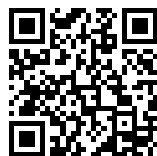


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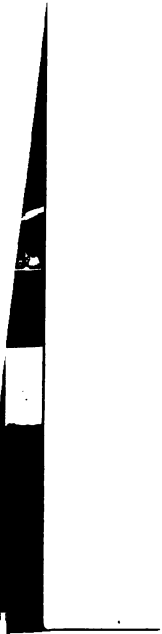
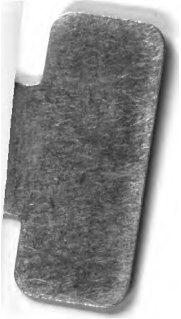
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# A LETTER

TO THE

REV. ADAM CLARKE, L.L.D. F.A.S. M.R.I.A.

OCCASIONED BY

SOME STRICTURES

IN THE METHODIST MAGAZINE FOR AUGUST 1830,

ON HIS THIRD VOLUME OF SERMONS

AND

ON HIS COMMENT ON THE 1st CHAP. OF LUKE, 35 v.

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“Whether it be right to hearken unto *you*, rather than to God, judge ye.”  
“Search the Scriptures, for in them ye think ye have eternal life, and they  
are they that testify of me.”

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## A LETTER, &c.



REVEREND SIR,

I HAVE read, with some degree of surprize, in the Methodist Magazine for August, the remarks which the Editor has chosen to make upon your opinion respecting the relationship in which the Saviour stands to the Father; and have viewed, with even more surprize, the reasons which he has there adduced in support of his opinion. That he is sincere in the expression of his regret, and that he really believes the idea you defend to be false, I am willing to allow. Nay, that his sole and only motive in making those remarks, was a wish to preserve the doctrine of Methodism pure and unsullied, charity bids me believe: yet though I am happy in the idea that his intentions were correct, I cannot shut my eyes to the futility of his arguments, or the extreme weakness of those positions upon which he builds so much and so confidently. I have, Sir, been myself a Methodist for many years: but I cannot agree with the editor, that "it is a thing to be deplored," when points of doctrine like these are forced upon the attention of the people; for on the very same grounds, the important tenet of OUR LORD'S divinity ought sedulously to be kept out of sight. The relation which the Saviour bears to the Father, must materially affect the relative state of man in his approaches to his Maker: and it must as materially affect the confidence of man in that Saviour himself. If the *Godhead* of Christ stands in a filial relation, and was, by what the editor calls some "mysterious process," begotten by the Father, as a person separate and distinct from himself; then the *Godhead begotten*, and the *Godhead begetting*, cannot be one, and the assertion of the Athanasian creed, that they are *one*, must evidently be false. And further, as a *Godhead* is, in the strict and legitimate meaning of the word, a *Divine Nature*, there must be *two* Divine Natures, or *two Godheads*: and I leave it to the common sense and reason of the Editor himself to say, whether two Divine Natures do not suppose, and necessarily suppose, *two Divine Beings*. Besides, If there *are* two *Godheads*, and two persons, each God and



each possessed of a *separate* Godhead; then the Godhead of our Lord must either be *superior* to that of the Father, or *equal* to it, or *inferior*. That it is superior, the Editor will not attempt to assert: but he may perhaps acknowledge its equality: let us then, Sir, look for a moment at this admission. A nature cannot exist without a person; and a *Divine* Nature or Godhead, cannot exist without a *Divine* person. Now there are certain attributes necessary to, and inseparable from Divinity or Godhead. A Divine Nature is an eternal and omnipotent nature: a Divine Nature is an omniscient and omnipresent nature. He who possesses *Godhead* is "over all," "the Father of the spirits of all flesh," the only source of good and truth, the fountain of all happiness. Godhead, wherever found, includes all this and more, for it includes all that is consistent with wisdom and love. If then our Lord possesses a Godhead which was begotten by another, and consequently *prior* Godhead, we must suppose that one eternal and almighty nature produced *another* eternal and almighty nature:—that one fountain of all good, produced another fountain of all good; and that one creating power, produced another creating power. And then too, as the thing *begetting*, and the thing *begotten* are not one and the same; and as a Godhead can not exist without a God, nor two Godheads in the same personal God, we have two Omnipotents; two Divine persons, each possessing *all* power; two Creators; two fountains of all happiness; and two equal objects of worship. For I imagine the Editor will allow that Divinity or Godhead, *is* an object of worship; and if so, two Divinities, or two Godheads, certainly present two such objects to the mind.

A point of such importance as this, and involving in itself consequences so striking, can never be too frequently urged upon the reason of man. I, therefore, for one, do not join in the uneasiness of the Editor, nor do I with him deplore the consideration of doctrines like these. No, Sir, when stripped of the garb of mystery, which its advocates have thrown around it; and of the unnecessary fears which have been inculcated on those who presumed to doubt it; the tenet of *two Godheads* is too startling not to demand all the consideration which can be bestowed upon it; and I, along with many, return you thanks for its introduction.

In trespassing upon your attention for a few moments, I am not vain enough to assume for myself the office of a teacher. Your talents, and permit me, without flattery, to add, your piety, are too well known to me, to warrant such an assumption. I may however be forgiven if, in continuation, I beg to offer you my thoughts on the above-mentioned tenet, and to prove,

1. That the distinction which exists between the Father, and the Son, is by no means, such as that tenet implies.

2. That the arguments, used with the best motives by the Editor, are yet weak and frivolous, unworthy of the age, and contrary to the Scriptures. And



3. That the doctrine advocated by the Editor, leads at once either to polytheism on the one hand, or to socinianism on the other.

1. In considering the distinction which exists between the Father and the Son, I shall not follow the example of the Editor in referring to learned writers, to the creeds of orthodox churches, nor even to Mr. Wesley's hymn book: nor shall I pass over an argument with the plea of mystery. I am well aware that *mystery* was used as a cloak to hide the absurdity of papal supremacy and transubstantiation; and that learned writers, and pious men; orthodox creeds, and the great body of christians, were once favorable to these rejected dogmas. Religion must have scripture for her foundation, and the weapon by which she is defended must not be the work of man, but the Sword of the Spirit. In the observations I am about to make, I shall, therefore, take the Bible alone for my guide, and endeavour to give, if not an orthodox and learned definition, at least a scriptural and reasonable one.

That there is a distinction in the Divine Nature is evident: it cannot be denied without rejecting and denying the word of God itself: but that this distinction is a distinction of *Godhead*, or that it involves, as a consequence, the existence of two Divine Beings, I humbly, but firmly, deny. What it is, will perhaps be better understood by considering the analogical representations which the Deity has himself given. The first of these which I shall notice is that of "THE SUN," the most glorious image of God in the universe of matter. "The Lord God," says the sacred writer, "is a sun;" and the Saviour himself, as that God, is called "the sun of righteousness." In this spiritual sun, (forgive the expression, for I can find no better) in this spiritual or Divine Sun, the Saviour holds the character of "the brightness." "He is the *brightness* of the Father's glory." Now let us turn our eyes for a moment to the natural image, and thence endeavour to draw some idea of the spiritual thing signified by it! The first thing which engages the attention is the *body* of the solar orb. This, as it is in itself, has neither been seen nor comprehended. All we know is, that there is a body whence the rays proceed, but what that body is, or what exists on it, we know not. We know, indeed, some of its qualities: we know that it is the influential cause of its own brightness; we know that it is the source of heat, and the active cause of fire; we know, in fact, that whatever springs from the sun, is derived from his body; but that body we do not see; its substance we do not know. The next thing that arrests our regard is the *brightness*, or light of the sun, which arises from his body, and by which he is perceived. And here, Sir, let me remark:—1. We do not see the sun himself; that is, we do not see his real and solid substance: all we see is the image formed in the atmosphere by his brightness, and thence communicated to the eye. 2. The light of the sun is the manifested form of a hidden, yet powerful substance. 3. It is not a separate luminary, but the sun himself; and yet it is not his unseen nucleus, but the first emanation from it, in which it dwells, and by which it acts. 4. No one can see the sun, but by

his brightness; nor can the sun operate upon any but through, and in that brightness; and yet the sun and his brightness are not two, but one grand luminary. I might proceed to speak of the operating power, proceeding from the solar orb through his light, but enough is said to bear on the present subject.

The next analogical image, and the most important one, is MAN himself: "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one." Of this three-fold distinction, man is a finite resemblance: "God created man in *his own image*, in the image of God created he him." This image of God in which man was created, is not merely *holiness and purity*. Indeed, as regards *these*, man *when created*, did not bear the image of his Maker, so far as to warrant such an impressive and reiterated declaration of the fact. The holiness of God is a *positive* quality, consisting in the actual performance of all good, and the active operation of every divine motive: but the primal holiness of man was *negative*; consisting merely in a freedom from sin, without the performance of actual good, or the activity of any heavenly principle. It was the negative purity of an infant, without any tendency towards evil. An image there certainly was, yet only a faint one. But the real image is to be found in the constitution of his mind, and its arrangement into distinct powers, by which the nature and constitution of the divine mind is represented, so far as any thing finite can represent an Infinite Spirit.

To man we are, therefore, justified in looking, as a declared *image and likeness of the Deity*, and we are equally justified in drawing from the arrangement of his powers, an idea of the distinction in the Divine Nature. If the king had caused a statue to be made, which, after inspection, was declared to be a perfect likeness of himself; and if that statue was set up in a public situation; then, though I had never seen the monarch, I am right in judging of his person from the appearance of the statue, and concluding that such as the statue appears, such is the king, as far as inanimate marble can resemble a living body. Now God has made an image of himself; he has pronounced that image *good*; and he has set it before the eyes of all. We are, therefore, right in judging of God from his image, and in concluding that such as man is, such also is God; so far as finite can resemble infinite. If God is not like man, then man does not resemble God; but if man *does* resemble God, then God must be the infinite form of man.

Now on looking closely into the constitution of the human mind, there are two great powers which force themselves upon our attention, so distinct as to be recognised singly at a glance, and yet so united, as to depend mutually for existence and active power. These powers are the *will*, and the *understanding*; or the affection and thought. The first of these, forms the very essence of man's life. It is indefinable in its nature; for though we multiply epithets to infinity, we cannot comprehend the nature of affection, or the constitution of the will, its dwelling place. We know that it

is the origin of all thought,—the source of all action. We know that it dwells within the thought, and acts by it; but we do not know what the will is in itself, nor what is its essence. On the other hand, the understanding or thought may very properly be defined as the affection of man clothed with ideas; or, the manifesting form of the human will. Without thought, the will cannot act; yet thought itself can only act by the will. Without the thought the affection cannot be known, and it is only manifested by that thought being put into outward language. There is no way to the will but through the medium of the understanding, nor any way for the will, or affection, to make itself known to another but by the same power: yet the will and the understanding are not two distinct minds, but one and the same mind; in its secret essence, and in its proceeding and manifesting principle.

It cannot, Sir, here fail to strike your recollection, that **THE LORD** himself is called **THE WORD**: nor will you fail to remember that a **WORD** is thought or understanding brought into outward sound. The word of God must therefore be the expression of his infinite *love*; the manifestation of his hidden principle, brought down to outward nature: and if so, the **LORD**, as the Saviour, must bear the same relation to the inmost depth of Godhead, that the thought does to the will, in the human mind. This is confirmed by the fact, that, as manifested on earth, the **LORD** is called “the *wisdom* of God.” *Wisdom* is the understanding, or thought, occupied with its proper subjects, and guided by its proper affection. It is the outward form, or manifestation of love or affection. If then *the Lord, as the Son*, was the *wisdom* of God, dwelling among us, he must have been to the Deity, what a word is to the mind—the expression of love brought out into open language; the manifestation of the divine love in wisdom; and dwelling in human flesh. The name of “The Truth,” which he also bears, amounts to the same thing: Since the residence of truth is the understanding, and truth itself is the correct expression of correct and proper affection; so the divine truth (as was **OUR LORD**) must be the expression of the infinite love, and will of the Deity. You will see that all these titles given to **THE SAVIOUR**, have a direct reference to the thought or understanding; the emanating and revealing power of the human mind.

One illustration more I cannot avoid noticing. It is a general one, since it includes every object in creation, whether animate or inanimate. Wherever we turn our eyes; to an atom or to a world; it cannot fail to strike us, that in every thing there are three principles: a hidden essence, a displaying power, and a proceeding operation. We see it in the sun; in his substance, his brightness, and their effect. We see it in man; in his love, in his thought, in his action. We see it in every blade of grass; in the hidden principle of life, the outward form, and the effect of both. We see it in every action; in the motive, in the means, and in the effect of those means. On every thing the Divine Wisdom has stamped a three-fold character, easy to be discovered, distinct in each of its parts, yet form-

ing, in every instance, a whole, without division of substance or person. Nor need we seek far for the cause of this. Whatever proceeds from God, must, to a certain extent, bear his image; that is, so far as its nature is capable of receiving the impression. The universe, and man, its inhabitant, so far as they are in divine order, are both, in their several degrees, "out-births from the Deity," and bear the likeness of their author. It is not then to be wondered at, that in all, "the invisible things" of that author should be seen. In all, however, you will notice, that the second principle is the outward form or manifestation of the first; that it acts from it; that it lives by it; that it is, in fact, the body of which the first is the soul.

These images, though varied, yet each amount to the same thing, namely, that the word of God, that essential of Deity, in which being manifested, he is called the Son, is to the essential Godhead what the brightness is to the sun, or understanding to the will. And hence, it will at once be perceived, that the ideas which the Editor of the Methodist Magazine, with his brethren, affix to the term *begotten*, are, at the least, gross and erroneous. For, disguise the fact as they may, it is nevertheless true, that their ideas of the term, whether they speak of a "mysterious process," or more openly of a "generation" of the Son, are entirely centred in the sensual idea of a *natural* generation. That is, they believe that the Son is begotten by the Father in a *somewhat similar way*, though they cannot explain it, that one person on earth is begotten by another. If this is *not* their idea; and, if by the term "eternal generation," they really express something of which they do not *know* the meaning; then why deplore the introduction of your idea? For as they affix no meaning to their own words, for aught they can tell, your meaning may be the true one; at least, they do not know whether it is or not. But if they *do* assimilate this "eternal generation" to the generation of man, then I am bold to say with yourself, not only that it is "contrary to reason and common sense," but openly opposed to the declarations and figures of scripture. The only distinction between the Father and the Son, which is there spoken of, as existing previous to the appearance of our LORD in the flesh, is, that between an essence and its form, between an affection and its thought, between love and its wisdom.

Nor can it be said, that by thus reducing the distinction to a distinction of essentials, I reduce the Son to a mere abstract quality,—an imaginary being. The man who speaks from his thought is the same man who speaks from his affection. The sun that appears in his brightness, is the same sun from whose body the brightness emanates: and the God who appears as the Word, and as the Son, is the same personal being who, in his essence, is the Father. There can be but one being called God, and in whatever essentials of his nature he may choose to be known; or by whatever names he may be called, when appearing in each of those essentials; he must still be the same undivided and personal Deity.

But previous to closing this part of my observations, it will be

necessary to examine whether the distinction which I have just made, serves to explain those various passages in which THE LORD treats of his relation to the Father: or, in other words, whether the above distinction is consistent with those passages. The Editor of the Magazine observes, that "there are passages which admit of no rational meaning, without allowing that the Godhead of THE LORD stands in a filial relation to the Father;" when, nevertheless, by a "filial relation" he confesses a little lower down, he means something which he cannot explain, something, in fact, which to *his* mind has *no meaning whatever*, because he can form no idea of it. Now, Sir, it is really curious to attempt the explanation of scripture by the application of words without *ideas*: and I much fear that the explanation thus elicited would be as *mysterious* and incomprehensible as the terms used to frame it. Let us, however, see whether the distinction which has been made, will not serve as well to explain the passages in dispute, as the incomprehensible terms, "eternal Son."

Indeed, the application of any "eternal generation" to the passages referred to, only serves to render them more mysterious. For, though by such an idea, the dependance of the Son upon the Father, may, in some sense, be shewn; yet, such a personal begetting, and such a personal relationship is utterly inconsistent with the assertion, that "the Father is in the Son, and he in the Father;" that "the Father dwelleth within him;" that "the works which the Son doeth, he doeth not by himself, but by the Father who is in him," that "of himself the Son can do nothing;" and, that declaration, "he that hath seen me hath seen the Father." Such passages, instead of being explained by the allowance of an "eternal Sonship," only become more inextricably involved in mystery; besides, as I shall hereafter notice, leading either to a total rejection of OUR LORD's divinity, or to a belief in three separate and equal Gods.

In illustrating the nature of the Divine Trinity by the analogical figures of scripture, the following points are included in both:

1. *The second principle depends for its existence upon the first, and can do nothing without it.* Thus the *brightness* of the sun can neither exist nor act separate from the *solar substance*. The thought cannot act without the will. A form cannot exist without an essence. Coinciding with this are OUR LORD's declarations; "the Son can do nothing of himself;" "of mine own self I can do nothing;" "the Father that dwelleth within me, *he* doeth the works;" "all things are delivered to me of my Father;" "I live by the Father."
2. *Whatsoever the first principle effects is performed by the second.* Thus, whatever is acted upon by the sun, is acted upon by his light. Whatever the will of man intends, is performed through and by his understanding. An essence can do nothing but in and by its form. And now, refer again to the words of THE SAVIOUR: "All things are delivered to me of my Father. *Whatsoever* things the Father doeth, those things doeth the Son likewise." "My Father worketh hitherto, and I work. The Father judgeth no man, but

hath committed all judgment unto the Son." 3. *The first principle dwells within the second.* Thus the sun dwells in his brightness; the affection dwells in the thought; the essence resides in the form. And, again, refer to the following passages: "The Father is in me, and I in the Father. Believe me, that I am in the Father, and the Father in me. The Father that dwelleth within me." 4. *The second principle is the only medium whereby the first can be approached.* Thus, none can behold the sun, but in his brightness; none can reach the will but through the understanding; none can approach an essence but by its form. And still, the resemblance holds good: "I am the way.—No man cometh unto the Father but by me.—I am the door of the sheep." 5. *He who beholds the second principle, beholds all that he is capable of perceiving of the first.* He who beholds the light of the sun, beholds the sun himself; he who knows the thought, knows the affection; he who sees a form, sees its essence. For the brightness is the sun's image; the thought is the form of the affection; the form is the outward appearance of the essence. And still the analogy coincides: "He that hath seen me, hath seen the Father—He that seeth me, seeth him that sent me." "He is the brightness of the Father's glory." "No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath manifested him." "He is the image of the invisible God, the Leader and Head of every creature." "Being in the form of God, he thought it not robbery to be equal with God." Yet as the sun and his brightness constitute but one luminary; as the will and understanding form one mind; and as the essence and form make one being: so OUR LORD declares, "I and my FATHER are ONE."

But if such be the distinction between God in Essence and in Form, in Love and in Wisdom; as the Father and as the Word; why is he, when in human flesh, called the Son? I reply, with yourself, that the term is applied to his humanity; not merely to the "human flesh," but to the "reasonable soul," derived immediately from JEHOVAH: to "the holy thing," το ἅγιον, which was born of the virgin. That it is not here applied to the Godhead is evident. 1. That which was "called the Son," was the "holy thing born" of Mary: but the Godhead was not *born*; consequently it is not the Godhead that is so called. 2. This title depended upon the impregnating Divine Power. It was *because* the Holy Spirit came upon her; *because* "the Power of the Highest" overshadowed her, that the thing begotten was called "the Son of God." "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing that shall be born of thee shall be called the Son of God." Now if the Saviour was begotten from eternity, then, his being the Son of God could not depend upon the Holy Ghost coming upon Mary; seeing he was *the* Son before Mary existed—even from eternity. But his being the Son of God *did* depend upon the overshadowing power exerted in the virgin. Therefore the SAVIOUR was not the Son from eternity. 3. From this it again follows, that the application of the title was to the *humanity* of the SAVIOUR. That which depended, either for

its holiness or titles, upon the impregnation of Mary, was not the Divine Nature, (unless it be affirmed that the Godhead of the Lord depended upon the virgin for that which it possessed *from eternity*, namely, *the Sonship*). But the thing to which the title of *Son* is here given, *did* depend, for that title, upon the miraculous impregnation of Mary. Therefore that thing was not the Godhead; and if not the Godhead, it was the humanity; and this humanity, or *Son*, was subsequently perfected and glorified by an entire union with the Divinity within.

There is a passage, Sir, which has been interpreted, and dwelt upon, as though it referred to this subject, while in fact, it has nothing to do with it. "I will declare the decree; the Lord hath said unto me, thou art my son, this day have I begotten thee." Ps. ii. 7. On which Mr. Wesley's gloss is, "I have begotten thee *from eternity*, which to me is but as one continued day." Now in the passage, there is not one word about an *eternal* begetting, or "eternal generation." The period of this begetting was, according to the context, when "Jehovah set his King upon the holy hill of Zion." Zion either means the Jewish people, in a literal sense; or the Christian church, in a spiritual one. If then, this generation took place when Jehovah set his Messiah, either as a teacher of the Jewish Church, or as the founder of Christianity; it must refer to the period of his appearance in the flesh; in fact, to the begetting of that humanity, through the assumption of which, *the Saviour* is termed "The Son of God;" and not to eternity; unless it be said that *the hill of Zion*, (the Jewish church, *literally*, the christian church, *spiritually*) existed from eternity; for it was *when the king was set on the hill of Zion* that the decree went forth, "thou art my Son, *this day* have I begotten thee." And in further proof that it has a reference to the first advent of THE LORD, the following result is, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In the same manner the apostle applies it; "Unto which of the angels said he at any time, thou art my son, this day have I begotten thee?" adducing it as a proof that the title applied to *the man* Christ Jesus, was one which the angels could never claim; while yet it was a title which he obtained "by inheritance," by derivation from his Father, from whom, as *a man*, he alone drew his existence.

With the exception of the "Son of man," mentioned in the vision of Daniel; and the "Son of God," introduced in the same book; but which, in no way, bear upon the doctrine, there is only mention made of the name once more; that is, by Isaiah; "Unto us a Son is given:" but even here it is not a son born *from eternity*, but a son born, and given in time\*. In the old testament, therefore, there is no proof of any *eternal generation*; the only places in which "a son" is mentioned, referring that title to the human nature of THE LORD. And of the passages in the new, there is not one which is not far better, and more clearly explained by the distinction we

\* Vide Matt. vi. 23.



have already given, than by any *eternal begetting*, which, in itself, an unmeaning term, serves but to wrap the whole in still deeper darkness.

II. Having thus, Sir, simply considered the first point laid down, by comparing scripture with scripture, and without interfering with the arguments of "learned writers," or the declarations of orthodox churches, I turn, in the next place, to consider the arguments of the Editor of the magazine, and to shew that they are both weak and unworthy of the writer.

The Editor commences his observations by expressing his gratification at the total silence which you have maintained on this subject in your first and second volumes of sermons; and his hope that through the whole you would have maintained a truce on subjects of this nature. And no doubt, Sir, he was sincere. I by no means wish to impugn his motives, but why did he feel this hope? Why did he experience this gratification? Are the Methodist body *unfit* to judge of the doctrines which their preachers offer? Is the only sure hope of Methodism to be found in their *ignorance*? Something of this nature must have swayed the mind of the Editor, or why express gratification at your silence, and a hope that it would be continued? It could not be that the Editor considered the doctrine as unimportant. This he evidently did not do, or we should not have found him so eager to oppose it. And if it is an important doctrine, it is of importance that the people at large should judge of it, and that it should be strenuously urged upon their consideration. I by no means consider the writer a willing adherent of falsehood; but this I know, that the advocates of a false system have always been "gratified" when truth was kept out of sight, and have always "hoped" that it would so continue.

The writer seems anxious to establish a resemblance between himself and all opposers of the truth of God. "We exceedingly deprecate," says he, "these attempts to unsettle the minds of ordinary Christians, on subjects so sacred as that in question." Just so did the Jewish priests "exceedingly deprecate" the attempt which our Lord made to "unsettle the minds of their ordinary" disciples, "on a subject so sacred as" the temporal reign of the Messiah. Just so did the priests of heathenism "exceedingly deprecate" the attempt of the apostles "to unsettle the minds" of their worshippers, "on a subject so sacred as" their plurality of Gods. Just in the same manner, did the Christian Church, a few centuries ago, "exceedingly deprecate" the attempt of Martin Luther "to unsettle the minds of ordinary christians, on a subject so sacred as" indulgences and transubstantiation. And later still, the greater part of the clergy and reviewers of this realm "exceedingly deprecated" the attempt of the venerable Wesley to "unsettle the minds of ordinary christians on subjects so sacred as" baptismal regeneration, &c. Wherever truth has appeared, the advocates of falsehood have "exceedingly deprecated" its appearance.

But a question or two I would ask this writer. Does he imagine that the doctrine of the "Eternal Sonship," if true, will ever be injured by strict examination? Are the doctrines of Methodism "so sacred" that every attempt to submit them to the examination of the people, is "exceedingly to be deprecated?" Truth fears no light; falsehood is always fearful. He that either does or teaches truth, cometh to the light, that his deeds and his doctrines may be manifest, that they are wrought in God. But falsehood hates all interference, "exceedingly deprecates" all examination, and cometh not to the light, "lest her deeds should be reprov'd," and her doctrines exposed. If the Editor sincerely believes his doctrine to be true, he is injuring his cause by his method of defending it.

He goes on, however, to his series of objections made to apply more particularly to yourself. "The argument," says he, "to which the Doctor refers, is analogical." And what in the world would the Editor wish an argument to be, when God is the subject of it? We can neither argue nor speak of God, but by way of analogy; by comparing spiritual with natural objects. There is nothing in the language of man which bears directly upon the Divine Nature; nothing which can immediately express the Divine perfections. If we speak of his eternity, we do so by comparing it with time. If we speak of the nature of God we draw an analogy from ourselves. If we speak of his attributes, it is by clothing them with the language of analogy, drawn from our own feelings and passions. Nay, the Bible itself, true as its history certainly is, is but one grand analogy from one end to the other. But he says, "All analogies derived from sensible things, fall infinitely short of these mysterious subjects." This is certainly true; but the question, Sir, is not how far your analogy, or rather, the analogy of your text, *falls short* of the subject, but whether it holds good so far as it is followed. I perhaps may be excused if, previous to answering this question, I quote the whole argument from your commentary. In remarking upon Luke i. 35, you very properly observe "*We may plainly perceive here that the angel does not give the appellation of SON OF GOD to the DIVINE NATURE of Christ, but to that holy person, or thing, το σπιν which was to be born of the virgin, by the energy of the spirit.*" This, I think, the Editor himself will not venture openly to deny, however he may build the doctrine of an *Eternal Sonship* upon other passages. If, however, either he, or any of his readers for him; should, in despite of the plain language of the text; and notwithstanding the observation which I have made upon it in the first part of this letter; assert that the term is applied to the *Godhead* of Christ; I would ask him or them whether it does not follow that the *Divine Nature* itself was born of the virgin, since the holy thing or *Son* was the thing *born*? And if this does certainly follow, whether it does not further result, that, since a thing cannot exist *before* it is begotten, the *Godhead* of the Saviour had *no existence* until he was born of the virgin? And whether this is not equivalent to a denial of his *Godhead* altogether? Again, whether the assertion that the *Godhead* was the *Son*, here said to be begotten, does not involve in itself the

grossest contradiction? namely, that the Godhead of the Son existed *from eternity*, and yet was begotten *in time*, and born of the virgin? I do not know what idea the Editor may attach to the words "reason" and "common sense," but if a doctrine fraught with such consequences, be not opposed to what the generality of mankind understand by those terms, I know not what is. But to return, Sir, to your analogy. You say you stand in opposition to the doctrine of the Editor, "because," as you observe, in the first place, "*I have not been able to find any express declaration in the scriptures concerning it.*" To this the Editor makes no reply. He does not attempt to shew that there *is* any such declaration; thereby tacitly admitting that the tenet upon which he so strenuously insists, as if the very salvation of his readers depended upon it, is yet founded on mere conjecture, without having one express declaration of God to adduce in its favor! No wonder, after this, that we find his arguments derived from any thing rather than the Bible. The fault was not his; he could not make a doctrine *scriptural* which was *not so*. He could not adduce proofs which were not to be found. He was, therefore, compelled to use the best weapons he could find, and endeavour, as well as he might, to do without any scriptural declarations. A sense of this want, however, ought to have rendered him less confident than he appears to be, in contending for so doubtful a tenet.

You go on, 2. "*If Christ be the Son of God as to his DIVINE NATURE, then he cannot be eternal; for SON implies a FATHER: and FATHER implies, in reference to SON, precedency in TIME, if not in NATURE too. FATHER and SON imply the idea of GENERATION; and generation implies a TIME in which it was effected, and a time, also, ANTECEDENT to such generation.*" 3. "*If Christ be the Son of God as to his DIVINE NATURE, then the Father is of necessity PRIOR, consequently SUPERIOR, in nature to him.*" 4. "*If this DIVINE NATURE WERE BEGOTTEN of the FATHER, then it must be in TIME: i. e. there was a period in which it did not exist, and a period when it BEGAN to exist. This destroys the ETERNITY of our blessed LORD, and robs him at once of his Godhead.*" 5. "*To say that he was begotten from all ETERNITY, is, in my opinion, absurd; and the phrase, Eternal Son, is a positive self-contradiction. ETERNITY is that which had no BEGINNING, nor stands in any reference to TIME. SON supposes TIME, GENERATION, and a FATHER; and time, also, ANTECEDENT to such generation. Therefore the conjunction of these two terms, SON and ETERNITY, is absolutely impossible, as they imply essentially different and opposite ideas.*"

Now what is the Editor's reply to this plain and solid reasoning; for even to *you* I may, without flattery, call it so? Simply this, that "all analogies fall short of the mysterious subject" treated of; and that "it is perfectly easy, in such cases, by carrying the analogy further than the subject will legitimately bear, to make any doctrine appear ridiculous." The first part of this sentence is true. "All analogies" do "fall infinitely short of the subject:" but so far as they go, they agree with it; and if in any case the

scriptural analogy does not agree with the doctrine, it is at least a *presumptive* proof that the doctrine is false. Referring the title of *Son* to the *humanity* of the *Saviour*, the analogy holds perfectly good in all its parts;—the generation,—the Father,—the time prior to such generation,—the time following,—the superiority and priority of the parent; whatever is included in the idea of Father and Son meet together, and meet without contradiction: but on the ground of an *eternal Sonship*, the very *first* idea communicated by the analogy contradicts the doctrine. And how does this occur? Is the analogy, in this case, carried further than the subject will legitimately bear? I say it is not. And strong as the assertion appears to be, it is nevertheless capable of an easy proof. Unless the ideas conveyed to the mind by the analogical figure be in agreement with the spiritual thing signified, it ceases to be an analogy. Now, the analogical figure of a Father and Son is used by the scriptures in reference to “God and his Messiah:” the ideas conveyed by this figure must, therefore, agree with the connection subsisting between them. The *first* and *simplest* idea suggested, is that of *priority of existence in the Father*, and this first and simple idea, together with those arising naturally out of it, are all that you have employed in your argument. You could not have taken a more *general* view of the figure. Yet, if the doctrine of the Editor be true, even this first idea is in direct opposition to the relation in which God and Christ stand to each other. Either then the figure employed in the scripture to express that relation is an improper one, or the doctrine of the *eternal Sonship* is untrue. There is either no analogy whatever, or that analogy overthrows the Editor’s opinion. At all events, you can never be justly accused of carrying the analogy beyond its proper limits, seeing you have merely taken the simplest and most general ideas arising out of it, and if the analogy will not bear to be carried *thus* far, it ceases to be an analogy at all. The fact is, (and though I would not charge any one unjustly, I really suspect the Editor well knew it,) that the doctrine which he advocates will not *bear* to be tried by the rule of analogy, any more than by the declarations of the Bible. There is not an analogical figure in the Word of God that applies to this subject, which does not, at the very outset, place itself in opposition to an *eternal Sonship*.

2. The next objection urged by the Editor commences thus:—“The doctrine of the Trinity, and of the relation in which the *persons* of the Trinity stand to each other, is a doctrine of pure revelation. All we know on these subjects is derived from the sacred oracles. The only business of reason and common sense is to ascertain the meaning of the Holy Ghost, in those books which were written by his inspiration.” Most certainly the greater part of this paragraph is true; but in what manner it bore upon the doctrine of an *eternal generation*, or how it could form an argument in support of it, I was at first at a loss to conjecture. “The doctrine of the Trinity” *may* be “a doctrine of pure revelation;” and yet, the *eternal Sonship* may be a fable. The business of reason and common sense *may* be to search out the meaning of the Holy

Spirit; and yet there may be no *eternal generation*! But wide as this observation seems to be of the mark, it nevertheless, I fear, carries that *within* it, which the prudence of the writer prevented his displaying openly. You, Sir, declared the doctrine of the eternal Sonship of THE SAVIOUR to be "in perfect opposition to reason and common sense," and I fear it is the intention of the writer to insinuate, that reason and common sense have nothing to do with "doctrines of pure revelation." I know, at least, that some, of no mean station, hold this opinion. If this be *not* his meaning, his words contain no argument whatever;—and if it *is*, they are not only unworthy of a defender of Methodism, but of any man calling himself a Christian. What? have the doctrines of pure revelation "nothing to do with reason and common sense?" If so, what must be the character of a being from whom *senseless* and *unreasonable* doctrines (for such they must be), proceed? Or if these doctrines of revelation *do* possess "reason and common sense," then why blame you for declaring, that a tenet which most certainly possesses *neither*, is *not* a doctrine of revelation? I am perplexed to know what end the writer intended to answer by such a declaration as that I have quoted. If he intended to separate reason and sense from revelation, he makes his God senseless and unreasonable! And if he did *not* intend so to separate them, he justifies you in making them a *criterion*. Either way the argument, if argument it may be called, is totally useless. One thing, however, I would urge upon the attention of the writer:—Reason and common sense, in their search after the meaning of the Holy Spirit, will find nothing in the Scriptures, that, properly understood, is in opposition to themselves. There may be many things ABOVE the comprehension of the finite powers of man; but to be *above* reason is *one* thing; to be *opposed* to it is another; and that which is contrary to *reason*, must ever be contrary to *God*, who is himself the Eternal Reason. If then an interpretation is affixed to any part of scripture, which is in *opposition* to reason, properly exercised; "common sense" will at once declare, that such an interpretation (though supported by all the liturgies and hymn books in existence; and though defended by all the Bishops and Doctors in the universe), is manifestly false, because manifestly *absurd*. When, therefore, in the next paragraph he says that "there are passages of scripture to which it is impossible to give a fair and *rational* interpretation, without acknowledging that the *Divine Nature* of the Lord stands in a *filial relation* to the Father;" that his Divine Nature is "light of light;" and this by virtue of a *mysterious* process, (mysterious enough in all conscience) which *Mr. Wesley and others*, (but not the scriptures) call "*Eternal Generation*;"—I say when he made such remarks as these, had the very paper on which he wrote possessed rationality, it would have blushed for his want of that very "reason and common sense," of which he had, a little before, been speaking. The doctrine of a *filial Godhead*, is most manifestly *contrary to reason*, and yet it is the only means whereby a *rational* interpretation of scripture can be given! This is *indeed* reasoning with a vengeance!

The remainder of this second part of his observations, as well as a portion of his first, is taken up with a recommendation to your perusal of various theological and controversial writers. Writers whose works you have no doubt read; but whether you have or not, I have too much confidence in your sincerity and independence of principle, to believe that you will be swayed by any writer, or any publication, to keep silence on a subject which your "reason and common sense" tell you is in agreement with the Word of God. I, for my part, must confess, (and if any disgrace attach to the confession, I must bear it,) that I have *not* read the authors to whom your reviewer alludes. Whether I have suffered any loss by this omission, I know not; but without at all detracting from the talents or piety of these authors, I have rarely seen that long and protracted controversies, or a long perusal of controversial writers, has added any thing to the stock of real scriptural knowledge, except where the Scriptures themselves have formed the ground and materials of every argument. When metaphysical distinctions take place of the plain truth of God; when creeds and confessions of faith; the opinions of a sect; and the *dicta* of fathers and councils, are preferred to the simplicity of the Gospel:—when, if Scripture is at all introduced in the process, every effort is made to amalgamate it with the human opinions, among which it is placed; when controversy assumes this form, it serves but to "darken counsel by words without knowledge." But on this point I would address a question or two to the Editor. Are the members of the Methodist body compelled to shape their opinions according to the conclusions of former controversial writers? Are they blameable if, after a serious examination of these opinions, they conscientiously differ from them? And does such a difference subject them to a charge of heterodoxy, and stamp their opinions with the mark of error; even though there is not a single declaration of Scripture to condemn them? Or, when they do so differ from other writers, is it to be assumed that they have never *examined* the subject? Are the opinions of those writers (pious as they might be) infallible? And if not, is it not possible that truth may be on the side of their opponents? If, again, a man feels himself compelled by the Word of God, as well as by "reason and common sense," to differ from the "learned theological writers" who have gone before him, and has examined with attention the opinion which he believes to be true; does it not become his duty to publish that opinion to others, in order that, if true, they may be benefited by it, and if false, it may, by a further examination, be detected? And in the performance of this duty, is he to be blamed because he differs from others? If the Editor will answer these questions calmly, and with reason; without being biassed by churches and creeds, you, Sir, will be completely justified in your introduction of the *Eternal Sonship* among your Sermons. But on this point I shall have further to observe.

3. For, in the third section of his remarks, the sole arguments brought against your opinion, are Councils, Creeds, Orthodox Churches, the majority of Christians, Bishops, and Doctors, and

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Ministers; all of which classes have, at different periods of Christianity, believed and maintained the *grossest errors*; and none of which, on that very account, can be decisive evidence in a case like the present. "This" (the doctrine of *two distinct Godheads, a filial and a paternal one*) "has," says he, "been the general understanding of the Christian Church, in all ages." Nothing can be more untrue. It was not the doctrine of the first and purest Christian Church, consisting of the apostles and their immediate successors; and though the introduction of a blinding philosophy introduced *speculations* on this subject, and *with* them the most monstrous excesses; yet, until the Council of Nice, 325 years after Christ, the doctrine quoted by the Editor, in his former section, was not *generally* known, or brought into a definite form. Some time before this, Alexander, bishop of Alexandria, had asked some metaphysical and curious questions of his clergy, respecting the Sonship of the Lord. The tenor of these questions led to the very doctrine of an "Eternal Sonship;" and Arius, his presbyter, seeing the consequences of such a tenet, and carrying it to its proper conclusion, denied the *eternity* of THE SAVIOUR. Both parties were blamed by Constantine, the Emperor;—Alexander, for asking such questions;—Arius, for broaching such ideas. But the opinions of the latter afterwards gaining ground in the Church, the Council of Nice was called to set them at rest, and ended by running into the very extreme of his opponent. Then, for the first time, did an Eternal Sonship become the public creed of the church;—then, for the first time, were the words, "God of God, Light of Light, very God of very God, begotten of the Father before all worlds," generally used. Nor was this the end:—one extreme led to another: philosophy had broken down the simplicity of the Gospel, and in a very short time, Bishops were *murdering each other* on questions so strange, that we are led to wonder how they ever entered into the mind. Such, Sir, was the origin of the *Eternal Sonship*, and its first offspring was the Arian heresy. But to refer to a creed framed three hundred and twenty-five years after the foundation of Christianity, as a proof that the doctrines of that creed were "the understanding of the church in all ages," is as foolish as to adduce the Catholic Relief Bill, passed a short period since, as a proof that *in all ages* Catholics were admitted into the government of this country! Such a method of reasoning may render the point "abundantly manifest" to the mind of the Editor, but I question whether it would satisfy the most simple reflective person. Are these, however, the only props by which Methodism supports her doctrine? Are "the general understanding of the church," the "creeds," and "the fathers," the only substantial evidences of truth in the estimation of her Editor? With what consistency can he, after this, oppose the traditions and ceremonies of Romanism? If the consent of fathers, if the creed of a corrupt Christian church, (and the church was then grievously corrupted,) are sufficient to stamp every thing opposed to them with the mark of heresy; then, little as the Editor may imagine; Methodism *itself*, which professes to be a *reformed* version of that creed, must, on the shewing of its own admirers, and on the testimony of its own Editor, lie under

suspicion of the same crime! But if the fathers, with their contradictions of themselves and others:—if creeds alone, without the Bible, can never form any solid ground of confidence; then, why employ the traditionary arguments of the Roman church against a man who appeals to the Scriptures? I venerate a meeting of Bishops as much as any one; but I would lay my faith at the feet of none of them: nor do I see that you, Sir, are bound to prostrate your conviction before the decision of a number of prelates, assembled fifteen hundred years ago; any more than before the decision of a number of conductors of the Magazine, assembled in the year of God one thousand, eight hundred and thirty. It has often been the boast of the Editor, that the foundation of his doctrines is the Word of God: but, alas for consistency—for “reason and common sense!” when obliged to substantiate the “mysterious and sacred” tenet of a God with *two Godheads*, he has nothing to assist him but “the Fathers,” and “the Nicene creed,” “How are the mighty fallen, and the weapons of war perished!”

But let us proceed:—“We would, however,” says this writer, “with all deference suggest to Dr. Clarke, whether it is right to speak with such confidence, and in such unmeasured terms, of a tenet which has been held sacred by the wisest and best of Christians, in every age?” What you, Sir, may think of this suggestion I do not know; but I, for one, would tell the suggestor, that it, becomes every one to speak with confidence, who has the word of God in his favour. That if (not only Christians but) “*an angel from heaven*” held a doctrine sacred which the Word of God disclaims, it is the duty of every follower of God to oppose him! And, in turn, I also would suggest a question to the Editor—namely; whether the general consent of the church is alone sufficient to establish a tenet? *It is*, or *it is not*. If *it is*, then when LUTHER, and when the venerable WESLEY, opposed the *general voice* of professing Christians, they were spreading *heresy*, and doing the work of Satan. If *it is not*, then to offer such a suggestion as that which he has done to *you*, is not only contrary to common sense, but to Christianity and the Bible! This tenet, however, has been, he says, “maturely examined:” for these “best and wisest of Christians” did not hold it sacred, until after “mature examination.” Now, Sir, I hold no examination as “mature,” unless the Bible forms the ground-work. We have seen that there is no express declaration of Scripture to support this doctrine; and that the analogical representations of the relation between God and his Word are decidedly against it. The scripture, then, could not have formed the sole ground of this examination, and, consequently, it could not be a “mature” one. Allowing, however, that they examined it to their own satisfaction, what has that to do with your faith which, I imagine, you also examined before you adopted it? Was there no need of further examination after the mature one of these wisest of Christians? Are all doctrines so fully determined by those who have gone before us, that we have now no need to examine for ourselves? Such would seem to be the idea of the Editor, and it is in strict accordance with the opin-



ion of one of the orators at the Council of Trent, who declared that "*the Bible was not of any further use, since all doctrine had been determined by*" those wisest of Christians, "*the school-men !*" Is it in the *nineteenth century* that we are to be told that the belief of *Fathers*, and the consent of *Bishops*; the arguments and the follies of times gone by, are the rules by which we are to regulate our faith? Does the Editor need to be told, that the very reasons he has suggested to *you*, were used in the dark ages to support the corruptions and the errors of a fallen church? Were there no wise and good Christians amongst the numerous supporters of transubstantiation? Were there no reverend Bishops; no grave and learned Doctors, among the advocates of Papal supremacy? If there were, (and there certainly *were*,) then I would once more suggest to him, whether he has not done wrong in rejecting the communion of the Elder Church; and whether those tenets could stand on "slight grounds" which were supported by an ERASMUS, a MORE, a FENELON, and a DE RENTY? His suggestions turn against himself. If they prove that *you* have done wrong in opposing the *Eternal Sonship*, they equally prove that *he* has done wrong in speaking with such confidence against the doctrines of Romanism!

But the fourth section of the Editor's remarks is (considered as a piece of reasoning) the most remarkable of all. The persons, he says, "who are most likely to read the Doctor's sermons, distinctly recognise," in their public devotions, "the doctrine of our Lord's Divine and Eternal Sonship." This is probably true: but how does it affect the argument? The majority of the members of the Methodist Society distinctly recognise the *Eternal Sonship*; therefore the Doctor ought not to doubt it; or, doubting it, ought not to express his opinion. This is really curious. It appears, then, that when numbers are on the side of any doctrine; or when the majority of those with whom we are connected, hold any point of faith; it becomes our duty to acquiesce in it, whether supported by scripture or not; or at least we have no right to give open expression to our dissent. Reasoning like this is certainly more suited to the latitude of the Vatican than to that of Great Britain. But this is not all. Unfortunately, Sir, you *have* given expression to your opinion, and "it is deeply to be lamented that in their most solemn approaches to God, in prayer, in praise, and on sacramental occasions, their minds should be distracted with *unprofitable* reasonings respecting the person of Christ." That is, in other words, the doctrine of the Eternal Sonship has been held forth to the people as a doctrine of the Bible. They have, in general, received it without examination, for not one member in twenty knows the arguments upon which it rests. They are satisfied with their belief, not having a doubt of the truth of what has been told them. "It is," therefore, "deeply to be lamented, that in the midst of this peace, they should be disturbed by the information that their sacred tenet has not a single express declaration of Scripture to support it." "It is deeply to be lamented, that in prayer" they should be taught to address *one Godhead* instead of *two*;—that in praise they should be told that there is but *one* Divine fountain of goodness;

—and that on sacramental occasions they should be led to view the *humanity* as *the Son* offered, instead of viewing *one Godhead* as offered up a sacrifice to *another*! These things are, in the opinion of the Editor, “deeply to be lamented.”

One word, however, I would here have with the writer. Are *numbers* a proof of truth? If they *are*, then our LORD was *wrong*, and the Pharisees were *right*; then the idolaters of Athens were *right*, and Paul was in *error*; then Luther was a blasphemous incendiary, and the Roman Church was pure and holy; and then Mr. Wesley was a *fanatic*, and his opposers were *Godlike and holy characters*! All this is true if *numbers* be a proof of truth:—but if they are not; if, in nine cases out of ten, truth resides with the *few*, then why urge you, Sir, to submit your faith to the opinion of the many.

I will not notice the sentence in which he has pressed into his service, the “Laws of the Connection,” because I could not do so without at once questioning the *justice* of laws which compel a preacher, whether he is satisfied or not, to preach *two distinct Godheads*; and I wish to have no quarrel with Methodism in general. Neither will I remark further upon the necessity for a “new Liturgy and Hymn Book,” if your doctrine is believed, further than to say, that if the doctrine of the Eternal Sonship be untrue, (and that it is *so* scripture and reason equally prove,) then the Liturgy and Hymn Book in which this erroneous tenet is recognised, *require* an alteration; and the *sooner* it is made the *better*, whatever predilection the Editor may have to the contrary. If the old wine of which men have drunk, has become *mere vinegar*, then, any thing is better;—new wine or simple water.

Such, however, are the arguments by which the Editor would prove that it is your duty to expunge the obnoxious tenet from your work before it can be offered for general perusal. Arguments which either fail altogether in their conclusions, or which will equally uphold and support the grossest error and corruption.

III. I now, Sir, in the third place, proceed briefly to shew that the doctrine which this writer so strongly advocates, necessarily leads either to Polytheism on the one hand, or to Socinianism on the other; and that one or other of these results inevitably follows. I have already said that the thing *begetting*, and the thing *begotten*, cannot be *one* and the same; or it would follow, that the Godhead of the Father *begot itself* in the womb of the virgin. If they are *not* the same, then we have according to this doctrine, *two Godheads*,—a filial and a paternal; one begetting, and the other begotten. These two distinct Divine Natures cannot reside in one Divine Being, or it would follow that there is *one God* with *two Godheads*, and that one part of the Deity has, from eternity, been begetting another part: which is irreverent and absurd. And if *two Godheads* cannot be possessed by *one* Divine Being, and yet *two Godheads* exist, there must unavoidably be two Divine Beings or

two Gods. This can only be avoided, either by running into absurdity, or by denying the doctrine. For if there are not two Divine Beings, then the Father and the Son are one and the same; and as the one nevertheless begets the other, it follows, that the Father has, from all eternity, been employed in begetting himself.

If we say that the Godhead of the Father and the Godhead of the Son are separate and distinct, and that the one is *equal* with the other, we then make two equal beings, each almighty, and each independent of the other; in fact, two Gods. If, again, we say that they are *not* equal, but that the Son is inferior to the Father, even in nature, (and this certainly follows,) then he who has a superior, is not almighty, and he who is not almighty, is not God; and he who is not God is a mere creature: and if Jesus has a superior *he* is not almighty; consequently, he is but a man, or at best a created being, and we fall at once into Socinianism. It is not possible to avoid this in any other way than by denying the doctrine. Admit that the two Godheads are *equal*, and Polytheism is the result; place one *below* the other, and Socinianism is the consequence.

I have now carried this letter to a length, which, I much fear, will weary out your patience, but the subject, in itself, was important. I love Methodism, but I do not admire its errors; and the time has gone by when *Creeds* were looked upon as infallible, and their makers as incapable of error. It has, I think, been proved, so far as the observations of the Editor of the Magazine rendered it necessary, 1, That the distinction existing between the Father and the second Essential of the Divine Trinity, is not an eternal generation of one by the other; but an infinite relation, similar to the finite one between the will and understanding in man; and that the title of SON is applied, in strictness, only to the humanity of THE LORD. 2. That the Editor has entirely failed in adducing any argument possessing sufficient weight to cause an erasure of the offensive passage in your volume necessary; since all his reasonings either turn against himself, or are destitute of even rational grounds to recommend them. And 3., It has been briefly stated, that the opinion which he advocates inevitably either sinks him into the whirlpool of Polytheism, or throws him on the shores of Socinianism. I now, Sir, take my leave of you, intreating, on my own behalf, and that of many others, that you will never be deterred from declaring the whole counsel of God, either by reverence for preceding writers, or by the remarks and censures of living Reviewers. And praying that you may ever be led into all truth, and that by steadfastly and boldly setting it forth, you may still continue a burning and a shining light.

I subscribe myself, Reverend Sir,

Your affectionate humble Servant,

JOSEPHUS.

Liverpool, 8th October, 1830.















