded and charitable Christian gentlemen, who cannot be ignorant of the fact that there are *other* New Church periodicals besides those so often denominated, in a challenging if not invidious style, "*the periodicals of the New Church.*"

WHAT OUR READERS MAY EXPECT FOR 1860.—The patrons of the *Swedenborgian* can form some idea of the probable value of the work for the year just commenced, when we assure them that our pages are to be enriched with articles by Rev. E. H. Sears, Rev. W. M. Fernald, Rev. O. P. Hiller (of Glasgow) Dr. W. H. Holcombe, Dr. W. H. Muller, Thomas Hitchcock, Esq., John Doughty, Esq., C. A. Olmsted Esq., Mrs. S. A. Wentz, "Frater," "A Friend" (author of "Nature and Plan of Redemption" in the present No.)—not to mention the more humble contributions by the Editor, "R. G." "A. W." "A. J. C." and others sufficiently well-known to our readers.

It is our purpose to commence in the February or March No. a series of papers on "Sacred Symbols," designed to explain and illustrate the spiritual sense of the Word. And should our circulation become what we hope and believe it may, we intend shortly to commence the publication of a series of papers on "Pneumatology," which the Editor has for several years been engaged in preparing, and which many have expressed a desire to see in print. The purpose of these papers is, to exhibit in a popular form the great facts and laws of the Spiritual world, and demonstrate their truth by evidence drawn from Scripture, reason, experience, and the known laws of the human mind. It is believed that these papers will be useful for general circulation.

ENCOURAGING.—Of fifteen subscribers who, at the time we are writing have remitted their subscriptions for the year 1860, more than half have ordered a second, and some two or more additional copies, to be sent to friends. This is highly encouraging, as showing the estimation in which our Magazine is held, and the readiness of its friends to give it a generous support. Let the same liberal spirit be generally exhibited, and the *Swedenborgian* may be regarded as a "permanent Institution."

A MISTAKE—WHICH WILL BE RECTIFIED.—Through a mistake, the Index and Title-page to Vol. III of the *Swedenborgian* were omitted in the December No. But they will be furnished in our next June No., which will be the closing No. of Vol. IV. No harm, therefore, need result from this mistake, if our subscribers will preserve the Nos. of the last Vol. for binding,

until next June; and then, will be careful themselves to transfer the Index and Title-page, which will then and there be provided, to Vol. III—or inform the binder where they are to be found.

THE NEW CHURCH IN PEORIA, ILLINOIS.—There appear to be a growing interest and an increasing liberality in the New Church in this place. From a letter just received, we learn that a new Society is about to be organized here, upon a liberal New Church platform. They have engaged Mr. Stephen Wood, said to be a talented New Churchman, to preach and lecture for the next six months; and his services are spoken of as very acceptable. About 75 persons were in attendance the day our correspondent wrote (Dec. 18th.) They subscribe for 25 copies of the *Swedenborgian* this year; and have ordered 4 Doz. copies of the Book of Worship used by the New York society. This indicates vigor and earnestness.

THE UNWRITTEN REVELATION.—“As it needs no outward attention to prove to the tasteful eye the beauty of fair scenes, as sweet sounds need no authentication of their harmony to the sensitive ear; so, between the spirit of man, and that infinite world of moral beauty and harmony which revelation discloses, there is a correspondence so deep and real that the inner eyes and ear, if undiseased, discern at once in divine things their own best witness and authority. In the original structure of the soul, there is an unwritten revelation which accords with the external revelation of Scripture.”—REV. JOHN CAIRD.

A NEW TRACT.—The American New Church Association have just published, as Tract No. 4 of their series, the excellent article by Rev. Wm. B. Hayden, which appeared in the December No. of our Magazine—entitled “Divinity revealed and unrevealed.” This Tract meets and answers in a very satisfactory manner a difficulty in regard to the True Object of worship, which is felt by many sincere inquirers after the truth. We trust it may subserve an important use. And as the price is only 2 cts., almost every one can afford to keep a small stock on hand, to give to such as are willing to read it.

NEW WORKS BY DR. ELLIS.—Two new works by Dr. John Ellis of Detroit, one of which was announced in our December No. as soon to appear, have just issued from the press, and are for sale at Room 20 Cooper Institute, New York. We have only space for the titles now—“The Avoidable Causes of Disease,”

etc., and "Marriage and its Violations"—and to say: that the subjects treated in both these works are among the most important to which the attention of the American people can at this time be called;—that they are subjects which *must* be better understood by the masses, else we may expect ere long to see a physically weak and degenerate race of sons and daughters on our American soil;—and with physical degeneracy, we need not expect much intellectual or moral force. From the attention we have been able to give these works, we can heartily commend them to our readers as books from which may be derived much instruction, and of great and immediate practical value.

THE MONTHLY RELIGIOUS MAGAZINE.—It is with much pleasure that we see this valuable Magazine announced to be continued under the editorial charge of the same gentlemen (Rev. E. H. Sears and Rev. Rufus Ellis) who have, for the year past, conducted it with such signal ability. We only utter our honest opinion when we say, that we consider this decidedly the most interesting and valuable religious monthly in our country. And, although we *hope* not to lose any of our own subscribers, (for we feel that we cannot well spare any) yet we advise all who feel that they can afford two religious monthlies, by all means to subscribe for this.

LEE'S ESCHATOLOGY.—An extended notice of this work, which contains considerably to interest the New Church Student, is unavoidable crowded out of the present Number: It will appear in our next.

THE EDITOR'S CONTEMPLATED SOUTHERN TOUR.—It is with much regret that the Editor of the *Swedenborgian* finds himself compelled by unforeseen circumstances to postpone for the present his visit to the South, as announced in our Nov. issue. He regrets this the more on account of the many kind and urgent letters he has recently received from friends in various sections of the South—to each one of whom he returns his cordial thanks; at the same time indulging the hope that this postponement of his visit may not be to a later period than next autumn—possibly not to one so late.

☞ Those who receive this No. of the *Swedenborgian*, but do not wish to subscribe, will confer a favor by returning it through the Post Office to the Editor: