

but there is perfect *oneness*, there can be no duality between the Divine and human natures, and consequently, the idea of a Trinity of any kind is at an end. Suppose it to mean that the humanity has become Deity in *an inferior sense*; then, let Swedenborgians profess what they may, their system embraces the belief of two Deities—a greater and a lesser one; and as to their boasted unity, it is at an end.

Throughout his letters and “Statement,” Mr. Wiggins has laid great stress upon his appeal to Scripture, in preference to the definitions of his Church. But that very appeal must prove fatal to his system; for anything more thoroughly adverse to the genuine testimony of Scripture, it would be difficult to conceive. So far from standing before Infidelity, it is Infidelity itself. The so called “rational exegesis” upon which it rests, is nothing more or less than a system of interpretation which excludes from the Bible the distinctive doctrines of Christianity, and substitutes the conceits of man for the verities of revelation.* Nor is even the professed object of this appeal admissible. At p. 20 of his “Statement,” Mr. Wiggins says that the ground he has taken has been “the authority of Scripture alone;” and he refers to the sixth Article of his Church as his warrant for so doing. The Article is good; but his application of it is bad. For, how does he apply it? Why as a warrant for setting himself free from the terms and definitions of his Church, upon fundamental points; as a warrant for introducing Arianism, Sabellianism and Swedenborgianism, upon the plea of their being *scriptural*. He should remember that the sixth Article was not the *only* one to which he subscribed when he entered the ministry. His Church then said to him indeed, “I maintain the supremacy of Scripture;” but she also said, “I maintain that certain doctrines are in

* The science of Correspondencies, as Swedenborgians call it, affixes a spiritual meaning to every portion of the Sacred Writings, whether historical or prophetical, metaphorical or literal. By this process, the creation, the fall of man, the deluge, the resurrection, the judgment, and the second advent of Christ, are treated as mere apparent truths, and made to yield to conceptions more adapted, it is thought, to the rational faculties of man.