

terms and definitions of the Church of England, and the question therefore arises, what is the doctrine held by Mr. Clowes, and sanctioned by the Bishop of the Diocese in which he was a Clergyman?

Mr. Clowes believed emphatically, as all do who receive the doctrines of the Word, as explained in the writings of Swedenborg, that the Lord is one, and indivisible, and that he who proceeds from another is not God: the Lord he is God. He taught distinctly from the word, that the Lord is the Creator, as well as the Redeemer; that He is the forgiver of sins, as well as the Being against whom they have been committed; and that He is the Word itself,—the Word which was in the beginning, the Word who spake to the prophets, and the Word which was manifested in the flesh.

He taught, moreover, that the Lord is man, very man; that He is the Divine man, that He is a person, and that He was always human in potency, though not in actuality; that in assuming our nature He became the Lord in *ultimates*, as he was in first principles; that the first became the last, the Alpha became the Omega, and centred in himself, by incarnation, all created things, till his body, from being a created, actually became the Divine substance, through the power of the indwelling Deity. In thus descending through the heavens, He who was above the heavens, clothed Himself successively with their embediments, till He touched the very earth; and then, while of a nature infirm and human, became subject to all the grievous temptations from the hells, and by subduing them on their own plane, reduced them to order, and made them subservient, while thus in subjugation, to the salvation of all who follow Him in the regeneration. Unity in the Lord is the idea clearly revealed in the Bible, and the Trinity in the Lord as *One Person* is confirmed from the letter of Scripture by the spiritual sense included in it, as are all the other doctrines taught in the writings of Swedenborg. This doctrine, as opposed to the dogmatic teaching of the day, will be seen in a stronger light by contrasting it with the contradictions which the tri-personal theory every where exhibits.

That the Lord is one in person and essence, and that the human form, or Son of God, is the *manifestation* of the Father, and is the form from which the Holy Spirit, or proceeding Divine, emanates, is clearly intelligible from the spiritual sense of Scripture, for the spiritual sense conjoins what the literal sense separates; and intercession, mediation, and terms of that import, have reference exclusively, in the spiritual sense, to the Divine and Human Natures in the Person of the God-Head. They are at-one, and hence the at-one-ment, or reconciliation, is now *possible* between the Lord and his fallen creatures, but otherwise not possible. These are at-one with Him by being regenerated, or by becoming a new creation, and thus the partakers of a new nature, in consequence of redemption from hell; and sins are therefore no longer imputed to them when sins no longer reign and rule in their hearts. Hence "God was in Christ atoning the world unto himself, not imputing their trespasses unto them."

Contrast this simple and obvious teaching of the Gospel with the theory that man has made for himself. By this theory there are