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A  
L E T T E R

T O

The Authors of a  
P A M P H L E T,

Civilly intituled,

*A CAUTION against*  
Deceivers.

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By JOSEPH HALLET.

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A  
 LETTER  
 TO THE  
 AUTHORS  
 OF A  
 PAMPHLET,

Civilly Intitled

*A Caution against Deceivers.*

GENTLEMEN,



CANNOT think that any Men of Sense or Civility will admire your Pamphlet for its Title. You should have prov'd Persons to have been *Deceivers* before you had proclaim'd them such to the World. What does this ill Language serve for, but to discover a Temper of Mind I care not to give a Name to? This looks as if you were resolv'd to do that by

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Term

Terms of Reproach, which you cannot so well do by Argument. You appear very fond of picking up of Stories, for the wounding Mens Reputations; which I suppose must also serve instead of good Reasoning. Why else would you conclude your Pamphlet with one concerning Mr. *Huddy*, and another concerning my Son? From whom you had these friendly Informations, you are not pleas'd to tell your Readers. You should, if you would have been fair, have nam'd the Persons from whom you receiv'd them, & before you had publish'd them, you should have allow'd of a strict Examination. But no Doubt you thought them adapted to beget in People an *Odium* of Mr. *Huddy*, my Son and my self. I cannot imagine what other Design you could propose to your selves.

But I confess I do not much admire at this sort of Management, because of late, with some Sort of People especially, it's become very fashionable. Besides, Sirs, I take it unkindly from you, that you did not mention my Son by Name, since I have *four Sons*. This seems artfully done, on purpose to leave the People to fix it on which of them they please, to do them a Prejudice, as there may be an Occasion. I am inclin'd to believe it's a Misrepresentation at best. Since in your great Charity you are pleas'd to advance Accusations against Persons, which may affect their Characters, it's but reasonable you should affix your own Names to your Pamphlet, and produce the Authors of your Stories: These might rather have been expected from *Obadiab Faithful*. For this is Murthring Mens Names in the Dark.

I MUST speak it to the Honour of Mr. *Agate*,

*Agate*, that He never treated the Dissenters at this Rate. And the *Clergy* of the Establish'd Church are more *Gentlemen* than to deal thus by those who write against them. Some of them have written against one another about the Doctrine of the *Trinity*, as well as others; but they have not descended to this mean and unmanly Way of telling Stories upon each other. I could say somewhat of the *Ingratitude* of this Method with Respect to my Family, as to one of the Persons generally concluded to have had a Hand in the writing this *Charitable Pamphlet*. Give over this Gossiping Way of Writing, and come to Argument. You insist much on this, That Mr. *Peirce*, my *Self*, and *others*, would not Consent to this Proposition, That *Father, Son, and Holy Ghost are One God*. When it was drawn up, and propos'd to us as an Article to which we were requir'd to give our Assent, we refus'd it, not denying it; but the Reason we declin'd to give our Assent to it was because we judg'd the Persons had no Authority to require it to Articles drawn up in their own, or other Humane Words. Whence have they their Authority to Compose *Creeds*, and to require Ministers either to give their Assent to them, or to subscribe them? Not from the *State*. Neither can they pretend that they derive their Authority from *God*; if they should, we would beg they would shew us their Commission.

YOU are pleas'd to tell us, that the *Subordination* which the *Orthodox* own is a *relative Subordination*. I would intreat you to tell the World what you mean by those Words. Is there any such Thing as an *absolute Subordination*? The *Subordination* of the Son to the Father is a  
*Personal*

*Personal Subordination*: The Person of the Son is *Subordinate* to the Person of the Father. Such an one is asserted by the Generality of the Orthodox Writers about the Trinity; and this I design'd to make evident by several Citations from them. There was no Need you should have publish'd your Pamphlet to prove that the same Authors held that the Three Divine Persons are One in Essence and Godhead. This was evidently supposed by me. And it's apparent enough from several Citations I had before made. Therefore the far greatest Part of your Pamphlet is perfectly needless.

THE Reason why I expos'd to publick View the Passages I had collected from the *Orthodox* Writers (for they were collected by my self, without the Assistance of any one) was, because I found, that all kind of *Subordination* was by some decri'd, insomuch that a Man, otherwise *Orthodox*, was in danger of being censur'd as an *Heretick* for asserting it. The Sense in which Mr. Peirce holds a *Subordination* of the Son to his Father, I do not know that he has as yet publish'd to the World; and I leave him to speak for himself. No doubt but he owns, that the Person of the Son is *Subordinate* to the Person of the Father. This is the *Subordination* that he and others assert, as far as I understand their Sentiments.

BUT say you, p. 4. *We would ask these Gentlemen, who have boasted so much of their Adherence to Scripture, how they came now to appeal to Humane Determinations?* Where do we tell these Authors, or any others, that we appeal to these Humane Authorities as *decisive Determinations* in Matters of Controversy? In that you greatly mistake us. You seem much to insist on the Authority

thority of Men, as to the Doctrine of the Trinity; and therefore you are not contented with our subscribing Articles in the Language of Scripture. No, you in this respect prefer the Words of Men to the Word of God: And this is what we declare we cannot approve of; We make no Humane Forms the Standards of our Faith; neither do we require that any should subscribe them. I know not the good End Subscriptions should serve to; I should be glad to be inform'd. I cannot suppose you should be so very weak as to imagin, that every Time a Man cites an Author, he designs to be determin'd by him as to what he says. No; We disclaim all Authority of Men as decisively to determine Controversies for us.

BUT, Gentlemen; Let all Terms of Reproach be laid aside, all uncivil Language and unkind Usage; and let us come to the Point. I am willing, in a fair Way, without any Thing of Reflection, or telling of Stories, to debate the Matter with You, with relation to the great Doctrine of the Trinity, that so the World may judge of our respective Opinions, and may the better discern whose Sentiments are most agreeable to Scripture, the invariable Rule of Faith. I desire this for my own Information; for I am willing to be set right in a Matter you judge to be of so great an Importance.

I MUST profess still with A Bp. *Wake*, that I Judge, that all that is necessary to be believ'd, in order to Salvation, is contain'd in the Creed, commonly call'd the *Apostles*. This has been the current Opinion of the Protestant Writers against the Papists; and is what I am ready to defend.

BUT

BUT, in order to the bringing Matters to a fair Debate, I would request your Thoughts of these following Things, namely,

1. Whether the Father, Son, and Holy Ghost, are three distinct Persons?
2. What you understand by the Word *Person* in the present Case?
3. When you say, that Father, Son, and Holy Ghost are One God, what do you then mean by the Word *God*?
4. Whether it's your Judgment, that Father, Son, and Holy Ghost exist in the same numerical *Substance*? And if you so judge, How you prove it?
5. Whether Christ is call'd the *Son of God*, on the Account of his Eternal Generation? Which I assert.
6. Whether you own a Personal Subordination of the Son of God to his Father?

I WOULD intreat a plain Answer to these, with your *Names* to what you write, and then you shall have a fair Reply from me; but if otherwise I shall take no manner of Notice of what you may publish.

*Tours,*

J. Hallet.



























