

this complex personage the heather are given for an inheritance, and the uttermost parts of the earth for a possession.

In the 43d page of Mr. Watson's work, an allusion is made to part of the 1st chapter of Hebrews. Though Mr. W, seems to consider this passage as a striking proof of the disputed doctrine, yet, it cannot by fair interpretation be so understood. "God, who at sundry times and in divers manners," (says the Apostle,) "spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by *himself purged our sins*, sat down on the right hand of the Majesty on high; being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels said he at any time. Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, let all the Angels of God worship him. And of the Angels he saith, who maketh his Angels Spirits, and his Ministers a flame of fire. But unto the Son he said, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, *hath anointed thee with the oil of gladness above thy fellows.*"

I remark, that the title "*Son*," is here applied to the person, who having by *himself purged our sins*, sat down on the right hand of the Majesty on high. Now, that person was crucified; raised from the dead, and received up into heaven; and is therefore, no other than Jesus, who is justly entitled the "*Son of God*:" and who once had not where to lay his head. Whoever reads the address which closes the above quotation, must see that the person who is represented as being *anointed with the oil of gladness above his fellows*, is entitled "*The Son*." But such a representation cannot suit the