

ment, as the Bible and the Church of England maintain it. His objections then to the *true* doctrine of the Atonement, are all superficial. As I said before, they are mere "gossamers," that vanish as the sun ascends. He might have passed on quietly without disturbing the public mind upon the subject. He might have allowed those simple images of wrath excited and appeased, of debts incurred and paid for, which have conveyed with sufficient distinctness the mind of God to the soul of man, in past ages, to remain for the instruction of the present. He may depend upon it they will stem the tide of Infidelity as well as any "rational exegesis" he can invent.

The denial of the Atonement, leads to the denial of *Justification by faith*. The two doctrines must stand or fall together; the two denials are part and parcel of the same system. What does the Church of England teach as to *Justification by faith*? She affirms the doctrine in the most clear and scriptural manner (Art 11). She shows what she means by Justification, viz., "*accounting* a person righteous:" She points out the *meritorious cause* of it, viz., *Christ's merits*: She defines the means through which we attain it, viz., "*faith alone*." Now does Mr. Wiggins hold or teach this doctrine? Precisely the reverse. He takes, as appears from his first note to me, the views of Mr. Clowes, which are—that *Justification* means making a man *holy*; a gradual process carried on through life, and that as to the idea of being justified by faith alone, it is contrary to Scripture and common sense. This is what, in his "Statement," p. 4, Mr. Wiggins calls going to heaven by a *mental* process; and charges, with leading men to live on in sin. His observations betray a sad misapprehension of the real nature and effects of Christian faith, and of the blessed fruits of that doctrine which teaches the inquiring penitent to seek for pardon through faith in the blood of Christ. It is this very doctrine which adapts the Gospel to the requirements of a feeble, fallen creature; this doctrine which calls into exercise the energies of the renewed soul; this which enkindles within it the love of God, awakens the desire to obey him, deepens the sensations of gratitude, humbles the heart, and leads to the highest acts of Christian devotedness. Let it be