

them. The interpreter of the pilgrim of the New Jerusalem Church comes at last to be human-reason or worldly-wiseman. We are not at a loss to understand how those who hold such views manage to reject the doctrines of the Trinity, the atonement, justification by faith, the resurrection of the body, &c.

*The Trinity.*—The system of Swedenborg, finding that the doctrine of the Trinity "is not on the rational plane of the human mind," discards it. It adopts the old Patripassian heresy, making Christ the incarnation of the Father, in fact the only one Godhead, the Father being merely the principle of the manifested God, and the Spirit the active agency of that God as exhibited in the work of man's and the world's regeneration. The many passages in which the distinction between the persons in the Godhead is clearly drawn, such as those of a purely historical character, the descent of the Spirit at the Jordan, the transfiguration, &c., are ingeniously spiritualized into accordance with this view.

*The Atonement.*—It will at once be seen how the doctrine of the Unity of the Godhead lays the axe at the root of all evangelical doctrine on the subject of the Atonement. An atonement of necessity requires a Mediator. Now if the Godhead be one person there can be no Mediator, since the offended One, the God of Justice, is at the same time the person who makes satisfaction. It matters not that the Bible again and again from beginning to end reiterates the need for an atonement, that the whole plan of redemption proceeds upon the fact of this necessity, that the word Mediator occurs in many parts of Scripture (most frequently indeed in the epistles which Swedenborg thinks so little of), and that in the Swedenborgian system God's inalienable attribute of justice is outraged; this doctrine forms a logical part of the system, and besides, is entirely in accordance with the desires of the natural heart. The great end of the incarnation, of the life, and sufferings and death and resurrection of our Lord, is "simply to afford man access to God." This could only be done by His assuming a body; hence that body is the Mediator, the link between God and man. The crucifixion, that great central act in the history of redemption, Swedenborg could make nothing of at all. In his hands it became indeed foolishness, a senseless thing.

*Justification by Faith.*—If there be no atonement there can be no justification by faith, as we are taught by the Word of God. Nothing is done for the sinner, because he needs no justification in the sight of a merciful God; hence he has nothing to accept. Let him but receive the doctrines of the New Jerusalem Church, "compel himself to abstinence from particular acts of evil as sins against God, and the divine good of the Lord flows in, and as he yields to the influx, he continually receives new accessions of life and strength by which he is eventually enabled to 'work out his salvation.'" "It is a law of order that as far as man accedes and approaches to God, which he should as altogether from himself, so far God accedes and approaches to man, and in the midst of him conjoins Himself with him." Man goes half-way to meet God by abstaining from particular acts of evil, and then the Divine good flows into his heart! Scripture lifts up such a testimony against this mixture of grace and works; experience so strongly refutes it in the soul of any man who has ever earnestly sought the face of God; and the statement in itself is so vague and unsatisfying, that one wonders how men could ever be led away by its means.

*Redemption.*—Redemption, as including the whole change whereby the sinner becomes a child of God, is wrought in, and by the man according to