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basis for His living in the Christian. Introduction to the Deeper Christian Life, Vol. Christian Book Publishing House. Growing Up into Him in All Things. Author asserts that the Christian has a "new identity in Christ," and "partakes of Christ as life. Reiterating the realities of regenerative spirit-union with Christ, Fowler proceeds to consider the practical ramifications of soul-rest in practical Christian behavior. Non-denominational pastor compares the oneness of Father, Son, and Holy Spirit in the Trinity, the oneness of deity and humanity in the person of Jesus, and the oneness of Christ and the Christian in "union with Christ. Founder of Ministry of the Word, Inc. The Testimony of Church History. An Introduction to the Presbyterian and Reformed Heritage, ed. Prelude of Eternal Life. Tan Books and Publishers. Roman Catholic study on the "life of grace," the "illuminative way," and the "unitive way. The voice of the People to People broadcast explains that "classic Christianity" is "Christ living in me. Educator and speaker explains what it means to be a "new man" in Christ. It Might Surprise You. Founder of Lifetime Guarantee Ministries addresses many misconceptions of the Christian life. The Encyclical Mystici Corporis Christi arranged and simplified. Roman Catholic academic study of the "indwelling of God in the soul," with excellent chapter on Greek Fathers. Gordon, Adoniran Judson, In Christ: Baptist pastor explains that the "in Christ" union is the entire basis of Christian life. Founder of what is now called Gordon-Conwell Divinity School. Missionary teacher considers the mysteries of the Spirit, the "deep things of God. This small booklet refers to the Christian as a container who receives the presence of Christ and becomes united with the Spirit of Christ. Explores the "liberating secret" that the Christian life is not lived by self-effort but by "union with Christ. Avoiding the paranoia of trying to figure out how to live the Christian life, Grubb suggests that we are to live spontaneously as the expression of our "union with Christ. Discovering Ourselves and Discovering God. Affirmation of the new identity of the Christian in "union with Christ. An Introduction to Biblical Doctrine. Evangelical theologian has chapter on "Union with Christ: Library of Christian Classics, Vol. Gene Edwards reprinted this classic book that affected so many Christian lives and impacted French history. Guyon, Madame Jeanne, Union with God. Hall, Joseph, Christ Mystical: Hodder and Stoughton, orig. Christ as All in All. Swiss author challenges contemporary Christian religion to restore centrality of Christ. Rendel, Union with God: A Series of Addresses.

**Chapter 2 : "A Treatise on Divine Union" by Thomas Cogswell Upham**

*A Treatise on Divine Union, Designed to Point Out Some of the Intimate Relations Between God and Man in the Higher Forms of Religious Experience (Classic Reprint) [Thomas Cogswell Upham] on theinnatdunvilla.com \*FREE\* shipping on qualifying offers.*

The soul, who is lifted by a very great and yearning desire for the honour of God and the salvation of souls, begins by exercising herself, for a certain space of time, in the ordinary virtues, remaining in the cell of self-knowledge, in order to know better the goodness of God towards her. This she does because knowledge must precede love, and only when she has attained love, can she strive to follow and to clothe herself with the truth. But, in no way, does the creature receive such a taste of the truth, or so brilliant a light therefrom, as by means of humble and continuous prayer, founded on knowledge of herself and of God; because prayer, exercising her in the above way, unites with God the soul that follows the footprints of Christ Crucified, and thus, by desire and affection, and union of love, makes her another Himself. Christ would seem to have meant this, when He said: To him who will love Me and will observe My commandment, will I manifest Myself; and he shall be one thing with Me and I with him. In several places we find similar words, by which we can see that it is, indeed, through the effect of love, that the soul becomes another Himself. That this may be seen more clearly, I will mention what I remember having heard from a handmaid of God, namely, that, when she was lifted up in prayer, with great elevation of mind, God was not wont to conceal, from the eye of her intellect, the love which He had for His servants, but rather to manifest it; and, that among other things, He used to say: And look at those creatures who, among the beauties which I have given to the soul, creating her in My image and similitude, are clothed with the nuptial garment that is, the garment of love, adorned with many virtues, by which they are united with Me through love. And yet I tell you, if you should ask Me, who these are, I should reply" said the sweet and amorous Word of God "they are another Myself, inasmuch as they have lost and denied their own will, and are clothed with Mine, are united to Mine, are conformed to Mine. So, that soul, wishing to know and follow the truth more manfully, and lifting her desires first for herself -- for she considered that a soul could not be of use, whether in doctrine, example, or prayer, to her neighbour, if she did not first profit herself, that is, if she did not acquire virtue in herself -- addressed four requests to the Supreme and Eternal Father. The first was for herself; the second for the reformation of the Holy Church; the third a general prayer for the whole world, and in particular for the peace of Christians who rebel, with much lewdness and persecution, against the Holy Church; in the fourth and last, she besought the Divine Providence to provide for things in general, and in particular, for a certain case with which she was concerned. How the desire of this soul grew when God showed her the neediness of the world. This desire was great and continuous, but grew much more, when the First Truth showed her the neediness of the world, and in what a tempest of offence against God it lay. And she had understood this the better from a letter, which she had received from the spiritual Father of her soul, in which he explained to her the penalties and intolerable dolour caused by offences against God, and the loss of souls, and the persecutions of Holy Church. All this lighted the fire of her holy desire with grief for the offences, and with the joy of the lively hope, with which she waited for God to provide against such great evils. And, since the soul seems, in such communion, sweetly to bind herself fast within herself and with God, and knows better His truth, inasmuch as the soul is then in God, and God in the soul, as the fish is in the sea, and the sea in the fish, she desired the arrival of the morning for the morrow was a feast of Mary in order to hear Mass. And, when the morning came, and the hour of the Mass, she sought with anxious desire her accustomed place; and, with a great knowledge of herself, being ashamed of her own imperfection, appearing to herself to be the cause of all the evil that was happening throughout the world, conceiving a hatred and displeasure against herself, and a feeling of holy justice, with which knowledge, hatred, and justice, she purified the stains which seemed to her to cover her guilty soul, she said: Then, the Eternal Truth seized and drew more strongly to Himself her desire, doing as He did in the Old Testament, for when the sacrifice was offered to God, a fire descended and drew to Him the sacrifice that was acceptable to Him; so did the sweet Truth to that soul, in sending down the fire of the clemency of the Holy

Spirit, seizing the sacrifice of desire that she made of herself, saying: However, I wish that you should know, that not all the pains that are given to men in this life are given as punishments, but as corrections, in order to chastise a son when he offends; though it is true that both the guilt and the penalty can be expiated by the desire of the soul, that is, by true contrition, not through the finite pain endured, but through the infinite desire; because God, who is infinite, wishes for infinite love and infinite grief. Infinite grief I wish from My creature in two ways: Of such as these, inasmuch as they have infinite desire, that is, are joined to Me by an affection of love, and therefore grieve when they offend Me, or see Me offended, their every pain, whether spiritual or corporeal, from wherever it may come, receives infinite merit, and satisfies for a guilt which deserved an infinite penalty, although their works are finite and done in finite time; but, inasmuch as they possess the virtue of desire, and sustain their suffering with desire, and contrition, and infinite displeasure against their guilt, their pain is held worthy. Paul explained this when he said: If I had the tongues of angels, and if I knew the things of the future and gave my body to be burned, and have not love, it would be worth nothing to me. The glorious Apostle thus shows that finite works are not valid, either as punishment or recompense, without the condiment of the affection of love. And I say, that the guilt is punished by the pain which is endured through the desire, love, and contrition of the heart; not by virtue of the pain, but by virtue of the desire of the soul; inasmuch as desire and every virtue is of value, and has life in itself, through Christ crucified, My only begotten Son, in so far as the soul has drawn her love from Him, and virtuously follows His virtues, that is, His Footprints. You ask me, then, for pains, so that I may receive satisfaction for the offences, which are done against Me by My Creatures, and you further ask the will to know and love Me, who am the Supreme Truth. Wherefore I reply that this is the way, if you will arrive at a perfect knowledge and enjoyment of Me, the Eternal Truth, that you should never go outside the knowledge of yourself, and, by humbling yourself in the valley of humility, you will know Me and yourself, from which knowledge you will draw all that is necessary. No virtue, my daughter, can have life in itself except through charity, and humility, which is the foster-mother and nurse of charity. In self-knowledge, then, you will humble yourself, seeing that, in yourself, you do not even exist; for your very being, as you will learn, is derived from Me, since I have loved both you and others before you were in existence; and that, through the ineffable love which I had for you, wishing to re-create you to Grace, I have washed you, and re-created you in the Blood of My only-begotten Son, spilt with so great a fire of love. This Blood teaches the truth to him, who, by self-knowledge, dissipates the cloud of self-love, and in no other way can he learn. Then the soul will inflame herself in this knowledge of Me with an ineffable love, through which love she continues in constant pain; not, however, a pain which afflicts or dries up the soul, but one which rather fattens her; for since she has known My truth, and her own faults, and the ingratitude of men, she endures intolerable suffering, grieving because she loves Me; for, if she did not love Me, she would not be obliged to do so; whence it follows immediately, that it is right for you, and My other servants who have learnt My truth in this way, to sustain, even unto death, many tribulations and injuries and insults in word and deed, for the glory and praise of My Name; thus will you endure and suffer pains. Do you, therefore, and My other servants, carry yourselves with true patience, with grief for your sins, and with love of virtue for the glory and praise of My Name. If you act thus, I will satisfy for your sins, and for those of My other servants, inasmuch as the pains which you will endure will be sufficient, through the virtue of love, for satisfaction and reward, both in you and in others. In yourself you will receive the fruit of life, when the stains of your ignorance are effaced, and I shall not remember that you ever offended Me. In others I will satisfy through the love and affection which you have to Me, and I will give to them according to the disposition with which they will receive My gifts. In particular, to those who dispose themselves, humbly and with reverence, to receive the doctrine of My servants, will I remit both guilt and penalty, since they will thus come to true knowledge and contrition for their sins. So that, by means of prayer, and their desire of serving Me, they receive the fruit of grace, receiving it humbly in greater or less degree, according to the extent of their exercise of virtue and grace in general. I say then, that, through your desires, they will receive remission for their sins. See, however, the condition, namely, that their obstinacy should not be so great in their despair as to condemn them through contempt of the Blood, which, with such sweetness, has restored them. And so I draw them by these, and by many other ways, for the eye cannot see, nor the tongue relate, nor the heart think, how many are

the roads and ways which I use, through love alone, to lead them back to grace, so that My truth may be fulfilled in them. I am constrained to do so by that inestimable love of Mine, by which I created them, and by the love, desire, and grief of My servants, since I am no despiser of their tears, and sweat, and humble prayers; rather I accept them, inasmuch as I am He who give them this love for the good of souls and grief for their loss. But I do not, in general, grant to these others, for whom they pray, satisfaction for the penalty due to them, but, only for their guilt, since they are not disposed, on their side, to receive, with perfect love, My love, and that of My servants. They do not receive their grief with bitterness, and perfect contrition for the sins they have committed, but with imperfect love and contrition, wherefore they have not, as others, remission of the penalty, but only of the guilt; because such complete satisfaction requires proper dispositions on both sides, both in him that gives and him that receives. Wherefore, since they are imperfect, they receive imperfectly the perfection of the desires of those who offer them to Me, for their sakes, with suffering; and, inasmuch as I told you that they do receive remission, this is indeed the truth, that, by that way which I have told you, that is, by the light of conscience, and by other things, satisfaction is made for their guilt; for, beginning to learn, they vomit forth the corruption of their sins, and so receive the gift of grace. And yet, I say to you, that, in spite of his hardness of heart, he can use his free will while he has time, praying for the Blood of My Son, and let him with his own hand apply It to the diamond over his heart and shiver it, and he will receive the imprint of the Blood which has been paid for him. But, if he delays until the time be past, he has no remedy, because he has not used the dowry which I gave him, giving him memory so as to remember My benefits, intellect, so as to see and know the truth, affection, so that he should love Me, the Eternal Truth, whom he would have known through the use of his intellect. This is the dowry which I have given you all, and which ought to render fruit to Me, the Father; but, if a man barter and sells it to the devil, the devil, if he choose, has a right to seize on everything that he has acquired in this life. And, filling his memory with the delights of sin, and with the recollection of shameful pride, avarice, self-love, hatred, and unkindness to his neighbours being also a persecutor of My servants, with these miseries, he has obscured his intellect by his disordinate will. Let such as these receive the eternal pains, with their horrible stench, inasmuch as they have not satisfied for their sins with contrition and displeasure of their guilt. Now, therefore, you have understood how suffering satisfies for guilt by perfect contrition, not through the finite pain; and such as have this contrition in perfection satisfy not only for the guilt, but also for the penalty which follows the guilt, as I have already said when speaking in general; and if they satisfy for the guilt alone, that is, if, having abandoned mortal sin, they receive grace, and have not sufficient contrition and love to satisfy for the penalty also, they go to the pains of Purgatory, passing through the second and last means of satisfaction. Wherefore, with that very same measure with which a man measures to Me, do he receive in himself the measure of My goodness. Labor, therefore, to increase the fire of your desire, and let not a moment pass without crying to Me with humble voice, or without continual prayers before Me for your neighbours. I say this to you and to the father of your soul, whom I have given you on earth. Bear yourselves with manful courage, and make yourselves dead to all your own sensuality. You asked Me to sustain you, and to punish the faults of others in you, and you did not remark that you were really asking for love, light, and knowledge of the truth, since I have already told you that, by the increase of love, grows grief and pain, wherefore he that grows in love grows in grief. Therefore, I say to you all, that you should ask, and it will be given you, for I deny nothing to him who asks of Me in truth. Consider that the love of divine charity is so closely joined in the soul with perfect patience, that neither can leave the soul without the other. For this reason if the soul elect to love Me she should elect to endure pains for Me in whatever mode or circumstance I may send them to her. Patience cannot be proved in any other way than by suffering, and patience is united with love as has been said. Therefore bear yourselves with manly courage, for, unless you do so, you will not prove yourselves to be spouses of My Truth, and faithful children, nor of the company of those who relish the taste of My honour, and the salvation of souls. It is general because you are obliged to love your neighbour as yourself, and loving him, you ought to help him spiritually, with prayer, counselling him with words, and assisting him both spiritually and temporally, according to the need in which he may be, at least with your goodwill if you have nothing else. A man therefore, who does not love, does not help him, and thereby does himself an injury; for he cuts off from himself grace, and injures his neighbour, by depriving

him of the benefit of the prayers and of the sweet desires that he is bound to offer for him to Me. Thus, every act of help that he performs should proceed from the charity which he has through love of Me. To whom does he evil? First of all to himself, and then to his neighbour, not against Me, for no evil can touch Me, except in so far as I count done to Me that which he does to himself. To himself he does the injury of sin, which deprives him of grace, and worse than this he cannot do to his neighbour. Him he injures in not paying him the debt, which he owes him, of love, with which he ought to help him by means of prayer and holy desire offered to Me for him. This is an assistance which is owed in general to every rational creature; but its usefulness is more particular when it is done to those who are close at hand, under your eyes, as to whom, I say, you are all obliged to help one another by word and doctrine, and the example of good works, and in every other respect in which your neighbour may be seen to be in need; counselling him exactly as you would yourselves, without any passion of self-love; and he a man not loving God does not do this, because he has no love towards his neighbour; and, by not doing it, he does him, as you see, a special injury. And he does him evil, not only by not doing him the good that he might do him, but by doing him a positive injury and a constant evil. In this way sin causes a physical and a mental injury. The mental injury is already done when the sinner has conceived pleasure in the idea of sin, and hatred of virtue, that is, pleasure from sensual self-love, which has deprived him of the affection of love which he ought to have towards Me, and his neighbour, as has been said. And, after he has conceived, he brings forth one sin after another against his neighbour, according to the diverse ways which may please his perverse sensual will. Sometimes it is seen that he brings forth cruelty, and that both in general and in particular. Being thus cruel he may wish to extend his cruelty still further, that is, not content with not giving an example of virtue, the villain also usurps the office of the demons, tempting, according to his power, his fellow-creatures to abandon virtue for vice; this is cruelty towards his neighbours, for he makes himself an instrument to destroy life and to give death. Cruelty towards the body has its origin in cupidity, which not only prevents a man from helping his neighbour, but causes him to seize the goods of others, robbing the poor creatures; sometimes this is done by the arbitrary use of power, and at other times by cheating and fraud, his neighbour being forced to redeem, to his own loss, his own goods, and often indeed his own person. And if a man be in a position of authority, he produces also injustice and cruelty and becomes a retailer of the flesh of men. Oh, dearest daughter, grieve for the offence against Me, and weep over these corpses, so that, by prayer, the bands of their death may be loosened! A secret sin is when you deprive your neighbour of that which you ought to give him; an open sin is where you perform positive acts of sin, as I have related to you. It is, therefore, indeed the truth that every sin done against Me, is done through the medium of the neighbour. In the same way self-love, which destroys charity and affection towards the neighbour, is the principle and foundation of every evil. All scandals, hatred, cruelty, and every sort of trouble proceed from this perverse root of self-love, which has poisoned the entire world, and weakened the mystical body of the Holy Church, and the universal body of the believers in the Christian religion; and, therefore, I said to you, that it was in the neighbour, that is to say in the love of him, that all virtues were founded; and, truly indeed did I say to you, that charity gives life to all the virtues, because no virtue can be obtained without charity, which is the pure love of Me. And, therefore, arising with hatred of her own sensuality, crushing it under the heel of reason, with great earnestness, she discovers in herself the bounty of My goodness, through the many benefits which she has received from Me, all of which she considers again in herself. She attributes to Me, through humility, the knowledge which she has obtained of herself, knowing that, by My grace, I have drawn her out of darkness and lifted her up into the light of true knowledge. When she has recognised My goodness, she loves it without any medium, and yet at the same time with a medium, that is to say, without the medium of herself or of any advantage accruing to herself, and with the medium of virtue, which she has conceived through love of Me, because she sees that, in no other way, can she become grateful and acceptable to Me, but by conceiving, hatred of sin and love of virtue; and, when she has thus conceived by the affection of love, she immediately is delivered of fruit for her neighbour, because, in no other way, can she act out the truth she has conceived in herself, but, loving Me in truth, in the same truth she serves her neighbour. This is the means which I have given you, that you may exercise and prove your virtue therewith; because, inasmuch as you can do Me no profit, you should do it to your neighbour. This proves that you possess Me by grace in your soul,

producing much fruit for your neighbour and making prayers to Me, seeking with sweet and amorous desire My honour and the salvation of souls. The soul, enamoured of My truth, never ceases to serve the whole world in general, and more or less in a particular case according to the disposition of the recipient and the ardent desire of the donor, as I have shown above, when I declared to you that the endurance of suffering alone, without desire, was not sufficient to punish a fault. Wherefore, when she has discovered, through the affection of love, the state of all rational creatures in general, she helps those who are at hand, according to the various graces which I have entrusted to her to administer; one she helps with doctrine, that is, with words, giving sincere counsel without any respect of persons, another with the example of a good life, and this indeed all give to their neighbour, the edification of a holy and honourable life. These are the virtues, and many others, too many to enumerate, which are brought forth in the love of the neighbour; but, although I have given them in such a different way, that is to say not all to one, but to one, one virtue, and to another, another, it so happens that it is impossible to have one, without having them all, because all the virtues are bound together. Wherefore, learn, that, in many cases I give one virtue, to be as it were the chief of the others, that is to say, to one I will give principally love, to another justice, to another humility, to one a lively faith, to another prudence or temperance, or patience, to another fortitude. These, and many other virtues, I place, indifferently, in the souls of many creatures; it happens, therefore, that the particular one so placed in the soul becomes the principal object of its virtue; the soul disposing herself, for her chief conversation, to this rather than to other virtues, and, by the effect of this virtue, the soul draws to herself all the other virtues, which, as has been said, are all bound together in the affection of love; and so with many gifts and graces of virtue, and not only in the case of spiritual things but also of temporal. I use the word temporal for the things necessary to the physical life of man; all these I have given indifferently, and I have not placed them all in one soul, in order that man should, perforce, have material for love of his fellow. I could easily have created men possessed of all that they should need both for body and soul, but I wish that one should have need of the other, and that they should be My ministers to administer the graces and the gifts that they have received from Me. Whether man will or no, he cannot help making an act of love. It is true, however, that that act, unless made through love of Me, profits him nothing so far as grace is concerned. See then, that I have made men My ministers, and placed them in diverse stations and various ranks, in order that they may make use of the virtue of love. For he, only, can be of use in his state of life, who is bound to Me with this love. Good men produce and prove all their virtues on their neighbour, just as perverse men all their vices; thus, if you consider well, humility is proved on pride in this way. The humble man extinguishes pride, because a proud man can do no harm to a humble one; neither can the infidelity of a wicked man, who neither loves Me, nor hopes in Me, when brought forth against one who is faithful to Me, do him any harm; his infidelity does not diminish the faith or the hope of him who has conceived his faith and hope through love of Me, it rather fortifies it, and proves it in the love he feels for his neighbour.

**Chapter 3 : A Treatise on Divine Union : Thomas Cogswell Upham :**

*A treatise on divine union, designed to point out some of the intimate relations between God and man in the higher forms of religious experience.*

Of the Divine Trinity. HAVING treated of God the creator, and at the same time of creation, and afterwards of the Lord the redeemer, and at the same time of redemption, and lastly of the holy ghost, and at the same time of the divine operation, and having thus treated of the triune God, it is expedient now to treat also concerning the divine trinity, a doctrine which in the Christian world is known, and yet is unknown. The expedience of this doctrine appeareth from hence, that by it alone we can acquire a right idea of God, and aright idea of God is to the church what the inner court and altar were to the temple; or like a crown on the head, and a sceptre in the hand of a king sitting on his throne; for as one link of chain is united with, and dependeth on another, so doth the whole body of theology depend on a right idea of God, as its head; and, if the reader is in a disposition to receive and credit it, every one hath a place in heaven according to his idea of God; for this idea is like a touchstone whereby gold and silver are proved, that is, it is the true test whereby to examine the quality of goodness and truth in man, inasmuch as no possible saving good can come but from God, and there is not a single saving truth but what deriveth its quality from the bosom of goodness. To unfold the doctrine concerning the divine trinity more fully, so that men may see it with both their eyes, we shall arrange it under the following articles,â€” I. That there is a divine trinity, consisting of father, son, and holy ghost. That these three, father, son, and holy ghost, are three essentials of one God, which make one, like soul, body, and operation in man. That before the creation of the world there was no such trinity, but that it was provided and made, since the creation of the world, when God was manifested in the flesh, and then existed in the Lord God, the redeemer, and saviour, Jesus Christ. That a trinity of divine persons, existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which can never be expelled by the oral confession of one God. That a trinity of persons was unknown in the apostolic church, and that the doctrine was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches. That the Nicene and Athanasian doctrine concerning the trinity have together given birth to a faith, which hath totally corrupted the Christian church. That hence is come that abomination of desolation, and that affliction such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation. Hence too it is come to pass, that except a new heaven and a new church be established by the Lord, no flesh can be saved. That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian creed, hath given birth to many absurd and heterogeneous notions concerning God, which are merely fanciful and abortive. We shall now proceed to a particular explanation of each article. That there is a divine trinity, consisting of father, son, and holy ghost, is manifestly declared in the word, and particularly in these passages, The angel said unto Mary, the holy ghost shall come upon thee, and the power of the highest shall overshadow thee, wherefore also that holy thing which shall be born of thee shall be called the son of God, Luke i. Here mention is made of three, viz. It is still more evidently declared in these words of the Lord to his disciples, Go ye and teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost, Matt, xxviii. And in these words of John, There are three that bear witness in heaven, the father, the word, and the holy ghost, 1st Epist. The apostles also, in their epistles, make frequent mention of the father, the son, and the holy ghost. Hence then it is evident that there is a divine trinity, consisting of father, son, and holy ghost. But in what sense this trinity is to be understood, whether as consisting of three Gods, who in essence, and consequently in name, are one God; or three [1] objects of one subject, and thus only the qualities, or attributes, of one God, which are so expressed; or whether it is to be understood in some other sense, human reason, if left to itself, can by no means discern. What then is man to do, or where is he to ask counsel in a point so intricate? There is no other possible help for him, but to go to the Lord God the Saviour, and read the word under his influence, inasmuch as he is the God of the word; and then his understanding will be enlightened, and he will see truths which his reason also will consent to. But in case, O man! Such doctrine however is plainly repugnant to the common perception of

all men throughout the universe, and therefore its advocates, to avoid the imputation of folly, take refuge in this device, viz. When therefore a man, under the influence of his own understanding, readeth those passages in the word which relate to the trinity, and thence conceiveth, that notwithstanding there are three, yet still those three are one, this appeareth to him like one of those dark answers that were wont to be given by the oracles of old, which because he doth not understand, he mumbles it in his mouth, instead of placing it directly before his eyes; for if he should take such a direct view of it, it would be like a riddle, which the more he desires to unfold, so much the more it would puzzle and confuse him, till at last he would begin to think of it without understanding, which is the same thing as to pretend to see without an eye. In short, to read the word under the influence of our own understanding only, which is the case with all those who do not acknowledge the Lord to be the God of heaven and earth, and in consequence of such acknowledgment approach, and worship him alone, may be likened unto a common pastime amongst children, when they tie a handkerchief before their eyes, and attempt to walk in a straight line, and even fancy that, they do walk straight, and yet, notwithstanding, decline gradually either to the right, or left, and at length bend into a direction opposite to that in which they set out, till they stumble upon some stone, or other in the way, and fall to the ground. Such persons also may be compared with mariners sailing without a compass, the consequence of which is, that they let the vessel drive upon rocks and sands, and are shipwrecked. They are also like a man walking over a wide plain in the dark, who seeth a scorpion, and fancieth it to be a bird, and goeth to catch it, and take it up in his hand, and doth not discover his mistake till he is pierced with its deadly sting. They are also like a person who enters into a labyrinth, without either a guide or a thread for his direction, the consequence of which is, that the farther he penetrates, the more he is at a loss to find his way out again. That these three, father, son, and holy ghost, are three essentials of one God, which make one, like soul, body, and operation, in man. There are general, and also particular essentials of every one thing, which all together constitute one essence. The general essentials of every one man are his soul, body, and operation; and that these constitute one essence is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continued series; for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore from this circumstance of the production of one from another, and their consequent insertion, and conjunction one with another, it is evident that these three are of one essence, and therefore they are called three essentials. That these three essentials, viz. That his soul was from Jehovah the father can only be denied by antichrist, for in the word of both the new and old testament he is called the son of Jehovah, the son of the most high God, the only-begotten; wherefore the divinity of the father, answering to the soul in man, is his first essential. That the son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother except a body, conceived by, and derived from the soul; this therefore is a second essential. That operations constitute a third essential is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials which are father, son, and holy ghost, are one in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring, that he and the father are one, and that the father is in him, and he in the father; and that in like manner he and the holy ghost are one, inasmuch as the holy ghost is the divine-proceeding out of the Lord from the father, as was shewn above, No. When it is said that father, son, and holy ghost are three essentials of one God, it appears to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divinity of the father, which constituteth the soul, and the divinity of the son, which constituteth the body, and the divinity of the holy ghost, or the divine-proceeding, which constituteth operation, are three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the father, in the son derived from the father, and in the holy ghost proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the father, mediation to the son, and operation to the holy ghost, in this case the

divine essence is divided, which yet is one, and individual, and thus none of the three is God in perfect fulness, but each in subtriplicate power, which is a conceit that every sober and sensible man must of necessity reject. How plain therefore is it to discern a trinity in the Lord by a trinity discernible in every individual man! For in every individual man there is a soul, a body, and operation; and so it is also with respect to the Lord, inasmuch as in him, as Paul saith, dwelleth all the fulness of the godhead bodily, Coloss. Wherefore the trinity in the Lord is divine, but in man it is human. How plain also is it to see, that in this mystery, representing three divine persons, and yet but one God, and this one God not as one person; reason hath nothing to do, but is lulled to sleep, still compelling the mouth to speak like a parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate things? Or when the mouth speaketh what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the divine trinity, human reason is bound, like a man tied hand and foot in a prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a divine trinity ought to shine like a lamp in the mind of every member of the church, since God in his trinity, and in his unity, is all in all in every thing that is holy either in heaven or the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead, and murder him? That before the creation of the world there was no such trinity, but that it was provided, and made, since the creation, when God was manifested in the flesh, and then existed in the Lord God, the redeemer, and saviour, Jesus Christ. In the Christian church, at this day, a divine trinity is acknowledged as existing before the creation of the world, according to which acknowledgment it is supposed, that Jehovah God begat a son from eternity, and that at the same time the holy ghost proceeded from both, and that each of these three singly, or by himself, is God, inasmuch as each is one person subsisting of himself. But this belief, being incomprehensible to reason, is called a mystery, to which there is no other key save this, that those three partake of one divine essence, by which is understood eternity, immensity, omnipotence, and in consequence thereof an equality of divinity, glory, and majesty. The reason why this divine trinity existeth in the Lord God, the redeemer and saviour Jesus Christ, is, because the three essentials, of one God, which constitute one essence, are in him. From hence every man may be convinced, if he be so disposed, that the humanity of the Lord is divine, and consequently that in him God is man, and man is God. The trinity which the present Christian church embraceth, and admitteth into its articles of faith, is, that God the father begat a son from eternity, and that then the holy ghost proceeded from both, and that each by himself is God. Of this trinity no other possible conception can be formed in the minds of men, than as of a triarchy, or as of the government of three kings in one kingdom, or three generals over one army, or three masters in one house, each of whom hath equal power; the certain consequence of which must be ruin and destruction. And should any one be desirous to sketch out the form or figure of such a triarchy in his imagination, he must be obliged to represent it to his fancy like a man with three heads upon one body, or with three bodies under one head; which monstrous image is nevertheless formed in the imagination of those, who believe in three divine persons, and that each by himself is God, and join these together as one God, and yet deny that God, notwithstanding his unity, is one person. This notion concerning the birth of the son of God from eternity, and that this son descended, and assumed the humanity, may be compared with the fabulous stories amongst the ancients, concerning the creation of human souls at the beginning of the world, and their entering into bodies, and becoming men; and likewise with those ridiculous conceits, that the soul of one person passeth into another, as many in the Jewish church believed, fancying that the soul of Elias had passed into the body of John the Baptist, and that David would return into his own body, or that of some other person, and reign over Israel and Judah, because it is said in Ezekiel, I will set up one shepherd over them, and he shall feed them, even my servant David, and he shall be their shepherd, and I Jehovah will be their God, and my servant David a prince among them, Chap, xxxiv. And in other places; not discerning that by David there is meant the Lord. That a trinity of divine persons existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which cannot be expelled by the oral confession of one God. That a trinity of divine persons existing from eternity is a trinity of Gods, appears evidently from these passages in the Athanasian creed, There is one person of the father, another of the son, and another of the holy ghost; the father is God

and Lord, the son is God and Lord, and the holy ghost is God and Lord; nevertheless there are not three Gods, or three Lords, but one God, and one Lord; for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods or three Lords. Every one who readeth this creed with his eyes open may perceive, that a trinity of Gods was the only trinity thought of by those who composed the council of Nice, whence this creed, as a posthumous birth, was first introduced into the church. That a trinity of Gods was not only thought of by the members of the Nicene council, but that the same trinity is still received throughout all Christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. I appeal to every one, both layman and clergyman, both learned masters and doctors, and also consecrated bishops and archbishops, nay, even to purple cardinals, and the Roman pontiff himself, whether any other trinity than a trinity of Gods be at this day received throughout Christendom: It is asserted indeed that there are not three Gods, and three Lords, but one God, and one Lord; but this assertion was plainly added to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods? And who doth not see a manifest contradiction in this palliating assertion, that although there are three Lords, and three Gods, yet there are not three, but one? Whereas, had they said, that divine essence belongeth to the father, and to the son, and to the holy ghost, and yet there are not three divine essences, but only one individual essence, the mystery in this case would have been easily explained, whilst by the father men had understood the all-begetting divinity, divinum a quo by the son the divine humanity thence originating, and by the holy ghost the divine-proceeding, which three are constituent of one God; or if the divinity of the father had been considered as the soul in man, the divine humanity as the body of that soul, and the holy ghost as the operation proceeding from both; in this case three essences are understood as belonging to one and the same person, and therefore as constituting together one single individual essence. For the memory in man is like the ruminatory stomach in those birds, and beasts, that chew the cud; in this stomach they store up a supply of food, to serve for their future nourishment, which by turns they disgorge, and chewing it a second time they swallow it down into that stomach wherein the food is digested, and prepared for all the purposes of bodily nourishment; the human understanding answers to the latter stomach, as the memory doth to the former. Every one may see that the idea of three divine persons existing from eternity, which is the same as the idea of three Gods, cannot be extirpated by an oral confession of one God, if he only considers this circumstance, that it hath never as yet been extirpated, and that there are many persons of note and distinction in the church, who are unwilling that it should be extirpated, contending that three divine persons are one God, and obstinately denying God to be one person, although they allow him to be one God. But you, my friend, be advised not only to cut down that tree, but also to extirpate its very roots, and then implant in your garden such trees as may yield good fruits; for this purpose take heed lest the idea of three Gods should abide in your mind, whilst your mouth, without any idea to influence it, should make confession of one God; for in such a case, what is the understanding which is above the memory, and conceiveth three Gods, and the understanding which is below the memory, and by which the mouth confesseth one God, but like an actor on a stage, who can assume two characters, by crossing from one side of the stage to the other, and can assert one thing on the one side, and contradict it on the other, and by such altercation call himself a wise man on this side, and a fool on that? And what is the consequence of such ambiguity of character, but that whilst he stands in the middle, and looketh towards each side, he beginneth to imagine that there is nothing real in either, and thus perhaps, that there is neither one God nor three, and consequently no God? For this is the true source and origin of the naturalism that so much prevaleth at present throughout the world. No one in heaven can pronounce such an expression as a trinity of persons, each whereof singly is God; for the heavenly atmosphere, which is the medium for the conveyance and propagation of angelic thoughts, as our air is of natural sounds, is in opposition to such an expression. An hypocrite indeed can utter something like it, but then the tongue of his voice, in the heavenly atmosphere, soundeth like the gnashing of teeth, or croaketh like a raven that attempteth to imitate the note of a nightingale. By the apostolic church is meant, not only the church which existed in various places, whilst the apostles lived, but for two or three ages after their decease. It was then men first began to pluck the door of the

temple off its hinges, and rush like thieves and robbers into the holy of holies; by the temple is meant the church, by the door the Lord God the redeemer, and by the holy of holies his divinity; for Jesus saith, Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; I am the door, by me if any man enter in he shall be saved. From that time an incredible number of dreadful heresies, respecting God, and the person of Christ, began to be propagated throughout the earth, whereby the head of antichrist was exalted, and God divided into three persons, and the Lord the saviour into two; and thus the temple, which the Lord had built by his apostles, was destroyed, and that so effectually, that there was not one stone left on another which was not thrown down, according to his own words, Matt. But what else could be expected from that council, and from the others that succeeded it, which divided the divinity in like manner into three persons, and placed an incarnate God, in subordination to them, on their footstool? Here is no mention made of any son born from eternity, but of a son conceived by the holy ghost, and born of the virgin Mary; the composers of that creed having learnt from the apostles, that Jesus Christ was the true God, 1 John v. What dependence is to be placed on councils, whilst they do not immediately approach the God of the church? And what is a body without a head, or a body on which are set three heads, each forming purposes, and making decrees? Doth not illumination, which is of a spiritual nature, as it descendeth from the Lord alone, who is the God of heaven and of the church, and also the God of the word, become in such a case more and more natural, and at last sensual? It is said in heaven, that at the conclusion of the council at Nice, there was a fulfilling of these prophecies which the Lord declared to his disciples, The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. It is written in the word that Jehovah God dwelleth in the light which no man can approach; who then could approach him, unless he had come to dwell in approachable light, that is unless he had descended, and assumed the humanity, and in this made himself the light of the world? Who cannot see, that to approach Jehovah the father, in his light, is as impossible, as to take the wings of the morning, and fly thereby to the sun? That the Nicene and Athanasian doctrine concerning a trinity have together given birth to a faith, which hath entirely overturned the Christian church. That both the Nicene and Athanasian doctrine concerning the trinity, asserteth a trinity of Gods was shewn above, No. Hence sprang the faith of the present church, which is directed towards God the father, God the son, and God the holy ghost; towards God the father, as he that imputeth the righteousness of the saviour his son, and ascribeth it to man; towards God the son, as he that intercedeth, and is the mediator of a covenant; and towards God the holy ghost, as he who actually inscribeth on the heart the imputed righteousness of the son, and secureth it with the seal of justification, sanctification, and regeneration; this is the faith of the present church, which alone is sufficient to prove, that a trinity of Gods is acknowledged and worshipped. From the faith of every particular church, not only the whole of its worship, but also of its doctrine is derived; wherefore it may truly be said, that as its faith is, so is its doctrine; hence it follows that this faith, inasmuch as it is directed towards three Gods, hath overturned all things belonging to the church, for faith may be considered as a principal, and doctrinals as its derivatives, and derivatives take their essence from their principal. From the nature of this faith too may be seen, in what manner the word, or holy scripture, is understood in the church; for faith bendeth and draweth towards itself, with all its might, whatsoever it can; so that if it be a false faith, it playeth the harlot with every truth that the word contains, and putteth a false interpretation upon it, and thereby falsifieth it; but if it be a true faith, then the whole word is on its side, and the God of the word, who is the Lord God the Saviour, infuseth light, and giveth the testimony of his divine assent, with a continual increase of wisdom to the true believer. That the present faith of the church, which in its internal form is a faith in three Gods, but in its external form in one God, hath extinguished the light of the word, and removed the Lord from his church, and thus turned its morning into midnight darkness, will be seen also in the appendix. This was effected by the heretics who lived before the council of Nice, and afterwards by those who succeeded that council, and derived their heretical opinions from it. But what dependence, as we said, is to be placed on councils, which do not enter by the door into the sheepfold, but climb up some other way, according to the words of the Lord in John, Chap. Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who hath good eyes walking in the night, neither of which can see the pit, before he

falls headlong into it. And what dependence then is to be placed on such councils? Hath there not also been a council which hath established the horrid doctrine of predestination, and hung it up before the doors of the temple as the palladium of religion? What dependence then is to be placed on such a council? But do you, my friend, go to the God of the Word, and thereby to the word itself, and enter by the door into the sheepfold, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings in the dark wood at the foot of the mountain. The faith of every church is as the seed from which all its doctrines spring, and may be compared to the seed of a tree from which all its parts, even to the fruit, successively derive their birth; and also to the human seed from which are produced children, and families to many generations; wherefore when we are acquainted with the primary faith of any church, which by the reason of its predominancy is called saving faith, we may know from thence, the state and quality of that church.

**Chapter 4 : FOREWORD - Online Books & Lucis Trust**

*Read A Treatise On Divine Union by Thomas Upham by Thomas Upham by Thomas Upham for free with a 30 day free trial. Read eBook on the web, iPad, iPhone and Android.*

The Works of Dionysius the Areopagite, tr. It does not pretend to describe the unrevealed God, Who is beyond expression and conception, and can only be known through that union with God, "by which we know, even as we are known. The Treatise, being written by one of the most learned Greeks, the phraseology is, naturally, that of Plato and Aristotle ; but Plato and Aristotle are not authorities here. The phrase of Luther, "Platonising, rather than Christianising," proves only a very p. Most probably, some of the lost writings of Dionysius are in part preserved in those writers and in Clement of Alexandria; but Dionysius is the Master, not Pupil! The works are very distinct and precise upon the Divinity of Christ, and the Hypostatic Union. Paul, Dionysius affirms that He, Who made all things, is God; and further that Jesus is God, by some startling phraseology. He describes the miracles of Jesus as being, as it were, the new and God-incarnate energy of God become Man. The newly-coined words p. There are two words, "Agnosia" and "Divine Gloom," which illustrate a principle running through these writings,--that the negative of abstraction denotes the superlative positive. It is "the most Divine knowledge of Almighty God, within the union beyond mind, when the mind, having stood apart from all existing things, and then, having dismissed itself, has been united to the superluminous rays--thence and there, being illuminated by the unsearchable wisdom. For by the resistless and absolute ecstasy from thyself, in all purity, thou wilt be carried high to the superessential ray of the Divine darkness, when thou hast cast away all, and become liberated from all. There is a tradition that Dionysius erected the altar in Athens "to God unknown," as author of the inexplicable darkness, which he observed in Egypt, and found afterwards from St. Paul to have been contemporaneous with the Crucifixion. Paul adapt his discourse at Athens to the conversion of Dionysius? The only heresiarch, whom Dionysius mentions by name, is Elymas, the Sorcerer, Simon Magus, a man of great intellectual attainments and a considerable author. The tenets of Elymas are described by Hippolytus. He formed an eclectic system from the Old Testament and the Christian Faith, and with Cerinthus and Carpocrates originated many heresies to which the apostolic epistles allude, and which in later times became prominent in the Church. In refuting these heresies, by manifestation of the truth, Dionysius anticipated many errors--ancient and modern. Jerome informs us Scr. Pantaenus discovered, on his arrival, that St. Bartholomew one of the twelve had preached the coming of Jesus Christ, in that country. Pantaenus found a copy of the Hebrew Gospel of St. Can we reasonably doubt that Pantaenus took the writings of Dionysius, and the more abstract works of Hierotheus, to India? Many learned Hindus affirm that it is p. I submit that the "Divine Names" will be instrumental in bringing India to the Christian Faith, in the best and only effectual way--by communities and not by individuals--through the most learned and devout, and not through the most ignorant. Dionysius was first converted, and then, through him, those who naturally and properly followed his lead. Dexter was a friend of Jerome. Jerome even addresses him as " filius amicus," and describes him as " clarus apud saeculum et Christi fidei deditus. He resided two years in Toledo. From the archives of the Church of Toledo and other cities he compiled a chronicle from A. That chronicle he dedicated to Jerome, who, enrolled both Chronicle and Author amongst his "illustrious men. Among the earliest Bishops of Toledo, Dexter describes a remarkable man,--Marcellus,--surnamed Eugenius, on account of his noble birth. Respecting him, Dexter records that Dionysius dedicated the books of the Divine Names to him, u. Dexter further records that Dionysius surnamed Marcellus, Timothy, on account of his excellent disposition. Polycrates, Bishop of Ephesus, relates that Timothy, Bishop of Ephesus, to whom the works of Dionysius were originally dedicated, was martyred during the reign of Nerva, A. Upon the return of Dionysius to Gaul, after his visit to St. John, released from Patmos, we find him calling his friend Marcellus, Timothy, and presenting the books of the "Divine Names "to him, A. This touch of nature, preserved in a chronicle, written more than years ago, by an illustrious statesman, who was son of a Bishop celebrated for learning and sanctity, may fairly be deemed, by an unprejudiced mind, reasonable proof that the "Divine Names" were written previous to A. As He commanded the Apostles to preach the Gospel throughout the world, so the Gospel was

preached when St. Paul wrote his p. As Jesus said, "Ye shall be witnesses of Me unto the uttermost parts of the earth" Acts 1: Schneider informs me "that in Germany they now admit that the external proofs are in favour of genuineness of Dionysius, but they confine themselves to the internal proofs. They pretend that the doctrine is too clear and precise to have been written in the apostolic age. Paul, and the familiar friend of St. John, Theologus, have understood theology!!

**Chapter 5 : A Bibliography of Resources**

*a treatise on divine union designed to point out some of the intimate relations between god and man in the higher forms of religious experience. by.*

Catherine of Siena How a soul, elevated by desire of the honor of God, and of the salvation of her neighbors, exercising herself in humble prayer, after she had seen the union of the soul, through love, with God, asked of God four requests. The soul, who is lifted by a very great and yearning desire for the honor of God and the salvation of souls, begins by exercising herself, for a certain space of time, in the ordinary virtues, remaining in the cell of self-knowledge, in order to know better the goodness of God towards her. This she does because knowledge must precede love, and only when she has attained love, can she strive to follow and to clothe herself with the truth. But, in no way, does the creature receive such a taste of the truth, or so brilliant a light therefrom, as by means of humble and continuous prayer, founded on knowledge of herself and of God; because prayer, exercising her in the above way, unites with God the soul that follows the footprints of Christ Crucified, and thus, by desire and affection, and union of love, makes her another Himself. Christ would seem to have meant this, when He said: To him who will love Me and will observe My commandment, will I manifest Myself; and he shall be one thing with Me and I with him. In several places we find similar words, by which we can see that it is, indeed, through the effect of love, that the soul becomes another Himself. That this may be seen more clearly, I will mention what I remember having heard from a handmaid of God, namely, that, when she was lifted up in prayer, with great elevation of mind, God was not wont to conceal, from the eye of her intellect, the love which He had for His servants, but rather to manifest it; and, that among other things, He used to say: And look at those creatures who, among the beauties which I have given to the soul, creating her in My image and similitude, are clothed with the nuptial garment that is, the garment of love, adorned with many virtues, by which they are united with Me through love. So, that soul, wishing to know and follow the truth more manfully, and lifting her desires first for herself â€” for she considered that a soul could not be of use, whether in doctrine, example, or prayer, to her neighbor, if she did not first profit herself, that is, if she did not acquire virtue in herself â€” addressed four requests to the Supreme and Eternal Father. The first was for herself; the second for the reformation of the Holy Church; the third a general prayer for the whole world, and in particular for the peace of Christians who rebel, with much lewdness and persecution, against the Holy Church; in the fourth and last, she besought the Divine Providence to provide for thing 15 How the desire of this soul grew when God showed her the neediness of the world. This desire was great and continuous, but grew much more, when the First Truth showed her the neediness of the world, and in what a tempest of offense against God it lay. And she had understood this the better from a letter, which she had received from the spiritual Father of her soul, in which he explained to her the penalties and intolerable dolor caused by offenses against God, and the loss of souls, and the persecutions of Holy Church. All this lighted the fire of her holy desire with grief for the offenses, and with the joy of the lively hope, with which she waited for God to provide against such great evils. And, since the soul seems, in such communion, sweetly to bind herself fast within herself and with God, and knows better His truth, inasmuch as the soul is then in God, and God in the soul, as the fish is in the sea, and the sea in the fish, she desired the arrival of the morning for the morrow was a feast of Mary in order to hear Mass. And, when the morning came, and the hour of the Mass, she sought with anxious desire her accustomed place; and, with a great knowledge of herself, being ashamed of her own imperfection, appearing to herself to be the cause of all the evil that was happening throughout the world, conceiving a hatred and displeasure against herself, and a feeling of holy justice, with which knowledge, hatred, and justice, she purified the stains which seemed to her to cover her guilty soul, she said: Then, the Eternal Truth seized and drew more strongly to Himself her desire, doing as He did in the Old Testament, for when the sacrifice was offered to God, a fire descended and drew to Him the sacrifice that was acceptable to Him; so did the sweet Truth to that soul, in sending down the fire of the clemency of the Holy Spirit, seizing the sacrifice of desire that she made of herself, saying: However, I wish that you should know, that not all the pains that are given to men in this life are given as punishments, but as corrections, in order to

chastise a son when he offends; though it is true that both the guilt and the penalty can be expiated by the desire of the soul, that is, by true contrition, not through the finite pain endured, but through the infinite desire; because God, who is infinite, wishes for infinite love and infinite grief. Infinite grief I wish from My creature in two ways: Of such as these, inasmuch as they have infinite desire, that is, are joined to Me by an affection of love, and therefore grieve when they offend Me, or 16 see Me offended, their every pain, whether spiritual or corporeal, from wherever it may come, receives infinite merit, and satisfies for a guilt which deserved an infinite penalty, although their works are finite and done in finite time; but, inasmuch as they possess the virtue of desire, and sustain their suffering with desire, and contrition, and infinite displeasure against their guilt, their pain is held worthy. Paul explained this when he said: If I had the tongues of angels, and if I knew the things of the future and gave my body to be burned, and have not love, it would be worth nothing to me. The glorious Apostle thus shows that finite works are not valid, either as punishment or recompense, without the condiment of the affection of love. And I say, that the guilt is punished by the pain which is endured through the desire, love, and contrition of the heart; not by virtue of the pain, but by virtue of the desire of the soul; inasmuch as desire and every virtue is of value, and has life in itself, through Christ crucified, My only begotten Son, in so far as the soul has drawn her love from Him, and virtuously follows His virtues, that is, His Footprints. You ask me, then, for pains, so that I may receive satisfaction for the offenses, which are done against Me by My Creatures, and you further ask the will to know and love Me, who am the Supreme Truth. Wherefore I reply that this is the way, if you will arrive at a perfect knowledge and enjoyment of Me, the Eternal Truth, that you should never go outside the knowledge of yourself, and, by humbling yourself in the valley of humility, you will know Me and yourself, from which knowledge you will draw all that is necessary. No virtue, my daughter, can have life in itself except through charity, and humility, which is the foster-mother and nurse of charity. In self-knowledge, then, you will humble yourself, seeing that, in yourself, you do not even exist; for your very being, as you will learn, is derived from Me, since I have loved both you and others before you were in existence; and that, through the ineffable love which I had for you, wishing to re-create you to Grace, I have washed you, and re-created you in the Blood of My only-begotten Son, spilt with so great a fire of love. This Blood teaches the truth to him, who, by self-knowledge, dissipates the cloud of self-love, and in no other way can he learn. Then the soul will inflame herself in this knowledge of Me with an 17 ineffable love, through which love she continues in constant pain; not, however, a pain which afflicts or dries up the soul, but one which rather fattens her; for since she has known My truth, and her own faults, and the ingratitude of men, she endures intolerable suffering, grieving because she loves Me; for, if she did not love Me, she would not be obliged to do so; whence it follows immediately, that it is right for you, and My other servants who have learnt My truth in this way, to sustain, even unto death, many tribulations and injuries and insults in word and deed, for the glory and praise of My Name; thus will you endure and suffer pains. Do you, therefore, and My other servants, carry yourselves with true patience, with grief for your sins, and with love of virtue for the glory and praise of My Name. If you act thus, I will satisfy for your sins, and for those of My other servants, inasmuch as the pains which you will endure will be sufficient, through the virtue of love, for satisfaction and reward, both in you and in others. In yourself you will receive the fruit of life, when the stains of your ignorance are effaced, and I shall not remember that you ever offended Me. In others I will satisfy through the love and affection which you have to Me, and I will give to them according to the disposition with which they will receive My gifts. In particular, to those who dispose themselves, humbly and with reverence, to receive the doctrine of My servants, will I remit both guilt and penalty, since they will thus come to true knowledge and contrition for their sins. So that, by means of prayer, and their desire of serving Me, they receive the fruit of grace, receiving it humbly in greater or less degree, according to the extent of their exercise of virtue and grace in general. I say then, that, through your desires, they will receive remission for their sins. See, however, the condition, namely, that their obstinacy should not be so great in their despair as to condemn them through contempt of the Blood, which, with such sweetness, has restored them. And so I draw them by these, and by many other ways, for the eye cannot see, nor the tongue relate, nor the heart think, how many are the roads and ways which I use, through love alone, to lead them back to grace, so that My truth may be fulfilled in them. I am constrained to do so by that inestimable love of Mine, by which I created them, and by

the love, desire, and grief of My servants, since I am no despiser of their tears, and sweat, and humble prayers; rather I accept them, inasmuch as I am He who give them this love for the good of souls and grief for their loss. But I do not, in general, grant to these others, for whom they pray, satisfaction for the penalty due to them, but, only for their guilt, since they are not disposed, on their side, to receive, with perfect love, My love, and that of My servants. They do not receive their grief with bitterness, and perfect contrition for the sins they have committed, but with imperfect love and contrition, wherefore they have not, as others, remission of the penalty, but only of the guilt; because such complete satisfaction 18 requires proper dispositions on both sides, both in him that gives and him that receives. Wherefore, since they are imperfect, they receive imperfectly the perfection of the desires of those who offer them to Me, for their sakes, with suffering; and, inasmuch as I told you that they do receive remission, this is indeed the truth, that, by that way which I have told you, that is, by the light of conscience, and by other things, satisfaction is made for their guilt; for, beginning to learn, they vomit forth 19 How very pleasing to God is the willing desire to suffer for Him. You asked Me to sustain you, and to punish the faults of others in you, and you did not remark that you were really asking for love, light, and knowledge of the truth, since I have already told you that, by the increase of love, grows grief and pain, wherefore he that grows in love grows in grief. Therefore, I say to you all, that you should ask, and it will be given you, for I deny nothing to him who asks of Me in truth. Consider that the love of divine charity is so closely joined in the soul with perfect patience, that neither can leave the soul without the other. For this reason if the soul elect to love Me she should elect to endure pains for Me in whatever mode or circumstance I may send them to her. Patience cannot be proved in any other way than by suffering, and patience is united with love as has been said. Therefore bear yourselves with manly courage, for, unless you do so, you will not prove yourselves to be spouses of My Truth, and faithful children, nor of the company of those who relish the taste of My honor, and the salvation of souls. It is general because you are obliged to love your neighbor as yourself, and loving him, you ought to help him spiritually, with prayer, counseling him with words, and assisting him both spiritually and temporally, according to the need in which he may be, at least with your goodwill if you have nothing else. A man therefore, who does not love, does not help him, and thereby does himself an injury; for he cuts off from himself grace, and injures his neighbor, by depriving him of the benefit of the prayers and of the sweet desires that he is bound to offer for him to Me. Thus, every act of help that he performs should proceed from the charity which he has through love of Me. To whom does he evil? First of all to himself, and then to his neighbor, not against Me, for no evil can touch Me, except in so far as I count done to Me that which he does to himself. To himself he does the injury of sin, which deprives him of grace, and worse than this he cannot do to his neighbor. Him he injures in not paying him the debt, which he owes him, of love, with which he ought to help him by means of prayer and holy desire offered to Me for him. And he does him evil, not only by not doing him the good that he might do him, but by doing him a positive injury and a constant evil. In this way sin causes a physical and a mental injury. The mental injury is already done when the sinner has conceived pleasure in the idea of sin, and hatred of virtue, that is, pleasure from sensual self-love, which has deprived him of the affection of love which he ought to have towards Me, and his neighbor, as has been said. And, after he has conceived, he brings forth one sin after another against his neighbor, according to the diverse ways which may please his perverse sensual will. Sometimes it is seen that he brings forth cruelty, and that both in general and in particular. Being thus cruel he may wish to extend his cruelty still further, that is, not content with not giving an example of virtue, the villain also usurps the office of the demons, tempting, according to his power, his fellow-creatures to abandon virtue for vice; this is cruelty towards his neighbors, for he makes himself an instrument to destroy life and to give death. Cruelty towards the body has its origin in cupidity, which not only prevents a man from helping his neighbor, but causes him to seize the goods of others, robbing the poor creatures; sometimes this is done by the arbitrary use of power, and at other times by cheating and fraud, his neighbor being forced to redeem, to his own loss, his own goods, and often indeed his own person. And if a man be in a position of authority, he produces also injustice and cruelty and becomes a retailer of the flesh of men. Oh, dearest daughter, grieve for the offense against Me, and weep over these corpses, so that, by prayer, the bands of their death may be loosened! A secret sin is when you deprive your neighbor of that which you ought to give him; an open sin is where you perform positive acts of

sin, as I have related to you. It is, therefore, indeed the truth that every sin done against Me, is done through the medium of the neighbor. In the same way self-love, which destroys charity and affection towards the neighbor, is the principle and foundation of every evil. All scandals, hatred, cruelty, and every sort of trouble proceed from this perverse root of self-love, which has poisoned the entire world, and weakened the mystical body of the Holy Church, and the universal body of the believers in the Christian religion; and, therefore, I said to you, that it was in the neighbor, that is to say in the love of him, that all virtues were founded; and, truly indeed did I say to you, that charity gives life to all the virtues, because no virtue can be obtained without charity, which is the pure love of Me. And, therefore, arising with hatred of her own sensuality, crushing it under the heel of reason, with great earnestness, she discovers in herself the bounty of My goodness, through the many benefits which she has received from Me, all of which she considers again in herself. She attributes to Me, through humility, the knowledge which she has obtained of herself, knowing that, by My grace, I have drawn her out of darkness and lifted her up into the light of true knowledge. When she has recognized My goodness, she loves it without any medium, and yet at the same time with a medium, that is to say, without the medium of herself or of any advantage accruing to herself, and with the medium of virtue, which she has conceived through love of Me, because she sees that, in no other way, can she become grateful and acceptable to Me, but by conceiving, hatred of sin and love of virtue; and, when she has thus conceived by the affection of love, she immediately is delivered of fruit for her neighbor, because, in no other way, can she act out the truth she has conceived in herself, but, loving Me in truth, in the same truth she serves her neighbor. This is the means which I have given you, that you may exercise and prove your virtue therewith; because, inasmuch as you can do Me no profit, you should do it to your neighbor. This proves that you possess Me by grace in your soul, producing much fruit for your neighbor and making prayers to Me, seeking with sweet and amorous desire My honor and the salvation of souls. The soul, enamored of My truth, never ceases to serve the whole world in general, and more or less in a particular case according to the disposition of the recipient and the ardent desire of the donor, as I have shown above, when I declared to you that the endurance of suffering alone, without desire, was not sufficient to punish a fault. Wherefore, when she has discovered, through the affection of love, the state of all rational creatures in general, she helps those who are at hand, according to the various graces which I have entrusted to her to administer; one she helps with doctrine, that is, with words, giving sincere counsel without any respect of persons, another with the example of a good life, and this indeed all give to their neighbor, the edification of a holy and honorable life. These are the virtues, and many others, too many to enumerate, which are brought forth in the love of the neighbor; but, although I have given them in such a different way, that is to say not all to one, but to one, one virtue, and to another, another, it so happens that it is impossible to have one, without having them all, because all the virtues are bound together. Wherefore, learn, that, in many cases I give one virtue, to be as it were the chief of the others, that is to say, to one I will give principally love, to another justice, to another humility, to one a lively faith, to another prudence or temperance, or patience, to another fortitude. These, and many other virtues, I place, indifferently, in the souls of many creatures; it happens, therefore, that the particular one so placed in the soul becomes the principal object of its virtue; the soul disposing herself, for her chief conversation, to this rather than to other virtues, and, by the effect of this virtue, the soul draws to herself all the other virtues, which, as has been said, are all bound together in the affection of love; and so with many gifts and graces of virtue, and not only in the case of spiritual things but also of temporal. I use the word temporal for the things necessary to the physical life of man; all these I have given indifferently, and I have not placed them all in one soul, in order that man should, perforce, have material for love of his fellow. I could easily have created men possessed of all that they should need both for body and soul, but I wish that one should have need of the other, and that they should be My ministers to administer the graces and the gifts that they have received from Me. Whether man will or no, he cannot help making an act of love. It is true, however, that that act, unless made through love of Me, profits him nothing so far as grace is concerned. See then, that I have made men My ministers, and placed them in diverse stations and various ranks, in order that they may make use of the virtue of love. For he, only, can be of use in his state of life, who is bound to Me with this love. The humble man extinguishes pride, because a proud man can do no harm to a humble one; neither can the infidelity of a wicked man, who neither

loves Me, nor hopes in Me, when brought forth against one who is faithful to Me, do him any harm; his infidelity does not diminish the faith or the hope of him who has conceived his faith and hope through love of Me, it rather fortifies it, and proves it in the love he feels for his neighbor. For, he sees that the infidel is unfaithful, because he is without hope in Me, and in My servant, because he does not love Me, placing his faith and hope rather in his own sensuality, which is all that he loves. My faithful servant does not leave him because he does not faithfully love Me, or because he does not constantly seek, with hope in Me, for his salvation, inasmuch as he sees clearly the causes of his infidelity and lack of hope. The virtue of faith is proved in these and other ways. Similarly, the virtues of patience, benignity, and kindness manifest themselves in a time of wrath by the same sweet patience in My servants, and envy, vexation, and hatred demonstrate their love, and hunger and desire for the salvation of souls. I say, also, to you, that, not only is virtue proved in those who render good for evil, but, that many times a good man gives back fiery coals of love, which dispel the hatred and rancor of heart of the angry, and so from hatred often comes benevolence, and that this is by virtue of the love and perfect patience which is in him, who sustains the anger of the wicked, bearing and supporting his defects. If you will observe the virtues of fortitude and perseverance, these virtues are proved by the long endurance of the injuries and detractions of wicked men, who, whether by injuries or by flattery, constantly endeavor to turn a man aside from following the road and the doctrine of truth. Wherefore, in all these things, the virtue of fortitude conceived within the soul, perseveres with strength, and, in addition proves itself externally upon the neighbor, as I have said to you; and, if fortitude were not able to make that good proof of itself, being tested by many contrarieties, it would not be a serious virtue founded in truth. To learn why this lay person is running this blog rather than a priest, go here.

**Chapter 6 : List of Jacobean union tracts - Wikipedia**

*A Treatise on Divine Union Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.*

First, to provide a compact and skeleton outline of a scheme of cosmology, philosophy, and psychology which may perhaps be employed for a generation as a reference and a textbook, and may serve as a scaffolding upon which more detailed instruction may later be built, as the great tide of evolutionary teaching flows on. Secondly, to express that which is subjective in comprehensible terms, and to point out the next step forward in the understanding of the true psychology. It is an elucidation of the relation existing between Spirit and Matter, which relation demonstrates as consciousness. It will be found that the Treatise deals primarily with the aspect of mind, with consciousness and with the higher psychology, and less with matter as we know of it on the physical plane. The danger involved in giving out information concerning the various energies of atomic matter is too great, and the race as yet too selfish to be entrusted with these potencies. Man is already, through the able work of the scientists, discovering the needed knowledge with adequate rapidity. The emphasis in this book will be found to be laid upon those forces which are responsible for the objective manifestation of a solar Logos and of man, and only in the first section will indication be given as to the nature of those energies which are strictly confined to the physical plane. Thirdly, to show the coherent development of all that is found within a solar system; to demonstrate that everything which exists evolves from the lowest form of life at the densest point of concretion up to the highest and most tenuous manifestation and that all forms are but the expression of a stupendous and divine Existence. This expression is caused by the blending of two divine aspects through the influence of a third, and produces the manifestation which we call a form, starting it upon its [xiii] evolutionary cycle in time and space. Thus is form brought to the point where it is an adequate medium for the demonstration of the nature of that which we call God. Fourthly, to give practical information anent those focal points of energy which are found in the etheric bodies of the solar Logos, the macrocosm, and of man, the microcosm. As the etheric substratum which is the true substance underlying every tangible form is understood, certain great revolutions will be brought about in the domains of science, of medicine and of chemistry. Fifthly, to give some information, hitherto not exoterically imparted as to the place and work of those myriads of sentient lives who form the essence of objectivity; to indicate the nature of those Hierarchies of Existences who form out of their own substance all that is seen and known, and who are themselves Fire and the cause of all the heat, warmth, life and motion in the universe. In this way the action of Fire on Water, of Heat in Matter, whether macrocosmically or microcosmically considered, will be touched upon and some light thrown upon the Law of Cause and Effect the Law of Karma and its significance in the solar system. To sum up the matter, the teaching in this book should tend to an expansion of consciousness, and should bring about a recognition of the adequacy, as a working basis, for both science and religion, of that interpretation of the processes of nature which has been formulated for us by the Master Minds of all time. It should tend to bring about a reaction in favor of a system of philosophy which will link both Spirit and matter, and demonstrate the essential unity of the scientific and religious idea. The two are at present somewhat divorced, and we are only just beginning to grope our intellectual way out of the depths of a materialistic interpretation. It must not be forgotten, however, that under the Law of Action and Reaction, the long period of materialistic thought has been a necessary one for humanity, because the mysticism of the Middle Ages has led [xiv] us too far in the opposite direction. We are now tending to a more balanced view, and it is hoped that this treatise may form part of the process through which equilibrium is attained. In studying this treatise the student is asked to bear in mind certain things: That in dealing with these subjects we are concerned with the essence of that which is objective, with the subjective side of manifestation, and with the consideration of force and of energy. It is well nigh impossible to reduce such concepts to concrete formulas and to express them in such a way that they can be easily apprehended by the average man. That as we use words and phrases and speak in terms of modern language the whole subject necessarily becomes limited and dwarfed, and much of the truth is thereby lost. That all that is in this treatise is offered in no dogmatic spirit but simply as a

contribution to the mass of thought upon the subject of world origins and to the data already accumulated as to the nature of man. The best that man can offer as a solution of the world problem must perforce take a dual form and will demonstrate through a life of active service, tending to amelioration of environmental conditions, and through a formulation of some cosmological scheme or plan which will seek to account as much as may be for conditions as they are seen to exist. Arguing as men do at present from the basis of the known and the demonstrated and leaving untouched and unaccounted for, those deep-seated causes which must be presumed to be producing the seen and known, all solutions as yet fail and will continue to fail in their objective. That all attempts to formulate in words that which must be felt and lived in order to be truly comprehended must necessarily prove distressingly inadequate. All that can be said will be after all but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and [xv] later still be recognised to be only portions of a fact and thus in itself a distortion of the real. This treatise is put out in the hope that it may prove useful to all broad-minded seekers after truth and of value to all investigators into the subjective Source of all that which is tangibly objective. It aims to provide a reasonably logical plan of systemic evolution and to indicate to man the part he must play as an atomic unit in a great and corporate Whole. This fragment of the Secret Doctrine, in the turning of the evolutionary wheel, goes out to the world making no claims as to its source, its infallibility or the correctness in detail of its statements.

**Chapter 7 : A Treatise on the Divine Trinity - Wikisource, the free online library**

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THERE are some things in the following pages which may seem difficult to be understood, and perhaps still more so to be received; but all I can ask is, that they may be read in that spirit of simplicity and prayer in which, I trust, they have been written. I have no private or party interests to subserve; but only wish to do what I may seem, in the providence of God, called to do, for that cause of Christ, of God, and humanity, which is dearer to me than anything else. And this is a consolation which always attends me, the full belief that the truth will live and do the good which is appropriate to it, and that all error will and must die. Some of the principles which are laid down in these pages will be found in other writers. They are clearly sustained by some passages in St. Augustine, and in other writers of an early date. They harmonize with many views and expressions which are found in the devout writings of Thauler and Arndt. The well-known and much esteemed treatise of Scougal, entitled, "The Life of God in the Soul of Man," intimates its leading ideas in its title. The object of this writer although he takes a more limited view of the subject, appears to be much the same with that which is aimed at in the present work. The view which is taken of the nature of pure or holy love, namely, that in its basis it is the love of existence, a doctrine to which some, who have not reflected much on the subject, may have objections, does not essentially differ, I believe, from that which is presented by President Edwards in his Treatise on the Nature of Virtue. All those writers, of various denominations of Christians, who hold to the doctrine of sanctification in the present life, as a thing provided for and attainable, agree more or less with what is here said. But this would afford but little satisfaction, if I did not fully believe that it is also in accordance with the Bible. It is generally conceded among Christians that a better day is approaching, and the great characteristic of that day will be, and must be, practical holiness. So that holiness of heart and life, as a matter of personal realization, is brought closely home to all. Let us, therefore, in the expressive language of Scripture, stand "with our loins girt about with truth, and having on the breastplate of righteousness. All things will be well, when God dwells in man. I am thankful to Google Books and archive. Upham is an interesting character, and his holiness books are some of the most significant ones that were written in the 19th Century. Upham was a Congregationalist minister and academic who discovered the message of Christian perfection through the ministry of Phoebe Palmer. He not only taught this subject, he wrote the primary textbook on the subject: Elements of Mental Philosophy 2 Volumes. To put it another way: Upham was teaching psychology long before the discipline had that name. His textbook on Mental Philosophy was reprinted more than 50 times, going through various editions, over a period of more than 70 years. At the urgings of his wife, Upham attended some of the meetings led by Phoebe Palmer for the promotion of Christian holiness. Here he encountered the message and experience of entire sanctification. After this, he wrote several books explaining, defending, and recommending this experience. His way of understanding psychological issues is structured differently than our present understanding it may take a while to get used to his categories. Once this adjustment is made, however, the reader will discover many helpful insights in his writings. I have changed some, but not all, of the spelling in the book to conform to contemporary spelling.

**Chapter 8 : Thomas Upham (Author of A Treatise on Divine Union)**

*You can read A Treatise On Divine Union Designed to Point Out Some of the Intimate Relations by Thomas Cogswell Upham in our library for absolutely free. Read various fiction books with us in our e-reader.*

**Chapter 9 : A TREATISE OF DIVINE PROVIDENCE**

*A treatise on divine union, designed to point out some of the intimate relations between God and man in the higher forms of religious experience. Upham, Thomas Cogswell, Boston: C. H. Peirce and company,*