

they taught like the
past eternity, be-
e eternal God-head,
the bosom of the
m us. This is ex-
deceivers are en-
as Christ is come
rist." Whosoever
doctrine of Christ,
deth in the (true)
the Son." "Hath
personal experience,

Has the Eternal
the bosom of the
If there come any
him not into your
eed,—For he that
il deeds, John 2nd

he called Wesleyan
founders of either
riginating the doc-
ish than Protestant
iquity that has eat
cut off by the Re-
Church, and it is
d should be cut off;
ned to do so, and it

e bound themselves
act on this subject,
ctrine. For Wes-
ctrine in the early
ew Testament, and
is reception of the
nulas of the Church
neing the principles
it is not Wesleyan
1 this doctrine feel
undantly honoured
he died of the error
s principles, as above
leaves the unretract-
ity are not; inferior
rom everlasting had
table that there are
e not allowed them-
ble Wesley did near
hich we notice above;
ject as did Wesley,
e putting their light

(as it were) under a bushel, in not coming out as did Wesley, in denouncing the internal principles of said doctrine, as did Mr. Wesley in the article above referred to; and don't seem to be in dread of incurring the penalty, "to him that knoweth to do good and doeth it not, to him it is sin."

To reject truth, and hold to error, is the greatest source of blight the nominal Church of Christ is dwarfed with; they that receive light and truth, and don't exhibit it, are in danger of being abandoned to judicial blindness, so as to lose the relish for truth, and be snared into readily believing a lie. Setting an undue estimate on the judgment of the mistaken multitude, forms self-shackles, which blinds the mind like grasping a forbidden object. The youthful minister is ~~not~~ easily tempted to not let his light shine in reference to this subject, lest ministerial seniority should lay stumbling blocks in the way of his juvenile progress, and he be dealt with according to the principles of the test act. Man is subject to temptation on this ground; but woe to that man by whom the offence cometh.

It is further manifest, we say, that there is some sectarian soil so polluted with other obnoxious theological weeds of a most wild discription, so well cultivated by human art, as to render such sectarian soil very congenial to this spurious, darkening, God-dishonouring doctrine of a generated deity. I hope the ministry and membership in every branch of the Christian Church will sincerely, and prayerfully consider these things, and expunge from their theology that anti-christian principle of a generated Deity; and God will use them more extensively than ever in the conversion of the human family; and I am further constrained to think and say that if the present theology which now overspreads the land, found in the doctrine in question, remains unchanged, God will raise up another people; should he dig them out of the mountain, sooner or later, let them be called by whatever name they may, who will embrace and retain a pure scriptural theology, and individually, and faithfully confess that Jesus Christ came in the flesh (not sooner) in St. John's sense of the word, as above referred to, exhibited in his epistles.

Men talk about the second advent of Christ, and say that he is to be expected to come and reign on earth with his saints for a thousand years; their sentiments, as they advance them, convey ideas contrary to scripture; if the Christian Church would unite in believing and confessing that Jesus Christ came in the flesh, in St. John's sense of the word, as above referred to, then it would be as it ought to be, a denial of the spurious doctrine of a generated Deity, and this would be more worthy the appellation of the second advent of Christ, in as much as all branches of the Christian Church since the apostolic age, who have received the traditional doctrine in question, have only preached Christ truthfully, commencing at the incarnation. The pre-existence of his Divine nature was by them misunderstood, and consequently misrepresented, discoverable in the doctrine of a generated Deity, giving Christ only the one-third of the God-head, even one imaginary