

three separate Divine Beings, distinct in thought, though with the lips it is declared, at the same time, that there is but *one*. The Father claims justice; the Son satisfies this justice, and the result is a reconciliation through the medium of the third Person in the Trinity. To say nothing of *three being one God*, and yet each differing from the other, it is remarkable that the very qualities attributed to the Father are denied by this tri-personal theory of redemption. It is declared that the love of saving the human race originated with the Father, that the Son undertakes the work of salvation, and yet that when the work is done the Son needs to *intercede* with the Father, and even to present His bleeding wounds to move the Father to mercy! If the demands of *justice* are fully satisfied, where is the necessity for "intercession?" And if, indeed, the Father is just, how could He allow the most *innocent* being in the universe to suffer in order to satisfy that justice? This is to consider the Divine principle *out of* the Lord, when, nevertheless, it is in Him; and the perception of the Lord's *Divinity* perishes with this idea, for it makes two out of one! The doctrine is monstrous, and it has blighted and desolated the Christian Church. I am aware that the doctrine is mixed up with the emotional part of our nature, and from *this* cause alone it has been capable hitherto of being over-ruled by the Lord for good in the Church; but this emotional tendency is all towards the Saviour, while it becomes alienated from the Father, or God himself; and the consequence has been, to deny the Deity of the Lord, by considering Him a victim to appease a being who was *greater* than Himself, and *totally different* in his nature and attributes. So far as these doctrines are concerned, they are treated of, according to my humble ability, in two Sermons lately published with the view of covering the whole ground in the late controversy here; as to the facts developed in that controversy, they speak for themselves.

With regard to faith alone, the time has gone by when that doctrine might be defended, any more than the doctrines which gave rise to it. It has been often declared, since the Reformation, that the Church was to rise or fall by this doctrine, and she has *fallen* by it. This justification by faith *alone* is not a faith in the Lord as the Jehovah, and therefore cannot save the soul; for the Lord is present according to the perception that man has of the Lord; and if this perception is not that the Lord is the only Person of God; the Divine Being himself is not present in His omnipotence. These doctrines, as still taught by the Church, are falsifications of the Word, by substituting the apparent for the real truths of Scripture, in order to suit the depravity of human nature. The doctrine of "faith alone" is declared by the article before alluded to as being a most comfortable doctrine; but however comfortable it may appear in *this* world, it is doubtless instrumental in leading many to uneasiness and disquietude in the world to come!

The doctrines of Swedenborg, of which Mr. Clowes was the faithful expositor and exemplar, need yet to be fully known; and when known, no intelligent man will have the hardihood to controvert or deny them. Priestley was wilted to the earth by such an attempt, and