

containing the apparent truth, and thence held by many conscientious persons, are still really unscriptural, as *now* taught, and to be rejected accordingly; and that the present dogmatic teaching leads of necessity to unbelief and sin, and consequently to the final ruin of the soul. How can mere thought, or the mental process, on the one hand, save the soul—the doctrine of faith *alone*? Or, on the other, how can the mere ordinances be rendered efficacious to land a man in Heaven, as it were, by extreme unction? These two systems contain the *all* of the Church, and these have *parted the garments of the Lord* between them! But they cannot *rend His vesture*; they cannot destroy the *spiritual sense* of the word, however they may divide the literal senses, so as to lead to all kinds of conflict and denial of the word itself. The vesture, or internal, is *one*; it is *without seam, woven from the top throughout*.

*Unity* in the Church is an impossibility any longer, because the Lord is denied, *i. e.* the oneness of His person, and hence the spiritual sense of His Word, which is one also. The first Christian Church was to fall by degrees, as predicted, and as described in the Apocalypse as to its particular states of declension. This Church was to be replaced by a new one, when men were able to comprehend and accept the sole and supreme Divinity of Jesus Christ. "At that day ye shall ask in my name, and no more in the name of the Father." The first Christian Church could not believe that He alone was the Jehovah; and if this truth had been enforced upon them, it is evident that Christianity could not have been sustained, since this truth is widely denied in the Church, even at this day. In order to save Christianity, and to prevent the denial of God, the Church, therefore, admitted three persons into the Trinity, when no such *expression* is found in the Scriptures! From that Nicene Council is dated the fall of the first Christian Church; and the Reformers admitted *this* fact, when they denied the authority of human councils to impose creeds and to enforce belief. This was called Protestantism—the protest against all human tradition and human authority; and its only bond of union now is an opposition to the Papacy from which it revolted. Left to itself, Protestantism is falling to pieces, and will be divided into as many sects as there are persons, when there are no longer Papists or Puseyites to oppose. Protestantism claims the right of *private* judgment; and when they who have been accustomed to think from the authority of others begin to think each for himself, there will result a confusion and contradiction of opinions which will be faintly imaged by the language of Babel, and which will call for a new dispensation of the Gospel, as the sole refuge from a mere chaos of human thought. Then the *dry land* will appear, and the first signs of vegetable life will give evidence of the New Heaven and of the New Earth, which are destined to *remain*, as the crowning dispensation of all that have gone before. (Isaiah lxx. 17 to the end, and lxvi. 22.)

I am, yours very truly,

R. B. WIGGINS.

St. John. N. B., Nov. 15, 1851.