

met with, do not charge him with this *Error*. Therefore it seems not to have been broached 'till their second *Rise* in the last Century in *England* (as spoken of in the *historical Account*) when they fully taught it, as they do now. *Hornius*, Page 595 in the Catalogue he gives of their *Errors* as then taught by them in *England*, says——“ In
 “ unitate DEI non esse TRINITATEM.
 “ Non tres personas esse in DEO, sed tan-
 “ tum tria Officia. Unam tantum in DEO
 “ personam. In the unity of the GODHEAD,
 “ there is no TRINITY. For in GOD
 “ there is not three Persons, but a three-
 “ fold Distinction of Offices only. There is
 “ only one Person in the GODHEAD.”

REFUTATION.

IN this Refutation we shall attempt no more than to consider as brief as possible, in recapitulatory Manner, the foregoing Passages quoted from their Writings.

First. They say that——“ The *Ancient of Days* is an *Infant made*.” I don't know a clearer Confutation of this *Error* than the four or five following Verses in the same Chapter of *Daniel* where *God* is called the *Ancient of Days*. I think it is impossible for a Person of *common Sense* to read that Chapter through, without seeing the *absolute Distinction*, made between the *Ancient of Days*, and the *Son of Man*, which is an
Appella-

Appellation there given to *Christ*, and afterwards *specially adapted*, to him in the Gospel.

THE *Vision* runs thus:—" I beheld
 " 'till the Thrones were cast down, and the
 " ANCIENT OF DAYS did sit, whose Gar-
 " ment was white as Snow, and the Hair
 " of his Head like the pure Wool: His
 " Throne *was like* the fiery Flame, and his
 " Wheels, *as* burning Fire. A fiery
 " Stream issued and came forth from him :"

[observe that through this whole *Division* of Scripture, the *Father* is always represented as *Fire*, or in some *fiery Likeness*, whenever he appeared]—" I saw in the Night—
 " Visions, and behold *one* like the SON OF
 " MAN, came with the Clouds of Heaven
 " and *came* to the ANCIENT OF DAYS, and
 " they *brought him* near before *him*. And
 " there was given him Dominion, and Glo-
 " ry, and a Kingdom, that all People,
 " Nations, and Languages, should serve
 " him: His Dominion is an everlasting
 " Dominion, which shall not pass away,
 " and his Kingdom that which shall not
 " be destroyed."

I know not how Words can *distinguish* Persons plainer,—The *Ancient of Days* was fat, and the *Son of Man* is at the same time represented as *coming* with the Clouds to the *Ancient of Days*, and being *brought* near before him, he gave him Dominion, &c. Is not this a silent Description, a lively Picture of the *Covenant of Redemption*, between the divine *Person* of the *Father* and *Son*?