

our Lord. We approach this solemn subject with all reverence, quite conscious of the many difficulties that surround it. Swedenborg very rightly observes, that the Divine Being or Esse, "cannot be described in human language, since it transcends every idea of human thought, for human thought can comprehend nothing but what is created and finite, and not what is uncreated and infinite, consequently it can form no conception of the Divine Esse." ("True Religion," sec. 18). Next, when we turn to the best exposition of Swedenborg's system, viz., "Noble's Appeal," we find the same acknowledgment; speaking of the Trinity he says: "It must then be a Trinity of Essential Principles—of Constituent Elements (so to speak for want of better terms) forming together One Person" (p. 354). We find, unfortunately, even after the above admission a great amount of covert sarcasm in Swedenborg's works regarding the use by the Christian Church of the word "Mystery" as applied to the Trinity. Here is a practical acknowledgment that any attempt to explain the Divine Being must end in "mystery." The Western Church has used the word "Persons," but all her best divines have said about the use of this word just what Mr. Noble says about the use of the words "Constituent Elements" and "Essential Principles," viz., that it is used "for want of a better term." We now pass on to the consideration of the insuperable barrier which prevents us accepting Swedenborg's doctrine of the Person of Christ.

Swedenborg has cleared his ground for the statement of his doctrine, by propounding Philo's doctrine as to the origin of soul in man. According to Philo, man is the internal principle, and woman is the external principle, the father then is the exclusive origin of the soul of man, the mother contributing nothing but the "body," or tabernacle, of the soul