

**THE NEW VIEW OF HELL:  
SHOWING ITS NATURE,  
WHEREABOUTS, DURATION,  
AND HOW TO ESCAPE IT**

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The New view of hell: showing its nature, whereabouts, duration, and how to escape it by B. F. Barrett

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THE  
NEW VIEW OF HELL.

SHOWING

ITS NATURE, WHEREABOUTS, DURATION, AND  
HOW TO ESCAPE IT.

BY

B. F. BARRETT,

AUTHOR OF "LECTURES ON THE NEW DISPENSATION," "THE GOLDEN CITY,"  
"LETTERS TO BEECHER ON THE DIVINE TRINITY," ETC. ETC.

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## PRÉFACE.

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THERE are few subjects within the compass of revealed or speculative Theology, upon which inquiring minds have been more exercised within the last hundred years, than the subject of Hell. And there are few, perhaps, which have been the occasion of more strifes and divisions in the churches, which have caused more trouble to Christian believers, or upon which there are at this moment more anxiety, doubt and disagreement among religious teachers themselves.

There is no doubt that the popular mind of Christendom has undergone a considerable change on this, as on many other subjects, since the commencement of the present century. The old representations of the Divine justice, and of the condition of the wicked in the great Hereafter, would hardly be listened to with patience—certainly not with satisfaction—by any intelligent Christian congregation of to-day.

"The idea which men once had of hell and of divine justice," says the occupant of a distinguished orthodox pulpit, "was a nightmare as hideous as was ever begotten by the hellish brood itself. And it was an atrocious slander on God. I do not wonder that men have reacted from these horrors—I honor them for it."



But what have the Christian teachers of to-day to offer as a substitute for the old idea, which is confessedly becoming obsolete in nearly all of the churches? Many of them, nothing—literally *nothing*, that can at once satisfy the reason of thoughtful inquirers, and meet the demands of the language of Scripture. And some are frank enough to confess their destitution. Said a distinguished Presbyterian clergyman, writing on this subject some time ago: "It is all dark, dark, dark, to my soul; and I cannot disguise it."

The aim of the present work is to unfold and present the New view of Hell, as set forth in the theological writings of EMANUEL SWEDENBORG; to show that it is at once rational and Scriptural, in harmony with the perfect love and wisdom of God, as well as with the teachings of human experience and the profoundest spiritual philosophy; and that its practical influence upon the character of believers, cannot be otherwise than beneficent.

How far I have succeeded in this, the reader himself must judge. But if I have achieved even a partial success, and presented the subject in a light to relieve and profit only a few troubled souls, I shall be more than satisfied—I shall be thankful.

B. F. B.

GERMANTOWN, JAN. 14, 1878.



THE  
NEW VIEW OF HELL.

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I.

*THE NEW DISPENSATION.*

THE theological writings of Emanuel Swedenborg are regarded by many—by all, indeed, who have read and studied them with care—as a new revelation. They boldly claim for themselves this distinction, and challenge a candid examination of their claim in the light of Scripture, reason, philosophy, history, and all human experience. They are held to be (and this, too, is their own claim) a new Dispensation of spiritual truth: that Dispensation referred to in the Apocalypse under the symbol of the New Jerusalem which John saw coming down from God out of heaven. They are believed to contain, not merely the reasonings and conclusions of a great and pious mind—not a theological or doctrinal system wrought out by patient labor and hard study, but a system of spiritual truth so luminous in its nature and so grand in its proportions, as to be itself the fulfillment of the prophecy concerning the second coming of Him

who is "the Light of the world." They are declared to be a revelation of new and heavenly truth made by the Lord himself through his own chosen servant, whom He raised up and prepared for this work, and in due time graciously and wonderfully illumined by his Spirit.

The stupendous system of truth, therefore, contained in the writings of this man, is not to be considered his, but the Lord's. He was but the chosen instrument to receive and make known to men, truths which no amount of labor or study could ever have enabled him to discover. Hear what the seer himself says on this subject :

"Since the Lord cannot manifest Himself in Person, and nevertheless has foretold that He would come and establish a New Church which is the New Jerusalem, it follows that He will do so by means of a man who can not only receive these doctrines in his understanding but can also publish them by the press.

"That the Lord manifested Himself before me his servant, and sent me to this office, that He afterward opened the eyes of my spirit and so intromitted me into the spiritual world, granted me to see the heavens and the hells, also to converse with angels and spirits, and this continuously now for several years, I affirm in truth ; as also, that, from the first day of that calling I have not received anything whatever pertaining to the doctrines of that Church from any angel, but from the Lord alone while I read the Word." (*True Christian Religion*, 779.)

And elsewhere in his writings he repeats the same