

granted, as it freely is, that some whose hearts are devoid of this faith, whose only knowledge of it is through that "mental process" of which Mr. Wiggins speaks, abuse it,—it is just what such persons do in regard to Divine truth in general; precisely what they did in St. Paul's day, and what St. Paul treated, not as a disproof of the doctrine, but as a proof that their condemnation was just. Let us not then be induced by any bold or confident assertion to surrender this sacred and long-tried verity, at all events until we receive upon competent authority, a substitute for it, which is better adapted to promote the great ends of religion.

What is *the substitute proposed by Mr. Wiggins?* It is, in the first place, *a new Trinity*; new to *us*, new to our *Bibles*, new to our *Prayer-books*, but *not* new in the list of *heresies* that have disfigured, in past years, the history of Christianity. The Trinity he proposes is this:—1st, the *Deity himself* dwelling in Jesus as his soul; 2dly, a "*Human*," as he terms it, now made Divine, or become Deity; and 3dly, an *influence* proceeding. Now this was the system of Swedenborg;* but borrowed by him, as to its leading features, from the various systems of Arians, Apollinarians,† Sabellians, Patripassians and others, that were more or less closely connected with the old Gnostic heresy.‡

* The following extracts from the publication of the Swedenborgian, or "New Jerusalem Church," show the truth of the above assertion:

"The fundamental doctrine of the New Church is, that God is one, that the Lord Jesus Christ is this God, and that in Him there is a Divine Trinity. The Lord Jesus is the only God of heaven and earth, and in Him is the Trinity of Father, Son, and Holy Spirit. The Father is the Infinite Divinity; the Son is the Divine Humanity; the Holy Spirit is the Divine Life proceeding from the Lord. It is known in the New Church that the Lord exists in One Divine Person, and not in Three.—He is known as the Father, Son, and Holy Spirit, in One Divine Person, as soul, body, and operation, make one man.

† Arius taught that Christ had nothing of man but the flesh, and with that the Word was joined. Apollinarians distinguished between the soul and the mind, and acknowledged that the Word assumed the body and the soul of man, but not the mind or spirit, but the Word itself was in the place.—See Pearson on Creed, Art. 3.

‡ This Sect is an amalgamation of Sabellianism, the errors of the Patripassians, many of the anti-scriptural notions of the Socinians, and some of the most extravagant vagaries of Mysticism. Their mode of interpreting Scripture is totally at variance with