

Do not the inspired penmen, call him "God," as well as "Son of God"? But, we cannot suppose, that they applied the idea of divinity to his human nature. Reason itself warns us of the blasphemous absurdity, which such a supposition would contain.

Now from the moment in which we consider the above-mentioned titles, as applied to him, as a complex personage, constituted such by the united natures to which those titles are appropriate, the difficulty entirely disappears. It is obvious, therefore, that when the title "God," is applied to him, it must be understood with reference to him, as a person possessing the underived nature; and the title "Son of God," must be understood, with reference to him, as a person, in whom is included a derived nature, to which that title is appropriate.

Mr. Watson has indeed, adduced a few passages from the New Testament, in which he thinks the term "Son of God," is applied solely and exclusively, to the divine nature of Christ; and which, he asserts, "cannot by fair interpretation be otherwise understood."

The first passage, is the 14th verse in the first chapter of St. John's Gospel: "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." As the disputed title is thus implied in the very first passage he has adduced, I shall without apologizing, proceed to prove, that even in this passage, it cannot by fair interpretation be understood as having an exclusive reference to the divine nature.

Christ is emphatically called, "The seed of the woman;" because from it, his human nature was produced. If we turn our attention to the singular and extraordinary manner in which this Son was conceived, we shall find, that in this respect he is the only begotten of the Father.

If this Son be the only one ever conceived in a Virgin's womb; if he be the only immaculate one, that was ever form-

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