

subject, that differences of opinion exist in the Church. The Church is to be sifted, and judgment is to *begin* at the house of God; and it becomes us all, in this dying world, to inquire most solemnly whether we are preaching the full doctrines of the Bible; and especially whether *that* awful authority is the *sole* basis on which our opinions rest. It is not naturally so agreeable to resort to the decisions of God as to the opinions of men, and at times it is most difficult; but it is the only safe way, and that way which will bring peace at the last.

I am, very sincerely, yours,

R. B. WIGGINS.

(No. 6.)

January 10th, 1851.

To Rev. R. B. WIGGINS.

My dear Sir,—I return the volume upon “Mediums,” my mind being fully satisfied in regard to it.

Upon the *third* paragraph of your note, received on Wednesday afternoon, I remark—

That it is *one* thing to admit there is *more truth* in the Bible than the Church professes; *another*, to maintain that what the Church does profess, is *contrary to that truth*. Your assent to the definitions of the Church may be in harmony with the *former*, but is in direct opposition to the *latter*. It is the latter point, exclusively, that our present correspondence is concerned with, viz., whether you hold that the definitions of our Church upon the subject of the holy Trinity, the Atonement, and others enumerated in my former communications, are *contrary* to the truth of Scripture.

To go no further than the doctrine of the *Atonement*, I believe that the doctrine, as denied by Mr. Clowes, is the very central truth of Christianity, exhibited in every part of the Bible, embraced by our Church in all its scriptural integrity, enumerated in her ritual, reiterated in her Articles, and subscribed to as one of those Articles, upon oath, by *all her* Clergy. Regarding it in this light, I feel it to be my duty, to the utmost extent of my ability, to maintain it; and sooner would I sacrifice the object that is dearest to me in this life, than suffer any pulpit over which I have the control, to be employed for the purpose of undermining it.

I cannot persuade myself, though the inference from your notes would seem to imply it, that you do not hold that doctrine, as the Church of England defines it, but I tell you plainly, that if you do *not*, (and the same remark applies to