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A

PUBLIC DISCUSSION

ON THE

DOCTRINE OF THE TRINITY,

BETWEEN

ELDER FREDERICK PLUMMER,  
CHRISTIAN;

AND THE

REV. WILLIAM L. M'CALLA,  
PRESBYTERIAN.

HELD AT RIDLEY, DELAWARE COUNTY, PENNSYLVANIA,  
on the 18th, 19th, 20th, and 21st of January, 1842.

PHILADELPHIA:  
KAY AND BROTHER, 122 CHESTNUT STREET.  
1842.

PREFACE

ENTERED, according to the Act of Congress, in the year 1842, by  
**ELDER FREDERICK PLUMMER,**  
In the Clerk's office of the District Court of the United States, for the Eastern  
District of Pennsylvania.

STEREOTYPED BY S. DOUGLAS WYETH,  
NO. 7 PEAR STREET, PHILADELPHIA.

the printer employed to execute the work, were  
the printer employed to execute the work, were



## PREFACE.

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It is proper to state that no pains have been spared to give in the following pages a correct Report of the Discussion which they purport to contain. A firm, and it is believed, a just reliance has been placed on the Reporter, in sentiment a Trinitarian, for an honest and able performance of his duty. To use the Reporter's own words :

“The arguments are believed to be fairly presented, as he has endeavored to act with perfect impartiality towards all concerned. But, in a report thus hastily prepared, errors will necessarily occur, and for these the parties themselves should not be held accountable. In some instances, where books and pamphlets were read from during the discussion, the substance has been faithfully preserved, but without a particular reference to the works.”

As the Reporter did not superintend the press, the Printers employed to execute the work, were

charged to adhere rigidly to the manuscript copy; and the belief is entertained, on good grounds, that they have not failed to obey the instructions given them.

However, that no cause for complaint nor cavil may exist, it has been deemed expedient to transmit the original manuscript, as received from the Reporter, to the Trustees of the Christian Society at Ridley, in Delaware county, Pennsylvania, by whose authority it has been published, to be by them deposited in the Office of the Clerk of Delaware county, at Chester, for safe keeping, reference, or comparison.



## TO THE PUBLIC.

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IT is due to *ourselves* and to the *public* to make the following statement:—On the first Sunday in January, 1842, the following notice was handed to us in our meeting-house, in Leiperville, and, by the consent of the trustees, it was read :

“*Mr. Plummer,*

“It is expected that the Rev. Wm. L. M’Calla will preach in the meeting-house in Leiperville, on Thursday evening next, January 6th, at 7 o’clock. The congregation that worships there, is respectfully invited to attend.

(Signed)

“SAMUEL M. LEIPER.”

In a labored controversial speech, continued more than three hours, by Mr. M’Calla, our Society was repeatedly denounced as “God-denying heretics,” and our sentiments were grossly misrepresented; towards the close of which a challenge was given to us to meet him in discussion. Our regard for *the Truth*, and the Society which he had so unceremoniously and unhandsomely assailed, demanded this

effort at our hands. Our congregation unanimously resolved to procure the best stenographer that we could obtain, and to have the whole proceedings reported for publication. In relation to the accuracy of the work, the Reporter takes the responsibility upon himself, and we think that those who heard the debate will be satisfied with its correctness.

The object of controversy should be to elicit *truth*, and, when conducted in a right spirit, such will be the result. This was our only desire in entering into such an investigation which, we sincerely trust, has terminated to the honour of the *good cause*. Confident that *Truth* would sustain *us*, we were induced to accept the challenge, without a day to prepare for the contest. Our time, after the appointment, was employed in fulfilling prior engagements, until the day of meeting. For the want of a more systematic arrangement of our arguments—for any accidental omissions, or for the partial defence of important points, *this is our apology*.

F. PLUMMER.



## PRELIMINARY.

THE parties met on the 17th of January, 1842, agreeably to previous arrangement, in the "Christian Church," in Leiperville, Delaware county, Pennsylvania, for the purpose of agreeing upon the rules which should govern the discussion. A numerous assemblage of their friends were present. The following rules prepared by Mr. M'Calla, were submitted by that gentleman, but were not satisfactory to Mr. Plummer.

### RULES OF CONFERENCE,

To be adopted and signed this 17th day of January, 1842, in Leiperville, Pennsylvania, by Frederick Plummer, a Unitarian, and W. L. M'Calla, a Trinitarian, on the question whether there is a plurality of persons or intelligent agents, each equally claiming supreme and eternal divinity, in the one Divine Essence, supreme, eternal and indivisible : or whether there is a plurality of persons in the Divine Essence.

1. The discussion shall be moderated by three men, each of the parties choosing one, and the two choosing a third, who is to be considered the Pre-

(7)

sident of the Bench: none to be members of any Church.

2. The Bench is not to decide the merits of the question, nor the weight of argument, nor the ultimate length of the debate; but they are to keep order and settle points of order, according to these written rules.

3. The parties shall be entitled to alternate addresses of thirty minutes in length, with this restriction—that the time consumed in settling questions of order, shall be deducted from the speaking time of the party who shall be in the wrong.

4. The discussion to commence on to-morrow, the third Tuesday and the 18th day of January, 1842, at the Presbyterian Church of Ridley, Delaware county, Pennsylvania, at 10 o'clock, A. M., and close at 3 o'clock, P. M., and so on from day to day until the parties shall be satisfied.

5. The debate shall be opened by one party the first morning, and by the other party the second morning, and so on from day to day, until the parties shall be satisfied—so that the closing speeches of days shall be alternated with perfect fairness.

6. If one party shall waive his right to speak, the other may occupy the time which he shall have relinquished; and if one shall withdraw from the debate, the other may proceed until he shall be satisfied.

The first paragraph was so modified, at the suggestion of Mr. Plummer, in relation to the question for discussion, as to retain only the last clause—"Is



there a plurality of persons in the Divine Essence?" It was also agreed by the parties, that the Board of Moderators should consist of *five* persons instead of *three*—two to be chosen by each party, and the four choosing the fifth, who should be considered the President of the Board—and, also, that three of the five should not be members of any church.

Considerable debate arose on the second proposed rule, as to the propriety of empowering the Board of Moderators to decide the merits of the question, or the weight of the arguments; and, also, on the fourth and fifth rules, as to the opening and closing speeches, and the propriety of limiting the discussion to a definite period. These were the only prominent points of difference between the parties, in the settlement of the preliminary arrangements.

*Mr. Plummer* contended, that the debate should be confined to a limited number of days; and, that, as *Mr. M'Calla* was the challenger, and consequently would open the discussion, he, (*Mr. P.*) was justly entitled to the closing speech.

*Mr. M'Calla* said, that similar difficulties had occurred in arranging the preliminaries of all the discussions in which he had been engaged. In the rules of conference proposed by *Mr. Campbell*, for the government of their debate on Christian baptism, a clause was introduced providing that the discussion should be continued until the people were satisfied, or the moderators decided that enough had been said. *Mr. Kneeland*, too, had claimed the right of closing, as he considered himself to be the challenged party, though he had privately and pub-

licly given verbal and written invitations to the clergy in general, to defend their faith in public debate. Mr. Lane, at Milford, made the same claim, and a similar statement. He (Mr. M'C.) did not desire nor need exclusive privileges. They could not be secured to either by the principles of justice, nor the usages of theological discussions. He claimed no right which he was not willing to accord to his opponent, but never would surrender the right of replying to his arguments. He had no wish to deprive his opponent of the same right. To the application of a gag-law he would never consent. The right of the negative to close, was a new doctrine. The practice in civil courts was the very opposite of what was here claimed, for it gave to the affirmative the right of both opening and closing. But he wished not to take advantage of any such practice. His desire was that each party should be heard fully and fairly, until all their hot shot had been fired. If they had not sense enough then to quit, their hearers would probably close the debate, by leaving them to discuss the question alone.

*Mr. Plummer.* From the last remark of the gentleman, he appears to expect a large meeting. Whether large or small, I hope the discussion will be so conducted as to redound to the glory of God and the benefit of our hearers. I came here to ask nothing but what was right, and care nothing about the gentleman's Kentucky or Philadelphia disputations. I asked nothing but perfect fairness, and am willing the gentleman should occupy half the time. It certainly will not be fair for either to have both



the opening and closing of the discussion; nor is it fair for the gentleman to claim the right of determining how long the discussion shall continue. That should be left to the Moderators, by whose decision I am willing to be governed. I do not fear the gentleman's *hot shot*; but one or the other must close the discussion, and which is entitled to the closing speech, it is by no means difficult to determine. The gentleman has acted unfairly from the beginning of this controversy. It was unfair for him to advocate in this house, for *three hours and a half*, his own peculiar doctrines, and denounce our society as "God-denying heretics." If our views are wrong, we are open to conviction. We have no creed to defend, and desire only to embrace the truth of God.

Mr. M'Calla said he had been accused of unfairness—in occupying the desk of this house on a former occasion.—He had understood that the house was built by Unitarians, and was a "*Free Church*." If mistaken, he should like to be set right. He had been requested to deliver a sermon in this *free* church, and Mr. Plummer himself had given the usual notice. He never intruded himself into the pulpit of any denomination.

Where does my opponent get the right to deliver the closing speech of the discussion? I have yet to see that any man has such a right. I do not claim the right myself, nor can it be claimed as a *right* by any one. The possession of such a right must be the result of conventional agreement. Never will I yield that as a *right* which can only be asked as a favor. And I never heard that Moderators had the

power to close a discussion, though the subject is familiar to me. They are appointed to preserve order according to conventional rules previously established—not to say what arguments we are to use and what time we are to occupy. As to the bug-bear that the discussion is to have no end, all those in which I have ever engaged had a termination, and I have no doubt that this about which we are talking, if it ever begins, will have an end also. Like the Kentucky horse-racer who considers the race nearly won, when he sees the tail of his adversary's horse switching, I shall be willing to close whenever I discover similar symptoms on the part of my opponent.

If any one is willing to take my place in the discussion, I shall be perfectly satisfied to abdicate; but if I am to assume the responsibility, I must be allowed to judge of my own arguments, and I wish my adversary to do the same. I expected when I came here to spend a long time and have a hard tug before I obtained fair play. I will not consent to have my hands tied, but give me fair play and my own time, and in the strength of my Divine Master, I would not fear to meet Daniel O'Connell himself.

*Mr. Plummer* thought the gentleman's remarks entirely irrelevant. He had nothing to say in reply, unless it could be shown that the position he had assumed was untenable.

The gentleman appears to fear that if his hands are tied he will not have sufficient time to fire all his *hot shot*. I should suppose his hot shot would be likely to come long before the close of the discus-

sion. I am perfectly willing to refer the whole matter to the Moderators, and to be governed by such rules as they shall decide upon. I have been exposed to the gentleman's *cold shot* long enough, and am now ready to have his hot shot without further debate.

*Mr. M'Calla.* I am willing to limit the discussion, provided the right of *closing* is conceded by my opponent. This is what I chiefly desire, as I cannot conscientiously take the risk of having the discussion brought to a close in the midst of my arguments. I never can consent to have my arguments cut in two by my adversary.

*Mr. Plummer.* It seems then that we are to have no last speech, unless the gentleman's arguments should be of such a character that they cannot be cut in two. I should suppose, after the numerous battles he has "*fought and won*," the gentleman would begin to have more confidence in himself.

*Mr. M'Calla* supposed his adversary thought his own arguments so good, that they could not be cut in two. For himself, he looked for strength to his Divine Master, whose cause he came here to defend; but he could not consent to betray that cause into the hands of his Master's adversary. If any one was willing to take his place in the discussion, and go on with the gag applied, it would with him be quite as satisfactory.

*Mr. Plummer.* No gag-law has been proposed nor intended.

*Mr. M'Calla* said it was very evident his opponent did not intend that he should have fair play.



*Mr. Plummer.* Would it not be fair play for him to occupy half the time?

*Mr. M'Calla.* It is all that I desire, but I can never consent to betray my Master's cause, by putting it into the power of my opponent to gag me.

*Mr. Plummer* never heard of a case where either gentleman was allowed to speak or to close as he pleased. Was willing, he repeated, to leave the preliminaries for the Moderators to arrange, and to commence the discussion to-morrow morning.

*Mr. M'Calla* came here to advocate a good cause, if permitted to do so with his hands untied. If not, he should to-morrow give his argument in another place, and leave his adversary to his own course.

*Mr. Plummer.* The gentleman, in the course of this debate, has referred to the triumphant *victories* won by him on former occasions, but that he had never been able to obtain satisfactory rules without a long tug. He now threatens to abandon the discussion and fight the battle alone. The gentleman is at liberty to commence his Quixotic crusade as soon as he pleases. He shall be at perfect liberty to flog all Kentucky, and then go to Ireland and flog O'Connell also. But if this discussion is to go on, we must have equal rights, and a Board of Moderators.

*Mr. M'Calla* again referred to rules adopted on former occasions, for the government of similar debates. He denied that the challenge to the proposed discussion, had been given by him. At the close of the discourse referred to by his opponent, he (Mr. M'C.) had walked from the pulpit to the stove, but

saw very plainly that he was to have no challenge, so long as his old white hat was visible. He then went out into the rain, when the challenge was loudly given by his adversary. He then came back and accepted it, and he was determined to give his views to-morrow, whatever might be the result of the present debate. He did not come here to boast, but to defend the cause of his Divine Master.

*Mr. Plummer.* I understand the gentleman boasts that he has been twice triumphant in Kentucky. I have, however, in my possession such proofs as will establish a very different conclusion.

The gentleman denies that he gave a challenge at the close of his three hours and a half speech. Here, also, we have an abundance of proof. As to this great cause of his Divine Master, let us get at it without further delay.

*Mr. M'Calla.* The very same suggestion was made by Mr. Campbell!

*Mr. Plummer.* The gentleman seems to think "the Campbells are coming"—that "the Campbells will be upon him."

*Mr. M'Calla* said, he was no bully, and came not here on a gladiatorial expedition.

*Mr. Plummer.* I have been accused of unfairness. Was it unfair for me to give notice from this desk that the gentleman was to preach in this house? Was it fair or unfair, for the gentleman to abuse us in this house for three hours and a half? Was it fair or unfair for him, here, in our own house, to proscribe us as "Jesuits and God-denying heretics?" Notice was given, I am told, in another church,



that M'Calla was coming here to "smash Plummer on his own ground." Was this fair or unfair? I say again, let us have Moderators, let them make the rules, and let the discussion proceed.

*Mr. M'Calla.* I am perfectly willing to have Moderators, and to allow them to draw up rules. But I must have a word in the adoption of those rules. I have a conscience to consult in this matter, and would sooner die than consent to betray the cause of my Master into the hands of his enemies.

*Mr. Plummer.* The gentleman says he has a *conscience*—we have none! that he has a Divine Redeemer—we have none! But we have too much delicacy to send any set of men to hell!—By what authority does he assume the right to send us there?—Would the gentleman willingly be called to order by Moderators in whom he has not sufficient confidence to allow them to make rules for our government? I would say to the gentleman that the Board of Moderators should have power to control *him*, as well as rules for the government of the discussion.

It is the book of God we are to refer to, and I frankly say to you we are all liable to err. If the gentleman were to say, you are mistaken in mathematics, and 3 times 1 make 1 and not 3, I would hear him calmly, but endeavor to convince him of his error. I wish to discuss no subject which we cannot approach in a prayerful, candid and solemn manner.

I have once before met a Presbyterian clergyman, in discussion, and when we parted it was with a shake of the hands, and with mutual good feeling.



He may not have been in so many battles, nor be able to show as many scars as my opponent, but in talents and learning this clergyman was quite equal to the gentleman, and in argument his superior.

If the gentleman and his friends are determined to abuse and brow-beat us, what if we should say that *they are God-denying heretics*? We have as much proof as they to warrant the sweeping denunciation. I have not, however, an unpleasant feeling towards a Presbyterian. One of their best traits is their readiness for discussion. If they must split, it is only after a long debate. They are a learned and pious body, and I never entertain any other feeling towards them than that of respect, so long as their conduct corresponds with their professions.

I have been willing in this discussion to meet the gentleman on a perfect level, and to leave him without excuse; therefore proposed to refer the settlement of all preliminaries to the Moderators.

*Mr. M'Calla.* Well, whenever I am ready to go on a regular fighting expedition, I may be willing to do as my adversary here proposes. But as I have more important business at present, I shall take the liberty of giving my views to-morrow at the place appointed for the discussion; and if my opponent will only come, and make such a soft speech there as he has now, he need be under no apprehension from the absence of Moderators. He may bring forward all his arguments, and I will endeavor to answer them. Nor do I desire to deprive him of the same privilege which I ask for myself.

*Mr. Plummer.* This is not the first time the gentleman has given a challenge and then drawn back. Does he want the opportunity again to send this congregation in a body to hell, without a Board of Moderators to keep him in check? Would it be right to allow him to get up and without restraint denounce us as God-denying heretics in a Presbyterian meeting-house? There are many Presbyterian ministers who rank high for respectability, to whom the gentleman would be as unwilling to do justice as to us. If he would take the stand with a sincere desire to convict and convert us, it would give us great pleasure to hear him. We wish to know what Jesus Christ requires of us. It is not our object to gain a victory. In this enlightened age it behooves us to approach the subject and discuss it in a proper manner. Therefore I desire the appointment of Moderators, and rules for the government of the discussion.

*Mr. M'Calla.* If there is no other mode of getting at the question, suppose we give you the right to speak three hours and a half to-morrow, as an offset to my speech here, about which so much complaint has been heard.

*Mr. Plummer.* I will meet you as proposed, and give you a speech of three hours and a half; but I must then, if I choose, be permitted to *run*.

*Mr. M'Calla.* And I will occupy the balance of the time.

*Mr. Plummer.* Agreed—and give all the “*hot shot*.”

[Some farther conversation of a desultory character ensued, during which Mr. M'Calla stated *his* understanding of the arrangement to be, that the discussion was to commence on the following morning, and be continued by alternate speeches of three hours and a half, until the parties should be satisfied. Mr. Plummer objected to any such construction, and the meeting adjourned at half past seven, P. M., to meet the next day, at ten, A. M., in the Presbyterian church, at Ridley.]



TUESDAY, January 18, 1842.

The parties and their friends, pursuant to adjournment, met at 10, A. M., in the Presbyterian church in Ridley, Delaware county. The house was crowded at an early hour by a very intelligent auditory, assembled from all parts of the county, among whom were several clergymen of different denominations. Mr. Plummer took the pulpit, with a view to give his address of three hours and a half.

*Samuel M. Leiper*, Esq. stated that the audience had been called together for the purpose of hearing a discussion between Mr. M'Calla and Mr. Plummer on the doctrine of the Trinity, and he hoped the discussion would be conducted in an orderly manner.

*Mr. M'Calla* then read sundry rules prepared by him, similar to those submitted on the previous evening, except as to the time to be occupied in speaking. He said that Moderators had been insisted upon by Mr. Plummer, during the debate of the last evening, and he was now prepared so far to meet him on his own ground. He should now also insist on rules and a Board of Moderators.

*Mr. Plummer* stated his views as to the arrangement of the previous evening. But he was still willing to have a Board of Moderators.—He was prepared to go on with his speech of three hours and a half, while the Moderators were preparing the Rules, and should then be willing to meet the gentleman as originally proposed. But he should still insist on the

right of the Moderators to close the discussion, or fix some definite period for its termination.

*Mr. M'Calla* said this was again bringing up a subject of debate which was fully discussed and settled last evening. He had told many that Plummer would not this morning comply with his agreement. When he proposed that Mr. Plummer should open this morning with a speech of three hours and a half, it was with the understanding that the discussion was to be continued until the parties were satisfied. He never could consent to waive his right to reply to the arguments of his opponent. He was ready to agree to every thing fair and equal. He came here to defend the cause of his Divine Master—give him fair play and it was all he desired.

*Mr. Plummer.* For me to occupy this pulpit for three hours and a half this morning, was the gentleman's own proposal. I have come here at his own invitation, and with the full understanding that at the expiration of the time I was to "be allowed to run." For the truth of this statement, I appeal to the Reporter, whom the gentleman himself has declared to be "one of the best in the United States." The gentleman has occupied my desk for three hours and a half, and I am now ready to occupy this the same length of time, agreeably to his own proposal, and balance accounts.

*Mr. M'Calla* was willing to meet his opponent on the very ground for which he had so strenuously contended. He (Mr. M'C.) had called on Mr. Leiper the previous evening, and told him he would not meet *that man* without rules and Moderators.



If Moderators were appointed, he was ready to go on,—if they were not to be appointed, he should decline proceeding with the discussion. Nothing but Moderators would do.

*Mr. Plummer.* I have acceded to the gentleman's own proposal, as taken down by the Reporter at Mr. Leiper's special request. I am willing the Reporter and Mr. Leiper should decide as to the truth of my statement.—And I have made no objection to a Board of Moderators.

*Mr. S. Leiper* said he would not, as one of the trustees of the house, consent that any discussion should go on without Moderators.

*Hon. George G. Leiper* said he had attended none of the preliminary meetings, but as a pew-holder in this church he was in favor of Moderators. For the honor of his country—for the honor of religion—he hoped this discussion would be conducted with decorum. He had intended himself to offer rules, but would now suggest that each gentleman should nominate one of a committee, these nominate a third, and the three retire and report rules for the approval of the meeting.

*Mr. Plummer.* I am ready to accede to the proposition, after I have *balanced accounts*.

*Mr. M'Calla* said he began to think he was not the man expected here. He must be permitted to discuss the truth as he preaches it. He asked no advantage—nothing but fair play—liberty of speech—the right of choosing his own arguments, and the number of those arguments. He referred to a copy of rules adopted in his discussion with Mr. Lane, in



which it was agreed that the Moderators should keep order but not decide the merits of the question nor the length of the debate. He would not agree to be restricted in liberty of speech nor conscience. Give him such rules as he could approve—rules without improper restrictions—and he should be willing to defend the cause of his Master before even the British Parliament or the Congress of the United States.

*Mr. Plummer* asked no rights which should interfere with the right of speech or conscience. He asked only what was afforded to him last evening. When the gentleman gave the challenge, it was accepted by him on no other terms than that Moderators should be appointed. Let them be appointed now, and frame the rules for the government of the discussion, and in the meantime he would address the meeting as he had been invited to do.

*Mr. S. M. Leiper* said that three hours had been spent on the previous evening in the same kind of debate. On behalf of the authorities of the church he would now say, that Mr. M'Calla should be permitted to open the discussion, and continue the same for thirty minutes—that Mr. Plummer should then have the right to speak for thirty minutes—and thereafter each party continue to occupy alternate half hours until the authorities of the house should close the discussion.

*Mr. Plummer.* Will it be said now that our rights have not been infringed?

*Sketchley Morton, Esq.* I consider this a most unjust and tyrannical procedure on the part of the authorities of the house. I attended a previous

meeting, and presumed that the understanding was, at least with a majority of those who attended, that the reason why we came to this house was because it was more commodious and would accommodate more people—not that the discussion should be under the control of the authorities of this house. Such a course would be arbitrary and tyrannical, and extremely unfair towards Mr. Plummer. It would be one-sided and unjust, and I for one shall oppose such a measure. If we are to have a discussion, let it be conducted on fair principles—let both of the parties choose Moderators, and then they will have an equal chance. But for one party to assume the right to dictate to the other, and deprive him of his rights, is a high-handed measure, and I hope it will be frowned down by this meeting.

*Mr. M'Calla* was willing Mr. Plummer should begin first.

*Mr. Plummer.* I am willing the proceedings of last evening shall be read by the Reporter, and will abide the decision of this respectable assembly.

*Mr. S. M. Leiper* said the proposition of the gentleman was not in order.

*Mr. Plummer.* I am willing to leave it to this audience to say which of us is out of order. That gentleman has placed himself in an attitude not very commendable. I am not an intruder in this house. I have been invited here, and provoked to this discussion. This respectable audience know their rights, and I trust they will not see mine trampled upon.

*Mr. S. M. Leiper.* Mr. M'Calla will read the rules.



*Mr. M'Calla.* I want nothing but right.

*Mr. Plummer.* The authorities of this house are not my controllers.

*Mr. S. M. Leiper.* Mr. M'Calla will now proceed for thirty minutes, when Mr. Plummer—

*Mr. Scholefield.* Mr. M'Calla appears to be very eager now to proceed. When—

*Mr. M'Calla.* Has that man a right to speak here? I know him of old. He—

*Mr. Scholefield.* Yes, I have a right to speak here, if liberty of speech is to be preserved in a free country. I, too, know that gentleman well. I said last evening that this would be the result. [Great confusion.]

*Mr. Charles H. Plummer* requested that the agreement entered into by the parties last evening, might be read by the Reporter.

*Mr. S. M. Leiper.* We do not wish to hear it. [Excitement.]

*Mr. Plummer* wished it to be understood that nothing could be accomplished last evening. He was now willing to proceed until they should—

[Here a motion was made that Hon. George G. Leiper take the chair. (Carried.) The Reporter was also appointed Secretary of the meeting.]

*Rev. Mr. Cooper,* (Methodist,) said it was very desirable that the rules should be agreeable to the parties immediately concerned. Where they are unable to agree, let the meeting or the Moderators decide. He moved that each of the gentlemen choose two Moderators, and that the four choose a



fifth, who should be considered the President of the Board. [Adopted.]

*Mr. Plummer* related an anecdote.

*Mr. M'Calla* was ready to resign, &c. &c. &c.

*Mr. Cooper.* It has been announced by the authorities of the house, that Moderators are to be appointed, and if either of the parties now leave, the discussion ends; but the party so leaving will be considered by this meeting as having surrendered the field to his opponent.

Mr. Scholefield and Mr. Sketchley Morton, were nominated as Moderators by Mr. Plummer.

Hon. George G. Leiper and Rev. Mr. Hall, were nominated by Mr. S. M. Leiper, as Moderators on the part of Mr. M'Calla.

A motion was made and carried, that the Moderators appointed do now retire to choose a fifth and prepare the rules for the government of the discussion.

Mr. S. M. Leiper moved that any rules in the possession of Mr. M'Calla or Mr. Plummer, should be placed in the hands of the Moderators. [Carried.]

A verbal resolution was offered by Mr. Cooper, instructing the Moderators to report forthwith, which after amendment was stated by the chair to be as follows:—

*Resolved,* That definite instructions be given to the Moderators to report rules forthwith, to be binding without the consent of either party.

Adjourned for half an hour.

TUESDAY,  $\frac{1}{2}$  past 11, A. M.

Mr. Morton, of the Board of Moderators, reported that they had selected Mr. Wm. Eves as President of the Board, and had agreed upon the following rules, to wit:—

### RULES OF CONFERENCE,

Adopted by the Board of Moderators, to be signed by Frederick Plummer and Wm. L. M'Calla.

1. The proposition for discussion shall be as follows, viz:—“*Is there a plurality of persons in the Divine Essence?*”

2. The parties shall be entitled to alternate addresses of thirty minutes in length, with this restriction, that the time consumed in settling questions of order, shall be deducted from the speaking time of the party who shall be in the wrong.

3. This discussion shall not continue longer than next Friday, at 12 o'clock, M.

4. It shall commence this day at 12 o'clock, and shall continue one hour, each speaking thirty minutes, and then there shall be a recess of one hour—the discussion to be resumed at 2 o'clock, and continued until 4 o'clock.

5. Thereafter, the discussion shall commence at 10 o'clock, A. M., and continue until 12 o'clock—

then a recess of one hour—then commence at one o'clock and continue until three o'clock, P. M. And so on until adjournment.

Signed this 18th day of January, 1842, on behalf of the Board.

WM. EVES.

Agreed to by

FREDERICK PLUMMER.

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*Mr. M'Calla* said that with perfect respect to the Moderators he would make some observations. What was now requested of him was, that he should give the power to the Moderators to close or control the discussion in just such a manner as they shall think proper. Mr. Plummer had agreed to give them this power, and it was expected that he should do so likewise. This was virtually saying that any thing the Moderators agreed to must be binding on him—whatever they suggested, he must agree to. He never did and never would place his conscience in the keeping of any body of men. For liberty of speech and conscience his fathers on the other side of the Atlantic died at the stake and under the gallows. It was designed by these rules to give to the Moderators the power of the Pope. He would make no man his Pope. Suppose the Moderators had proposed for discussion the Three Persons in the Trinity—(and such a suggestion had been made)—would he therefore be bound to comply? He believed the rules had been framed with impartiality, so far as



the Moderators were enlightened. But he would sooner suffer death on the gallows or block than accede to them. He never would consent either to limit the time or waive the right of replying to the arguments of his opponent. If permitted to go on, the discussion, he presumed, would not have extended to Friday. He should probably have stopped, himself. All he wished was time to finish his arguments. It was impossible to say how much time might be wasted in the settlement of trifling questions of order. It was, indeed, provided that the time so consumed, should be deducted from the speaking time of the party who should be in the wrong. So polished a gentleman as Mr. Plummer would not interrupt him, of course, but he might take up his time in discussing points of order. He had never discussed a subject in his life without being accused of wandering from the point. He wished to feel secure that he should be allowed to occupy his half hour unmolested. Suppose Mr. Plummer to be the conscientious and polished gentleman which every one knows him to be, and I the ruffian he believes me—he might not interrupt me, but I will not put myself in the power of my opponent. I came here to advocate my Master's cause, and not to put myself at the mercy of any antagonist. Leave me my half hour, and the right to close in my own manner, and I am your man.

*Rev. Mr. Hall*, (Baptist) said, the Moderators conceived they had the right to call to order, and no one else. If either were called to order, the point would

be decided by the Board. If interruptions occurred, the time so occupied would be deducted from the speaking time of the party declared to be in the wrong. Friday at 12 o'clock was fixed upon for closing the debate, because two of the Moderators would be compelled to leave at that time. They did not wish to legislate for those who might be appointed in their stead. He was a Baptist, and consequently a Trinitarian. He agrees with Mr. M'Calla on the question proposed for discussion, but should be compelled to leave on Friday.

*Mr. Plummer.* I am at a loss to discover how fixing a time to close the discussion is to cut off the gentleman's arguments. If three or four days are not long enough, let us add to the time afterwards. If there should be a prospect of a great increase of converts, let us continue. If this Board break, let another be appointed. With regard to *conscience*, no man has a right to suppose his conscience is to expand over other men's consciences.

*Rev. Mr. Helme*, (Presbyterian,) proposed that the rules should be so modified as to read that the Board will sit until Friday, and then appoint others to supply any vacancies which may occur.

*Mr. M'Calla.* I know very well why things have taken this course. Presbyterians, Episcopalians, Baptists, Methodists, all think they understand these things better than the old soldier who has been fighting his Master's battles all his days. They whisper in his ear—"You must not let this man out of your clutches!" If that man is to be defeated, the glory

will be due to Almighty influence alone. If I were in argument a Paul or an Apollos, I would not give up an honest opinion in order to meet that man.

*Mr. Cooper* thought *Mr. M'Calla* did not correctly understand the deducting of time. He seemed to be under the impression that his half hour might be taken away by interruptions. The explanation is, that the time shall be deducted and the disputant have his full half hour, unless the Board shall decide against him. No human being can tell when these interruptions may occur. One may have to stop before the close of half his speech. He understood *Mr. M'Calla* to say that he withdrew his name—that he could not on his conscience, submit to the arbitrary dictation of Moderators, when his Master's cause was concerned. All were bound to respect his scrupulousness; and he would therefore move to amend the rules by striking out that clause which restricts the discussion to Friday at 12 o'clock, and inserting that the Board shall then be permitted to resign, but the parties shall be heard until they are satisfied.

*Rev. Mr. Mason* (Presbyterian) hoped the proposed amendment would be adopted. He should be greatly disappointed if this large meeting were to break up without being gratified with the discussion anticipated. He entertained equal respect for both gentlemen. A victory would doubtless be pleasing to either party, but in reality was not worth a straw. But if the great principles of Christianity were to be advanced, the time occupied in the discussion would not be spent in vain.



*Mr. Plummer* referred to the proceedings of the last evening, and the invitation given, for him to occupy this house for three hours and a half this morning. He came here in consequence of that invitation, but was deprived of his rights. An appeal was made to the respectable assembly present, and a Board of Moderators appointed to prepare rules for the government of the discussion. That Board had reported, and the report had been acceded to by him. And now Baptists, Episcopalians, Presbyterians, and Methodists had been invoked to hear him denounced as one who has no conscience—no Redeemer. But the gentleman's conscience must be respected. *His* conscience, and not the Board of Moderators, must decide—*his* conscience must say when he is to draw to a close. What is the object of all this, if advantage is not to be taken? Does that gentleman wish to harangue this assembly without control, and denounce me as a fiend of hell? Or does he think to weary me out by continuing an unnecessary discussion, after all his arguments are exhausted? I ask, as my right, that the rules, as reported, may be enforced.

*Mr. M'Calla.* All that I said was that conscience must regulate *me*, and not the debate. I must be regulated by conscience, and have therefore withdrawn my name.

*Mr. Mason* was prepared to move that if this discussion did not go on, Mr. Plummer should have the house.

*Mr. Scholefield* had a very few words to say. As one of those selected to draw up rules, he distinctly

understood that they were empowered to prepare rules which should be final, without the action of the meeting. These rules had been unanimously agreed upon by the Board. It now appeared that though the Board had acted strictly according to their instructions, *Mr. M'Calla* should have been consulted!—they should be governed by his *dictum*!

*Mr. M'Calla.* What, after I have abdicated, like Napoleon?

*Mr. Plummer* said that when parties met in the spirit of the Gospel, they should be willing to give and take a little. He was most desirous that this discussion should go on. If his knowledge of the sacred book was erroneous, he wanted information. When convinced that he was wrong, he should bow with submission.

*Mr. Helme* hoped then, that with these views he would consent that the Moderators should modify the rule, as proposed.

*Mr. Plummer.* It was not the gentleman's conscience nor his own which should be consulted in fixing upon a definite time for closing the discussion, but the wishes of this respectable assembly. He wished that they should be satisfied. Besides, how was the Reporter to report this discussion, if it has no end?

*Mr. Scholefield* was pleased with the remark of *Mr. Helme*, but could not consent to dictation from any one. He did not boast of his conscience, but had his ideas of right and wrong. He should therefore withdraw from the Board.

*Mr. Hall* could not discover the bone of con-



tention. Feared that a party feeling would be got up, which might lead to disgraceful consequences. Came here with a feeling of impartiality, and had endeavored so to act as a member of the Board of Moderators. Should have been willing to adopt the rule proposed by Mr. M'Calla, but others of the Board had a different view from him. The rule had first been written according to the original copy, and had it been supposed that Mr. M'Calla would have objected to it in its present shape, the Board would probably have adopted it as written. Mr. Plummer, he believed, had not objected to a modification.

*Mr. Plummer* said, he had insisted, previous to the adoption of the rules, that the discussion should be limited to a definite period.

*Mr. Hall.* Then, if we stay here until the 18th of June, we shall not get nearer to the matter, so long as one insists on a limit to the discussion, and the other, that it shall be unlimited. He, therefore, tendered his resignation.

[The Secretary of the meeting was here requested by the Chair, at the suggestion of several persons, to read the resolution by which the Board of Moderators had been instructed to report rules; and the resolution was accordingly read.]

*Mr. M'Calla* said, he had been asked to give up the right to continue the discussion after Friday next. His conscience told him this would be doing his Master injustice. He gave up a great deal when he agreed that Mr. Plummer should occupy that desk for three hours and a half, and he did so only because he was to have the right to go on in reply.



*Mr. Cooper* said, (in reference to the resolution read by the Secretary) that the meeting could now see precisely where they were. He had made the motion giving the Moderators the power to report rules, but the resolution had not been reported in the language in which it was offered. He thought the meeting had the power to recommit the rules with instructions to amend. No man should be asked to lay down his conscience. He denied any participation or influence in originating the discussion.

*The Reporter* said that he had not intended to take any part whatever in this discussion. But as the accuracy of his report had been called in question by the last speaker, he felt it his duty to say, that he came here to act with perfect impartiality towards all concerned. The resolution *was* correctly reported, and to sustain him in this assertion he appealed to the Chair.

*The Chair* said the resolution proposed by Mr. Cooper had been amended at the suggestion of Mr. Mason and he believed some other gentleman, and its substance stated from the Chair. Mr. Cooper had not reduced his resolution to writing, and this was probably the cause of the misapprehension.

*Mr. Cooper* did not intend to call in question the integrity of the Reporter. He had no doubt he gave the resolution as he understood it. The fault was with himself in not reducing his motion to writing.

*Mr. Plummer.* The principal object should be to get to business without further delay. I think twenty-four speeches quite sufficient. Could not all the arguments be adduced in three days?

*Mr. Scholefield.* When the Moderators were appointed, they were instructed to report rules for the house. But as I did not receive my appointment from this congregation, but from one of the parties in the proposed discussion, I am therefore opposed to the submission of our report to an authority which I do not acknowledge. I deny all right of dictation from such a quarter. Mr. M'Calla talks much of his readiness to "*yield*" all that is fair. He wants nothing but what is fair! I should like to know what that party yields, who refuses to relinquish one single point? Why, he has even boasted that he never does give up any thing in the cause of his Master. The plain English of the matter is, that he intends to weary out his opponent by objecting to all arrangements, but such as are manifestly in his own favor.

*Mr. M'Calla.* Can the gentleman be found to whom these remarks refer?—I do not know to whom they are applicable.

*Mr. Scholefield.* That is very possible, for I really believe the gentleman does not *know himself*.

*Mr. Mason* said that Mr. M'Calla should then be declared out of the pale of the church.

*The Chair* explained the rule of re-commitment, as existing in the House of Representatives of the United States, and gave it as his opinion that the meeting might recommit the report to the Board of Moderators, with instructions to amend.

*Mr. Scholefield* said the case referred to by the Chair was not analogous. In one case the report was made *to* the house for their subsequent action—



in the other the action of the Moderators was to be final, as this power had been given them at the time of their appointment.

*Mr. Mason* thought that some misunderstanding existed in relation to this matter, and that *Mr. Cooper* should be allowed to explain. He thought it proper that the report should be submitted to the meeting.

*Mr. Cooper* made some explanations, and stated his views of the question.

*Mr. Scholefield* again spoke to the point of order.

*Mr. Plummer* wished the house to understand that he had not and should not consent to give his opponent the right to say when this discussion was to close. He thought that should be decided by the house or the Moderators.

[Here the question of recommitment was submitted to the meeting by the Chair, and declared to be decided in the affirmative.]

*Mr. Plummer* supposed that as it had been so decided, he also had now a right to fall back on his conscience.

*Mr. M'Calla* wished that the report, so far as related to the deducting of time, might be put in such plain language that it could not be misunderstood.

*Mr. Plummer.* The gentleman understands very well how to get things to suit his conscience. I have no doubt the Moderators will act conscientiously.

*Mr. M'Calla* could not adopt the motto on a sign in Philadelphia—"my country right or wrong."

*Mr. Plummer* thought, as the question would now be settled as to the deducting of time, the meet-



ing had better adjourn for an hour, to give the audience time to get their dinners.

*Mr. M'Calla.* O yes, we had better have dinner, and then we can discuss the point for the rest of the day—it is so very amusing!

*Mr. Plummer* had a *conscience* in relation to this matter.

Adjourned to meet at 2 P. M.

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TUESDAY, 2 P. M.

Met pursuant to adjournment. Mr. Hall, on behalf of the Board of Moderators, reported that they had agreed to adopt the rules as before reported, except the third, which had been amended so as to read as follows:—

“3. The present Board of Moderators shall be permitted to resign on Friday next, at 12 o'clock, M., if they please so to do, but the parties shall be heard until they are satisfied.”

*Mr. M'Calla* here read a rule signed by Mr. Campbell, in his discussion with that gentleman on Baptism, to the effect that each disputant should have the privilege of speaking thirty minutes without interruption, unless he chose to waive his right.

*Mr. Plummer* said, he had acceded to the re-commitment, though the course taken by the meeting was contrary to his views of right and

wrong. But the gentleman was evidently determined to avoid the discussion.

*Mr. M'Calla* thought the language of the rules, in relation to the deducting of time, might lead to misunderstanding in the course of the discussion. He was desirous to be secured in the possession of his half hour, without interruption.

*Mr. Plummer.* Go on, then. I am here under the control of those who can turn me out, if I become disorderly.

*Chairman.* This is all out of order, gentlemen. As far as I have the ability, I shall do my duty here, without fear or favor. I hope the resolutions will now be unanimously adopted.

[The question was then submitted to the meeting, the rules declared to be adopted, and the Chairman stated that there was no further business before the meeting.]

Mr. Hall consented to retain his seat as a member of the Board of Moderators, and Mr. Scholefield also, at the unanimous request of the Board, consented to remain.]

*Mr. Plummer.* In the present shape of the rules, it is impossible to say when the discussion will terminate. I am still desirous that some definite time should be fixed, for closing the debate.

*Mr. Mason.* If the gentlemen will only go on, the good sense of the audience will suggest to them when the debate ought to close.

*Mr. Plummer.* When is it to terminate? will be asked—and I have no idea of taxing the patience of this respectable—

*Mr. M'Calla.* Aha !

*Mr. Plummer.* "Aha !" the gentleman says—but I have a *conscience* in this matter.

*Mr. M'Calla* related the anecdote of the man with the spring leg. He was walking and walking to this day, and his opponent seemed to fear that this discussion also would *keep going on*.

*Mr. Plummer* said if he were now to agree to go on with the discussion he had no doubt the gentleman would again fall back on his *conscience*.

*Mr. M'Calla.* Whenever I make a promise, I consider it inviolable.

*Mr. Plummer.* You have nevertheless violated the agreement of last evening.

*Mr. M'Calla* said the agreement of last evening, as he understood it, was that the discussion was to commence this morning with a speech of three hours and a half from his opponent, and be continued by alternate speeches of three hours and a half from each party, until both were satisfied.

*Mr. Plummer* again appealed to the Reporter.

*The Reporter* said it was with great reluctance that he took any part whatever in this debate. He came here to report the discussion impartially, and though in sentiment a Trinitarian, was perfectly indifferent, as to the result. He had, however, been so repeatedly called upon in relation to the proceedings of the previous evening, that courtesy required him to make some reply. The remarks of Mr. M'Calla were substantially, that if there was no other way to get at the subject, Mr. Plummer might occupy this pulpit three hours and a half this morn-



ing, as an offset to his discourse about which there had been so much complaint—to which Mr. Plummer agreed, remarking that at the close of his speech “he must, if he chose, be permitted to run.”

*Mr. M'Calla.* Oh, that is a very different thing.

*Mr. Plummer* said he had been advised by a respectable Presbyterian gentleman to have the time fixed—to give the power to some one to close the discussion—as M'Calla was determined to weary him out, if he could not defeat him by argument. To the Board of Moderators properly belonged that power, and both parties should obey the voice of the Board in this matter.

*Mr. M'Calla.* I never promised to obey—my opponent has. The course he is now pursuing is the very thing I expected. He has determined from the beginning not to go on, even if he has the privilege of commencing every morning and closing every afternoon.

*Mr. Plummer.* We will try to meet him nevertheless, until Friday noon.

*The Chairman.* Let the rules be signed, and the discussion go on.

Adjourned, for the Moderators to take their seats.

## THE DISCUSSION.

Question.—Is there a plurality of persons in the

Divine Essence?

Answer.—There is, I believe, no question.

Q.—What is the basis of your belief?

A.—The basis is the doctrine of the Trinity.

Q.—What is the Trinity?

A.—The Trinity is the doctrine that God is one

and yet three persons, the Father, the Son, and the Holy

Spirit, who are co-equal and co-eternal with the Father.

Q.—What is the evidence for the Trinity?

A.—The evidence is found in the Bible and in the

creeds of the Christian Church.

Q.—What is the importance of the Trinity?

A.—The importance of the Trinity is that it is the

basis of our faith in God.

Q.—What is the result of the Trinity?

A.—The result of the Trinity is that it is the

basis of our hope in God.

Q.—What is the conclusion of the Trinity?

A.—The conclusion of the Trinity is that it is the

basis of our love in God.

Q.—What is the final result of the Trinity?

A.—The final result of the Trinity is that it is the

## THE DISCUSSION.

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QUESTION.—Is there a plurality of persons in the Divine Essence?

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TUESDAY, JAN. 18, 1842, }  
½ past 2, P. M. }

MR. M'CALLA.

I will commence this discussion with a few words of explanation. By “a plurality of persons in the divine essence,” we are not to understand a plurality of beings in one person. To say that three beings are one being, or three persons one person, would be an arithmetical absurdity; and yet I shall be able to show that this is my opponent’s doctrine. I once knew a man to be confined in a mad-house for saying once one is two, and yet my opponent’s doctrine is equally absurd.

Man has a material being and an immaterial being. From the Scriptures we learn, that one of these can be in the earth, while the other is in heaven or hell. Divine inspiration also teaches us, that man, in his natural state, is depraved, ignorant, helpless

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and guilty; and that to save him from the effects of divine justice, the interposition of a Redeemer is necessary.

The doctrine of a Redeemer possessed of supreme and eternal divinity, has always been held by the Christian Church. "How can they be saved, (Irenaeus says) unless they who wrought their salvation upon earth, be God?" The early church declared Theodotus, who denied the divinity of Christ, to be thus guilty of the "God-denying heresy." This heresy has always had a stronger affinity to any other religion on earth, whether Jewish, Mohammedan, or Pagan, than to the Christian religion. In evidence of this, I need hardly go farther than to a book written by Mr. Kinkade, a leader of my opponent's society—a book which has been printed, circulated, and recommended, as "Bible Doctrine." Whatever this book says, therefore, should be considered as expressing the sentiments of these Unitarians, or "*Christians*," as they denominate themselves. This book claims the Anti-Trinitarian Jews as witnesses against the Christian Trinitarians. The declaration of Mr. Kinkade is, that the latter "have never been able to produce one book written by a Jew in favor of the Trinity." These Jews, it will be recollected, were the people who denied the Messianhip of Jesus, blasphemed his name, and crucified him as a malefactor.

Dr. Priestly may be considered as the Father of my opponent's doctrine in this country; and yet he openly opposed the worship of Christ as a "modern Christian idolatry." "Upon the very same prin-

ciples and in the very same manner (he says) by which dead men came to be worshipped by the ancient idolaters, there were introduced into the Christian Church, in the first place, the *idolatrous worship of Jesus Christ*, then of the Virgin Mary, and lastly, that of innumerable other saints and angels also."

Dr. Miller, in a sermon delivered in Baltimore, at the ordination of Rev. Wm. Nevins, says: "In great cities, likewise, or at least in states of society similar to what is commonly found in such places, has generally commenced that fatal decline from orthodoxy, which began, perhaps, with calling in question what are styled the more rigid peculiarities of received creeds, and ended in embracing the dreadful soul-destroying errors of Arius and Socinius. This language has not been adopted lightly, but is the result of serious deliberation and deep conviction. And in conformity with this view of the subject, the author cannot forbear to notice and record, a declaration made to himself by the late Dr. Priestly, two or three years before the decease of that distinguished Unitarian. The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the author, that he was a Trinitarian and a Calvinist, Dr. Priestly said—'I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters.' These were,

as nearly as can be recollected, the words, and most accurately, the substance of his remarks. And nothing certainly can be more just. Between those who believe in the divinity and atonement of the Son of God, and those who entirely reject both, 'there is a great gulf fixed,' which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments; but certainly cannot regard them as Christians, in any sense of the word; or as any more in the way of salvation, than Mohammedans or Jews."

In this Dr. Priestly and Dr. Miller agreed. The affinity of Unitarians to Mohammedans is firmly established by their "Epistle Dedicatory to his illustrious Excellency Ameth Ben Ameth, Ambassador of the Mighty Emperor of Fez and Morocco, to Charles II. King of Great Britain." In this epistle they call the Trinitarians "idolizing Christians." But they consider the "pens" of the English Anti-Trinitarians, and "the sword" of Mohammed, as enlisted in a common cause against these "idolizing Christians." They therefore claim the honor of being the "nearest fellow champions" of their Mohammedan brethren; and therefore "heartily salute and congratulate his Excellency, and all who were with him, as votaries and fellow-worshippers of that sole supreme Deity of the Almighty Father and Creator." The God which they here call "Father" is the very one which is worshipped by Mr. Kinkade and my opponent; and in such a way as to show that they are "fellow-worshippers" with



the Pagans also, in opposition to real Christians. Jupiter, the supreme God of the Pagans, was originally called *Jovis Pater*—*Jove the Father*. The name *Jove* was derived from *Jehovah*, the Hebrew name of the God of Trinitarian Christians. Now, though the Unitarians may find no consistent objection to the name of Jove the Father, the primitive Christians, we are informed by Origen, suffered martyrdom rather than give this name to *their God*. Let me, too, have my portion among the followers of Jesus, and not among those who fight with “pens” as the champions of Pagans and Mohammedans.”

Mr. Pierpont, of Boston, wrote a beautiful little poem. It was so very sweet that it got admitted into the “Presbyterian” of Philadelphia, and would have passed without comment, but for the squeamishness of a cynical correspondent, who observed as a fault in it, that it professed that the Mohammedans, worshipping in their mosques, were accepted of God, though they did deny Him of Nazareth. I therefore, by no means, object to have it said that I consider the doctrine as fundamental.

My opponent’s brother, Mr. Kinkade, at page 50 of his “Bible Doctrine,” has a very affectionate address to Trinitarians, the object of which is to convince them that they should “become rational beings,” and no longer “reject the fellowship of these *pious*” Unitarians. It commences:—

“*Dear Brethren:*—If by the phrase, *three persons in the Godhead*, you do not mean three beings, three offices, three attributes, three modes of existence, nor any other three such things, what do you

mean? If you can give no definition of the terms by which you express your faith, you do not know what you express when you use those terms. If the doctrine of the Trinity is an inexplicable mystery that you cannot possibly understand, and if you cannot explain the terms by which you attempt to express it, then you neither know what you speak, nor whereof you affirm. Now in the name of common sense, I ask why do you make those expressions which you acknowledge are unintelligible to yourselves, essential articles of religion, when, at the same time, you know they are not in the Bible? And in the name of Christian charity, I ask why do you reject from your fellowship pious Christians, whose morals are irreproachable, and stigmatize them as infidels and enemies of the cross, merely because their minds are not capable of receiving a doctrine, that you say is incomprehensible to your own minds, or because they refuse to express their faith in certain unscriptural terms, the meaning of which you confess you do not understand yourselves? And in the presence of Jesus Christ, before whose judgment seat we must all stand, I ask when did he authorize any set of men to go into all the world, and teach all nations that if they did not believe in a Trinity of three self-existent, coequal, co-essential, coeternal persons, each one of whom is God in the highest sense of the word, that they should all be damned?

“Now, brethren, as I propose these questions in love, I hope you will attend to them with candor, and investigate the subject with that diligence and honesty, which become rational beings inquiring into the things that belong to their eternal state. As error never can profit us, we should in all our religious inquiries make truth our aim, and the Bible our guide. May God, by his Holy Spirit, guide us into all truth.”



Here Mr. Kinkade recognises Jesus Christ as our final judge, and the Holy Spirit as our guide into all truth, and both as objects of Divine worship. Can a Christian, taught of God according to his word, worship as a judge of angels and men, a person who is not omnipresent, omnipotent, independent, and in fact, a divine person? And can he pray to any but a divine person, as an infallible guide to heaven? Real Christians give that worship to Christ which is due to the Supreme and Eternal God. These counterfeit Christians worship him as a created being—"the first being that God created." With such sentiments, they are the more guilty for assuming this adorable name.

They say, "We love pious Christians whose morals are irreproachable!" We cannot extend our charity to them. We dare not fraternize with infidels—the enemies of our Divine Redeemer.

If we are to believe their own declarations, there is not one expression in this book that is not unscriptural—for they demand express authority for every thing. I shall be able to show, in the course of the discussion, that this express authority is much wanting on their part.

They tell you that the doctrine of the Trinity cannot be understood—that it is unintelligible, incomprehensible. These Pagan Christians will not admit that religion has any mystery; yet the Scriptures declare, that "Great is the mystery of Godliness, God manifest in the flesh." The alphabet is a mystery to the untutored child—but it is not unintelligible to those who have learnt it.



## MR. PLUMMER.

*Mr. Chairman and Gentlemen Moderators.*

I feel it due to this large and respectable assembly, to make an apology, as my opponent has not, for calling them out in this extraordinary manner. I would also refer to the manner in which this discussion has been provoked. Our meeting-house was solicited by and granted to the Presbyterians, and a notice was read by myself from the desk, that Mr. M'Calla, of Philadelphia, would preach to our congregation on the following Thursday evening. And what sort of a discourse do you think he gave us? Not a gospel sermon, for he announced at the outset that his object was controversial, but an harangue of three hours and a half!—Not like the present address referring us to God-denying heretics of the fourth and fifth centuries. No! but denouncing and sending *us* all to hell as “God-denying heretics”—assuming to be *Christians* when we were “the worst enemies that Jesus Christ had.” By what right, I would ask, does that gentleman presume to denounce us as God-denying heretics, the enemies of Jesus Christ, because we differ from him on some points of Christian doctrine? In so doing, does he manifest the meek and lowly spirit of Jesus Christ? Is he not rather assuming the right to judge and proscribe those whose lives are holy and devout because they will not subscribe to his absurd dogmas?

The author of this attack accuses us of "making a religion by attempting to improve on the Bible, that we are infidels and atheists, denying every thing sacred in that holy book." The *object* of the attack is perfectly understood. Much excitement has prevailed through our preaching in this section of the country,—the word of God has been embraced—and the creeds of men are going into disrepute. Many are coming out from the world and confessing the Lord.

It is with us as it was with the children of Israel when they passed into the land of the Moabites. The Moabites said, "the Israelites will eat us up," so the Moabites and Midianites combined together and Balak sent for Balaam to come and curse Israel. (Numbers xxii. xxiii. xxiv.) But unlike Balaam of old, this modern Balaam, who, by his own confession, has been brought here by a "Holy Alliance" of Presbyterians, Baptists, Methodists and Episcopalians to put us down, hesitates not to curse those whom the Lord blesseth.

After hearing the gentleman for three hours and a half, we were brow-beaten into the acceptance of a challenge to defend the doctrine for which he had presumed to denounce us. This is our apology for consenting to appear before you in this public discussion; and I hope that this *protracted* meeting may result in something better than many have anticipated—the glory of God and the salvation of souls.

We are here assembled to discuss the question:—"Is there a plurality of persons in the Divine Essence?" To show you what the Presbyterians un-

derstand by this question, I will refer you to their Confession of Faith:—"There is but one only living and true God, who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible," &c. And "in the unity of the Godhead there be three persons of one substance, power and eternity—God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father, the Holy Ghost eternally proceeding from the Father and the Son."

Now there is much in all this which we do not believe. This doctrine of the Trinity maintains the existence of three persons in the Godhead. Not three substances, the gentleman says—he does not mean three beings: the Confession of Faith says—"God the Father, God the Son, and God the Holy Ghost!" Does not this mean *three*? We must be governed by the language; or is this language to be considered unmeaning? The sentiments are presumed to be conveyed by the words. If there is no definite meaning attached to this Confession of Faith, how are we to understand its doctrines? The existence of three distinct beings, is evidently the doctrine of the Confession of Faith; but we say that the terms *three persons in the Godhead*, are not to be found in the Bible; hence, that the doctrine, as well as the language, is unscriptural.

When we approach this subject, it ought to be with a prayerful solemnity. Ought we not in speaking of God, to use God's words? Is not the doctrine



which requires unscriptural language *suspicious*? In national concerns we say, what is the law? and what is the letter of the constitution by which we are guided? In a last will and testament, do we not take great care to observe minutely the letter—the express language of the instrument—and to attach to it no meaning which is not authorised by custom and analogy? If a doubtful word occur it is to be decided by an impartial view of the whole instrument. We are not to add to the constitution, nor a word to a last will and testament. And, saith the Prophet, “Every word of God is pure—add not thou to his words, lest he reprove thee, and thou be found a liar.” But the Confession of Faith is an addition to the word of God; and to those that add to this Word, shall be added the plagues that are written in the book. It is one plague to make people believe this creed—another to make them understand it, when they say they believe it.

“Hear, O Israel, the Lord our God is *one* Lord.” It does not say *our* God is *three*, nor that we may have *two* other Gods! The language of scripture is, “the High and Holy One,”—not the Holy *three*.

“Suppose that, on an impartial examination of the Scriptures, the following facts should be discovered as unquestionably true;—That in as many as thirty instances God is styled ‘the Holy THREE of Israel;’ that in many other cases he is styled ‘the Holy THREE,’ or ‘the high and lofty THREE,’ but never ‘the Holy One;’ that, in speaking of themselves, the Holy THREE are accustomed to the use of this language: ‘*We* are the God; and besides *us* there is no God,’ ‘Thou shalt have no other gods

before *us* ;' that there are several thousands of pronouns for God, Jehovah, the Most High, all of which are in the plural form, excepting three or four, as *we*, *our*, *us*,—not *I*, *my*, *me* ; that all the prayers and every ascription of praise, which are found in the Bible as addressed to God, are addressed to the Holy **THREE**, the Father, the Word, and the Holy Spirit. Now what would be thought of learned Christians who should treat all this evidence as nothing, and boldly subscribe a creed which declares that God is one person only ? Should we not think we had good reason to say, that they are remarkably blinded by their prejudices ? Suppose once more, that these *Christians* should not only treat as of no weight such a flood of evidence that God is Three, but also treat the believers in that doctrine as unworthy of the Christian name ; would not such conduct not only grieve but astonish all candid and well-informed men ?

"In making these suppositions, I have only supposed the reverse of what is in fact true, as to the evidence which the Bible affords that God is but one person. He is thirty times styled 'the Holy **ONE** of Israel,'—not '*Holy Ones*'!!—many other times he is called 'the Holy *One*,' or 'the high and lofty *One*.' I shall therefore leave it to others to estimate the wisdom and candor of those who reject all this evidence,—subscribe a creed which declares God to be three distinct persons, and deny even the *Christian name* to those who believe that God is but one person."

But, says my opponent's Confession of Faith, "We believe in one God." Then, so far we are agreed. He says, "We believe God is unchangeable." Again we are agreed. We say that this is one of the most important and grave articles of our faith, that there is but one God. But to this High and Holy One,



the gentleman adds three persons, and calls God the Three-one God—Triune God—Trinity, &c. Where has he Scripture for this? “He who coins new words coins new doctrines.” We believe in this one God, and that Jesus Christ is the Son of God—not that God of whom he is the Son, nor that they are one God or Being. Nor do we say that Jesus is equal with the Father. Christ himself says—“My Father is greater than I.” If then we say, there are *three* Gods, do we not contradict him, when he says “This is life eternal, that they might know thee the *only true* God, and Jesus Christ whom thou hast sent?” Does not this language utterly exclude the idea of three co-equal persons in God? Or that he whom God has sent as the medium by *whom* we are to know the only true God can be *equal* with that God *who sent* him? If the man Christ Jesus is not the Mediator between God and men, but the supreme God, where is the Infinite atonement? Between whom does he mediate, and by whose appointment? If Jesus Christ died, can he be that God who *raised him*?

We believe that God is the Father of our Lord Jesus Christ, but not our Lord Jesus Christ of whom he is the Father. We believe that Jesus Christ is the Son of God, not “eternally begotten,” but existing in the mind of the Father from everlasting. We believe that God made him of the seed of David, according to the flesh, and “hath made that same Jesus to be both Lord and Christ”—the Mediator between God and men—the man Christ Jesus. Can we deny Christ’s atonement more positively than by



insisting that he is God? Can you astound the Jews more effectually than by saying that the Messiah for whom they look, is to be their Jehovah? No!

These are briefly our views, and do they justify the gentleman in his endeavor to saddle upon us the absurd doctrines of Mr. Kinkade—a man raised on the frontiers and accustomed to preach with his sword by his side? Many of his views are very gross and differ widely from our ideas of the Divine Being. We are the followers of no man. We are the disciples of Jesus Christ, and are governed by no creed but the Scriptures. We acknowledge no names but those by which the disciples of Jesus are called in the Word of God.

If the Lord permits us to meet on the morrow, we will show you where this doctrine of the Trinity originated.

WEDNESDAY, 10 o'clock, A. M.

MR. M'CALLA.

Yesterday afternoon I read an address from Mr. Kinkade, a brother of my opponent, but of whom he appears now to be ashamed. It was an appeal to the Christian church, to the Scriptures, and to common sense, to show that we do not understand the doctrine of the Trinity. This is not the truth. We do not pretend to comprehend the doctrine fully, and yet it is far from unintelligible. It can be understood, though not fully comprehended. The Father is God—is not that understood? The Son is God, and the Holy Spirit is God. That is equally intelligible. The proof is plain that these three are of one Divine essence. The Bible is explicit on this subject, for there is neither name, act nor attribute of the Godhead, that is not shared in common by all the persons of the Trinity. The unity of the Trinity is also proven by numerous passages of Scripture. This unity, considered in itself, is incomprehensible. Angels themselves cannot comprehend the Infinite Jehovah. Nor can we comprehend our own natures. Man has a soul and a mortal body! This is intelligible but not comprehensible—*all* about it we never shall understand. It is incomprehensible to all but God. That Christ was manifest in the flesh, is intelligible, but the manner is in some respects incomprehensible.—This is one of the mysteries of

God. "Great is the mystery of Godliness—God manifest in the flesh." It is not a "fable," however, as this pamphlet, distributed among you yesterday by my opponent, would have you believe. He says—

"Come, let it now be understood,  
Can man be God, or God manhood?  
Can they be one, and the same being?  
Yet one be dead, the other living?

But this a mystery is they tell,  
Yet schoolmen understand it well;  
If a mystery 'tis indeed,  
How it is no one can read."

To which I answer, that no mystery can change Deity into humanity or humanity into Deity. The mystery of Godliness is, that there was an incomprehensible union between a Divine person and a human soul and body, without conversion or composition of natures or confusion of persons.

From the earliest days to the present time, the Unitarians have been accustomed to mysteries as well as ourselves; only theirs was not the mystery of Godliness, but the mystery of iniquity, as Irenæus shows. "In public (he says) they use alluring discourses, because of the common Christians, as they call those who wear the Christian name in general; and to entice them to come often, they pretend to preach like us; and complain that though their doctrine be the same as ours, we abstain from their communion, and call them heretics. When they have seduced any from the faith by their disputes, and made them willing to comply with them, they begin to open their mysteries."



This work of Kinkade is abhorrent to the public mind, and these "Christians" wished to get rid of it. But it is not all that has been published by the Society. Lorenzo D. Fleming, another of my opponent's brethren, has published a series of letters, addressed to Elder Amos Chase, a Baptist minister, and at page 18 of his pamphlet, holds the following language, viz:—"In respect to communicated fulness, or sufficiency, we have the following declarations:—'He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him.' (John iii. 34.) 'For it pleased the Father that in him should all fulness dwell.' (Cor. i. 19.) 'In him dwelleth all the fulness of the Godhead bodily.' (Col. ii. 9.) Such then has been the pleasure of God, in respect to endowing his *Son* with divine sufficiency. And if it hath pleased the Father that all fulness should dwell in his Son, we can with no more propriety set bounds to the sufficiency of Christ, than we can to the fulness of the Godhead." At page 31, he has the following words, viz:—"That *creatures* were indeed said to be of God, because, not existing of themselves, they had their beginning from him; but that the Son was peculiarly of the Father, being of his substance *as begotten of him!* Now, if this was the decision of the Council of Nice, it is more than I should be willing to subscribe to myself. The whole amount of the decision is, that Scripture testimony proves that the *Son* was of the same substance with the Father; that is, that he was peculiarly the *Father*, being of *his substance as begotten of him.*" At page 28,

the same writer uses the following words, viz:—  
“We hold that the Father is engaged to reconcile sinners to himself, through the instrumentality of his Son, who is the next greatest being in the universe to God.”

In these extracts you see these mysteries in the doctrine of these *Christian* Unitarians. In the first extract, he attributes to Christ the Spirit without measure—the fulness of the Godhead—a divine sufficiency—a sufficiency as boundless as the fulness of the Deity. In the second extract, he tells us that this full, sufficient, boundless, Divine one, is of the same substance or being with the Father, as the Trinitarian Council of Nice declares. And yet, in the last extract, he says, that his sect holds that Christ is only the next greatest being in the universe to God. This is their mystery—their fable. Our mystery, though incomprehensible, is not contradictory—theirs is, in one breath, with the strictest doctrine of the Council of Nice, and, in the next breath, with the God-denying heresy of Theodotus and my opponent. When Irenæus speaks of these mysteries, he means just such as those of the brother of my opponent. He has one set of sermons in one pocket, and another in the other. He has the Council of Nice for Episcopalians and Methodists, Baptists and Presbyterians, and when they are once initiated, Christ is only the second greatest being—that is, he is infinitely below what the Bible represents him.

In Kinkade, page 131, you have the following words, viz:—

"Some people contend that Christ is dependant on God for all he has, but still they think he is uncreated: they say he is God's Son in the proper sense of the word: that as he derived his existence from God, he is therefore of the same specific substance as the Father.

"I believe that Barton W. Stone, and Noah Worcester, have both advocated this sentiment. I never read the second edition of brother Stone's address to the Christian Church, nor his letters to Dr. Blythe, but I read his letter to Moreland, and his letter to Spencer Clark, in both of which he advocates the doctrine. I have read none of brother Worcester's writings, except two or three letters in his Bible news, where he attempts to prove that Christ is the Son of God, in a proper sense; that is, that he is the Son of God in the same sense that Isaac was the Son of Abraham."

Here you observe that dear brethren of the Unitarian school, may hold sentiments exceedingly different and contradictory, absurd and blasphemous, leading to the Shaker doctrine, and the doctrine of the grossest denial of Christ's divinity in every sense or degree, and yet sweetly fraternize with each other. "Ever learning, and never coming to a knowledge of the truth." This is their mystery, or rather fable, of irreconcilables, the equal of which they will never find among us.

At page 159 of the same book, he says—"That God is a real person, appears from the following beautiful passage in Daniel: 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, and his throne was like



fiery flame, and his wheels as burning fire !' And same page, he asks—' As the four beasts, the Son of Man, and the great multitude that stood before the Ancient of Days, have shape and local habitations, and as shape and locality are as much ascribed to him as they are to them, by what analogy are we to conclude, that God has no shape nor local habitation ?

" If God's person fills all space, he can have no shape, because shape always implies superficies, and that which is unbounded, has no surface. Whatever is too subtile to have any shape, must be quality, and a quality, or attribute has no existence separate from the being that possesses it, therefore, if God is nothing but a quality, he cannot be an agent, nor an intelligent being ; hence the conclusion is irresistible, that if he has no shape, he has no real existence, because the being that exists in *no shape*, exists not at all.

" The Presbyterian confession of faith says, ' God is without body, parts, or passions.' In my view this is equal to Atheism ; because if we divest him of these, there is nothing left that would constitute being, or that would be perceptible to the mind.

" Ears, hands, and eyes are parts of an intelligent ruler, and if God has none of these, he cannot hear, handle, nor see us. If he is without passions, he has no mercy, love, nor anger, and therefore cannot forgive us, love us, nor be angry with us, because if he has not these passions, he cannot exercise them. If it were possible for the divine Being to exist without body, parts, or passions, he would be to us neither desirable, dreadful, nor useful.

" It is only from the Bible that we learn the existence of God, and that book ascribes to him nearly all the members of the human body, and represents him to be in the shape of a man. That

various members of the human body are ascribed to him, appears from the following texts. 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil. Psal. xxxiv. 15, 16. "He shall gather the lambs with his arm, and carry them in his bosom." Isa. xl. 11. 'I will turn my hand upon thee.' Isa. i. 25. 'The Lord is a man of war, the Lord is his name.' Exod. xv. 3. 'And God said let us make man in our image, after our likeness.' 'So God created man in his own image, in the image of God created he him.' Gen. i. 26, 27.

"Some suppose that Being created in the image of God, only means that man was made holy; but I think we should not restrict the word to the quality, it certainly extends to the personal appearance of the man."

And again, page 166, he says, "The text that says God measured the waters in the hollow of his hand, will go just as far to prove that water has no real existence, as it will to prove that God has no hand. That the hands and eyes of the Lord are sometimes mentioned in Scripture to represent his power and wisdom, is no proof that he has no hands and eyes; because the hands of men are sometimes mentioned to represent their power." This is the book published by the "Christians," and distributed; and which would have been thrown about *gratis*, as was Mr. Plummer's pamphlet yesterday, but for the size and cost of the work. Real Christians have always believed that the true God is without shape or figure. The Pagan Jupiter had a *shape*! What is my opponent's creed on this subject? His brother Kinkade says, "if God has no shape, he has no real existence, because the being that exists in no *shape*, exists not at

all." Real Christians have always believed that the Scriptures apply head, hands and feet to the Creator, in a figurative sense, and that in reality he has no such members. Not so with *Jove the Father* of the Pagans, nor with the Jupiter of my opponent. Mr. Kinkade says the Bible ascribes to God "*nearly all the members of the human body*, and represents him to be in the shape of a man." "*Ears, hands and eyes*, (he says) are parts of an intelligent ruler, and if God has none of these, he cannot hear, handle, nor see us."

I was forestalled yesterday by my opponent, in reference to the Presbyterian Confession of Faith. He gave you a few garbled extracts, but I have no doubt would swallow the whole, if he could seduce you from your allegiance to Jesus Christ. The Confession of Faith says that God is without body, parts, or passions. This, according to my opponent's friend, Mr. Kinkade, "is equal to Atheism." "Divest him of these, (he says) and nothing is left that would constitute being, or that would be perceptible to the mind." There is the God of these Unitarians. They have gone back to genuine Paganism—Jupiter again! Unitarians and "*Christians*" both carry on the same dire deception, to draw you from God and destroy your souls!



MR. PLUMMER, after prayer, said,

*Mr. Chairman, Ladies and Gentlemen,*

We pledged ourselves yesterday, to give you the origin of the doctrine of the Trinity, or three persons in one Divine essence, and to introduce some passages in the history of the age in which it was brought into existence. I was glad to hear the gentleman acknowledge that the doctrine established at the Council of Nice was the doctrine for which he is now contending. If it had its origin in the Council of Nice, of course it could not have existed previously. We have already shown that the language of the Confession of Faith does not agree with the language of Scripture. We will now show you where the doctrine of this Confession of Faith originated.

The work to which I shall call your attention, is Jones' Church History. Its statements have never been contradicted by any other Church History. According to this historian, the sentiments of the primitive Christians, for the first three centuries, were generally speaking pretty uniform. But in the reign of Constantine, a dispute arose which may be said to have involved all Christendom in a flame. It originated in the Church of Alexandria, in Egypt, between two pastors of that Church, Alexander and Arius, and soon spread into other churches, inflaming bishops against bishops, who, under the pretext of supporting Divine truth, excited tumults, and

fomented the most deadly strifes and hatreds towards each other. In a letter to Eusebius, the sentiments of Alexander are thus represented by Arius :—"God is always, and the Son always—the same time the Father, the same time the Son—the Son co-exists with God unbegottenly, being ever begotten, being unbegottenly begotten—God was not before the Son, no, not in conception, or the least point of time, he being ever God, ever a Son—for the Son is out of God himself." Alexander, on the other hand, represents the doctrines of Arius as equally absurd. Both thus leaving the plain language of Scripture, and introducing terms of their own invention into the doctrine of pure revelation, numerous expedients were tried to bring them together, the Emperor himself condescending to become a mediator between them. But all attempts proved fruitless, and finding all other recourses ineffectual, the emperor was at length under the necessity of issuing letters to the bishops of the several provinces of the empire, enjoining them to assemble together at Nice, in Bythinia, which was accordingly done, A. D. 325. This is what goes by the name of "the First General Council." The number of bishops was three hundred and eighteen, besides a multitude of presbyters, deacons, acolythists, and others, amounting in the whole to two thousand and forty-eight persons. The ecclesiastical historians inform us, that in this vast collection of the bishops, some were remarkable for their gravity, patience under sufferings, modesty, integrity, and eloquence, yet they all agree that there were others of very opposite characters.

Before they entered upon the discussion of anything that related to the great object of their meeting, the bishops began with complaining to the emperor of each other, and vindicating themselves. He, however, ultimately succeeded in restoring them to some degree of temper, and they proceeded in good earnest to draw up a creed which they were all required to subscribe, as the only true and orthodox faith, and which, from the place where they were assembled, bears the title of the "Nicene Creed." "As a matter of curiosity," says the historian, "I subjoin this summary of the orthodox faith at this period :

"We believe in one God, the Father Almighty, Maker of all things, visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten ; begotten of the Father, that is, of the substance of the Father. God of God ; Light of Light ; true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made, things in heaven, and things on earth ; who for us men, and for our salvation, came down and was incarnate, and became man, suffered and rose again the third day, and ascended into the heavens, and comes to judge the quick and the dead : and in the Holy Ghost. And the catholic and apostolic church doth anathematize those persons who say, that there was a time when the Son of God was not ; that he was not before he was born ; that he was made of nothing, or of another substance or being ; or that he is created, or changeable, or convertible."



“When these things were ended, Constantine splendidly treated the bishops, filled their pockets, and sent them honorably home, exhorting them at parting to maintain peace among themselves, and that none of them should envy another who might excel the rest in wisdom or eloquence—that they should not carry themselves haughtily towards their inferiors, but condescend to, and bear with, their weakness;—a convincing proof that he saw into their tempers, and was no stranger to the haughtiness and pride that influenced some, and the envy and hatred that prevailed in others.”

Fine characters to originate a new system for God!

“The Scriptures were now no longer the standard of the Christian faith. What was orthodox, and what heterodox, was, from hence forward, to be determined by the decisions of fathers and councils; and religion propagated, not by the apostolic methods of persuasion, accompanied with the meekness and gentleness of Christ, but by imperial edicts and decrees: nor were gainsayers to be brought to conviction by the simple weapons of reason and Scripture, but persecuted and destroyed. It cannot surprise us, if after this we find a continual fluctuation of the public faith, just as the prevailing party obtained the imperial authority to support them; or that we should meet with little else in ecclesiastical history than violence and cruelties, committed by men who had wholly departed from the simplicity of the Christian doctrine and profession; men enslaved to avarice and ambition; and carried away with views of temporal grandeur, high preferments, and large revenues.”

I would look to the Bible several times for a creed, before I would look to such characters.

“To dwell upon the disgraceful cabals, the violent invectives, and slanderous recriminations of those ruling factions, would afford little edification to the reader, and certainly no pleasure to the writer. Were we disposed to give credit to the complaints of the orthodox against the Arians, we must certainly regard them as the most execrable set of men that ever lived. They are loaded with all the crimes that can possibly be committed, and represented as bad, if not worse, than infernal spirits. And had the writings of the Arians not been destroyed, we should, no doubt, have found as many and grievous charges laid by them, perhaps with equal justice, against the Athanasians. Constantius banished Athanasius from his bishopric at Alexandria, and wrote a letter to the citizens, in which he terms him ‘an impostor, a corrupter of men’s souls, a disturber of the city, a pernicious fellow, one convicted of the worst crimes, not to be expiated by his suffering death *ten times* ;’ and a bishop, named George, was put into his see, whom this eloquent emperor is pleased to style ‘a most venerable person, and the most capable of all men to instruct them in heavenly things.’ Athanasius, however, in his usual style, calls him ‘an idolater and hangman ; and one capable of all kinds of violence, rapine, and murders ;’ and whom he actually charges with committing the most impious actions and outrageous cruelties.

“The truth is, that the clergy of the Catholic church were now become the principal disturbers of

the empire; and the pride of the bishops, and the fury of the people on each side had grown to such a height, that the election or restoration of a bishop seldom took place in the larger cities, without being attended with scenes of slaughter. Athanasius was several times banished and restored at the expense of blood. What shall we make of the Christianity of the man who could act thus, or countenance such proceedings? Had Athanasius been influenced by the benign and peaceable spirit of the gospel, he would at once have withdrawn himself from such disgraceful scenes, and preferred to worship God in the society of only a dozen day-laborers in a cellar or a garret, to all the honor and all the emolument which he could derive from being exalted to the dignity of archbishop of Alexandria, on such degrading conditions. One can scarcely forbear contrasting his conduct with the behaviour of Him, whose servant he professed to be. 'When Jesus perceived that they would come and take him by force, *and make him a king*, he departed again into a mountain alone.' John vi. 15. The fruits of the Spirit are not turbulence and strife; 'but love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance; and they that are Christ's have crucified the flesh with its affections and lusts.' Gal. v. 22."

I think our dearly beloved brother Pierpont will get into Heaven, if he possess all these virtues, even if he is mistaken on one point—but it remains to be proven that he is mistaken.

"The orthodox were deposed, and the Arians



substituted in their places, with the murder of thousands; and as the controversy was now no longer about the plain doctrines of uncorrupted Christianity, but about secular honors and dignified preferments, so the bishops were introduced into their churches and placed upon their thrones by armed soldiers. And when once in actual possession, they treated those who differed from them without moderation or mercy, turning them out of their churches, denying them the liberty of worship, fulminating anathemas against them, and persecuting them by every species of cruelty, as is evident from the accounts given by the ecclesiastical historians of Athanasius, Macedonius, George, and others. In short, they seem to have treated one another with the same implacable bitterness and severity, as their common enemies, the heathen, had ever exercised towards them, or as though they thought persecution for conscience-sake had been the distinguishing characteristic of the Christian religion, and that they could not more effectually recommend themselves as the disciples of Christ, than by devouring each other."

Conscience-sake—don't forget that !

"This made Julian, the emperor, say of them, that he found by experience, that even the beasts of the forest are not so cruel as the generality of Christians then were to one another. Such was the wretched state of things in the reign of Constantius, which affords us little more than the history of councils and creeds differing from, and clashing with each other—bishops deposing, censuring, and anathematizing their adversaries, and the people divided into factions

under their respective leaders, for the sake of words, of the meaning of which they understood nothing, and contending for victory even unto bloodshed and death. Thus, as Socrates observes, 'was the church torn in pieces for the sake of Athanasius and the word *consubstantial!*' "

Athanasius and *consubstantial!*—just as much sense in this, as in quarrelling about the term three persons in one essence. "Let them alone, then," says one. We will, when we are allowed to express our sentiments in Bible language, without being denounced as "God-denying heretics."

"It probably would not be easy to sketch in a few words a more striking picture of these times than that which is given us by Ammianus Marcellinus, who, having served in the armies, had the best opportunities of studying the character of Constantius. 'The Christian religion, which in itself,' says he, 'is plain and simple, *he* confounded by the dotage of superstition. Instead of reconciling the parties by the weight of his authority, he cherished and propagated by verbal disputes, the differences which his vain curiosity had excited. *The highways were covered with troops of bishops, galloping from every side to the assemblies, which they called synods; and while they labored to reduce the whole sect to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys.*' It was certainly a very just, though severe censure, which Gregory Nazianzen passed upon the councils that were held about this time. 'If I must speak the truth,' says



he, 'this is my resolution, to avoid all councils of the bishops, for I have not seen any good end answered by any synod whatsoever; for their love of contention, and their lust of power, *are too great even for words to express.*' The scepticism of Gibbon has subjected him to an unmeasurable effusion of rancour from the clergy of his day; and far be it from me to stand forward the advocate of scepticism in any man; but I most cordially agree with that eminent writer, when he says, 'the patient and humble virtues of Jesus should not be confounded with the intolerant zeal of princes and bishops, *who have disgraced the name of his disciples.*'

"Ammianus Marcellinus, a Roman historian, who lived during these times, adverting to this subject, says, 'It was no wonder to see those who were ambitious of human greatness, contending with so much heat and animosity for that dignity, because when they had obtained it, they were sure to be enriched by the offerings of the matrons, of appearing abroad in great splendor, of being admired for their costly coaches, sumptuous in their feasts, out-doing sovereign princes in the expenses of their table.' This led Prætextatus, an heathen, who was præfect of the city, to say, '*Make me Bishop of Rome, and I'll be a Christian too!*'"

Speaking of the brothers Valentinian and Valens, who succeeded to the throne of the empire in 364, the historian says:—

"The two emperors were of very different tempers, and took different courses in regard to religion. The former was of the orthodox party; but though



he especially favored those of his own sentiments, he gave no disturbance to the Arians. Valens, on the contrary, was less liberal in his views, and persecuted all who differed from him. In the beginning of their reign, a synod was convened in Illyricum, which again decreed the consubstantiality of Father, Son, and Spirit. The emperors issued a circular letter, declaring their assent to this, and ordering that this doctrine should be preached—though they published laws for the toleration of all religious denominations, and even of Paganism. In the year 375, Valentinian died suddenly in a transport of rage, and Valens being sole emperor, was soon prevailed on by the artifice of Eudoxius, Bishop of Constantinople, to take a decided part with the Arians, and to abandon his moderation, by cruelly persecuting the Orthodox. The first thing that fired his resentment was the conduct of these latter, who had solicited and obtained his permission to hold a synod at Lampsacus, for the amendment and settlement of the faith; when, after two months' consultation, they decreed the doctrine of the Son's being *like the Father as to his essence*, to be the true orthodox faith, and deposed all the bishops of the Arian party. This highly exasperated Valens, who, without delay, convened a council of the Arian bishops, and *in his turn*, commanded the bishops who composed the synod of Lampsacus to embrace the sentiments of Eudoxius the Arian: and upon their refusal, sent them into exile, transferring their churches to their opponents. After this, he pursued measures still more violent against them; some were commanded

to be whipped, others disgraced, not a few imprisoned, and many fined.

“After having reigned fourteen years, Valens lost his life in a battle with the Goths, A. D. 378, and was succeeded in the government of the empire by Gratian, the son of Valentinian. He was of the orthodox party; and after the death of his uncle Valens, he recalled those that had been banished—restored them to their sees, and sent Sapores, one of his captains, to drive the Arians, like wild beasts, out of all their churches. This emperor, soon after his accession to power, united with himself as colleague in the government, ‘the great Theodosius, a name celebrated in history, and dear to the Catholic church.’

“Immediately on his advancement to the throne of the empire, Theodosius betrayed a warm zeal for the orthodox opinions. Hearing that the city of Constantinople was divided into different religious parties, he wrote a letter to them from Thessalonica, wherein he acquaints them, that ‘*it was his pleasure*, that all his subjects should be of the same religious profession with Damasus, bishop of Rome, and Peter, bishop of Alexandria, and that their church alone should be denominated ‘Catholic,’ who worshipped the divine Trinity as equal in honor, and that those who were of another opinion should be called heretics, become infamous, and be liable to other punishments.’ And on his arrival in the imperial city, he sent for Demophilus, the Arian bishop, demanding to know whether he would subscribe the Nicene confession of faith, adding, ‘if you

refuse to do it, I will drive you from your churches; and he kept his word, for he turned him and all the Arians out of the city.

“The more effectually to extinguish heresy, he, in the year 383, summoned a council of bishops of his own persuasion to meet at Constantinople, in order to *confirm* the Nicene faith; the number of them amounted to an hundred and fifty, to which may be added, thirty-six of the Macedonian party. This is commonly termed *the second Oecumenical or general council*. They decreed that the Nicene faith should be the standard of orthodoxy, and that all heresies should be condemned.”

Thus have I redeemed my pledge, given to you yesterday. Here is where the doctrine of the Trinity had its origin—not the origin of the doctrine of one God, and one Mediator between God and men—the Man Christ Jesus—but of the heresies which sprang up in the third and fourth centuries.



## MR. M'CALLA.

My opponent has gone on to prove that the doctrine of the Trinity originated in the Council of Nice. He has endeavored to give you the impression that I have admitted this. My conscience would not allow me so to misrepresent him. I said that the rejection of Christ's divinity was called by the ancient Christians the "God-denying heresy." The Christian church has always believed the Father divine, the Son divine, and the Holy Spirit divine.

The work to which my opponent has referred, was written by a Baptist, and with the view of communicating information to those whose views of the gospel of Christ, coincide pretty much with his own. I have always been very much disposed to lean towards these old fathers, but my confidence of late years has been much weakened in their infallibility. Mr. Jones sometimes appears to be a little virulent in his remarks, but the more I reflect, the more I am disposed to like him. Mr. Isaac Taylor, of England, has also written a sound work in relation to these old fathers, which makes me blush for human nature. There was evidently too much corruption among them. We do not pretend to hold them up as infallible, nor can we worship them as Gods, though they might do for Mr. Kinkade's or my opponent's God.

I have come here to defend the cause of my Di-

vine Master, and not to excuse the corruption, ambition, nor avarice of the ancient Fathers. "Our dear brother Pierpont," or Dr. Channing, might agree very well with these fathers, so far as they held to Pagan corruptions, and so might their brother Gannett. "Brother Gannett" travelled in England and Scotland, and heard clergymen of all sorts and sizes. On his return, he published a book, telling all he had heard and seen, and how the bigotry he had witnessed among Trinitarians, made him long for Pagan instruction. It is wonderful that he did not send to India for a Brahmin. Though if he will only read Kinkade, or Mr. Plummer's pamphlet, he will get enough of Pagan instruction without sending to India.

My opponent says, "Give us Bible language! Avoid a Council of Bishops!" So say I. But he evidently does not understand the matter which he has attempted to explain. The Trinitarians and "Christians" of that age, agreed no better than they do at present. Hence arose a dispute, known as the "Arian Controversy." Alexander affirmed "an unity in the Trinity, and particularly that the Son was co-eternal, and con-substantial, and of the same dignity with the Father." Arius objected to this language, "that if the Father begat the Son, he who was begotten must have a beginning of existence;" and from hence, says he, "'tis manifest there was a time when he (the Son) was not." This was the ancient heresy. But our modern Christians have improved on the doctrine of their ancient brethren. Mr. Kinkade, at page 162 of his book, says,—



“Paul says, he (Christ) is the brightness of his Father’s glory, and the express image of his person (Greek *hupostaseos*, substance.) This text shows beyond doubt that God’s person or substance is in the shape of a man. It does not say, that he was the image of God’s moral perfections, but it says he was the *express image of his person*. Heb. i. 3. Paul to the Colossians, says of Christ, that he is the image of the invisible God. Col. i. 15. God’s moral perfections have been revealed, and are visible to every believer, therefore it must be his person, that is called the *invisible God*, then Jesus Christ is the *image* or *shape* of that person.

“Paul says: ‘Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God.’ Philip. ii. 5, 6. *Form* is distinct from quality, and always relates to arrangement or shape. This shows that Christ was in the form, or shape of God, before he emptied himself of that glory he had with the Father in his pre-existent state. And we all know that in all his early appearances to the patriarchs, and prophets, he appeared in the shape of a man, and was frequently called a man. If he was in the form of God, and that form was the shape of a man, then God is in the shape of a man.”

This is the new paganism. He does not even attribute a soul to God! He makes him the mere image of an old soldier, set up to draw you back to Pagan darkness. He is not satisfied with going back to the old fathers. And this is the Paganism after which Brother Gannett longed.

At page 133, Kinkade says: “I think Christ is a created Being, and those passages that say he was begotten always allude either to his miraculous conception, or his resurrection from the dead. The word



*begotten*, in its proper sense, that is, according to the common acceptance of the term, implies plurality; to beget, is the united act of two: therefore the pre-existent Christ could not have been begotten in the proper sense of the word unless he had a mother as well as a father."

The Christian Church has always believed that the divine Father had a divine Son, co-essential, co-eternal, and co-equal with the Father, without the intervention of any mother, human or divine. But when Jupiter is the Father of a Pagan God, they assign to him a divine mother, and when he is the Father of a Demi-God, it is by a human mother. So my opponent's brother, Mr. Kinkade, says: "Christ could not have been begotten, in the proper sense of the word, unless he had a mother as well as a Father."

At page 163, Kinkade says: "I will now attempt to answer the principal objections that I have heard against the personal, or real existence of God.

"*Objection 1.* If we worship God ascribing to him the human shape, shall we not violate the second commandment which forbids us to make and worship any graven image, or any likeness of any thing?

"*Answer.* It can break no commandment of God to believe on, and worship him, as he has revealed himself to us in his word: and although we ascribe to God the shape of a man, still he is not the image of a man, but man is the image of him, and God is the prototype; besides we do not *make* this image, it is formed in our minds by the holy scripture, and believing the Bible is not making nor worshipping graven images."

Here you have popery in its worst form—only

Mr. Kinkade makes God a bodily image, and the papists make an image of God.

“*Objection 2.* Christ speaking of his Father, says: ‘Ye have neither heard his voice at any time, nor seen his shape.’ John v. 37.

“*Answer.* Some of the best critics read this in the shape of a question, thus: ‘Have you not heard his voice, and seen his shape?’ I think it is probable that this is the true reading, because the multitude did hear the Father’s voice when his Son was baptized, and as they had all seen Christ, who was the express image of his person, they must have seen his shape. But if the common reading is correct, this text shows as plainly that God has a shape, as that he has a voice. If it will prove that he has no shape, it will prove that he has no voice.

“*Objection 3.* God is a spirit, and how shall we, consistently with truth, ascribe shape to a spirit?

“*Answer.* All the spirits that the scripture gives an account of being seen, were seen in the shape of men.

In the thirteenth chapter of Judges, we have an account of an angel, that appeared to Manoah and his wife, in the shape of a man, and they called him a man, but when they offered a burnt offering, and the flame went up towards heaven from off the altar, he ascended up with the flame of the altar. In the sixth chapter of Judges, we have an account of an angel that appeared to Gideon in the shape of a man, who is also called the Lord.

“The fourth person that was seen walking with the three children in the midst of the fiery furnace, was, no doubt, a spirit, yet he appeared in the shape of a man. After the rich man’s body was buried, he is represented as a man lifting up his eyes in torment. —There appeared two men, which were Moses and Elias, talking with Christ in the Mount. Moses’ body had not then been raised from the dead, yet



Moses was a man. When the disciples saw Christ walking on the water they thought they had seen a spirit. On another occasion he said: 'Handle me, and see, for a spirit hath not flesh and bones, as ye see me have.' Luke xxiv. 39. It is plain from these texts, that the difference between the people in the spiritual, and natural world, is not in shape. If the Saints in heaven exist, they must exist in some shape, and no doubt but that it is the human shape. We read of men in heaven, on earth, and under the earth. Rev. v. 3."

Here he evidently insists upon the material form of his Deity and of all spirits, so that he has no immaterial being—no real spirit, created nor uncreated. With him the Spirit of Men and created spiritual angels, are all like his God, possessed of body, parts and passions. This is as genuine paganism as can be found. It is real Materialism and Atheism, and his supporter finds here all that his former Atheistical patron, Mr. Kneeland, could have professed.

These *Christians* do not really believe in a Spirit more than did the Sadducees—neither the Spirit of God, the Spirit of a Man, nor the Spirit of an angel.

I spent several days in listening to a Unitarian, until he satisfied me that he was an Atheist. He lifted his hands and swore that he believed in a God, and in the inspiration of the Scriptures. I knew then that he spoke falsely. He subsequently became a disciple of Fanny Wright, and embraced her doctrines. Another of these *Christians*, to prove that he is not an Atheist, has spent a long time in prayer. I never could defile my conscience by giving the least countenance to infidelity. The ancient fathers



suffered martyrdom because they would not. I saw another man, under whom the Unitarians rally in Philadelphia, supporting that Atheist. He has been brought here—has sought "*Christian*" shelter, and has found protection under the wings of my opponent. The sympathy between Atheists and these Unitarians is really surprising. This is not the first time it has been manifested. In another place, Mr. Campbell, who agrees in sentiment with my opponent, challenged Robert Owen to a public discussion, and triumphed. Sometime afterward, Owen was visiting that part of Virginia in which Mr. Campbell resided, and could not pass without spending a few days with dear brother Campbell! Mr. Owen subsequently declared that they were among the happiest days of his life. It is always so when the divinity of our Lord is denied. Dr. Priestly once heard some one say that Jefferson was an infidel. "Is he?" said he—"then he is not far from us!"

These are some of the enormities of a Society calling themselves Unitarians or "*Christians*." They are the very opposite of the Christians of Antioch, who suffered martyrdom rather than worship Jupiter. They have an evident affinity for Jews, Mohammedans and Heathen. The Pagans worship a *material* God—so do the *Christians*. The Pagans worship a God of body, parts, and passions—so do the *Christians*. The Pagans worship a God possessed of all the members of the human body—and the *Christians* have a Jupiter possessed of *nearly* all the members of the human body. How

different this heathenish stuff from the views of real Christians, who worship a spiritual Father, possessed of no body, parts nor passions, shape nor members, and having an eternal, equal, and co-essential Son, without a mother to his divine nature, and without a human father to that human nature which he took into union with the divine, that he might atone for the sins of his people.

## MR. PLUMMER.

*Mr. Chairman,*

I must be allowed to correct some of the gentleman's insinuations. I suppose he alludes to Mr. Kneeland. I will take this occasion to say that we have never had any communication nor connexion whatever with Mr. Kneeland, nor any other sceptic.

I think the gentleman ought to be grateful to Mr. Kinkade, for had it not been for the assistance rendered by his book he would have stranded before the close of his last speech. Mr. Kinkade claimed for himself to be half-savage—a soldier—as does my old friend Mr. M'Calla. His doctrine has been discountenanced by me and by our friends as gross and absurd. We have always believed that we are forbidden to fashion God into the image or likeness of any thing in the heavens above or the earth beneath,—that he fills immensity—a Spirit, infinite, invisible and unchangeable. The gentleman is so troubled to identify us with Kinkade, that he can't get the book out of his mind. In his account of his recent journey to Texas, he has gone quite as far out of his way to bring in and bespatter some of the clergyman of his own denomination.

It would be very easy for me to retort on the gentleman, and prove that he is an Atheist from his own showing.



Says one, "This is a very bold assertion!" He positively affirmed in our meeting-house, in referring to the doctrine of Kinkade, that any one who would attach a body, or a human form to God, was an Atheist. And yet he said, in the same discourse, that if any body should deny that God took human nature into union with the divine, so that they became mysteriously united in one person, so that the divinity sustained the humanity, in dying for our sins, they would deny the infinite atonement. Now his creed also declares that the very and eternal God did take upon him man's nature, and all the essential properties and common infirmities thereof, yet without sin—so that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion, which person is very God and very man." Thus he declares, that God is "very God" and "very man," and yet that he who so unites man to God is an Atheist! Let him now define his position. He will have enough to do to extricate himself from this dilemma, without farther troubling Kinkade.

The Presbyterian Confession of Faith says—"The Holy Scriptures of the Old and New Testament are the word of God—the only rule of Faith and obedience. The Scriptures make known what God is, the persons in the Godhead, his decrees, and the execution of his decrees,—God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, every where present, almighty, knowing

all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth. There is but one, only, the living and true God. (Agreed.) There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity."

The sum of our offending is, that we contend for but *one* God—and for one Jesus Christ, the Son of the Father in truth and love—*begotten*, not the Father he is begotten of.

Is there a true Christian, one who loves the Lord Jesus Christ, who supposes that when we speak of him as the Son of God, he is referred to as one begotten as we are begotten? that God is begetting children in any other way than by his word and Spirit? But here we have "God the Son, and God the Holy Ghost, equal and eternal with God the Father." How many Gods shall we have if we admit there are more eternals than one. By what authority does the gentleman limit the number to *three*? If there are three eternals, are there not three divine essences? The gentleman affirms that there are three divine persons in the divine essence! Then are there not *nine* persons in the three divine essences? If the gentleman can thus manufacture Gods, would he not have made an admirable bishop galloping off to

Synods and Councils, to manufacture Creeds and Confessions of Faith?

He has said that the doctrine of the Trinity is incomprehensible, and yet understood! Have we not as much benefit from that creed which is incomprehensible, who have no faith in it, as they have who profess to have all faith in it? How much can they understand of what they do not understand at all?

The gentleman and ourselves stand on very different ground. This Bible is our Confession of Faith. We commenced reading it, with prayer, more than thirty years ago. Here is the gentleman's Confession of Faith. But, say you, he subscribes to the Bible also! Well, then, we are so far agreed! But he adds this Confession of Faith. But, says the gentleman, holding up Kinkade and this little sheet, these are "your Confessions of Faith!" This is not true. We are no more accountable for the sentiments of Kinkade, than he is for those of Mr. Barnes or Professor Stuart. But his Confession is authoritative, and binding on his brethren. We attach no authority to the private sentiments of any man. This we wish the gentleman to understand, and not set up a man of straw to combat.

I like the Presbyterians—they are a cool, calculating, deliberating people. They are a learned and pious body, and love to reason. I will do my opponent the justice to say, that he likes discussion, if he can only get things modelled into the right shape—*to suit his conscience!*

I was raised in New-England, among Presbye-



rians. The time was when they ridiculed revivals. But where do you now find a people more fond of night meetings and reformations? They are also coming over on to more liberal ground. I have frequently addressed their congregations, at their own solicitation, and was affectionately requested to repeat my visit. But this gentleman cannot fellowship with *Christians, unless they* subscribe to his dogmas. I am glad that many of his Trinitarian brethren are getting off the straight-jacket—that they are abandoning the doctrine of reprobation, and infant damnation—and the spirit of bigotry and pharisaical exclusiveness, by which my opponent presumes to send Mr. Pierpont, Mohammedans, and *all* Anti-Trinitarians, to hell in a batch.

“OF GOD—*and of the Holy Trinity.*”—See Presbyterian Confession of Faith, page 21. Why this distinction? Perhaps the gentleman can tell us. He understands language, and I ask him, is not “of God” one thing, and “of the Holy Trinity” another? I call on the gentleman to explain the distinction. He had better leave Mr. Kinkade, and attend to his own creed, and the Holy Bible. I challenge him to put his finger on the verse in this book, which proves the doctrine of the Trinity. It is not here! The doctrine cannot be even inferred from the passages produced by the gentleman. We have shown that it comes from the mercenary, canting Bishops of the fourth century, whose God, to judge from the historian, was Lord Beelzebub.

The Bible says there is but one God, and that God is a Spirit. Where does the gentleman find the

doctrine of a divine essence with three distinct persons or beings? Give us the chapter and verse. The term three persons is not applied to God in the Scriptures. The term *person* is once applied to God. Paul says, of the Son, that he is "the brightness of the Father's glory, and the express *image* of his *person*." The *person* here spoken of is the *one God of the Bible*—the God and Father of our Lord Jesus Christ. Jesus himself says—"My Father is greater than I—my Father is greater than all." I ask the gentleman to clear up *this* "mystery." It is not "Human nature," but *the Son*, that speaks.

My opponent says, the figure of a man is the best figure of the Trinity in all creation. Who believes that Mr. M'Calla is three persons? If he should be brought into Court to testify, would his body, soul, and spirit, be received as three distinct witnesses? Does any man present believe that his wife is three persons? Does any woman believe her husband is three persons? The Scripture saith—"And they twain shall be one." But, from the gentleman's reasoning, they *twain* must be *six*! Does he believe this? Just as much as those galloping bishops believed in the "mysterious and incomprehensible" doctrine of the Trinity. They may hurl their thunderbolts at us, for not believing their absurd dogmas, but who have quarrelled more than Trinitarians about this doctrine of the Trinity? How various are the methods by which they attempt to explain its "incomprehensibilities." Dr. Emmons, of Massachusetts, says, "there is a certain something in the divine nature, which lays a proper foundation for such



a personal distinction. But what that something is, can neither be described nor conceived. Here lies the whole mystery of the Trinity." What foundation for belief is that which can neither be described nor conceived. Again, the Doctor says—"There is nothing in the whole circle of nature which bears the least resemblance of three persons in one God." A very just confession. But my opponent says that man is the best figure of the Trinity in all creation. Again, the Doctor says—"Indeed, there is no word in any language, which can convey, a precise idea of this incomprehensible distinction in the divine nature." Is this the reason they have introduced the unscriptural, high-sounding, great swelling words, "co-equal," "co-essential," "co-eternal," "triune," "trinity," and "three-one God," to express the mysterious, incomprehensible, "certain something," which "can neither be described nor conceived?" The Doctor adds—"It is very immaterial whether we use the name person, or any other name, or a circumlocution instead of a name, in discoursing upon this subject." Would it not be better to let it alone altogether? For all this is adding to God's word. And remember that he who adds to this book is accursed.

The scripture saith that Jesus is at the right hand of God, that he was raised from the dead, and by God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. I believe this, and yet my opponent says, I am leading you to hell. All this is mere assertion. Give us argument—give us plain Scripture testimony—and



not skim over creation to rake up Atheists and Fanny Wrights. By this Bible we are governed—this is our creed. Let the gentleman prove to us from this book, that we are in error, and he shall have our everlasting gratitude.

Adjourned to 1 o'clock, P. M.

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At the close of Mr. Plummer's address—

*Mr. Scholefield* said he felt it due to himself to take some notice of certain remarks which had been made by Mr. M'Calla, charging him with supporting an Atheist on a particular occasion. The statement of the gentleman was untrue, and calculated to give a false impression. The individual referred to was Mr. Kneeland, who at the time was professedly no more an Atheist than the gentleman himself. Since Mr. Kneeland had declared himself to be an Atheist, he had had nothing whatever to do with him. He had a desire to be in fellowship with all good men.

*Mr. M'Calla.* May I be allowed to ask the name of that gentleman?

*Mr. Scholefield.* John Scholefield.

*Mr. M'Calla.* I would ask this audience if I have referred to any Mr. Scholefield?

*Mr. Plummer* said the gentleman had referred to some person brought here, as having supported an Atheist on a former occasion. The allusion of the gentleman was well understood. His manner of

making the insinuation, as well as his present quibble, are both characteristic.

*Mr. Chas. H. Plummer* here addressed the audience, and stated, that if any person wished to obtain a condensed work on the doctrine of the Trinity, it could be obtained at the desk gratis, or for the small sum of 6¼ cents. The pamphlet originated in this manner:—Some ten years since, in a Theological Debating Society in Philadelphia, Mr. M'Calla challenged Mr. Plummer to a discussion on the doctrine of the Trinity, which Mr. Plummer accepted, and agreed to meet him before the society at the following meeting. At the appointed time Mr. Plummer attended, prepared for the discussion, but Mr. M'Calla was not forthcoming. He delivered his speech and threw it on the table for a reply. No one attempted to answer his arguments, and the speech was subsequently printed at the request of those who heard it. Mr. M'Calla was thus the cause of the publication, as he is of the present discussion.

*Mr. Hall* expressed his disapprobation of the remarks made by the last mentioned gentleman. He thought his course in the highest degree censurable, and hoped the citizens of Delaware county would maintain their dignity, and discountenance any thing which was calculated to create an undue bias in their minds in favor of either of the disputants. He trusted nothing would transpire to interrupt the discussion, or excite feelings which might end in bloodshed.

WEDNESDAY, 1 P. M.

## MR. M'CALLA.

In my former address I intimated that the Unitarians rallied in Philadelphia under some one not mentioned. I also intimated that some one had been brought here, who, on a former occasion, had countenanced an Atheist. No one, however, had a right to take my remarks to himself, unless he considered them applicable. I said that I had always believed Mr. Kneeland to be an Atheist. The gentleman knew that he was an Atheist just as well before as after he openly declared his Atheistical doctrines. I like to see a man stick to a friend in adversity, as well as in prosperity. I always make it a matter of principle to be faithful to a friend. In a crowd, if I see a man abused, and without friends, I always feel it my duty to be his friend. Such are ever the feelings of a Kentuckian.

The truth is, Mr. Kneeland is just as good a man now, as he was before he embraced the doctrines of Fanny Wright. Mr. Kinkade also has been put down; but for a long time the saddle-bags of his brother Unitarians were filled with this book. It was announced here to-day, that if any one wished to see Trinitarianism exposed, he had only to come forward and pay  $6\frac{1}{4}$  cents! But of Mr. Kinkade's book whole saddle-bag loads were distributed at *one dollar each!*



It must have been a patent machine, by which my opponent was able to prove me an Atheist,—Christians were so called in the early ages of the Church. Polycarp was denounced as an Atheist, because he would not bow down to Pagan deities. The cry of the multitude was—"This is the doctor of Asia—the father of the Christians—the subverter of our Gods!" They promised that if he would say, "Away with the the Atheists!" (referring to the Pagans) his life should be spared. But "Away with the Atheists" did not satisfy them, and he was put to death! What he said of the worshippers of material deities then, I say now,—they are Atheists, even if they call themselves Christians, as Mr. Kinkade and my opponent do.

It is astonishing how anxious these *Christians* are to commune with Atheists. My opponent, I understand, talks about revivals to the Presbyterians,—baptism to the Baptists,—and it is *Amen!* when he gets among the Methodists. Among the Quakers, I am told, he sometimes wears a broader brim than this old white hat of mine, which was presented to me on the Brassos river, in Texas. The real follower of Jesus, likes to keep a conscience void of offence. I would rather be led to the scaffold than give the right hand of fellowship to the enemies of my Divine Master.

We were yesterday told by my opponent, that he had been frequently invited into the pulpits of Presbyterians. To-day the mystery is explained—"Many Presbyterians in *New England* invited him into their pulpits, and affectionately solicited a repe-

tition of his visit." These very *Presbyterians* have since become Unitarians, and denied the God who bought them. It was just what he had a right to expect from such abominable creatures.

My opponent has told you that I have declared "the figure of a man to be the best figure in creation of the Trinity." At another time he said that I declared "the figure of a man to be the best *proof* in creation of the Trinity;"—thus trying to make me substitute his human god for the true God, and substitute the figure of a man for that proof which infallible inspiration affords. I never said that the figure of a man was a figure of the Trinity, nor that it was a proof of the Trinity. I have always alleged, that the inspired Scriptures were the real proof of the Trinity, and have only adduced the mysterious complicated human constitution as an illustration of the mysterious doctrine of the Trinity in this respect, that the existence of two beings, a material and immaterial, in one human person, was to me incomprehensible, as the strange mysterious union of three Divine persons in one Divine essence, appears to me incomprehensible.

I have said that we cannot fully comprehend the doctrine of three persons in the Divine essence, but that we can understand its general outlines. By the word person, used in describing the distinctions of the Godhead, Trinitarians do not mean what is usually meant when it is applied to other things. They do not mean a totally separate identity of essence, as we do when we say, my friend is one person and I am another. Such a separate identity,

possessed of all the independent powers of consciousness, judging and willing, would make three different minds or beings; and if each were God, there would undoubtedly be three Gods! Trinitarians believe in ONE GOD—that this one Deity, or Godhead, exists by a distinction of what may be called persons—that these persons are the Father, Son, and Holy Ghost, a threefold distinction, and therefore by us called Trinity—and that each of these persons, though possessing some properties which do not belong to the others, nevertheless truly and properly possesses the eternal and supreme nature of God, the one as much as the other. These persons, therefore, though divine, are not other Gods, nor does such a distinction involve any known contradiction.

My opponent, like all the Unitarians, and Liberalists in religion, appears to think himself possessed of reason in a very exalted and infallible form. He has only to say that a thing is inconsistent with his reason, and then it must be wrong of course, and Voltaire has only to say, or Mr. Kneeland has only to say, that a thing is inconsistent with his reason, and it has to be stricken out of his creed. From such men, Christians differ much concerning the province of reason. The reason of fallen man is corrupt, depraved and dark, and this may account, in some measure, for the innumerable and diametrical contradictions which we find between the reason of one man and the reason of another. Feeling the infinite inferiority of our fallen reason to the perfect wisdom of our Creator, Christians do not like to con-



tradict him, nor bring their reason into competition with his. If they are enabled, by a clear and correct exercise of their reason, to ascertain that the Scriptures were written by the God of truth, their reason is not allowed to contradict one sentence of his word, but only to ascertain his meaning, taking it for granted that if we have differed from him in opinion, we must now conform our opinion to his, and not expect him to surrender his to ours.

Before revelation was completed, God gave some light by the works of creation, but Pagans and counterfeit Christians alike would be wise above what is written. Paul notices such in Romans i. 22, 23—"Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." My opponent's Christians have already changed the glory of the incorruptible God into the image, the body, parts and passions of corruptible man. The next lesson of course will lead them to the four-footed beasts and creeping things. But, say they, "we discard Mr. Kinkade—*his doctrines are becoming unpopular!*" and, say they, "he was no better than an old hunter, any how!" Is this the spirit of Christianity, to do homage to a man while his books will sell rapidly at a dollar a piece, and then, when he falls, and the Pagan corruption of his book becomes manifest, to cast him off with contempt as an old hunter, because he is unpopular? This is the very spirit which Paganism exhibited from the infancy of Christianity. One reason given by Celsus,

in the second century, for his opposition, was that instead of flattering the wealthy and philosophical world, Christianity opened the door of heaven to the poor and unlearned, whom he chose to call weavers and shoemakers. If Mr. Kinkade be an old hunter, it is probable that he formed the pattern for the old man whom he represents as God. It is probable that, like the old hunter, Alexander the Great, he wished to be deified, and worshipped after his death; but it seems that he has now become less popular, and some other old man must mount the Unitarian throne, who is not a hunter, *weaver* or *shoemaker*! But if such characters are to be despised, will it operate favorably to my opponent and his friends?

If the created reason were equal to the Divine reason, we should have no mysteries. These Pagan "Christians" do not admit that religion has any mystery, even the indwelling of the Holy Spirit. This is a sort of wisdom which the Jews had very abundantly before the coming of Christ, and in the light of the New Testament it appears perfect folly. To them the Messiah of the Old Testament prophecies was a profound mystery, though their pride would not acknowledge it. Not recognising the divinity and humanity in the Messiah of the inspired prophets, they could not believe that one and the same person was to be both an immolated victim and an immortal victor. So the Materialist, not recognising the union of a material body with an immaterial spirit, in the human constitution, cannot believe that one and the same person is both *mortal* and *immortal*.

## MR. PLUMMER.

*Mr. Chairman,*

I regret that any thing has occurred to create unpleasant feeling, or to excite apprehensions that this discussion might end unpleasantly. I hope that strength will be afforded me to disarm myself of all disposition to indulge in a spirit of bitterness, or desire of vengeance, on those whom I may consider in error. We can neither make nor alter facts,—we can only come to the knowledge of them. He who is so fortunate as to come to a knowledge of the truth, should be the last to wish to take vengeance on those who labor in ignorance, darkness, and error. Truth will remain eternal. *We* may be mistaken—*God* cannot. Nor would we render railing for railing. There is no fear but God will render, in due season, all the punishment necessary. When Michael disputed with the devil about the body of Moses, he durst not give him a railing accusation, but said, the Lord rebuke thee.

The gentleman has again associated my name with that of Mr. Kneeland. I will take this opportunity to say again, that I have never had the slightest connexion with Mr. Kneeland. I am charged with being his friend. I have met Mr. Kneeland as an opponent in discussion, and so have Presbyterians. There is not a person present who can justify the gentleman's false insinuations. We have also been



accused of deserting Mr. Kinkade in adversity. But, I repeat, we have nothing to do with Mr. Kinkade in this discussion. We have never circulated his book, nor advocated his doctrine. He also classes me with Fanny Wright and with Mr. Campbell. Mr. Campbell ranks high for talents and piety. His debate with Robert Owen is in the hands of Presbyterians and other Trinitarians, and is highly approved. Owen challenged Campbell to a discussion on the inspiration of the Scriptures. Mr. Campbell met him, and gave his doctrines to the four winds.

The gentleman also ranks us with Channing, Pierpont and Priestley. He is attaching to us altogether too much importance. But we look only to the Bible, and take nothing second hand.—When we have doubts, we always consult that glorious book of inspiration.

The gentleman is mistaken in another respect. I did not call him an Atheist. I only inferred it from his own showing. I do not wish to be understood as charging either that gentleman or any other Presbyterian with Atheism. I wish only to touch on doctrines, without impugning the motives or calling in question the sincerity of any man. God alone must judge in this respect. I did prove, by argument unanswered, that he had, by his own reasoning, convicted himself of Atheism.—I asked him to clear his skirts of the implication. He pointed to a man standing at the stove, and declared him to be the “best figure in creation of the Trinity.” If these were not his words, I stand corrected; but my statement is corroborated by the whole congregation.

The Presbyterian Confession of Faith was said by the gentleman to be based on the Scriptures. The Confession of Faith says that, "under the name of Scripture, or the word of God written, are now contained all the books of the Old and New Testament—all of which are given by inspiration of God, to be the rule of Faith and life"—that "the whole council of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time *is to be added, whether by new revelations of the Spirit or traditions of men.*" Amen! To this do we most heartily subscribe. And yet this entire Confession of Faith has been added. Why are these 400 pages added to the Scriptures? Nothing shall at any time be added. I hope the doctrine that the Scriptures are all-sufficient will prevail among Presbyterians, not because it is the doctrine of the Confession of Faith, but of the Scriptures themselves. But if you will contend for this addition, mind you don't get the curse. "If any man shall add unto these things, God shall add unto him the plagues that are written in the book."—Nothing is to be added, "whether by new revelations of the Spirit *or traditions of men.*" We wish not to grapple with the traditions of men. Let the gentleman cease sending me and my friends to hell, and confine himself to the Scriptures. We wish to grapple with him upon the word of God.

"All things in Scripture are not alike plain in

themselves, (says the Confession of Faith) nor alike clear unto all; yet these things which are necessary to be known, believed and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." I have been laboring for years with ordinary means. I have endeavored to make the word of God "a lamp to my feet, and a light unto my path." But if the learned gentleman can aid us in the knowledge of this book, we shall be happy to be enlightened by him.

Again, the Confession says, "The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold but one) it may be searched and known by other places that speak more clearly. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private Spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." In all this I agree most heartily. Presbyterians and Christians should *all* lay this book aside, and learn what the will of God is from his infallible and eternal word, the Holy Scriptures. For twenty-five years have I preached this word in the counties of Philadelphia, Bucks, Delaware, and Montgomery, and if any mortal can say I have ever avowed other than



these sentiments, let me be reproached as a hypocrite.

The gentleman says I have gone round to create sympathy among the Quakers or Friends. Whenever I have visited them, I have endeavored to do my duty conscientiously. But that I have ever sought sympathy by compromising my faith in this Holy Creed—this word of God—I utterly deny. I have spoken in some twenty-five of their houses, and have always been greeted affectionately, and with an urgent request to visit them again. I have never said split—have never promoted disunion among them. But I have said to both parties, “Open your big house—call your big men—let the matter be discussed—and after all have been heard, let the majority decide and the minority submit.”

I have rejoiced to see Presbyterians so free for discussion. They have split on their Creed—some little knotty difficulty—and not on the word of God. There is nothing in the word of God which authorises Christians to split into sects and parties. If we confess that Jesus Christ is the Son of God, deal justly, love mercy, and walk humbly with God, are we to be denounced as infidels and heretics, and to be damned because we cannot understand knotty doctrines? If others will not fellowship with me, they cannot deprive me of an approving conscience before God. I am going down into the grave in a few days. My hope is in God—I seek not for popularity among men, and wish no change of faith. And shall I be accused of deserting the word of God, creeping after sects, and consorting with Athe-

ists? It would be about as reasonable to call me an Atheist as to say, "Away with him—crucify him,—he teacheth contrary to our customs!"

The gentleman has quoted the text, "I and my Father are One," (John x. 30,) to prove that Jesus is the Supreme, eternal God! If *these* are *one*, how can that be? Does he not speak of the Father as distinct from himself, and himself as distinct from the Father, as "*I and my Father* are one?" He does not say that these are one person, nor three persons. There is not an expression of this kind in the book of God. And yet the gentleman has quoted this language as conclusive proof that the Father and Son are one God. But let us examine this text in connexion with the rest of the paragraph. "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ—[not *if thou be the Jehovah!*—]—tell us *plainly*. Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish. Neither shall any man pluck them out of my hand."

Here let it be distinctly observed, that the object of Christ is, *to save these sheep*. And if not able himself to save them, he adds:

"My Father, which gave them me is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one."



They are *one* in design or purpose *to save these sheep*. That this is the true meaning of the language, can be shown from the language of Christ himself. In the 17th Chapter of John, Christ says,—“Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, as we are. The glory which thou hast given me, I have given them, *that they may be one, even as we are one*. I in them, and thou in me, that they may be made perfect in one.” Christ is here praying for the apostles. Can it be supposed that his meaning was that they should all become *one apostle*, and that one, *Christ himself*? Such an explanation would be just as plausible as the gentleman’s explanation of the passage, “I and my Father are one.” The evident object of the passage was, that they should be one in mind and effort, as he and the Father were one. Christ adds,—“Neither pray I for these alone, but them also which shall believe on me, through their word, that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.” Thus it is clear, that the *oneness* spoken of in the passage quoted by the gentleman, as existing between the Father and the Son, is the same *oneness* which Christ prays unto his Father may exist among the apostles, and also in the whole church.

We will now go back to the 10th of John: “I and my Father are one. Then the Jews took up stones to stone him. Jesus answered them, many good works have I shown unto you from my Father; [not *his own* works, but *his Father’s* ;] for



which of these do you stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. [Did they speak the truth? No. They charged him falsely.] Jesus answered them, Is it not written in your law, I said ye are Gods? If he called them Gods, unto whom the word of God came, and the Scriptures cannot be broken, say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God."

Jesus Christ never said that he was God himself, but uniformly that he was the Son of God—the sanctified and sent of the Father. The Jews accused him of making himself God, but he denied it. The gentleman now brings the same accusation—that "he maketh himself one with the Father." Can the gentleman and his wife be called one person or being, because it is said, "they twain shall be one." No. Paul says—"I have planted, Apollos watered. Now he that planteth and he that watereth are one"—not *one apostle*, but one in design that the plant might grow and flourish.

## MR. M'CALLA.

I cannot consent to receive my creed from those who adopt the belief that the Supreme Almighty God is a material being.

My opponent calls me an Atheist in one speech, and in the next declares that he only called me so from my own showing. He caught up his notes, with an air of exultation, and declared that I had said, the best figure of the Trinity in creation, was the figure of a man. Now the best of proof can be produced, to show that I made no such statement. I am always very cautious about committing myself to any Reporter. I never like to put myself in the power of any man; for he who could thus represent my language, could report me to the gallows in three minutes.

My opponent says, "Why do they add these four hundred pages to the Bible?" I say, "Why do they add this abominable, filthy little pamphlet to the Bible?" We do not refer to the Confession of Faith to prove our doctrines. If I were to hear it done by a Presbyterian clergyman, I should take my hat and walk out. "That man," I should say, "is not in his senses!"

But let us refer to that dear Saviour, of whose divinity I love to talk. I hope to speak of it till death, and in the realms of glory. It makes my heart warm within me, to speak of him instead of

the old hunter's divinity—not a bit better than Jugernaut!

Jesus says, "I am the *root* and the *offspring* of David." (Rev. xxii. 16.) This is as much as to say that he is both the Father and the Son of David. On this subject our Saviour asked the Jewish brethren of my opponent a question, which it is hard to answer consistently, without the doctrine of two natures." "If David call him *Lord*, how is he his Son?" To us it is plain, that Jesus is David's *Lord* and *Father*, according to the divine nature, and he is his *Son* according to the human nature. Without such an interpretation, the Bible could not be defended from the charge of contradiction. Now we can easily understand in what sense Christ says, at one time, "My Father is greater than I." (John xiv. 28.) At another time, "I and my Father are one, (John x. 30,) and, "He thought it not robbery to be equal with God." (Phil. ii. 6.) The Father is greater than he, and yet he is *equal* with the Father! How can these things be without two natures? Christ of himself can do nothing, (John v. 30,) yet he can do all things, even the works of creation, providence, redemption, resurrection, and judgment. At one time the Son appears deficient in knowledge, (Mark xiii. 32,) yet at another he evidently knows all things. (John xvi. 30.) At one time we find that the counsel of the Father appoints to him a kingdom, (Luke xxii. 29,) yet again we find that he was with the Father in that counsel. (Prov. viii. 27, 30.) At one time we are told that he is an angel; but at another, that he took not



upon him the nature of angels but the seed of Abraham, a little lower than the angels. At one time the Scriptures ascribe to him body and parts, the spirit and passions, the wants and sufferings of real human nature; at another, they ascribe to him all the names, titles and attributes of the Supreme and Eternal God.

Our question is not as to a plurality of Gods, but of persons in the Divine essence. My opponent has called for Scripture, and we will now give him Scripture enough.

Genesis i. 26—"And God said, let *us* make man in our *own* image." Is this God that is speaking, and is there no plurality here? In the original, the name of God (*Elohim*) and the verb to *make*, are both in the *plural*. It is contended, by some commentators, that this is only a figurative way of speaking, to denote the dignity of God, and not to denote a plurality of persons in God. My opponent will tell you that kings and editors speak in the same style. But was Moses acquainted with editors? Besides, language changes, and Queen Victoria now says *I*. Editors, therefore, will probably soon adopt the same form of expression.—"God said, let *us* make man in *our* image, after *our* likeness." Here is a plurality, though not Mr. Kinkade's plurality—the likeness of God, but not of an old hunter!—If this were God's mode of speaking of himself, merely for dignity's sake, then might it have been expected that he would always have used this form. It is obvious, however, that the plural is not *always* used, nor *generally*. There are innumerable other pas-

sages where the singular is used. Sometimes, indeed, the name of God is plural, and the verb connected with it singular, as if to express unity of action, combined with plurality of persons. Sometimes both are singular, and sometimes both are plural. Upon the supposition of a distinction in the Godhead, this is perfectly explainable; but it is not explainable on any other supposition, nor can we believe that, without some special reason for it, God would have used such a form of expression in his word. *Eben Ezra*, a Jewish writer, declares expressly that the royal idiom among men, is the invention of pride, and introduced long after the creation.

Genesis iii. 22—"And the Lord God said, behold the *man* has become *like one of us*." Was it God who said this?—"One of *us*." If only *us*, it would mean a plurality; but when the language is, *one of us*, to doubt a plurality is preposterous.

Genesis xi. 6, 7.—"And the Lord said, let *us* go down and there [Hebrew let *us*] confound their language." Here also a plurality is apparent.

Daniel iv. 24, 26—"The most High, *they* commanded to leave the stump of the tree roots in the earth."

In the 13th verse of this chapter, we read of only one *watcher* or *holy one*, but here the number is very remarkably changed from *he said* to *they commanded*. The words of the curse upon Nebuchadnezzar were pronounced by *A watcher* and *AN holy one*, in the singular, nevertheless at the close of the speech it is declared to be by the decree of the *watchers*, and the demand by the word of the *holy*



*ones*!—The change of these verbs and nouns from the singular to the plural, is a case to which there is no parallel in any language, and can be reconcilable only upon the principle that there is a plurality of persons in a unity of essence.

Psalm lxxviii. 56—"They *tempted* and provoked the *Most High God*."

1 Corinthians x. 9—"Neither let us *tempt Christ*, as some of *them* also *tempted*." In the former passage the person tempted is called the *Most High*, and in the latter the apostle calls the same person Christ.—Christ therefore must be the *Most High*.

Daniel v. 18, 20—"The Most High God *gave* (plural) to Nebuchadnezzar a kingdom and majesty and *glory* and honor. And *they* took his glory from him." The word *they* here is a plain relation to the *Most High God*. It was a supernatural act of the *Most High God* that took away the glory of Nebuchadnezzar, but the passage clearly shows a plurality of persons.

Isaiah xxxiv. 16—"Seek ye out of the book of the *Lord*, and read—for my mouth it hath commanded, and *his Spirit* it hath gathered them."—Language which all Trinitarians will understand.

Isaiah xlviii. 16—"And now the *Lord God* and *His Spirit* hath sent *me*." Here is a plurality, and the person speaking is Christ.

Psalm xxxiii. 6—"By the word of the *Lord* were the heavens made, and all the hosts of them by the breath [Hebrew, *Spirit*] of his mouth." The breath of the Lord here undoubtedly means the third person in the Trinity. Our Savior communicated the



Holy Spirit to his disciples by *breathing* upon them, “a demonstration that Christ, who, as a *person*, is the *Word* of the Lord, is, in *nature*, the Lord *himself*; because the Spirit or *breath* of the Almighty, is also the *breath* of Christ.”

John iii. 11—“We speak that *we* do know, and testify that *we* have *seen*, and ye receive not *our* witness.”—John viii. 17, 18. “The testimony of two men is true. *I am one* that bear witness of myself, and *the Father* that sent me beareth witness of me.” Our blessed Saviour, in these passages, when speaking of himself, uses the *singular* pronoun—when speaking of the testimony, the *plural*. “We speak that *we* do know, and testify that *we* have seen, and ye receive not *our* witness,” can be no other than the witness of the Trinity; for it is added, “no man hath ascended up into heaven, but he that came down from heaven”—therefore “no *man* could join with Christ in revealing the things of heaven to us.”

Again, 1 John v. 7—“For there be *three* that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these *three* are *one*.” We shall be told that there has been much disputing about this text, but I need not go into an elaborate argument to prove its authenticity. All that it contains with regard to the Trinity, and their divine testimony, is abundantly proved by other passages.

Matthew xxviii. 19—“Baptising them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.” Three persons, but one Divine essence.

2 Corinthians xiii. 14. “The Grace of our LORD

JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you all." I do not see that ever it was prayed that the grace of a created being might be with us!

Numbers vi. 22—27.—“And the Lord spake unto Moses saying, Speak unto Aaron and his sons saying, on this wise ye shall *bless* the children of Israel, saying unto them, *The Lord* bless thee and keep thee: *The Lord* make his face shine upon thee, and be gracious unto thee: *The Lord* lift up his countenance upon thee, and give thee peace.” In this blessing, with which the High Priest was commanded to bless the children of Israel, the name of the Lord is repeated three times. Parallel to this is the form of Christian baptism, “wherein the three personal terms of Father, Son, and Holy Ghost, are not represented as so many different names, but as one name—the one divine nature of God, being no more divided by these three, than by the single name Lord, or Jehovah, thrice repeated.” The contents of the three articles will be found to correspond respectively with the Grace, Mercy and Peace of the Father, Son, and Holy Ghost. To show that this is the consistent interpretation, it is added—“And they shall put my name upon the children of Israel, and I will bless them.” The same God puts his Triune name upon his children now, when they are baptized “in the name of the Father, Son, and Holy Ghost.”

Isaiah vi. 3—“One (seraph) cried unto another, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.” Here the perfect number

of the Trinity is taken to declare the manifold *holiness* of God; and the Father, Son, and Holy Ghost, are thus recognized in the solemn declaration of worship.

Revelations iv. 8—Living creatures “rest not day and night, saying, Holy, holy, holy, \* \* \* \*  
\* \* \* *which was, and is, and is to come.*”



## MR. PLUMMER.

*Mr. Chairman,*

The gentleman has closed with Revelations, but he appeared to stagger. Why not bring out the whole of the text,—“Holy, holy, holy, *Lord God Almighty?*” Lord of Hosts, and Lord God Almighty, are expressions never addressed to Jesus Christ, in the Scriptures. The gentleman says the word of God is his standard of faith and practice. If so, we are agreed. Mr. Wesley also says, that “the Scriptures of the Old and New Testament are the only sufficient rule of faith and practice, and whatsoever is not read therein, and proved thereby, is not to be received as an article of faith.” And yet Mr. Wesley adds a book of faith and discipline, as large as the New Testament. If the word of God is their standard of faith and practice, then why do they want these Creeds and Confessions at all? Why perpetuate the absurdities of the fourth and fifth centuries? Why violate all mathematical rules, and pervert the plain meaning of Scripture, by saying three times one of the same substance, power and eternity, are but one? If a man be confined in a mad-house for saying once one is two, what should be the fate of him who says that three times one is but one, or that once one is three?

But let us come to the book of God. The gentleman has not quoted a single text that *proves* his doc-

trine. If the word of God contains his doctrine, should it not be clearly and distinctly expressed? Would its great Author be likely to leave a question like this in doubt and uncertainty? And yet did Moses ever say that Jehovah existed in three distinct persons? Did ever one of the Prophets say that there were three persons in the Divine essence? Why did not John say, I have come to prepare the way for you to receive the Trinity? Why was not Gabriel instructed to say, that holy thing which shall be born of thee shall be one of the Holy three, or the Highest himself, instead of the Son of the Highest?

There are several ways—some eight or ten—by which Trinitarians explain this doctrine of the Trinity. Although the doctrine of three persons in the Divine essence, is a leading article in their creeds, there are but few who acknowledge three co-equal, co-eternal persons, each properly and really God. They differ widely among themselves on the subject. Some teach that there are three persons in the Godhead, and others that God has a trinity of offices. Some contend for three *modes* of existence, and others a trinity of attributes. There are others again, who deny that there are, in the true sense of the word, three persons in God, and yet contend for three distinctions in Deity. Some others openly deny that there are three co-eternal, self-existent persons, each of whom is God in the highest sense of the word, but contend for a trinity of faculties in the Almighty. Others again say that by Father, Son, and Holy Ghost, they mean only three operations of the Divine Being — others, that by three persons,

they mean three relations in Deity—and yet others, that all we should understand by Father, Son, and Holy Ghost, is three manifestations of God to his creatures.

Few of these, it is true, dare come forward and openly state their views of the doctrine. By so doing, they would soon get at loggerheads. They, therefore, wrap it up in incomprehensibilities. Why not let alone whatever is incomprehensible in the Bible, and never refer to, or dispute about any passage which is not clearly expressed, and can not be understood?

The gentleman has quoted a number of passages, which he would have you believe prove his doctrine. The most important of these is—"Let *us* make man in our own image." The Father and Son, he contends, are here speaking, and he, therefore, argues the existence of three persons in the Divine Essence.

The gentleman, in quoting the passage, has referred to the practice of using the plural pronoun. But Queen Victoria says *I*, and, therefore, he argues that, "Let *us* make man," could not have been a figurative way of speaking, but must refer only to an act of the Godhead. But does that *us* prove that there were *three* distinct persons or Creators? Or if *three*, why not *three or four thousand*? Give us the passage that limits the number to *three*. Why not *two*, or *two thousand*? He says that the Bible is filled with proof of his doctrine. Then let him show it.

When a doubtful passage occurs, ought it not to be received with caution, unless explained by other passages which are clear and explicit? Among



civilians and lawyers it is an established principle of construction, where words of doubtful meaning occur, in a last will and testament, that one part is to be explained by another, and the sense of the testator is to be collected from an impartial view of the whole instrument.

Now Moses has said, "Let *us* make man," but let us compare these words of Moses with the rest of his writings, and learn his meaning from a just view of the whole. In the very next verse to this passage, speaking of the same character, he repeatedly uses the singular pronoun.—In substituting the pronoun for the names God, Lord, &c., he has made use of the singular more than a hundred times to one of the plural. If in a will a word should occur twenty-five times in the singular and only once in the plural, would the true interpretation be considered difficult? Moses has said, "Thou shalt have no other Gods before *me*"—not even a *second* nor *third* Eternal. The Scripture says—"God is the *Creator* of all things, and *his* glory he will not give to *another*." Paul says "*one* God has created us," and not *two*. Malachi says, "One God has created *us*"—not *three*. But to put this matter beyond dispute we will refer you to Jesus Christ himself. Jesus says, "God created man in *his* own image, in the image of God created *he* him, male and female created *he* them," thus, in this passage, rendering the pronoun in the singular number. Why, then, if there be a plurality of Creators, does the Son of God render this word in the singular? Let the gentleman answer.

The gentleman attaches much importance to the

passage—"God created all things by his Word." The passage itself says, *God created all things* by his word. It is also said that he has created all things by his wisdom, power, and spirit; and that he created all things by and for his Son, Jesus Christ. It is therefore evident that God himself is the Creator.

The gentleman also quotes Genesis i. 2—"The Spirit of the Lord moved on the face of the waters." Does that mean, a person, or another being, distinct from God? Is the spirit of man distinct from man himself? Does not the uniform language of Scripture convey a different idea? 1 Corinthians ii. 11, it is said, "The things of God knoweth no one, but the Spirit of God." Again, Psalm cxxxix. 7—"Whither shall I go from thy Spirit?" Do these not mean God himself, for it is added, "If I ascend up into heaven thou art there." Again, "They rebelled and vexed his *Holy Spirit*;" of which the Lord says—"How long will this people provoke *me*?" Is it not evident, therefore, that they "tempted and provoked the *Most High*?"

Again, the gentleman quotes John viii. 17, 18—"The testimony of two men is true. *I am one* that bear witness of myself, and *the Father* that sent me beareth witness of me." Here the gentleman is also unfortunate in his quotation. The testimony is of *two* men, not *one* man; and Christ saith, "I am one that bear witness, and the Father that sent me beareth witness of me." Are these *two* witnesses *one being*? Could the gentleman go into court, and say, "I offer myself as *one* witness, my soul as a *second* witness, and my spirit as a *third*



witness? Surely not. We never think of a man's spirit as entirely distinct from the man himself. When we say he is "a master spirit," we mean the *man himself*.

But let us pass to John's epistle, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." It is well known that the authenticity of this verse has been doubted, and the subject of controversy with those acquainted with the ancient Greek manuscripts and versions. By most of the learned writers it is considered an *interpolation*, and many Trinitarians have abandoned it as of doubtful authenticity.

In the Improved Version of the New Testament, we have the following:—"1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted as spurious in many editions of the New Testament since the Reformation:—in the



first two of Erasmus, in those of Aldus, Colinæus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in small types, or included in brackets: but between the years 1566 and 1580 it began to be printed as it now stands; by whose authority, is not known. See Travis's Letters to Gibbon, and Porson's to Travis. Also, Griesbach's excellent Dissertation on the Text at the end of his second volume. Abp. Newcome omits the text, and the Bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. ii. p. 90, note."\*

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\* Thomson's New Testament has the following note on 1 John v. 6, 7, 8:—"Literally as in my copy. This Jesus is the Christ who was to come (or who was coming) by water and by blood, not by the water only but by the water and the blood, and the spirit is testifying this. Because the spirit is the truth—because there are three that bear witness [in heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three that bear witness on the earth] the Spirit and the Water and the Blood; and these three are for one and the same thing.

"The authenticity of the words inclosed in brackets has been a subject of great doubt and dispute.

"As the sense is complete, and the connection with what goes before and what follows is more clear, and better preserved without them; and as the words in dispute, supposing them to be genuine, are not applicable to the doctrine of the trinity; for as Beza on the passage justly remarks—'These three, Father, Son, and Holy Ghost, are one in *consent*, as if they were only one witness; but concerning their unity in *substance*, that, as it appears to me, is not treated of in this place.' And to the same purpose Calvin says, 'The apostle in declaring *these three are one* does not refer to their *essence*, but to their *consent*, as if he should say, the Father, his eternal Word, and the Spirit, with one consenting voice, do equally bear testimony to Christ; and there is no doubt but that the Father,

But taken in connexion with the rest of John's writings, even admitting its authenticity, it will be nothing in support of the doctrine of the Trinity. The grand object of the apostle, as he has said, was to prove that Jesus is the Christ, the Son of God. (John xx. 31, and 1 John v. 13.)

The gentleman also refers to the passage, "They were baptized in the name of the Father, and of the Son, and of the Holy Ghost," one of the very last which should be resorted to, to prove the doctrine of the Trinity.

Prayer by Mr. Plummer.

Word, and Spirit, are said to be one in the same sense in which it is afterwards said that the blood, water and spirit *are one*;' and as, besides this, there are some internal and incidental marks, which render the words very much suspected; I cannot, therefore, but agree with Luther, Zwinglius, Bullinger and Erasmus, that the words in the brackets ought not to be admitted into the text, more especially as they are not found in any of the ancient Greek manuscripts, except only one which is of doubtful authority."

THURSDAY MORNING, Jan. 20.

## MR. M'CALLA.

It should be recollected that in the course of half an hour, all arguments cannot be answered, and all texts examined and considered. Keep this in mind, and beware of taking as conclusive, every expression of my opponent, which may not receive from me immediate attention. I have quoted many texts which have not been noticed at all by my antagonist.

Among the passages which I referred to yesterday, was that of 1 John v. 7. "There be *three* which bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*." There has been much disputing about this text.—I believe it to be genuine, for the following reasons:—1. St. Jerome tells us plainly, that he found out how it had been adulterated, mis-translated and omitted, on purpose to elude the truth. 2. The divines of Louvain, having compared many Latin copies, found this text wanting in only five of them, and R. Stephens found it retained in nine of sixteen ancient manuscripts which he used. 3. It is certainly quoted twice by St. Cyprian, who wrote before the Council of Nice, and also by Tertullian.\* Dr. Clarke, therefore, is not to be *believed*, when he tells us that it was never cited by any of the Latins

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\* The connexion of the Father in the Son, and of the Son in the Comforter, makes three cohering the one from the other, which three are one.



before St. Jerome. 4. The sense is not perfect without it, there being a contrast with three witnesses in heaven to three upon earth—the Father, the Word, and the Holy Ghost, whose testimony is called the *witness* of God, and the *Spirit*, the *water*, and the *blood*, which being administered by the church upon earth, is called the *witness of men*.

The importance of this text, makes my opponent declare it to be interpolated. At one time he says this book is his creed, and he believes every word in it to be true; but when I tell you any thing about the three witnesses, he tells you this is reasoning about unauthenticated or doubtful texts. Dr. Priestly thought Paul was not a good reasoner—a liberty very common with Unitarians. With them the wisdom of man is better authority than the word of God. My opponent tells you most of our learned Presbyterian doctors disagree about this text—that doctors of divinity will differ—that there are great difficulties among Presbyterians. They appear to be almost as bad reasoners as himself, and as great interpolaters as St. John.

He manifestly intended to make you believe that a *new edition* is a *new Confession of Faith*. In the book of discipline of the new edition, the forms of the proceedings of Church Courts are given somewhat more in detail; but as to the Confession of Faith, the Catechism, the Forms of Church Government, and the Directions for Worship, there is not one single iota of alteration. Among doctors there may be greater changes. “If some go out from us, it is because they were not of us.”

My opponent has been the first to go out of the received translation of the Scriptures. He has gone from the Bible to our great men, some of whom do not believe in the authenticity of John v. 7. Does he know that he is introducing weapons, with the use of which he is unacquainted? Hitherto you have observed that our English Bible appeared sufficient for both parties, and he has been particularly clamorous in his praises of it, and in boastful reliance on it, and in incessant accusations against our doctrines as having no support in it. We have thought the English Bible full of evidence that there is a triune God, and we have at last produced a text at which my opponent is obliged to start and fish after critics and Greek manuscripts to refute its inspiration. I call on you to witness, that my opponent is the first to open a field for which he is not qualified. After this, we must treat the original Scriptures as the standard, since my opponent, like Mr. Campbell, and Mr. Kneeland, and the Shakers, and the Mormonites, must have a new English Bible.

My antagonist has found out that Presbyterians do not agree among themselves, as to the doctrine of the Trinity. Some, he tells you, believe in three essences—others in three modes of existence—three attributes, three offices, three faculties, three operations of the Divine Being, &c., &c., &c. To Trinitarians, it will hardly be necessary to say, that he is here stating what cannot be substantiated. Those who believe in three essences are *Tritheists*—believers in three Gods! As much Atheists as if they worshipped thirty thousand. The *Sabellian* be-

believes the three persons to be one person, that is, that the one person has three offices. The Arian considers Jesus Christ a sort of God, but not equal with the Father; and the Socinian worships Jesus Christ as a mere man. The worship of all these is idolatry. They are forsaking the true God, and making unto themselves idols. We say three persons in one Divine Essence. We are satisfied with the Bible as it is. My opponent may endeavor to get rid of one text here, and another there, and a third yonder, in the Hebrew, Greek and English Scriptures, which he says are contradicted by twenty-five others of an opposite doctrine; but as for us poor Trinitarians, we believe there is no contradiction in the Bible at all, but that all Scripture was given by inspiration of God, and that all is alike infallible, as all is certainly profitable.

My opponent worships Jesus Christ as a created being; yet Dr. Priestly, who is the Father of my opponent's doctrine in this country, charges home the crime of idolatry upon those who worship a mere creature. My opponent tells us that he worships this creature because God has commanded us to worship the Lamb of God, but Dr. Priestly declares the worship of Christ to be a "modern Christian idolatry." Mr. Kinkade insists that when the old man is spoken of with hair as white as wool, it is to be literally understood. So when he is commanded to worship the Lamb of God, he should worship one who has white wool literally. But Christians worship God without body, parts, or passions, and a Lamb of God which thinks it not robbery to be equal



with God. A character less than this, God never commanded us to worship, for that would be to enjoin idolatry. But he has still required that we should honor the Lamb of God as we honor the Father.

But, says my opponent, we have nothing to do with Mr. Kinkade. This is the course they have always pursued towards their friends in adversity. Until Mr. Kneeland became an avowed Atheist, they clung to him as did their brethren to Simon Magus of old. He was often obliged to beg the immense crowd who attended at Lombard street in the morning, not to go to Calowhill street in the afternoon, in order that those who had not been able to hear him in the morning might be accommodated in the afternoon. While he possessed such immense influence, men would follow after him. But when it was ascertained that he had been smuggling bonnets—that he had been cheating the revenue—his popularity and his friends forsook him together. Those who had before been his most ardent admirers, would pass by his store with—"O, don't let us go in there!"—They forsook Mr. Kneeland and went after "Brother Plummer!" And if Mr. Plummer should be detected in any similar act of dishonesty, their friendship for him would be equally transitory. Let him beware!

I always distrust, the professions of such men. Each gets a new religion as fast as their leaders make Bibles. Dr. Priestly must have a new Bible—so also Alexander Campbell—and I suppose we shall soon have one from "Brother Plummer" also.

In Alexander Campbell's New Testament, compiled from Doddridge, M'Knight and Campbell of Scotland, though in his preface he promised to make it conformable to their views, it was according to his own views and not of any of those men.

My opponent is continually asking why was not our Bible written so? and so? and so? Why was not the word Trinity used? I suppose it was not used because it seemed good to God to express the doctrine in other words, and I suppose the word Unity was omitted for the same reason. It appears that many Unitarians are averse to our Bible, because the great and eternal God chose to write his own truths in his own way, without consulting my opponent or any of his brethren. They sometimes speak as if the plural number was used by the Creator, to denote a Council of Creatures with which he chose to deliberate. My opponent seems angry, because he was not elected to that imaginary house, and is determined, like Monsieur Thiers, in France, to find fault with every state paper which issues from the Guizot Cabinet. It appears to be a mere contest between the outs and the ins, in which I confess that I think the former will be worsted. Christians are perfectly satisfied with the Bible, before it receives a touch of improvement from brother Kneeland, brother Plummer, Alexander Campbell, the Shakers, or the Mormonites. To us it is sweeter than honey from the comb, because it was written, not by the old serpent or his children, but by the Father, Son, and Holy Ghost.

The faults which he finds with our Bible, for not

being written in such a way as he would have indited, reminds one of the conversation between the Christian and Philosopher, about the evidence of a Great first cause, as exhibited in the works of creation. Sitting under an oak, surrounded with vines, the Philosopher asked, how could an infinitely wise Creator have suspended small acorns upon the mighty oak, and attached weighty pumpkins to a slender vine? Just at that moment, the Christian, observing that an acorn had fallen upon the Philosopher's head, praised the wisdom and mercy of God, in making it an acorn instead of a pumpkin! It is a dangerous thing for ignorant and depraved worms to challenge the God of Creation or Revelation. The Divine Redeemer is a Rock, upon which he who falls shall be broken, but upon whomsoever it shall fall it shall grind him to powder!



MR. PLUMMER, after prayer, said,

*Mr. Chairman, Ladies and Gentlemen,*

I did not intend to be understood as denying the inspiration of the Scriptures. I have no recollection of having made any such declaration. I did not deny the inspiration of 5th and 7th of John. I said that many Trinitarians had given it up as of doubtful authenticity, and that learned critics considered it an interpolation. I have no disposition to throw doubt upon the passage, except so far as that doubt is well founded. The gentleman, in introducing the passage, made a passing remark as to its authenticity. I have no objection to admitting the passage as genuine, so far as the argument of the text is concerned. It has been thought by many Trinitarians to be an insurmountable argument in support of their theory, but taken in connexion with the rest of John's writings, his true meaning will be seen to have been very different. The evident object of the apostle, in this text, was to show that "Jesus is the Christ, the Son of God." In the verse but one immediately preceding, he inquires, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" He then, as follows, produces the evidences of his being the Son of God. "This is he that came [into *public life or was manifested* to be the *Son of God*] by *water and blood*, even Jesus Christ." That by *water*, is meant

his baptism, see John i. 31. "And I knew him not: but that he should be *made manifest* to Israel, therefore am I come *baptizing with water*." And at his baptism there came a voice from heaven saying, *this is my beloved Son in whom I am well pleased*. But for further proof he adds, "Not by water only, but by water and *blood*," or *suffering* and *death*; for his suffering unto *blood* and *death* followed his baptism, with abundant evidence of his being the Son of God; for all the ancient prophecies of the Messiah and his sufferings were fulfilled in him; and his accusers said unto him, "art thou the Christ, the Son of the Blessed? And Jesus said I am." Mark xiv. 61, 62. Moreover, the three hours darkness bear witness; and when they "saw the earthquake, and those things that were done, they feared greatly, saying, "*Truly this was the Son of God*." Matt. xxvii. 54. David speaking of him in Psalm xvi., saith, "neither wilt thou suffer thine Holy One to see corruption." See also Acts xiii. 35. If he had not been the *Holy One*, but an impostor, God would not have prevented his seeing corruption by raising him from the dead; therefore his resurrection is an infallible proof of his being *the Son of God*; "declared to be the Son of God with power, according to the spirit of holiness, by *the resurrection from the dead*." Rom. i. 4. Hence we see the propriety of the apostle in mentioning that he came by *water* and *blood*, as a proof that he is *the Son of God*. But he adds for a third evidence that "the Spirit beareth witness, because the Spirit is truth." The Spirit bore witness that Jesus was the



Son of God, not only by his *resurrection*, but also at his *baptism*; for "John bare record, saying, I saw the *Spirit* descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he which baptizeth with the Holy Ghost: and I saw, and bear record *that this is the Son of God.*" John i. 32—34. The apostle having mentioned that this is he who came by *water* and *blood*, even Jesus Christ, and that the *Spirit beareth witness*—further adds, "For there are three that bear record in heaven, (*i. e.* in the the church) the Father, the Word, and the Holy Ghost: and these three are one."

For the Father's *witness* that Jesus is his Son, see Mark i. 11. "And there came a voice from heaven, saying, *Thou art my beloved Son in whom I am well pleased:*" again, "There came a voice out of the cloud, saying, *This is my beloved Son*; hear him." Luke ix. 35. of which Peter saith, "for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, *this is my beloved Son* in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount." 2 Pet. i. 17, 18. Hence Jesus said, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." John v. 32. And again, "*The Father himself*, which hath sent me, *hath borne witness of me.*" Verse 37. "If ye receive the wit-



ness of *men*, the witness of God is greater." 1 John v. 9.

*The Word*,\* constantly declared himself to be the Son of God; and said, "Though I bare *record* of myself, yet my record is true." John viii. 14. Again, "I am one that *bare witness of myself*, and the Father that sent me beareth witness of me." Verse 18. He also uniformly testified that he "*came forth from the Father*," Ch. xvi. 28, and that God was his Father, which is in the strongest manner declaring himself to be the *Son of God*.

*The Holy Ghost, or Spirit*, also beareth record that Jesus is the Son of God, not only at his baptism, and resurrection, as I have spoken, but by the *miracles he wrought*, John v. 36. and the *wisdom* by which he spake, vii. 40—46, through the Spirit. Again he saith, "when the comforter is come, whom I will send unto you from the Father, even the *Spirit of truth* which proceedeth from the Father, he shall testify of me." Ch. xv. 26. Thus these three *infallible* witnesses testify, that *Jesus* is the Christ, the Son of God.

"*And these three are one*"—one in their testimony: not one person; and John could not mean that they *three* were *one God*, for that would destroy what he was labouring to prove; *i. e.* that Jesus is the Christ, the Son of God; for if he is the anointed Son of God, he is not the God he is the anointed of; therefore to say the Father and Son, the anointed

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\* "His name is called, *The Word of God*." Rev. xix. 13.

and the one that anointed him, are one person, God, or Being, is contradicting the Scriptures, and an *absolute absurdity*; not to say a *mystery*. Hence their being *one*, must be the oneness or agreement in their *record*, that *Jesus* is the Christ, the Son of God.

The gentleman intimated, that I had ridiculed the three witnesses spoken of by John. This is incorrect. I reasoned, that *one* man could not be properly called *three*—that if a man was brought into court, they could not call in his soul as a second witness, and his spirit as a third. And yet this is the three-in-one person which has been brought forward in this discussion, to prove the doctrine of the Trinity. I wish the gentleman distinctly to answer — If the three that bear witness are only one being, *how* can they be called *three* witnesses?

The gentleman denies that there has been any alteration in their Confession of Faith. I called on Mr. Kay, the book-seller, and he told me there had been a new one published. I accordingly procured a copy, the title page of which reads—"Constitution of the Presbyterian Church of the United States, containing the Confession of Faith, the Catechisms, and Directory for the Worship of God; together with the Plan of Discipline, as amended and ratified by the General Assembly, at their session in May, 1841." I had understood the Methodists could amend theirs once in four years, and supposed, from the title page of this, that the Presbyterian Confession underwent a similar periodical revisal. The gentleman, however, declares that the only changes relate to Church Discipline, and I therefore stand corrected.



[*Rev. Mr. Cooper*, (Methodist) here remarked that he had no recollection that their Articles of Faith had at any time been changed or amended.]

*Hon. Geo. G. Leiper*, (one of the Moderators) said interruptions of this kind were out of order. If any explanations were to be made, they should be deferred until the adjournment, at 12 o'clock.]

*Mr. Plummer*. If then there have been no amendments, ought such an intimation to be given on the title page?

The gentleman tells us that the doctrine of the Trinity has been always taught, from the days of Moses, but he has not brought forward a single text to prove the assertion. We have given the positive declarations of Moses, the Prophets, Jesus Christ and the Apostles, to prove that there is but one God, one Creator. Now I ask the gentleman for one plain, positive passage from holy writ, to prove the existence of "three persons in the Divine essence."

Permit me again to say that I have never denied the inspiration of the passage from John. But I ask for evidence in this book that these three witnesses mean one Being? If John by three witnesses meant "three persons in the Divine essence," why did not John say so? But the gentleman says that God will put down such blasphemy. I thought *he* came here to show that we ought to be Trinitarians—to prove to us that this doctrine is to be found in the Bible. We believe all that is taught in this holy book and are satisfied with it, without any additions. The gentleman says it is sweet as honey. But does he believe that if I had been predestinated to preach



as I do, that I am for so doing to be for ever damned? Does he not believe that we were foreordained to be the very heretics he represents us to be? The gentleman has to eat some bitter pills. He thinks my palate has become vitiated. I must confess I have no appetite for such doctrines.

He has said that we believe Jesus Christ to be a mere man. I have never said this, nor have I ever advocated any such doctrine. For the twenty-five years that I have preached in this vicinity, let him produce a single instance in which I have made any such statement.

I referred you yesterday to the galloping bishops of the fourth and fifth centuries. The gentleman says he formerly had a partiality for these old bishops, but that he has now given it up. Suppose I should say he has not given it up. It would be just as reasonable as for the gentleman to persist in his unauthorised charges against us. I have told you that I was never a follower of Mr. Kneeland, nor in any way connected with Mr. Kneeland; but he still persists in repeating the charge. If this is the way to prove the doctrine of the Trinity, I am afraid we shall have a dispute without being converted.

The gentleman says we worship the *Lamb*, and therefore argues that we are idolaters. The heavenly host worships the Lord God, and the Lamb who hath redeemed us unto God by his blood. Rev. v. 8, 12, 13. We worship the Son, not as the Father but as the Son, for so the Father commands: "When he bringeth his first begotten into the world, he saith

let all the angels of God worship him." I hope all of us shall at last be so happy as to be found with the heavenly host, worshipping God and the Lamb. For we must all come to Christ and confess him as the Son of God. "There is no other name given under heaven among men whereby we must be saved."

The gentleman says, if Mr. Plummer should cheat the United States, he might be exposed if he should become an Atheist.—This is about as pertinent as some of his hits of yesterday, about the "broad brim," and weavers and shoemakers! The gentleman cannot endure working-men. We have always considered it as one of the first traits of a gentleman to be able to procure by his own industry an honest livelihood. But the gentleman, like the Priests of old, would rather say, "Put me I pray thee into one of the priest's offices, that I may eat a piece of Bread." 1 Sam. ii. 36. Our Lord was talked about as a carpenter's son, and now *we* are denounced as weavers and shoemakers. But is this argument? Paul worked at tent-making—therefore Paul must be sneered at as a mechanic! As Peter and John were fishermen, the gentleman would say, "Away with these fishermen!—We want galloping bishops, who can make trinities for us! We want nothing to do with working-men!" Is this to be tolerated among the hard-handed working population of Delaware county?

The gentleman says I have brought twenty-five texts against one. Let him correct his notes. I said in relation to the verse quoted by the gentleman,

“Let *us* make man,” &c., that Moses had, in the very next verse, repeatedly used the singular pronoun, when speaking of the same person—that in substituting the pronoun for the names of Lord, God, &c. he had used the singular pronoun a hundred times to one of the plural. And I then asked, if in a last will and testament, a word should occur twenty-five times in the singular, and only once in the plural, would there be any doubt about the *real meaning* of the instrument?

Perhaps I have been knocked off the track in following the gentleman. I have but a few moments more to occupy your attention on this trip. On a careful examination of the 5th chapter of John, it will be apparent that the apostle could not have meant by “these three are one,” that they were one and the same being. When we take up an epistle to read, we should inquire the intent of the writer—the circumstances of those to whom he wrote—and then we can understand the arguments advanced. Here we have John qualified by Jesus Christ, to carry out and establish the glorious dispensation. John was directed to write. He wrote in the Spirit—“These things write I unto you, that ye may believe that Jesus is the Christ, the Son of God.” Let it never be lost sight of that this was the object of the apostle in writing. The burthen of the apostle’s reasoning is to establish the fact that Jesus Christ is the Messiah sent—not the God by whom he was sent. But to prove that Jesus is the Saviour of the world, John repeats as his object in writing, “But these are written that ye might believe that Jesus is the Christ, the



Son of God ; and that believing, ye might have life through his name.

Paul corroborates the testimony of John, as to the object of their mission. He was a persecutor, and in all good *conscience*, bound to Damascus, with authority from the chief priests to commit to prison those Christians who called on the name of Jesus. Saul, as well as the gentleman, had a *tender conscience*. At mid-day he saw a light above the brightness of the sun, shining round about him ; and when he had fallen to the earth, he heard a voice from heaven, speaking unto him in the Hebrew tongue. And what did the voice say ? "Saul, Saul, why persecutest thou me ?" Saul answered, "Who art thou, Lord ?" Did Jesus say, "I am God—God of God—God the Son ?" No. But, "I am Jesus of Nazareth, whom thou persecutest." "And straightway he preached Christ in the synagogues, that *he is the Son of God*." Now I would ask the gentleman, with all his learning, his Hebrew and Greek—why did not Christ let Paul know if he was God ? Paul preached that Christ the Son of God died for our sins according to the Scriptures, and that he was buried and rose again, according to the Scriptures. This I believe and confess, for Paul also says, that "at the name of Jesus every knee shall bow and every tongue confess, that Jesus Christ is Lord to the glory of God the Father."

## MR. M'CALLA.

I had better be as rapid as possible, before my opponent shall take another flight. Yesterday he poured contempt on hunters, weavers and shoemakers, and to-day he has turned out their advocate, and tries to saddle me with opinions which I never expressed. In my remarks, I was the advocate of shoemakers and weavers, and gave my reasons for being so. My lot has always been among the poor Irish population of Philadelphia. The very officers of my church have been weavers and shoemakers. I have always delighted to be among them, while I have been obnoxious to the displeasure of the whole corps of galloping bishops. But my opponent appears to be so much attached to them, and to keep them galloping so incessantly, that I heard some of our audience express great sympathy for the poor horses. My opponent appears to have forgotten the good old maxim, that a righteous man is merciful to his beast. However, that belongs to the old Bible, out of which he and Mr. Kneeland, and Alexander Campbell, are rapidly galloping into the Shaker and Mormon Bibles. For my own part, having been born and brought up in Kentucky, I have always loved a horse, and learned to treat him kindly, which may have had some influence in keeping me from joining the corps of galloping bishops to which my opponent appears so attached.

With regard to his insinuations, that I exercise

ministerial functions for the sake of filthy lucre, I will observe that they come with an ill grace from the author of them, against a man who has had abundant opportunities of making money, but has probably less of it than any other minister of the same denomination in the United States. Conformably with his insinuations before this audience, it has been privately circulated, that I have received twenty dollars for my late visit, and fifty dollars for the present. It is hardly necessary for me to contradict such gratuitous and invidious fabrications. My Master will always furnish me with the means of subsistence, and it is my delight and privilege to labor in his good service without setting my heart upon earthly rewards. They are so small an affair in my view, that I should feel myself honored with my present privilege, if I had no other sustenance during my visit here than the raw material, and liberty to cook it myself. This I have been accustomed to do in the prairies of Texas, traversed by those hunters to whom my opponent now appears to have a particular aversion, on account of the fall of his hunter oracle, Mr. Kinkade. While he was in his glory, he could make all his followers believe that the Creator had literally those members of the body which were figuratively ascribed to him in the Bible. His absurdities reminded me of an old clergyman in Kentucky. One of these furious literalists was trying to proselyte him, and the old clergyman reasoned in this way: Said he, "you really believe, sir, that these Scriptures, which we understand as figurative, must be literally interpreted?" "Yes, sir,



I do," said the improver. "Then," said the clergy man, "that old lady mentioned in the Apocalypse as sitting upon seven hills, must have a large sitting capacity !"

It is plain that Mr. Kinkade, Mr. Plummer, Alexander Campbell, and Brother Kneeland, have a sort of piety, a sort of reverence for the Saviour, which differs widely from that which is written in the Scriptures, and wrought in the hearts of his children. Christians look upon him as the highest, holiest, and best—

"The brightest, sweetest, fairest one,  
That eyes have seen, or angels known ;"

Whereas my opponent can speak of him in an irreverent manner, as he has done in this neighborhood, as "a little the best man God ever made." This he did in a discussion with Mr. J. Smith ; and he has also asserted, that "if Jesus Christ be God, the devil is God."

In the third chapter of Exodus, Mr. Kinkade acknowledges that Jesus Christ calls himself the "I am that I am," which title, like the name Jehovah, is a reduplicate expression of existence, equivalent to a declaration that he is the *Being Being*, that is, that he is the self-existent, independent, and eternal being, and the author of all being. In the book of Revelation Mr. Kinkade acknowledges that it is Christ who says that he is the Lord God Almighty, "which is, and which was, and which is to come." This is a good translation of the name Jehovah, compounded of verbs of existence and of the title, "I am that I

am," of similar import. If the self-existent, independent, uncreated, eternal Being, and the source of all being, may be received as the Supreme God, then these passages prove that Jesus Christ is the Supreme God.

So in the passage from Isaiah liv. 5—"Thy maker[s] is thine husband[s], the Lord of Hosts is his name." The church, here referred to as the *bride* of Christ, can no more have two distinct husbands, than Christ can have two distinct churches. "As the church is the *bride*, the *body*, the *building* of God, and as there is *one* bride, *one* body, *one* building, so is there, on the other hand, *one* God, who is the *Husband* or *Bridegroom*, one Christ, who is the *Head*, and one God who is the *light* of it."

I told you yesterday, that the passage from Revelation, "Holy, holy, holy, Lord God Almighty," is a liberal translation. Here, as in the passage from Isaiah, "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory," also referred to yesterday, the perfect number of the Trinity is taken to declare the manifold *holiness* of God—"a repeated inter-communion of a three-fold holiness—the holiness of the Father, the holiness of the Son, and the holiness of the Holy Ghost. St. John says of the passage from Isaiah, "These things said Esaias, when he saw his (Christ's) glory, and spake of him," thus affirming the presence and glory of Christ.

Christ is called the only Divine Potentate, (2 Peter ii. 1.) "But there were false prophets also among

the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord [Potentate] that bought them." To prove that Christ is here the only Divine Potentate, compare Jude iv. where he is declared to be the "Only Lord God [Divine Potentate,] and our Lord Jesus Christ," the Greek article showing that there is one person spoken of under different names, that is, that our Lord Jesus Christ is the "only Divine Potentate," a rule which in 1 Timothy vi. 15, applies equally to the Divine Father, who is there said to be "the blessed and only Potentate, the King of kings and Lord of lords."

The expression in Jude, "the only Divine Potentate and our Lord Jesus Christ," is declared by errorists to mean two persons, plainly marked, as they pretend, by the conjunction between them; but according to this, there must be two persons in Philippians iv. 20, also—"Now unto God and our Father be glory for ever and ever." Does this mean that God is another person from our Father? Does the intervening conjunction mean two persons? The acknowledged meaning is, that the glory is here given to God who is our Father. So in Jude, the meaning is, that the heretics there mentioned, were condemned for "denying the only Lord God, who is our Lord Jesus Christ." Thus, Jude proves as plainly that the Lord Jesus Christ is the only Lord God, or Divine Potentate, as the epistle to the Philippians proves that God is our Father. The manner of expression is precisely the same.

"I am Alpha and Omega, the beginning and the



ending, saith the Lord, who is, and was, and is to come, the Almighty." (Rev. i. 8.) The words *Alpha* and *Omega*, the first and last letters of the Greek alphabet, "denote the first cause and last end, the author and finisher of all things in creation, providence, and redemption."—Kinkade, page 12, admits that the text refers to Christ, for, says he, "I cannot see the propriety of saying the Father is to come." If then, it is Christ who is speaking, he has a just title to every name and attribute spoken of in the verse. He says, "I am *Alpha* and *Omega*—the *Almighty*, therefore Christ must be the true God."

Solomon says—"The fear of the Lord is the beginning of wisdom, and the knowledge of the *Holy* [Ones] is understanding." The Scriptures tell us, in relation to our Divine Redeemer, "By the knowledge of him shall my righteous servant justify many;" and he himself says, "This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." These, therefore, are two of the Holy Ones, the knowledge of whom is said to be understanding in our text, and this knowledge is equivalent to that fear of Jehovah which is said to be the beginning of wisdom in the first clause of the text. With sincere affection to the immortal souls of my hearers, I would put the question to their consciences, is blasphemy against the Redeemer to be called the fear of that divine person, and is the rejection of the Holy Ones a saving knowledge of the Holy Ones? and is this mad folly of denying the triune God of revelation a fulfilment of that wisdom and of that understanding recognised in our text?

## MR. PLUMMER.

*Mr. Chairman,*

The gentleman has, in four or five minutes, endeavored to show that certain passages prove the doctrine of the Trinity. If his rendering of the passage, "thy Makers are thy husbands," is to be received as correct, then are there not a plurality of Creators and husbands, and must there not also be a plurality of wives?

I have no recollection of any discussion with Mr. Smith. There was some talk of a discussion. I never said that Jesus Christ was a *little* the best man God ever made. As to saying that if "Jesus Christ is God, the devil is God," I may have said, in remarking upon the use of the term God in the Scriptures, that it was applied to Christ, and also to the devil. Is not the devil called the God of this world? The Scriptures give this name to angels, to men, to dumb idols, and to the devil. Paul says, "the God of this world hath blinded the minds of them who believe not." Moses was called God—"the Lord said unto Moses, see I have made thee a God unto Pharaoh." Exod. vii. 1. "Who is like unto thee, O Lord, among the Gods?" Exod. xv. 11. "Thou shalt not revile the Gods, nor curse the ruler of thy people." Exod. xxii. 28. "For the Lord your God, is God of Gods." Deut. x. 17. "God standeth in the congregation of the mighty; he judgeth among

the Gods." Psal. lxxxii. 1. Verse 6, "I have said ye are Gods." "Among the Gods there is none like unto thee, O Lord." Psal. lxxxvi. 8. "Worship him all ye Gods." Psal. xcvii. 7. Verse 9, "For thou, Lord, art high above all the earth; thou art exalted far above all Gods."

I shall not again go over the Alleghanies unless the gentleman renders it necessary. I should regret to be under the necessity of asking him some serious questions. I have repeatedly said that we are not responsible for the views of Kinkade or any other man.

We will now again call your attention to John. We have already shown that the grand object of the apostle was to prove that Jesus of Nazareth was the Messiah. John says, (1 John 1—3,) "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." There were false teachers who denied that Jesus is the Christ, and sought to seduce the disciples from this faith. Hence the apostle saith—"These things have I written unto you, concerning them that seduce you." (Chapter 2, verse 26.) Again, (same chapter, 21st, 22d and 23d verses,) "I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth. Who is a LIAR, but he that *denieth* that Jesus is the Christ?" This is what the gentleman calls a blasphemous question! "He is ANTICHRIST that *denieth* the Father and the Son. Whosoever *denieth* the Son, the same *hath not* the Father: but he that *acknowledgeth* the Son, *hath* the Father also."



The gentleman, in speaking of the Father and Son, tells you that they are one God—one being. Can any one more positively *deny* the Father and the Son than by saying they are *one* being? He is anti-christ that denieth the Father and the Son.

The gentleman called us by a fictitious name, at our meeting-house, and with it amused himself and his admirers for half an hour. We will not nickname him. We will give him a name to which he is legitimately entitled—a *scriptural name*—*He is Antichrist!*

He despairs of putting us down by his own exertions. He says, “we must look to God!” But the gentleman’s difficulty is with the word of God—not with us.—Does not the gentleman’s creed deny any such being as the Son of God, distinct from the Father? “Whosoever denieth the Son, the same hath *not* the Father; but he that acknowledgeth the Son *hath* the Father also.” “And this is his commandment, that we should believe on the name of his Son Jesus Christ.” “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world.” “We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit

of error. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifest the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," (iv. 6—11.) "No man hath seen God at any time." Will the gentleman say the Son was never seen? And yet he says that the Son is that God whom John says was never seen at any time. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him and he in us, because he has given us of his Spirit; and we have seen, and do testify, that the Father sent the Son, to be the Saviour of the world." Not that he sent himself! or a third part of himself—but *sent his Son*. The Father is spoken of as saving by the Son whom he hath sent. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

What, confess that he is the Son of the whole Trinity? the Son of the Son, Father, and Holy Ghost?

But again, John v. 1.—"Whosoever believeth that Jesus is the Christ, is born of God.—And whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus

Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth." This is he that came into public life, or was made manifest, by water and blood. John came as his forerunner and said, "For this cause have I come baptising with water, that he might be made manifest unto Israel."

All were looking for him to be made manifest, when, at his baptism, Jehovah said—"This is my beloved Son, in whom I am well pleased." Who gives God the lie when he says, "This is my beloved Son," but he that denieth this record? We believe this record. We go for Bible words—they are sweet enough without acid. We want no change nor addition to the Father's testimony.

"Not by water only but by water and blood."—The antichrists of that day, said—"Away with him—he teacheth contrary to our customs." He didn't hold to their creeds. They condemned him to be crucified. He was nailed to the cross—the earth quaked—the sun was darkened—and Jesus bowed his head and gave up the ghost. His enemies said, "truly this was a good man, this was the Son of God." Thus the Lamb of God was slain, and by his own blood, ratified the new covenant.

We will not dwell on his prayer—the affecting scene in the garden of Gethsemane, when he sweat, as it were, great drops of blood, and said, "if possible, let this cup pass from me—but, holy Father, thy will and not mine be done." Did God ever pray? This was Christ the Son of the living God. He was brought to the cross and to the tomb. In the tomb



he saw not corruption, but was declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead. Tell me that God was raised from the dead ! that the Great Jehovah was crucified ! [I heard a clergyman in a discourse say that he who had given life, breath and being, to all things, died on the cross between two thieves.] Nor was it the mere manhood of Christ, as the gentleman's creed declares. For upon either hypothesis, they would annihilate the Son of God. This is the Lamb who has redeemed us by his blood, and is now at the right hand of God. This is he who came by blood.

Being thus exalted at the right hand of power, Christ shed forth the promised Comforter upon his disciples, at the day of Pentecost—the Spirit received from his Father—by which they went forth every where preaching the word, the Lord working with them, confirming the word, with gifts of healing, and power of the Holy Ghost. And thousands by the Spirit of truth were converted to God.

Thus by the *water*, the *blood*, and the *Spirit*, is Jesus Christ proved to be the Son of the living God. There are three that *bear record* in heaven, the Father, the Word, and the Holy Ghost, and these three are one. We have noticed that Jesus, or the Word, uniformly speaks of himself as the Son of God. Let the gentleman point to the passage where he says, "I am God Almighty." When the Comforter came down it empowered the apostles to be fishers of men, and they went forth baptising them that believed, and administering the cup of blessing, which is the blood

of Christ. This baptism and this communion are perpetuated in the Church, as standing witnesses that Jesus is the Mediator. "There are three that bear witness on the earth, the Spirit, and the water, and the blood, and these agree in one,"—that is, *one* in testimony that Jesus is the Son of God.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, *and* he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

My opponent has told you that the words "true God and eternal life," refer to Christ. Do they allude to him who is twice before in the same verse called the *true God*, or to him who is twice in the same verse called the Son of God. If the latter, you make the apostle contradict himself, and Jesus Christ also, who says—"This is life eternal, that they might know *thee* the only true God, and Jesus Christ whom

thou hast sent." Therefore to say that John calls Jesus Christ *the only true God and eternal life*, would be saying that he has given his Lord the *lie*. But, that the *beloved* disciple is not guilty of this censure we may clearly see if we attend to the plain import of his words. The literal reading of the passage is—we know that the MESSIAH is come, and hath given us an understanding that we may know GOD that is true, and we are in GOD that is true, even in his Son Jesus Christ. This [*i. e.* GOD that is true] is the true GOD, and eternal life. Compare this with the words of Christ, "this is life eternal, that they might know thee, the only true GOD, and JESUS CHRIST whom thou hast sent." We have now gone through with John.

We will now give the gentleman two minutes of Paul. (Galatians i. 3.) "Grace be with you and peace from God our Father, and from our Lord Jesus Christ." Why did not Paul say, "Grace be with you from the Trinity," or, "from the Triune God?"

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any *man* preach any other gospel unto you than that ye have received, let him be accursed." "For it pleased God



to reveal his Son in me, that I might preach him among the heathen."

I told you I had done with John, but I must take you into another part of his epistles. "Grace be with you, mercy and peace from God our Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.—And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed." (2 John.)

The object of the apostles in writing, it will be seen, was to caution the disciples against those deceivers, who preach any other gospel than that which confesses Jesus Christ as the Son of God. Paul says, "Let them be accursed;" and John says, "Bid them not God speed, lest ye be partakers of their evil deeds. For he is an *antichrist* that denieth the Father and the Son."

Adjourned to 1 o'clock, P. M.

THURSDAY, 1 P. M.

MR. M'CALLA.

I have been requested to make some further explanations relative to the Articles of Faith of the Methodist Church. I am desirous to say, that the amendments relate entirely to matters of jurisprudence. I knew how it stood with our own church, and I now have it in my power to make this statement on behalf of the Methodists.

My opponent has denied that he spoke of Christ contemptuously, as "a little the best man that God ever made;" and he has also denied that he said "if Christ was God, the devil was God." Yet these things have peeped out in the course of his denials, apologies, and arguments, and in my hand I now hold a written certificate, signed by two respectable citizens of this county, proving the truth of the statements which he has denied.

The proofs already produced, clearly establish the doctrine of a Trinity; but these are by no means all. This doctrine, my hearers, holds an important relation to all that is solemn and all that is valuable to us. If God is never worshipped, but when he is worshipped in spirit and in *truth*—if he has been pleased to reveal him to us in a Trinity of persons, and if he has connected that mode of existence with all that is precious and consolatory in the hope of our salvation—who shall be able to count the conse-

quence of understanding him perfectly!—Who shall sufficiently fear the danger of a mistake on a subject of such vast importance!

Our opponents, who please themselves in proportion to the profane levity with which they can treat the most sacred subjects, love to misrepresent Trinitarians as holding such doctrines as that God can die, and did die on the Cross; and that, as the Son is co-essential with the Father, therefore the Father died. This gives me an opportunity to make explanations, which may be one good brought out of the evil of slanderous falsehoods. We do not believe that Jehovah has died, nor can die, nor that his death could possibly do us any good. We do not believe that either person of the Holy Trinity has died, nor can die, nor can benefit us by dying. Our opponents desire to confound the Father and the Son, and make us hold that the Father died, has been already maintained by heretics called Patripassions or Father Sufferers. We do not believe that the divinity can suffer. We believe that the humanity of Christ suffered more than we can express or conceive. We believe that besides the sufferings of his bleeding body, he offered his soul a sacrifice for sin, and that in his human soul and body he bore the punishment of our sins, if we be among his sheep, for whom he declares that he died. We believe that this humanity of his was so mysteriously, amazingly and condescendingly taken into union with the second person of the Trinity—not the first nor the third—that the sufferings and death of this humanity were as efficacious to an atonement for our sins, as if Deity



could have died and had died in our place, and to procure our pardon. And we believe that as the altar sanctifieth the gift, the divinity of Christ was the altar which sanctified the offering of his humanity, and made it efficacious to the salvation of all who enter heaven. As his Divinity was the altar, and his humanity the offering, so we believe that his divine person, (in which divinity and humanity are thus mysteriously united) is the High-Priest of our profession, who offered the sacrifice of his humanity upon the altar of his divinity, for he had power to lay down his life and take it up again. Thus we see that in real Trinitarianism, as in real Protestantism, and real Christianity, it is a heresy to say that God can literally suffer and die. When the Bible speaks of the blood of God, it evidently has reference to the truths which we now have been stating, in which the blood of Christ's human body was figuratively called the blood of God, because his divine person has a human soul and body, mysteriously united with the second person of the Godhead. This is evidently the meaning also of our sweet poet, when he says that—

“God the mighty maker died,  
For man the creature's sin!”

Were God such a being as Mr. Kinkade's Christians believe, then he could easily die. A being possessed of body, parts, and passions, such as Mr. Kinkade's God, can as easily die as the old hunter who set him up. Such theology, when expressed, may well excite a blush in my opponent. It may well

be an object of derision and a cause of confusion to men, and excite the laughter of devils!

To show you that my opponent is determined to keep up with Alexander Campbell and the corps of galloping bishops, in their career of improvement, listen to his commentary on the passage from Isaiah, "Thy *maker*[s] is thine *husband*[s], the Lord of Hosts is his name." Upon this he declares, without denying the correctness of the criticism, that a husband requires a wife, and a plurality of husbands a plurality of wives. From this you can see, whence came the improved Shaker bible, teaching that there are two persons in the Godhead, the *Father* and the *Mother*! My opponent requires no violent change to be a thoroughly improved Shaker. When God says, "thy makers is thy husbands," Trinitarians do not feel at liberty to contradict nor deride. They humbly pray that the Spirit of Grace may give them an understanding of its meaning and an experience of its edifying sweetness. They therefore believe that God the Father is the husband of the Church, and that God the Son also is the maker and the husband of the Church. That is, that Jesus Christ takes the church, which he redeemed with his precious blood, into a gracious covenant union with himself, and that the cherishing love and care exercised by the husband towards his wife, is only a feeble figure of the condescending, faithful, gracious and glorious affection of Jesus Christ for the church.

Alexander Campbell got himself elected to the Virginia Convention, and passed himself off as *Bishop* Campbell; and was accordingly designated

by John Randolph, and the members of the Convention, as the *Right Reverend Gentleman!* I have never been ambitious of titles, nor fond of prelatical distinctions. Instead of being pleased with the galloping bishops of antiquity, or the galloping bishop of the Virginia Convention, or his galloping friends here or elsewhere, the last synod in which I sat can testify, that when a ridiculous motion was made in that body to attach this title to all its members, I was humbly instrumental in defeating the motion. Without such a measure, I believe that men and ministers are naturally disposed to gallop fast enough into vanity and pride, pomp and power. And my policy is, like that of a righteous man, to spare the poor horses.

I am no more inclined to have a *female Deity* than I am to have a prelate on earth, or an old hunter in heaven. My opponent's criticism on Isaiah liv. 5, shows that he is prepared to have a divine wife and a divine mother, for this divine corporeal father and husband which his brother Kinkade has deified. I feel under no obligation to reverence such deities, any more than Elijah did to reverence Baal or his priests. If this Baal of my opponent must have a wife, I would venture to play the match-maker upon the occasion, and recommend to him a very suitable partner, in the apocalyptic old lady, who sits upon the seven hills! As she is declared to be already a mother, being the mother of harlots and an innumerable priesthood of blasphemers, she could at once present the old hunter with a large family exactly according to his taste. And to show



you that I am not doing him any injustice, I would remind you that his Christian mythology represents Christ, his secondary God, as the Son of his old corporeal man in heaven, as Isaac was the son of Abraham. Let the Pagan genealogy of gods beat this if it can! And let the mother of harlots and abominations of the earth show any thing more abominable!

Intelligent and consistent Trinitarians, speak figuratively, when they represent God as a husband, and the church as a wife; and when they speak of the Mother of the Son of God, they allow Mary to be the mother of his human body, and not the mother of his divinity. The divine Son of God had no mother, and yet he is the Son of God mysteriously and incomprehensibly. Isaiah says, (liiii. 8,) "Who shall declare his generation?" It could not be from a mother, for it was before mothers existed. Solomon says, (Proverbs viii. 23, 24,) "I was set up from everlasting, from the beginning, or ever the earth was—when there were no depths I was brought forth;" or, more correctly, "When there were no depths was my generation—when there were no fountains abounding with water." The eternity of this generation is one reason, doubtless, why Isaiah asked the question, "Who shall declare his generation?" For what worm of yesterday can comprehend the Triune Creator, who is from eternity to eternity?

Ecclesiastes v. 8,—“If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth, and

these be *Higher* (Ones) than they." Who is the highest here? It is Jehovah the Supreme God—in Hebrew plural, the *Holy Ones*. And here again is a plurality in unity—not three persons in one person, but three divine, intelligent agents in one God—*only one God*.

Genesis xx. 13.—Abraham said, "And it came to pass, when *God caused me to wander* from my father's house," &c. The Hebrew here is "*The Divine Ones they caused me to wander* from my father's house."

Malachi i. 6.—"If I be a Master, where is my fear, saith the Lord of Hosts," &c. The Hebrew word for Master, in this passage, (*Adomin*), is in the plural—"If I am Masters," &c. Here again is a plurality clearly expressed.

The last passage is from the close of the old Testament, but let it not be understood, that the Trinity was first revealed so late as Malachi, or Solomon, or Moses, for he is spoken of as the author of creation. (Ecclesiastes xii. 1.) The Hebrew says, "Remember thy *Creators* in the days of thy youth," and the Hebrew of the first verse in the Bible says—"In the beginning the *Divine Ones* created the heavens and the earth." Immediately after the fall, the second of these Divine Ones, the Word of God, there called the Voice of the Lord, is represented as walking in the garden in the cool of the day, and reproving Adam for his sin. The same Divine One is directly afterwards promised as the seed of the woman to bruise the serpent's head. This promise appeared then to be in the Bible of the

church, and appears to have been mistaken by Eve, as the promise of a son was afterward mistaken by Abraham. Abraham took Ishmael, a type of antichrist, for the promised son, a type of Christ. So Eve took her first born Cain, a type of antichrist, for the promised seed, the Messiah himself. This is manifest in the Hebrew of her own words: I have gotten a man child, not from the Lord, but the Lord himself. Her words are—"I have gotten a man child, the very Jehovah," which shows that in the first family of the church, and of the race, the promised seed of the woman, the Saviour of sinners, was understood to be God manifest in the flesh, a divine person, having two natures. Cain was a murderer, and Ishmael a robber. Their character was mistaken by their respective parents; but the true son of the promise—the Messiah, was neither the one nor the other, and he thought it not robbery to be equal with God.



## MR. PLUMMER.

*Mr. Chairman,*

The written certificate introduced by the gentleman, he says, is backed by two witnesses. Two highly respectable gentlemen, on the other hand, who were *present* on the occasion referred to, have assured me to-day that my language has been entirely misrepresented. And I will take this opportunity to remark, that I shall take no notice, during this discussion, of any notes of a similar character.

The passage from John v. 7, has offered an excuse for the gentleman to go to the Hebrew. As to his "plurality of Creators and husbands," will he enlighten us by saying, why he differs from the Jews in the rendering of this passage? The gentleman says that if Jehovah has revealed himself in the character of three persons in the Godhead, we are bound to believe it. So say we, if he has. But this is begging the question. It remains for the gentleman to *prove* that he *has* so revealed himself. I would remind the gentleman of one remarkable fact. Our creed declares that God is one—that Jesus Christ is distinct from God, the Mediator *between* God and men—that "there is one God, and one Mediator between God and men, the man Christ Jesus." Paul says, "We were reconciled to God by the *death* of *his Son*." And again, "God hath reconciled us to himself by Jesus Christ, and hath given us the min-

istry of reconciliation.” Thus God was in Christ, reconciling the world unto himself.—“Now then we are ambassadors for Christ, as though God did beseech you by us; we pray *you*, in Christ’s stead, *be ye reconciled to God*. And again, “That he might reconcile both *unto God* in *one body* by the cross.”

What *one Mediator* is this *between* God and men, if Jesus Christ is the only God?

We pass, with these remarks. Whenever the gentleman proves that God has revealed himself in a Trinity of persons, we shall bow with submission. We are not for any alteration in *our* Confession of Faith. If not sufficient, let us wait until Jehovah shall give us another.

John v. 7, is no proof that Christ is the eternal, self-existent God. The passage was written by the apostle to prove that Jesus is the Christ, the *Son of God*—not the God of whom he is the Son. 2 John 7, says:—“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh: this is a *deceiver* and an *antichrist*.” And again, in the ninth verse, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, *hath both the Father and the Son*.” What does this mean—“*Hath both the Father and the Son*?” If it means *BOTH God the Father and God the Son*, *ONE BEING*—why did not John so tell us? I might ask such questions till the sun goes down.

“When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do

men say that I, the Son of man, am? And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Christians of Delaware county!—Upon this rock have I built my faith!—Not upon Peter, but this Revelation of the Father—"Thou art the Christ, *the Son* of the living God!"

Let us now turn to Paul. "Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ." Not the *divine humanity*, but our *Lord Jesus Christ*. Why say, "and from our Lord Jesus Christ," if he be God the Father? Is there not an evident distinction intended here, between God the Father and our Lord Jesus Christ? John does not tell us that they are one God—but *one* in their testimony that Jesus Christ is the Son of God. I hope the gentleman will be *converted* and believe in *one* God, and confess that Jesus is *his Son*. I hope not only that the young, but that persons with gray hairs, will not be too proud to acknowledge that Jesus is *the Christ*, unto salvation.

But, hear the apostle—"Grace be unto you, and peace from God our Father, and from our Lord Jesus



Christ.” Did we ever read of grace from the Trinity? It pleased the Father that in Christ “should all fulness of grace dwell.” There are numerous other passages in which this salutation is similarly expressed; and which clearly proves Christ to be a being distinct from the Father. Why did the apostles make use of this form of expression, if they were Trinitarians? But the gentleman don’t answer these questions. He gets over them with—“O this is blasphemy!”

Will the gentleman answer this plain question:—Why has he not, in one single instance, been able to put his finger on a text which *proves* the doctrine of the Trinity? With him all has been *inference*. He appears to be hard pushed indeed!

If we say that Jesus is God, do we not contradict the remarkable facts, that Jesus was tempted—that he hungered—that he wept—that he slept—that he sorrowed—that he was weary—and that he finally suffered and died on the cross? God cannot suffer pain—but Jesus suffered the painful death of the cross. God cannot sorrow, but Jesus was despised and rejected of men, a man of sorrows and acquainted with grief. God cannot sit at his own right hand, but Jesus is exalted to the right hand of the Majesty on high. Does not this undeniably prove that he is dependent on God for all things, and not the independent, self-existent Jehovah? If we deny this, do we not rank among those characters who *deny* the *ONLY* Lord God, and our Lord Jesus Christ?

“Jesus healed an impotent man on the Sabbath

day. This so enraged the Jews, that they sought to take away his life. He defended his benevolent deed with this observation. 'My Father worketh hitherto, and I work.' They immediately accused him of *making himself equal with God!* He quickly denied the truth of their accusation, with his strongest affirmation. 'Verily, verily, I say unto you, the Son *can do nothing of himself.*' A more explicit, direct, positive denial, he could not have given. For if the *Son can do nothing of himself*, he surely cannot be *equal* with God, who can of himself do all things. In substance, therefore, Jesus declared that he had not made himself equal with God; because he could do nothing without his assistance."

The gentleman cannot squeeze in here that it was Christ's humanity, for the Son himself declares that he has not made himself equal with God. If he says that Jesus is equal with God, does he not contradict the declarations of Moses and the Prophets? By the word God, when applied to the Supreme Being, we understand one self-existent, uncreated, underived, eternal, all-perfect, all-pervading Spirit. If then, you say Jesus is equal to *God*, you make him a *second* self-existent, uncreated, underived, eternal, all-perfect, all-pervading Spirit—a *second Deity*. And yet God declares, "*I am God and there is none else.*" To say this Infinite Being is equal with himself, is perfect nonsense—it is perversion and contradiction. If Jesus is equal with God, he must be *with* him filling immensity; but God declares, "There is no God *with* me." If we

place confidence in the words of the Almighty, we cannot believe there is any infinite being *equal* to the *one* true God, or *with* the *one true* God, or *like* the *one true* God.

When Jesus was baptised, and the infinite God declared, "This is my beloved Son, in whom I am well pleased, hear ye him;" did he not mean that Christ is a distinct being from God—truly the Son of God? Jesus has not once hinted that he is equal to the Eternal Jehovah. Does not all this go to prove that he is not God—that he is not equal with the Father? If he does not possess all these attributes, as he explicitly declares he did not, he cannot be equal with the eternal God. Besides these, other passages might be produced. Speaking of himself, he says—"I am the *Son* of God." If he is the Son he must depend on the Father for his existence. For "the Son can do nothing of himself."

It is unnecessary to multiply texts. To put the matter at rest, the Son himself declares, "My Father is greater than I," and this cannot be misunderstood. This is the language of Christ, and he that contradicts Christ and his apostles, is "a *deceiver* and an *antichrist*."\*

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\* The gentleman first named John v. 7, and of its being of doubtful authority. Yet, he pretends to excuse himself for coming prepared for bush fighting behind his professedly learned criticisms of the Hebrew, because we gave the criticisms of the learned Trinitarians on John v. 7.

For the Hebrew plural terminations see Note page 285.



## MR. M'CALLA.

I wondered what it was that made my opponent's tongue run so glib. When I heard him say, "if he be equal with the Father, he must be a second Deity," I thought it was not in the Bible, and, looking up, found that he was again reading from that filthy little pamphlet. The Bible was held up by him yesterday, and pronounced to be his creed, every word of which he believed, and yet he now contradicts Christ himself, "who thought it not robbery to be equal with God."

My opponent declares that I am not satisfied with one Bible; but the truth is, it is *he* who is not satisfied with one Bible. He must first have Kneeland's Bible, until he turned out rogue and Atheist—then Kinkade's—now a sixpenny pamphlet—then Campbell's Bible—and next, I suppose, he will go over, with Campbell's right-hand man, Sidney Rigdon, to the *Mormon Bible*, or with his brother Stone's friends, to the *Shaker Bible*!

Dr. Channing was unwilling to write a creed to-day lest by endless and rapid improvements he should have to write another to-morrow. My opponent and his tribe, labour under the same difficulties in the business of Bible-making. He has given us a string of Unitarians, which, like those mentioned by Mr. Kinkade, have many shades of improvement. They must make their Bible to suit their religion. While they are Trinitarians the Hebrew and Greek

Scriptures will do, and our translation, with even John's epistle, will answer; but his Christian brethren, in my native state, get clear of the doctrine of the Trinity, and along with it the true Scriptures; and after playing upon Unitarian ground awhile, they had to turn Shakers, and get a Shaker Bible, which had the doctrine that there were *two* persons in the God-head, the Father and the Mother. Barton W. Stone has not yet gone so far, nor has his brother Alexander Campbell yet taken that leap; but his right-hand man, Sidney Rigdon, has found, that Alexander Campbell's new Bible is not new enough for him—so he has improved, by going over to the Mormonites, and adopting their Bible, which is even an improvement upon the Shakers. Their improvements in the way of Bible-making, however, are very much like the improvements which their books and Mr. Kneeland's have made of my speeches on the rostrum, which they have professed to give with exemplary fidelity, while they are mere caricatures, not containing one sentence of mine.

We are told by my opponent, that the doctrine of the Trinity was established by the Council of Nice. Yes, just as our rights were established by the Revolution. From the days of the Apostles, true religion had declined in some places. Arianism began to prevail, and it was time to give it a check. The Council of Nice was convoked to rebuke this heresy, and Arius was summoned before them. His doctrines and writings were condemned,—the faith of the gospel was declared, and is now preserved in the "Nicene Creed." By this creed we are taught that

the true God is a Trinity in Unity—Father, Son, and Holy Ghost—three persons in one Divine essence—in whose name we are baptised, and whom we are bound to believe and worship. This is the plain doctrine which was taught by the Apostles of old, and yet my opponent would have you believe that it originated in the Council of Nice. It is the doctrine of the holy, blessed, and glorious Trinity, dictated by the Spirit of the Most High,—not by the devil, nor by my opponent and his gang of galloping bishops!

2 Samuel vii. 23.—“And what nation in the earth is like thy people, even like Israel, whom God (Hebrew, *the Divine Ones*) went to redeem for a people to *himself*.” Here is another passage, which keeps the Spirit of God in view. The *Divine Ones* (plural) went to redeem them to *himself* (singular.) The Father, Son, and Holy Ghost, have the agency, and yet they are but one God, the Saviour of sinners.

Proverbs xxx. 3.—“I neither learned wisdom, nor have the knowledge of the *Holy Ones*.”

Hosea xi. 12.—“Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God (Hebrew, *the Divine Ones*,) and is faithful with the Saints.”

Joshua xxiv. 19. ‘“Ye cannot serve the Lord, for he is a holy God”—(Hebrew, “he is a God, who *are* Holy Ones.”)

Genesis xxxv. 7.—Jacob “built there an altar, and called the place El-beth-el (God, the house of God) because there God (the Divine Ones) *were revealed* unto him.”—Here we have Jacob’s vision of the



ladder, connecting heaven and earth, a figure of that Saviour who united both natures in one person, in such a way that on him the angels of God and the Spirits of the redeemed might ascend and descend and hold fraternal intercourse. This is the fulfilment of that Psalm which says, "Mercy and truth are met together; righteousness and peace have kissed each other: Truth shall spring out of the earth, and righteousness shall look down from heaven." Jesus Christ, who is the truth and the Lord our righteousness, has true human nature, which he received from the earth, though by miraculous conception, and has true divinity, which looks down from heaven, and is of eternal generation. As he is the true temple of God, or house of God, and God himself, he may well be typified by the "El-beth-el—God, the house of God;" and the reason which is given that the Divine Ones were there revealed, should satisfy every disciple of God that there is a plurality of persons in the Divine essence.

Deuteronomy iv. 7.—"For what nation is there so great, who hath God (the *Divine Ones*) so nigh unto them as the Lord (the one Jehovah) our God (*Divine Ones*) is in all things that we call upon him for?" Here again is a trinity in unity clearly expressed.

My object has been to prove the affirmative. The unity of the Godhead, essence, and trinity, have been palpably proved, though the question does not call for proof of *three* persons in the Divine essence, but of only a *plurality*.

From one or two remarks in the Hebrew Lexicon,

my opponent tells you that all Jews are against us on this subject. Yet Roy's Hebrew Lexicon says—"Rabbi Solomon ben Joachi has the following remarkable words in his commentary on the sixth section of Leviticus:—'Come and behold the wonderful mystery in the word *Elohim*; there are three degrees, and each degree distinct and by itself, and yet they are all one, and formed together in one, and are not divided nor separated from each other!' Here is one who acknowledges the Trinity, while talking like a child with his book upside down.

Josephus, though a Jew, appears to have had strong reasons to believe that Jesus was not a man but the God of heaven.—If we can find God called God in the Scriptures, there is some reason to believe that he is God. My opponent admits that wherever God is called God in the Bible, it is some proof of his divinity; but when Christ is called God, he tells you that *it no more proves him to be God than it proves the devil to be God!*

It is said, John v. 22, 23.—"All men should honor the Son as they honor the Father;" and again, Hebrews i. 8, "Unto the *Son* he saith, thy throne, O God, is for ever and ever." In the text last quoted, Jesus is called God absolutely, without any qualifying term. Denyers of Christ's divinity have been considered false teachers in all ages of the Church.—"He is antichrist who denieth the Father and the Son."

## MR. PLUMMER.

*Mr. Chairman and Gentlemen Moderators,*

The gentleman proves our argument by saying that those who deny Christ are antichrists. If we say there is no Christ but the only true God, do we not deny him whom God hath made to be both Lord and Christ?

But the gentleman has given no proof that the object of John was to establish the doctrine of the Trinity. He has said nothing of the mass of testimony which we have produced to show that the oneness of which John speaks is a unity of testimony not of numbers. But I will not multiply words. If the oneness means one being, and that one is Christ himself, where are the three witnesses? In all the gentleman says in relation to one God, we go with him; but when he says *Holy Trinity*, we have nothing to do with it. It is not in our creed—the Bible—though it is in his Confession of Faith.

But how is the term God, in its highest sense, to be given to Christ. Christ himself says, "My God! My God!—My Father! My Father!" Hence the term must be given to Christ in a secondary sense. For such views, our opponent would have you think we are a devil. Of Christ it was said, "He hath a devil, why hear ye him? If we let him alone he will take away our kingdom. The world is gone after him." "God so loved the world, that he gave his



only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "For God *sent* not his Son into the world to condemn the world, but that the world through him might be saved." Then God saves through Jesus Christ, God has exalted him to be a Prince and a Saviour, God appointed Moses, Joshua and others, as Saviours to Israel. These were types of Jesus whom, in the fullness of time, according to promise, God raised up to be a Saviour. Hence the apostle saith, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." God, therefore, was the only Saviour at last. But we will not multiply arguments.

We will now make a few general remarks on the equality of the Father and Son. Paul says of Christ, Being in the form of God, he thought it not robbery to be equal with God, but humbled himself and became obedient unto death, wherefore God hath highly exalted him, and given him a name which is above every name, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (Phil. ii. 5—11.) "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the

name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

It will be seen at once that the equality is not what the gentleman would have you believe. They are not "co-equal, co-essential, and co-eternal;" but the equality means, so far as God has given him equality as a Son. To say that he whom God raised from the dead, and exalted above every name, is co-equal with him who thus exalted him, would be absurd; for it would be impossible for one co-equal person to exalt another co-equal person!

The gentleman's creed, he says, has not been altered. I referred to the Methodist creed, as it was twenty-nine years ago. If I am not mistaken, it could be altered once in four years. Their creed also tells you that "the Scriptures are the only sufficient rule of faith and practice, and what is not read therein and cannot be proved thereby is not to be received as an article of faith." But by and by they give you a creed, binding on your consciences, as large as the new Testament. But creeds are going out of fashion. If God has not given us in the Bible sufficient, let us wait until he gives us more. Creeds have given you this discussion—they are at war with the Bible and have always been a curse and vexation to the Church. They are starting-posts for sects, and rallying points for parties. The "ins and the outs" raised the strife—a *calm* discussion at Nice ensued—a creed was adopted—but the result will be, that as the rod of Aaron ate up the rod of



the Egyptians, so will the Bible finally eat up all creeds.

The Presbyterian Confession of Faith declares that "the Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, and all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

What does all this mean? Adding man to God, in one person, never to be divided; yet that he died on the cross—and did not die! nor yet one half, for the whole is but one Christ! If one God, the Godhead, were inseparably united with manhood, whereby they became one person, very God and very man, yet one Christ, then if his Christ died his God was crucified. But if his God was not crucified, then he has no Christ that died. Let the gentleman get out of it if he can. This article of his creed is a tissue of absolute falsehoods and contradictions. It might as well say that the Great Jehovah can die, as that a man can die who is inseparably united with the divine nature in one person. If one co-equal God could die, could not another?

We read of Jesus, that he "was BORN, in Bethle-



hem of Judea," (Matt. ii. 1,—see, also, Luke ii. 1—11.) We believe the Scriptural account of his birth. Not that "GOD WAS EVER BORN."

That "Jesus increased in wisdom, and stature, and in favor with GOD and man." (Luke ii. 52.) Not that "GOD increased in wisdom, nor stature, nor in favor with himself and his creatures."

That "Jesus himself began to be about *thirty years* of age," (Luke iii. 23,) at the period of his baptism. Not that GOD ever began to be about *thirty years* of age.

That "Jesus, also, being baptised and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him." (Luke iii. 21, 22.) Not that GOD was ever baptised, nor prayed; nor that the Holy Ghost descended upon him.

That "GOD anointed Jesus of Nazareth with the Holy Ghost, and with power." (Acts x. 38.) Not that Jesus so anointed himself.

That "THE FATHER sent the SON, to be the Saviour of the world." Not that "GOD sent HIMSELF."

We read, (words of Christ,) "Now is my soul *troubled*." (John xii. 27.) We do not read, that the soul of GOD is nor can be *troubled*.

We read, in the prophetic vision of Isaiah,—“He is despised and rejected of men, a man of sorrows, and acquainted with grief.” (Isa. liii. 3.) We believe this prediction was accomplished in Jesus of Nazareth. We do not read, “He was a GOD of sorrows.”

We read, (words of Christ,) “THE FATHER which dwelleth in me, HE doeth the works.” (John xiv.

10.) We believe he gave a true account of the Divine operation by him. We do not read, that he wrought of, and from himself, alone.

It is said of Jesus, on a certain occasion,—“He was ASLEEP.” (Matt. viii. 24. See, also, Mark iv. 38. Luke viii. 23.) Not that God, the Guardian of Israel, either *slumbereth* or *sleepeth*.

We read of Jesus, that he “kneeled down and prayed.” (Luke xxii. 41.) We believe he had need of prayer; that he sought protection, strength, consolation, and favor of God, because he wanted it, and was conscious that of his “own self,” he could “do nothing.” (John v. 30.) We do not read, that God kneeled down, and prayed.

That, “Being in an agony, Christ prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground.” (Luke xxii. 44.)—We believe he sincerely felt the disgrace and wretchedness of his condition, when he was about to be “reckoned among the transgressors.” (Luke xxii. 37;) and when he who “knew no sin,” was to be “made sin, for us.” (2 Cor. v. 21.) That his “soul” was “exceedingly sorrowful, even unto death,” (Matt. xxvi. 38;) and that his bloody sweat, and agony of prayer were sincere expressions of the bitter “travail of his soul,” (Isa. liii. 11.) That he then prayed for what he earnestly desired, if it might be granted. He submitted to the hour of wretchedness, only because Infinite Wisdom had ordained that “thus it must be.” (Matt. xxvi. 54.) We do not read that this was one part of Christ praying to another part of Christ. We do not believe it. We do



not read, that this was God, soliloquizing with himself, and calling it *prayer*. We do not believe it. We do not read that his agony was only *apparent*; that, while the outward appearance, in the flesh of Jesus, was that of excessive anguish, the soul within was untroubled, and unsuffering. We believe the agony was *real*; and so intense, that he was almost ready to say, "Father, save me from this hour." (John xii. 27.) Blessed be his name, that he did not say it; and that he concluded his prayer with the words, "For this cause came I to this hour; Father, glorify thy name." We do not read, that Christ said these outward words of prayer, and exhibited these outward appearances of distress and ultimate surrender to the Divine will, in order to make a *show*, for our example. His prayer is an example; and happy they who follow it. But, what is true prayer? The sincere expression of sincere thought and feeling. Words alone, or even associated with a kneeling posture, with the "face to the earth," or with a bloody sweat, are not prayer. Prayer must exist and breathe in the deep sincerity of the soul; or it exists and breathes not at all. Tell me, then, that the Son of man uttered these outward words of prayer, and exhibited these distressful appearances; and, yet, that he, at the same time, was God, untroubled, unsuffering, and undesiring; and you, instantly, destroy the sincerity of the Saviour's heart. You leave me a mere "*form* of godliness," without "the power thereof;" an outward shadow, without a spiritual substance. You take away my true Lord, and leave nothing but manhood. We must believe that he



was sincerely conscious of anguish, that "he was troubled in *spirit*," (John xiii. 21,) and that he expressed his thoughts and feelings to God, in the complete sincerity of *spirit* and *truth*. We cannot, therefore, believe him to have been the very and eternal God.

On the same occasion, "There appeared an angel unto him from heaven, strengthening him." We do not read, that angels from heaven strengthen God.

Again, that Jesus "prayed;" that he was often "praying."—We believe, that he needed and wanted what he prayed for; that his prayer was an acknowledgment of his dependence on God for that which he asked; and that it was a true request, that God would grant it if consistent with wisdom. And, if any one could ever sincerely aver, that he went to God for protection, or looked to him for refuge, Jesus, above all others, could do this. We do not read, that these prayers were soliloquies of God with himself; nor, that Christ was asking, of God, what he, himself, had all-sufficient power to take or bestow; nor, that it was *one nature* of Christ, communing with *another nature* of Christ.—It was HIMSELF that prayed; and, the SELF comprehends the whole conscious being. Make it otherwise, and you make a hypocrite of him in whose mouth no guile was ever found.

Again, "Jesus cried with a loud voice, and gave up the ghost." (Mark xv. 37.) We do not read, "God gave up the Ghost."

It is said in sundry places, "Christ died." Not that "God died."

"This Jesus hath **GOD** raised up." (Acts ii. 32.) Not that Jesus raised himself up, by his own independent power.

"Now is Christ risen from the dead." (1 Cor. xv. 20.) Not that "**GOD** is risen from the dead."

"**GOD** hath made that same Jesus, whom ye, (the Jews) have crucified, both Lord and Christ." (Acts ii. 36.) Not that Jesus made himself either Lord or Christ.

"It is Christ which was ordained of **GOD**, to be the *Judge* of quick and dead." (Acts x. 42.) Not that he so ordained himself.

It is said, "**CHRIST** sitteth on the right hand of **GOD**." (Coloss. iii. 1.) Not that "**GOD** sitteth on the right hand of **GOD**."

We read concerning **CHRIST**, that he is entered "into heaven itself, now to appear in the presence of **GOD** for us." (Heb. ix. 24.) Not that **GOD** appears in the presence of **GOD** for us.

We read, "He is the head of the body, the church; who is the beginning, the *first-born from the dead*." (Coloss. i. 18.)—Not that **GOD** is the *first-born from the dead*.

And that "through him [**Christ**] we both have access, by one spirit, unto the **FATHER**." (Ephes. ii. 18.)—We do not read, that he by whom we have access unto **GOD**, is **GOD** and man in one person united.

Christ says, "Ye believe in **GOD**, believe also in me." (John xiv. 1.) We desire to obey this precept. Not that "ye believe in **GOD**, believe also in me, for I likewise am **GOD**."

The Son said, "Go to my brethren, and say unto them, I ascend to MY Father, and YOUR Father, and to MY God, and YOUR God." (John xx. 17.)—Now we believe, that the God and Father of Christ, is, also, our Father and God. Not that "I ascend unto MYSELF." We must believe, he was sincere in his words; and that he had a Father and God, to whom he did ascend.—Amen.

(Closed by prayer.)



FRIDAY MORNING, Jan. 21.

MR. M'CALLA.

It was my intention yesterday afternoon to give a scriptural account of the Eternal Sonship, and of antichrist, but my hour had expired before I had entered upon the subject of antichrist.

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.” This condemns as anti-christian, those who inculcate a religion that is opposed to Christianity, or which is a counterfeit Christianity. And among these counterfeits and opposers, which John had chiefly in view, both in his gospel and his general epistle, we find those who, while pretending to be Christians, denied the divinity of Christ.—Therefore, his gospel begins with a decided assertion of his divinity, and the above passage of the epistle declares, that he who denies the Son as thus held forth, denies the Father also, by which I understand that a denial of a divine Father, a divine Son, and a divine Spirit, three equal persons in one divine essence, is an opposer of Christ, and if he profess Christianity it is a counterfeit Christianity.

“Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also.” Observe here, that it is not necessary to say in so many words that the Father and the Son are not God, to be antichrist. He denies the

true God who denies what is said of God and of his Son.

My opponent denies the equality of the Son, and yet admits that Christ has some power, conferred upon him by the Father. Servants do not think it robbery to be servants. The Jews did not think it robbery for Christ to make himself inferior to God; but they thought it robbery for him to claim an equality. They would not have stoned Jesus for saying that he was inferior to his Father. The Jews always admitted that a son had a right to talk of his inferiority to his father. But inspiration has declared that Christ himself thought it not robbery to be equal with God. The Jews knew that he claimed to be the second person in the adorable Trinity—the only begotten Son of God—the supreme Son of God—the equal with God.

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed

all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.” (John v. 17—32.)

In this passage we have it testified, by divine inspiration, that Christ claimed God for his Father, in a sense which no other can claim him for a Father. The Jews so understood him, and so Jesus explains it. He teaches that the Son does the same works, and possesses the same knowledge with the Father—that in common with the Father, he raises the dead and



sits in judgment upon them. And this he declares, in order that equal honor may be given to both.

When he says that he can do nothing of himself, and bears witness of himself, we understand it as equivalent to a declaration that his Father is superior to himself—that is, to his humanity. But so is his divine Sonship superior to his humanity, and this Sonship was never declared to be inferior to his Father. But as the Jews understood him, so the Bible always teaches, that he thought it not robbery to be equal with the Father.

“Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, *and what is his Son's name*, if thou canst tell?” (Prov. xxx. 4.) These are questions which the Scriptures can answer. His name is Jehovah the Father, and his Son's name is Jehovah the Son; and thus the name of the one is said to be in the other, because they are alike divine. As we have it in Exodus, (xxiii. 20,) “Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; beware of him, and obey his voice; provoke him not for he will not pardon your transgressions: *for my name is in him.*” Here he says, *my name is in him*, or as an eminent Hebrew lexicographer says; “*my nature is in him.*” This community of name may also be found in Isaiah ix. 6, where he says—“Unto us a child is born, unto us a Son is given—and the government shall be upon his

shoulder—and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Here the name of “Mighty God,” which belongs to the first person, is given to the second also; and the name of “Everlasting Father,” which belongs to the first person, is given to the second also, not as the Patripassions would explain it, but because in the Scriptures each person of the adorable Trinity is represented as the Father of the Church.

The knowledge of His name, and of his Son’s name, Moses was anxious to obtain, when he had a sight of Him, and a conversation with Him in the burning bush, in the land of Midian. And as my opponent has made frequent and mournful complaints of my quoting isolated texts, we will here quote more largely, a portion of Scripture, in which Mr. Kinkade admits that the glorious one who dwelt in the bush was Jesus Christ.

“And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of

Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee; When thou has brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your



fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt; and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." (Ex. iii. 2—18.)

Here, in the fifth verse, the glorious personage requires Moses to give him the worship never given to a mere creature. In the sixth verse, he assumes the title of God, even the true and eternal God of Abraham, Isaac and Jacob. In the whole passage, he claims the honor due to the God of Creation, Providence and Redemption,—speaks of himself as the head of the church, the vindicator of their wrongs, and the author of their blessings—and assumes the title "I am that I am." If the true and Eternal God be any where revealed in the Scriptures, it is in this passage—it is where he made himself known to Moses in the bush. Yet Mr. Kinkade confesses that this God was Christ—wherefore he must be the true

and Eternal God, and he that denies it under a Christian name, denies the Father, is an enemy to God, and a counterfeit Christian.

“His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” “*My nature is in him*”—the nature of the Most High God and not of an imaginary being. It was He who was in the Councils of Eternity—not my opponent! What are we, in comparison, but worms of the dust? But when we presume to find fault with this Mighty God, we are no longer worms, but devils!

The terms “Supreme,” “Highest,” or “Most High” God, are found in as great purity in the original, when applied to the Son as to the Father. Christ also receives in the Holy Scriptures, the other names and titles given to the Supreme and Eternal God—such as the incommunicable name Jehovah, the Angel Jehovah, Jehovah of Hosts; the Alpha and Omega, the First and the Last, the Beginning and the Ending, the Almighty, the Only Divine Potentate, the King of Kings and Lord of Lords, Son of God, God, Lord and God, the Great God, the Mighty God, the True and Eternal God, the Only Wise God. The omnipresence, omnipotence, omniscience, eternity, and immutability of the Father, are all in the Scriptures ascribed to the Son. The works also that belong to the Father belong to the Son: many passages throughout all Scripture, show that Jesus is the author of Creation, Providence and Redemption. The Son and the Spirit both receive Divine honors and worship; and we are required to honor and worship the second and third persons in



the adorable Trinity as we honor and worship the Father. My opponent and his Christians profess to worship Christ, but give him no higher dignity than to say that he is the "*first being that God created.*" These Christians have the same excuses for their worship of an annointed creature, that the Papists have for their idolatry. But the truth is, that the idolatry of the Papists is in some things far less gross than that of the "Christians." Even the supreme object of Christian worship is incomparably inferior to some of the Popish saints and angels, for they are spiritual beings; whereas the Christian Jupiter is a material being, having body, parts and passions, and in the shape of a man. Moreover, some of the Popish gods have a real, though subordinate existence; whereas the "Christian" Jove has no existence, except in the fleeting fancy of a few feeble and fickle fanatics.

Mr. Kinkade says, page 151, that the titles Lord and Michael, are only different titles and names given to the same person, that is, to Christ. "Michael" is one of our proofs—literally, "who is like God, or as God, or equal to God." But this Michael, as revealed to us in the person of Jesus Christ, called God his Father in such a way as to make himself equal with God, and his Spirit declares that he did not think it robbery to be equal with God, and that men should honor him as they honor the Father.

Beware how you let the blasphemies of his enemies soil your souls: how you bow down to their false Gods—the idolatrous fancies and fabrications of old hunters and devils.



## MR. PLUMMER.

## PRAYER.

*Mr. Chairman, Ladies and Gentlemen,*

It is a pleasure to approach these solemn and deeply interesting topics. Inquiries after divine truth should always be made with calmness and sincerity, as in the presence of God.

There are two or three things in the gentleman's last speech which require notice. Isaiah ix. 6, "For unto us a child is born, unto us a son is given." Who gave him? "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Who was to call him so? "And the government shall be upon his shoulder." Who should *give it* to him? Why did not the gentleman read the whole of the text? We might follow him for a month, if he is to give us only detached portions of Scripture, which, taken in connection with the rest of the chapter, show a meaning entirely different from that which he attaches to them. The whole passage reads—"Of the increase of his government and peace there shall be no end; upon the *throne of David* and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever: *The zeal of the Lord of Hosts will perform this!*"

What! the God of Israel to be *set* on the throne

of David to order and establish it? But the gentleman will tell you that it is blasphemy to ask such questions; and this is all the reply which he makes to these *important* inquiries!

We are inclined to think that he knew, if he read the whole passage, that it would expose the absurdity of his reasoning.

I told you what followed in that notable passage from Isaiah would explain its true meaning. He who gave the Son and called him the "Everlasting Father" is the God and Father of our Lord Jesus Christ. The Father has exalted him to his own right hand, next in authority to himself and "*given* him a name *above* every name." When we say he is "co-equal with the Father," we say the Father is not greater than the Son, and make Jesus a liar. Did ever the Son say, I am the Father Almighty?

One passage the gentleman will not attempt to root out. In praying to his Father the Son said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

One more passage—"Holy Father, thy will and not mine be done." Was it humanity or the eternal God that here prayed? Did the Father ever pray to himself? Jesus said, "All power is *given* unto me in heaven and in earth; go ye *therefore* and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." The Son is here referred to as next in authority to the Father.

We now pass to the Holy Spirit. Our Trinitarian

brother seems to have forgotten that there is any Holy Spirit at all—we have not had one word from him on that subject. We might say, as they did in the days of the apostles, “We have not so much as heard if there be any Holy Ghost.” Where is the Holy Ghost called a person or being distinct from God? Give us passages that read plain—we have given you scores, expressive of our sentiments, without changing the phraseology of Scripture. If we believe not the record God has given, John says we make God a liar!—The term “person” is never applied to the Holy Ghost in the whole book, though the Holy Spirit is frequently personified as the Comforter. Read Paul’s personification of sin, death and charity, (Rom. v. 14, 17. 1 Cor. xv. 26, 55. Ch. xiii.) and Solomon on Wisdom, (Prov. viii.) It is scores of times spoken of as “the Spirit of the Lord,” “thy Spirit,” “the Spirit of God,” and “his Spirit.” “Know ye not,” says Paul, (1 Cor. vi. 19,) “that your body is the temple of the Holy Ghost?” That by the *Holy Ghost* is here meant *God* himself, appears from two or three parallel passages, (1 Cor. iii. 16.) “Know ye not that ye are the temple of *God*?” (2 Cor. vi. 16.) “Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them.” Similar examples of the use of the *spirit of God* for the *power of God*, might be multiplied. One more only shall be mentioned. (2 Cor. iii. 3.) “Ye are the epistle of Christ, ministered by us, written not with ink, but with the *spirit* of the living God; not in tables of stone, but in fleshy tables of the heart.”



The allusion in this text is to the two tables received by Moses on Mount Sinai, on which were written the ten commandments. Now turning to the account of this transaction in Exodus and Deuteronomy, (Ex. xxxi. 18. Deut. ix. 10,) we find them there declared to be written with the *finger of God*. The apostle therefore probably meant the same thing, when he said, written by the *Spirit of God*. Each was intended to express an effect produced supernaturally, by the power of God himself." Suppose the Spirit was spoken of scores of times in the Scriptures as a person or being distinct from God, and never as the Spirit of God, what would you think if we should assert—that it was the Spirit of a person, and not a person distinct from God? We repeat, the Spirit is not called a person distinct from God in all the Scriptures. It is called the power, breath, arm, hand, and finger of God, but can it be supposed that the power, breath, arm, hand and finger of God refer to a being or person distinct from God himself? The apostles "went forth preaching the word with power or gifts of the Holy Ghost, God working with them to will and to do of his own good pleasure." Jesus says in one place, "I cast out devils by the finger of God;"—in another, "I cast out devils by the power of God;" and in another, "I cast out devils by the Spirit of God." Now do not all these expressions show that he meant a divine influence from God, and not another being?

The gentleman has quoted Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to

come, the Almighty." The term Almighty is never applied to Jesus Christ in the Scriptures, and the connection in this chapter will show that it does not here refer to him. In the first verse, you have the revelation of Jesus Christ which God gave unto him; in the second verse, the word of God and the testimony of Jesus Christ; and in the fourth and fifth verses, you have the salutation, "Grace be unto you and peace from him which is, and which was, and which is to come, and from Jesus Christ who is the faithful witness, and the first begotten of the dead." Here you first have Christ and God, second God and Jesus Christ, and third, "From him which is, and which was, and which is to come," and "Jesus Christ the first begotten of the dead." Now does not the "which is, and which was, and which is to come, the Almighty," in the eighth verse, mean the same being that is called "the which is, and which was, and which is to come," in the fourth verse? or does it mean him that is here spoken of in contradiction to the Almighty? Read the whole connection and if you do not come to the former conclusion, you must believe that the *Almighty* was the "first begotten from the dead."

The gentleman has given a string of titles, as applicable to Christ. The faithful witness himself hath said, that he received his life and power from the Father; and all the names and titles that are applied to him in the Scriptures, are said to be given to him by the Father. There are many expressions in Scripture applied to the Father, which are never applied to our Lord Jesus Christ. It is

said that "the head of Christ is God"—that God is "the God and Father of our Lord Jesus Christ"—"the invisible God"—"the King eternal, immortal and invisible"—"the only wise God"—"whose name alone is Jehovah, the Most High over all the earth." Unto Mary it was said, "The power of the Highest shall come upon thee, therefore that holy thing which shall be born of thee shall be called the Son of God"—but will it be said that God Almighty was Mary's child? Elizabeth saluted Mary as the Mother of my Lord. Does this mean Jehovah? Sarah Called Abraham "My Lord!" but did she mean Jehovah? Again David says, "The Lord said unto my Lord!" but does that mean two Jehovahs?

The gentleman speaks of two natures. His Confession of Faith tells us in regard to those two natures, that they were inseparably joined together in one person—*very God* and *very man*, yet *one Christ*. This we do not believe; because *our Christ* is the "*Mediator between God and men!*"

The gentleman says I have endeavored to get into the Councils of the Most High. The remark is unfortunate for him. It is his creed that professes to have got behind the curtain, and revealed the secret will of the Almighty. We tell you, we are bound by this word—the word of God—and this only, as the revelation of God's will.

The gentleman has also called me infernal. But calling me so don't make me so. If he should declare that Plummer is drunk, it would not make him stagger.



The gentleman has gone into Hebrew to prove a plurality of persons in the Divine Essence, and would have us believe, that if rightly understood, they prove the doctrine for which he is contending. He has again galloped over the Alleghanies, and as he seems to have feared that the Campbells were coming—the Campbells would be upon him—let him now clear himself of the Campbells. As he has made a great display of his knowledge of the original Scriptures, I will read a passage from one of the speeches of Mr. Campbell, in his debate with Mr. M'Calla on "Christian Baptism."

"Mr. M'Calla, (he says,) conscious of his own incompetency to make a single criticism, or to defend one of his own, shrewdly considered if he could work upon my modesty, so as to make me ashamed to even mention a Greek word, he would then escape exposure, for I am told he has affected to be a very profound linguist even in this very place; and on a certain occasion defamed the illiterate Baptists. But the fact is this, Mr. M. is unacquainted with Greek, and I now say he cannot, in my opinion, read one chapter in the Septuagint, if his life depended on it. Here it lies before me, and he can easily have an opportunity of convincing both you and me that I am mistaken. Until this is done, or until he makes and defends one criticism of his own, we shall retain this opinion which, indeed, I am convinced is well-founded. It matters not, however, seeing he details the criticisms of others who, he says, are the best critics in the world, and a refutation of their criticisms is more

important than a refutation of his. This I should have passed over without notice, had not his repeated exclamations rendered it necessary."

The gentleman also seems to have an inveterate antipathy to the "Christians" over the Alleghanies. Why is this? I would ask him if he did not once have a discussion with a "Christian" preacher which resulted in his defeat? Was he not subsequently prosecuted for calumniating that preacher, and does he not now stand recorded as a convicted libeller?

In reference to the gentleman's allusion to weavers and shoemakers, I would ask him, are not some of the brightest stars in the constellations of our national horizon mechanics? The great Jehovah himself is the greatest mechanic of all. The gentleman says his words were never *intended* to convey an expression of contempt for mechanics. But does that wipe off *his unhandsome statements and insinuations*?

God alone must judge who is right. I ask professors and all others to examine for themselves and embrace the truth. If we cannot all see alike, let us love and pray one for another, with Christian forbearance. If we are so fortunate as to obtain the truth, what have we that we have not received? Professions and creeds are nothing. God will reward us all according to our deeds. We would indulge no malice. If we have not the truth to sustain us, we wish to be convinced. Give us light. Give us the law and the testimony—"if they speak not (says the prophet) according to this word, it is because there is no light in them!"



## MR. M'CALLA.

If there had been less of that about mechanics, I should not again have referred to the subject. My remark about weavers and shoemakers was doubtless understood by this audience as it was intended, to be ironical. I have never in my life spoken contemptuously of mechanics. I once had a beloved elder who was a shoemaker, and I was the means of putting him into the eldership. I have a workshop at home of my own, and this box which I hold in my hand was made by myself. I would rather have the acquaintance of many an honest, conscientious mechanic, than of Queen Victoria herself. When I was a little boy in Kentucky, I was much among the slaves, and was taught to mend harness, and to make myself useful in a variety of ways. I was a sort of quack in mechanics, as my opponent is in medicine. And yet I am accused by him of speaking contemptuously of working men. Nothing was farther from my mind, and he knows it just as well as he knows that he is alive!

And now as to this libel suit in Kentucky. In my discussion with Mr. Lane at Milford, a Mr. Goff was one of the Unitarian Moderators. This Mr. Goff published what he professed to call a faithful report of the discussion, being a dirty little pamphlet of some seventy-five pages, as meager as Pharaoh's seven years of famine. The thirty-eight speeches really spoken, occupied nineteen hours in the delivery; but



to read Mr. Goff's *faithful* report of facts and arguments, at a speaking speed, would require but one hour and a half at the outside. I think that Mr. Goff has been here during this discussion, and if so, I should like to get a sight of him. Well, this same story about the libel, was introduced by Mr. Lane into the discussion at Milford. I gave the true version then, and I will endeavor to repeat the circumstances now. Mr. Goff was very careful that the story should not appear in his faithful report.

In the Western States we often worship God as our Fathers did, in the open air. At the place where this libel suit originated, the "Christians" had a stone church, but the Presbyterians were destitute, and conducted their religious services under a temporary shed constructed of rough boards. The "Christians" tore down this shed; for which they were prosecuted by the Presbyterians, and a verdict of twenty-four dollars recovered. One of the "Christian" preachers was remarkably officious in this controversy, and told some most outrageous falsehoods. In a pamphlet subsequently published by me, I stated that he was a liar. For this he brought a suit against me, to recover the price of his character. On the trial I proved all that I had stated, and, though you know it is a principle of law that "the greater the truth the greater the libel," the jury were unable to agree, and were discharged. He then tried it again on the other side of the river, and after much difficulty and hesitation on the part of the jurors, they at length agreed to render a verdict in his favor. And what do you think that verdict was?

For the old boards, you will recollect, the Presbyterians recovered *twenty-four dollars*. "Well," you will ask, "was it one thousand dollars?" No. "Five-hundred dollars?" No. "One hundred?" No! "Fifty dollars?" No! "Well, the price of the old boards?" No—not even that! But I will tell you what it was—it was *one cent*! That was the price at which a jury, composed principally of his friends, estimated the character of a "Christian" minister, who had been proved guilty of lying. There were no *half cents* then, or the verdict might have been still less. But even at this estimate, the old boards would have paid for the characters of *twenty-four hundred* such "Christian" ministers as this brother of Mr. Plummer.

But Mr. Campbell doubted my knowledge of Greek, and required me to give specimens before the audience, by occupying my time and making myself appear contemptible and ridiculous. And because I would not consent to be led into a foolish trap, he insisted upon my ignorance of the original Scriptures. My knowledge of the languages was not the subject of discussion. I never boasted there, nor have I boasted here, of my learning. I have been as far north as Quebec, as far south as Texas, but have never felt disposed to play the pedant. Nor was I desirous to render myself ridiculous, by publicly reading a chapter of Greek for the gratification of "Bishop" Campbell. In my younger days I had a beloved uncle who was very fond of making sport among his friends. He once told me that a German acquaintance had one day asked him if he had a

knowledge of the German Bible, at the same time turning to the third chapter of John, and asking him to read the chapter. My uncle knew it by memory, and appeared to translate it very fluently into our language, though he knew not a word of the German! To test my knowledge of the Greek, my uncle, at the time he related this anecdote, asked me to find the same chapter in the Greek Testament, and give him the English of it, which I did with such fluency that he soon stopped me, saying he thought I knew it by memory too, and was playing him the same trick that he had played the German. Yet if I were the most perfect scholar on earth, that would not prove my position, nor would my ignorance refute it. Nor would either learning or ignorance excuse a man for the abominable folly of leaving the subject of discussion to read the dead languages for the amusement of the audience.

My opponent is not satisfied with my knowledge of the original Scriptures, and has endeavored to explain them himself. He has intimated that Abraham is called Jehovah in the Hebrew. He first said Lord, but in explaining said Jehovah. His ignorance of the language may make him appear more excusable for this gross and dreadful misstatement. Abraham is never called Jehovah. God expressly declares, that this is a name which he will not give to another, although it is given to Jesus Christ and to the Holy Spirit; because, although they are different, they are not another but the same divine being. The title applied to Abraham, is not the incommunicable name Jehovah, but it is *Adoni*, a name which is given to



the Holy Trinity and to creatures also. In the beginning of the 110th Psalm, Jehovah said to *Adoni*, "Sit thou at my right hand until I make thy enemies thy footstool." This word occurs often in the prophecies of Ezekiel, in our translation of which the title Lord God occurs with unparalleled frequency. I believe that the original of every such case is *Adoni Jehovah*.

Campbell of Aberdeen has given this translation: "Hear, O Israel, Jehovah is *one* God—Jehovah is *one*." Here Jehovah is in the singular, for the Divine essence is one, and it is connected with another name in the plural, which makes it read substantially, Jehovah is our *Divine Ones*, for there is a plurality of persons, yet Jehovah is one, for there is but one God.

In Hosea xii. 5, it is said, "Jehovah is my memorial." Exodus iii. 15, "This [Jehovah] is my name for ever, and my memorial unto all generations." Psalm lxxxiii. 18, "Thou whose name alone is Jehovah art the Most High over all the earth." Isaiah xlii. 8, "I am Jehovah, that is my name, and my glory will I not give to another, neither my praise to graven images." Zechariah xiv. 9, "And Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and his name one." These are passages to show that this great and glorious name is given to none but one Supreme and Eternal God. Yet it is in numerous Scriptures given to three persons, sometimes unitedly and sometimes distinctly.

In Zechariah iii. 1-4, it is said, "And he showed me Joshua, the High Priest, standing before the Angel of the Lord [Jehovah,] and Satan standing at his right hand to revile him. And the Lord [Jeho-

vah] said unto Satan, the Lord [Jehovah] rebuke thee, O Satan, even the Lord [Jehovah] that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spoke unto those who stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." Kinkade, page 151, says of this passage, "Here the very Lord that cleansed Joshua from this iniquity, is called an Angel. If this Lord-Angel is not the Lord Jesus, who can he be?" Thus we here have the admission of a "Christian" preacher, that Jesus is the Angel-Jehovah, and justly claims the incommunicable name of the Supreme, which shows that there is a plurality of persons in the one Divine essence.

In Acts xiii. 39, it is said, "By him [Christ] all that believe are justified from all things;" which plainly proves Christ to be the Jehovah, for in Isaiah xlv. 24, 25, it is written, "Surely shall one say, in *Jehovah* have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed: In Jehovah shall all the seed of Israel be justified, and shall glory." And again, in Jeremiah xxiii. 6, "This is his name whereby he shall be called, **JEHOVAH OUR RIGHTEOUSNESS.**"

So of the Spirit, Ezekiel viii. 1, 3, "The hand of *Adoni Jehovah* fell then upon me; and he put forth the form of a hand, and took me by a lock of mine hair, and *the spirit* lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem." In one part of this passage the



person who took him up is called *the spirit*. Two lines before that this same person is called *Adoni Jehovah*, a name incommunicable to any creature, and which therefore points out the Spirit as the Supreme and Eternal God.

In Genesis xlviii. 15, 16, it is said of Jacob, "And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Kinkade, page 145, says, "Here Jacob calls his redeemer and supporter an Angel, and then prays to that Angel to bless his grandsons." At page 151, it has been shown that he admits the Angel-Jehovah spoken of in Zechariah iii. 1, 4, to be the Lord Jesus; and at page 143, he admits the same concerning Exodus xxiii. 20, 22, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: beware of him and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him: but if thou shalt indeed obey *his voice*, and do all that *I speak*, then I will be an enemy unto thy enemies, and an adversary unto thy adversaries." The same is admitted by Kinkade, page 143, of Exodus iii. 2, 18, and at page 147, of Hosea xii. 3, 5. In the passage quoted from Genesis (xlviii. 15, 16,) as in the New Testament, the benediction of the Holy Trinity is solemnly and prayerfully invoked by an inspired man. Paul says—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." This is an act of worship paid to three



persons in one God; and so is the administration of baptism in the name of the Father, of the Son, and of the Holy Ghost. And this worship is given to a Trinity in heaven and on earth, in the language of the Seraphim, praising the thrice Holy Lord God Almighty, which was and is and is to come.

When the Angel Jehovah spoke to Moses in the burning bush (Exodus iii. 2, 18.) admitted by Kinkade to be the Lord Jesus Christ, Moses did not lift his eyes and complain that he had not talked plain enough to him; but he "hid his face, for he was afraid to look upon God." And the Lord said unto Moses, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Will this do for a title of the Eternal Father? And the Lord said, "I have seen the affliction of my people which are in Egypt." Whose people are they? And the Lord said unto Moses, "*I will be with thee*; and this shall be a token unto thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." The same divine person says, (Matt. xviii. 20.) "*Where two or three are gathered together in my name, there am I in the midst of them.*" In the 18th verse of this 3d chapter of Exodus, the same Angel Jehovah declares himself to be the "Lord God of the Hebrews." Mr. Kinkade, the brother of my opponent, admits it to be the Lord Jesus who is here speaking, and yet denies his divinity. That man who denies the Father and the Son, shall be without a drop of water to all eternity. "This is a deceiver and an antichrist."

## MR. PLUMMER.

*Mr. Chairman, Ladies and Gentlemen,*

I did not say before, that Abraham was Jehovah, or that when Sarah called Abraham Lord, she meant that he was Jehovah. For Jehovah "made Jesus to be both Lord and Christ." Jesus said also, that David in Spirit called him Lord: "*The Lord* said unto *my Lord*, sit thou on my right hand." Are we here to understand that there are two Jehovahs?

The gentleman says the doctrine of the Trinity is taught in the law and the prophets. Did the Jews so understand it? No.

The gentleman says he never plays the pedant. In the presence of Mr. Campbell he was accused of this, but declined giving him satisfaction. He now attempts to instruct us in Hebrew, and to prove from a number of passages cited, a plurality of persons in Jehovah. I cannot think him correct. The term *God*, is used variously in the Scriptures. We will now inquire for the sense in which he who has a God and Father, is called God. The Encyclopedia, in relation to this subject, says: "The Hebrew word ELOHIM, generally translated God, in the Old Testament; signifies, *Strength, Power, Authority, and Dominion*, conveying the idea of binding or restraining by sanctions, and of ruling and judging by laws. It is to be observed, however, that angels, princes, great men, Judges, and even false gods, are some-

times called by this name. The sequel of the discourse is what assists us in judging rightly concerning the true meaning of this word. It is the same as *Eloha*. One is the singular, the other is the plural. Nevertheless *Elohim* is often construed in the singular number, particularly when the true God is spoken of: but when false gods are spoken of, it is construed rather in the plural. See Exodus xxxii. 3, 4. 'And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron, and he received them at their hand, and fashioned IT with a graving tool, after he had made it a *molten calf*: and they said, these be thy *gods*, O Israel.' The *Greeks* and *Latins*, did not mean by the name *God*, an all perfect being, whereof eternity, infinity, omnipresence, &c. were essential attributes: with them, the word only implied an excellent and superior nature; and accordingly they give the appellation *gods* to all beings of a rank or class higher and more perfect than that of men; and especially to those who were inferior agents in the Divine administration, all subject to the one Supreme."

I have to add, that Paul tells of a certain man of sin, (2 Thess. ii. 3, 4.) to be "revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Does the term God here mean a trinity of sons of perdition?

And "the Lord said unto Moses, see, I have made thee a *God* unto Pharaoh." (Ex. vii. 1.) Did he make him a Trinity of Gods?



We will now give you a few *irrefutable* passages in support of our doctrine.

"To GOD only wise, be glory *through Jesus Christ* for ever. Amen." Rom. xvi. 27.

"Unto GOD be glory in the church *by Christ Jesus*, throughout all ages, world without end. Amen." Ephes. iii. 21.

"Now unto the KING eternal, immortal, invisible, the ONLY WISE GOD, be honor and glory, for ever and ever." 1 Tim. i. 17.

"Blessed be the GOD AND FATHER of our *Lord Jesus Christ*." 1 Pet. i. 3.

"Grace be to you, and peace from GOD our Father and from the Lord *Jesus Christ*." Eph. i. 2.

"The GOD OF OUR LORD JESUS CHRIST, the FATHER of glory, give unto you the spirit of wisdom." Eph. i. 17.

"Grace be with you, mercy, and peace from GOD the FATHER, and from the Lord Jesus Christ the SON of the FATHER, *in truth* and love." 2 John 3.

"The GOD of all grace, who hath called us unto his eternal glory by *Christ Jesus*, make you perfect. To HIM be glory and dominion for ever and ever. Amen." 1 Peter v. 10.

"Jesus answered and said, I thank thee O FATHER, Lord of Heaven and earth!" Matt. xi. 25.

John xx. 17. "Jesus saith unto her, touch me not, for I am not yet ascended to *my* Father; but go to *my* brethren and say unto them, I ascend unto MY Father and your Father to my God and *your* God!"

Here our Lord Jesus Christ asserts to his brethren, that *their* God and Father is *his* God and Father.

Isaiah xlv. 6. "Thus saith the LORD the King of ISRAEL, and his (Israel's) Redeemer the Lord of hosts: I am the first, and I am the last, and besides ME there is no God."

Isaiah xlv. 5. "I am the LORD, and there is NONE ELSE : there is no God besides me."

Isaiah xlvi. 9. "I am God, and there is none else : I am God, and there is none LIKE ME."

Isaiah xlv. 24. Thus saith the LORD thy REDEEMER, and he that formed thee from the womb, I am THE LORD that maketh all things, that stretcheth forth the heavens ALONE, that spreadeth abroad the earth BY MYSELF."

Deut. xxxii. 39. "I, even I am he, and there is NO God WITH ME."

Zechariah xiv. 9. "In that day shall there be ONE Lord and his name ONE."

Mark xii. 29. "Hear, O Israel ! the LORD our GOD is ONE LORD."

Isaiah xlii. 1. "Behold my SERVANT, whom I uphold : mine ELECT in whom my soul delighteth : I have put MY spirit upon him."

John xvii. 3. "Father ! this is life eternal, that they might know thee the ONLY TRUE God, and *Jesus Christ* whom THOU hast sent." This text offers a complete refutation of the doctrine of *the Trinity*.

1 Tim. ii. 5. "There is ONE GOD : and one Mediator between God and MEN, the MAN CHRIST JESUS."

Acts xvii. 24, 31. "GOD that made the world and all things therein, the Lord of heaven and earth, hath appointed a day in the which he will judge the world in righteousness, by that MAN whom he hath

ordained: whereof he hath given assurance unto all men, in that HE hath raised him from the dead."

The gentleman says he raised himself from the dead!

1 Cor. viii. 5, 6. "There be Gods many and Lords many; but to us there is but ONE GOD, THE FATHER; and one Lord *Jesus Christ*."

Ephes. iv. 5, 6. "One Lord, one faith, one baptism, one GOD and FATHER of all, who is above all, and through all, and in you all."

Above your second and third co-eternals!

Ephes. i. 17. "The GOD of our Lord *Jesus Christ*, the Father of glory."

Ephes. i. 3. "Blessed be the GOD and FATHER of our Lord *Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Philippians i. 2. "Grace be unto you and peace from GOD our FATHER, and from the Lord *Jesus Christ*."

1 Cor. xv. 24. "Then cometh the end, when he [*Jesus*] shall have *delivered up* the kingdom to GOD even the FATHER."

Mark xiii. 32. "Of that day and that hour knoweth no man, no not the angels which are in heaven, *neither the Son*; but the FATHER."

John xiv. 1. "Ye believe in GOD; believe ALSO in me."

Mark x. 18. "Why callest thou ME good? There is none good, but ONE; that is GOD."

John xiv. 28. "My FATHER is greater than I."

John v. 19. "Verily I say unto you, the Son can do NOTHING of himself."

John viii. 40. "Ye seek to kill me, a MAN that



hath told you the truth, which I have heard of God."

John xvii. 2. "Thou hast GIVEN him power over all flesh, that he should give eternal life to as many as thou hast *given* him."

2 Peter i. 17. "He *received* from GOD, the FATHER, honor and glory."

These are not inferences—they are the words of eternal truth—"words of the Spirit."

Acts. x. 38. "How GOD anointed *Jesus of Nazareth* with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for GOD was WITH him."

John x. 36. "Him whom the FATHER hath SANCTIFIED, and sent into the world."

Luke ii. 52. "JESUS INCREASED in WISDOM and stature, and in *favor both* with God and man."

Hebrews v. 8. "Though he were a Son, yet LEARNED HE OBEDIENCE, by the things which he suffered."

Did God ever learn obedience?

Hebrews ii. 10. "It became him to MAKE the captain of their salvation PERFECT THROUGH SUFFERINGS."

John xi. 41, 42. "FATHER! I thank thee that thou hast heard me. And I knew that thou hearest me always."

Acts iii. 22. "For *Moses* truly said unto the fathers, A PROPHET shall the Lord your God raise up unto you, of your brethren, *like unto me*."

Acts ii. 36. "Know assuredly that GOD hath MADE that same *Jesus* whom ye have crucified, both *Lord* and *Christ*."

Acts v. 31. "Him hath God EXALTED with his right hand to be a PRINCE and a SAVIOUR."

2 Thess. ii. 16, 17. "Now our Lord Jesus Christ himself, *and* GOD, EVEN OUR FATHER, comfort your hearts."

Acts i. 2. "Until the day in which he was taken up, after that he *through the Holy Ghost* had given commandments unto the apostles whom he had chosen."

Acts ii. 33. "Jesus, being by the right hand of GOD EXALTED, and having *received* of the FATHER the promise of the Holy Ghost, hath shed forth this, which ye now see and hear."

John v. 26, 27. "AS THE FATHER hath life in himself, so HATH HE GIVEN to the Son to have life in himself, and hath GIVEN HIM AUTHORITY to execute judgment also, because he is THE SON OF MAN."

He received his life from his Father—he never denied it.

We have been attacked by the gentleman—called God-denying heretics—and challenged to meet this Goliath of the Presbyterians. It was boasted that we were to be met and put down on our own ground. We have accepted his challenge, and what has he proved? Has he proved their Confession of Faith a better book than the word of God? Has he proved us to be God-denying heretics, because we reject all but the word of God? Has he, after all, proved the doctrine of the Trinity—a plurality in the divine essence, God the Father, God the Son, and God the Holy Ghost, by one plain, positive passage from the word of God? No! Has he proved that it

is not absurd to say there are more Gods than one? His best proofs from the Bible have been merely inferential, derived from detached passages, the connection of which shows a different doctrine. To sustain his favorite position, he must violate the uniform meaning of language, and all analogy. He says his doctrine is a certain indescribable, incomprehensible mystery! Has he made it appear that the invisible, unchangeable God, assumed the nature and every thing common to man in one visible person, and that this God-man died without change in Jehovah? By what authority does he say that the Eternal God became man, and that this man is the Son of God who died for our sins? But he says he does not believe the Son of God died. *We say he did!*—that “we are reconciled to God by the death of his Son.” Rom. v. 10. My opponent sustains his arguments by absurdities and contradictions.

I have done with the gentleman. We acknowledge no other guide than this book. We believe in the God and Father of our Lord Jesus Christ. We confess the Son as the Son of the Father in *truth* and love; and believe in him. A Christian is one who believes in Christ, and walks agreeably to the infallible word of God. But the gentleman wishes us to lay it aside for an absurd invention of men—this creed of four hundred pages!

What have we done? We have given you the origin of the doctrine of the Trinity. We have shown that this creed was begotten at some period of the fourth century, by violent and corrupt priests seeking for place, and more corrupt bishops, with



three shaped hats, gorgeous appointments, and pockets filled with money. We have shown it to be a system of men, influenced by haughtiness and pride, envy and hatred, enslaved to avarice and ambition, and carried away with views of temporal grandeur, high preferments, and large revenues. We have shown, that the language of this creed is not to be found in the Bible, and hence that its doctrine is not there. We have not felt pinched by a single argument of our opponent in support of his creed. If every argument has not been met and refuted, it has only been for want of time. But for want of argument, the gentleman has resorted to sophistry, ridicule, calumny, and angry mimicry. Our doctrine, we have proved, is to be found in the Bible, and *in Bible language*. We rejoice that we have not a system of religion to make, but to receive that which God has revealed in his Holy Word.

We believe in *one God*, the Spirit that moved upon the waters, and in "*one Lord Jesus Christ*." To sustain us in this belief, we have the plain, positive, uniform declarations of God, his Son, the Prophets and Apostles. We believe that Jesus is the Messiah sent, and this is proved by his birth, life, miracles, crucifixion, resurrection, and exaltation. At his death, all nature moved, but this could not have been the God of our Lord and Saviour Jesus Christ, for he is without variation or shadow of turning. We have no other creed to offer you, than the sayings of Jesus, who, when hunted by Jews and Rabbies, retired to the mountains and pronounced his blessed sayings to the assembled multitude: "He

that heareth these sayings, and doeth them, (he declares) I will liken him unto the wise man who built his house upon a rock;" but "he that heareth these my sayings and doeth them not, I will liken unto the foolish man who built his house upon the sand."

Unto him who hath come to curse Israel, and anathematize us Christians, I would also say, hear the words of Jesus—"Judge not that ye be not judged—why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye—*Thou hypocrite!* first cast out the beam that is in thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye."

One word to those who sent for him to come and curse Israel. Unlike Balaam of old, he has said many things which God never commanded. After Balak had sent his princes for Balaam, and brought him to the country of the Moabites to curse Israel, the Moabites and Midianites offered their sacrifices on their seven altars, at three different places, at each of which they said, "Come curse me Jacob and defy Israel!" And Balaam said, "How shall I curse whom God hath not cursed; and how shall I defy whom God hath not defied?" And Balaam cursed not, but *blessed* Israel. "And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the LORD hath kept

thee back from honor. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?" Numb. xxiv. 10—13. Although Balaam loved the wages of unrighteousness, he would not say what the Lord had not commanded.

And now, what hath God said to us? "This is my beloved Son—hear ye him!" There is no other name given by which to obtain salvation.

Oh, ye Moabites, Elomites, Midianites and Edomites, the day is fast approaching which shall try your foundation! Then you all will say, like Balaam, "Let me die the death of the righteous, and let my last end be like his!" To obtain that glorious blessing, you have all got to acknowledge the Lord Jesus Christ as your Saviour. As God has said by that magnanimous apostle to the Gentiles, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation!"

Oh, ye Delawarians! turn from the doctrines and commandments of men—turn from those who would curse whom God would bless—turn from sin to God, and confess the Lord Jesus Christ! Take the *word of God* as a "light to your feet, and a lamp to your path." The day has gone by when those can be



put to death, who reject the systems of men and the dogmas of Priestcraft!

To the Board of Moderators I return thanks for the patience, candor, and impartiality, with which they have presided over our deliberations. I thank God that through the blood of his Son and the blood of our forefathers, we enjoy the privilege of meeting to reason out of the Scriptures, and discuss these deeply interesting and important topics, with none to molest or make us afraid.

[Prayer by Mr. Plummer—but within his half-hour.]

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*Hon. George G. Leiper*, of the Board of Moderators, stated, at the close of Mr. Plummer's address, that, as the time had expired, for which the present Board had been appointed, it would be necessary for the meeting to suggest what course should be now pursued.

*Mr. M'Calla* said he was very well satisfied with the discussion so far, but he wanted a little more. He would therefore go on and finish his arguments.

*Rev. Mr. Cooper*, in order to test the sense of the meeting, moved that the Hon. George G. Leiper be again requested to take the Chair, and the Reporter to act as Secretary. [Carried.]

*Rev. Mr. Helme* suggested, that the present Board

of Moderators be requested to retain their seats, and the discussion proceed as heretofore.

*Rev. Mr. Hall* said he felt most sensibly the compliment intended. When he consented to serve as a member of the Board of Moderators, he was satisfied that he could not, consistently with his other duties, remain longer than Friday noon. Circumstances, however, might perhaps allow him to remain during the afternoon session. But longer than that it would be impossible for him to remain. No person could feel a deeper interest in the subject under discussion, but he should be compelled to request the meeting to excuse him after to-day.

*Mr. M'Calla* said that no longer than to-day did he wish the audience to give their attendance.

*Mr. Scholefield* said it would be out of his power to remain any longer, and he must therefore decline the compliment intended.

*Mr. Helme.* As *Mr. Hall* also desires to be excused, the remaining three members of the Board might be requested to remain, and the discussion proceed.

*Mr. S. M. Leiper* approved of this suggestion. The three respectable gentlemen who would then constitute the Board, would be able to maintain order, and further action on the part of the meeting thus rendered unnecessary.

*Mr. Plummer* remarked, that he had but two objections to remaining. One was sickness in his family—the other an unwillingness to trespass farther on the patience of the assembly. He thought nothing farther of interest would be elicited. He was

willing, however, to be governed by the wishes of the audience. He had embarked in the discussion with the expectation of closing to-day. He was desirous to gratify the assembly; and, hereafter, should be willing again to meet the gentleman, if it was thought expedient. At the present time, however, he thought a majority of the audience was in favor of now closing the discussion.

*Mr. M'Calla* said the rules gave to the parties the right of speaking until each should be satisfied. He had no doubt his opponent thought the discussion should now close; but he was of a different opinion.

*Rev. Mr. Cooper* moved that the meeting do now adjourn, to convene again at half past one, P. M. The rules had given to the parties the right of being heard until they were satisfied.

*Mr. Sketchley Morton* was "for justice, though the heavens do fall." By the rules adopted, the discussion was to be continued until 12 o'clock to-day, when the present Board ceased to exist, and the discussion necessarily closed, unless the parties were mutually desirous that it should be continued.

*Mr. Plummer* said he had no objection to proceed with the discussion, if it could be brought to a close the present afternoon.

*Mr. Charles H. Plummer* said, he thought it would be improper to submit a question of this kind to the meeting, without consulting the wishes of the parties immediately concerned. The consent of one party had been obtained, but it seemed to be the



determination of some present, to utterly disregard the wishes of the other party.

*Rev. Mr. Hall* hoped that the apprehensions of Mr. M'Calla, in relation to this discussion, would not prove to have been prophetic. He had positively assured the meeting that he would rather *die*, than agree to waive his right to reply to the arguments of his opponent. With a full knowledge of this fact, the rules had been adopted, and by no act of theirs could the meeting nullify the right of the parties "to be heard until they were satisfied." He also was "for justice, though the heavens do fall." He trusted, however, that the baser passions would not here be suffered to gain the ascendancy—that all would conduct like men, and not degrade themselves to something beneath man. For the honor of Delaware county, he hoped none of her citizens would be urged to imbrue their hands in blood.

*Mr. Sketchley Morton.* The gentleman says the arrangement was fully explained and understood. My own understanding of the rules was, that the duties of the Board ceased to-day at 12 o'clock, and that a farther continuance of the discussion was optional with the parties.

*The Chairman* remarked that the rules themselves were the best evidence.

*Mr. M'Calla* said that as the other party had announced to the audience that he had made his closing speech, he wished it to be understood that he should claim the right to occupy the whole of the two hours this afternoon.

*Mr. Cooper.* As Mr. Plummer has partly con-

sented to continue the debate, such a course, it seems to me, would be entirely improper. The meeting is as solemnly bound to hear Mr. Plummer as it is to hear Mr. M'Calla. If it be decided that the discussion shall go on, the gentleman shall be heard alternately as heretofore, "until they are satisfied." If Mr. Plummer does not conclude to remain, then, and then only, will Mr. M'Calla be justly entitled to the whole of the two hours.

*Mr. Plummer.* Under existing circumstances, I think it would be folly to continue the discussion. I have intimated my willingness to remain for the rest of the day, if the debate could then be brought to a termination. It is evident, however, from the remarks of my opponent, that such a result is not to be expected.—The gentleman would be no more satisfied, at the close of the day, than he is at present. He would claim the right to be heard again to-morrow, for it is very apparent that he is determined to have the last speech.

[Mr. Cooper's motion for an adjournment prevailed, and it was stated from the Chair that Mr. M'Calla would be heard for two hours, commencing at half past one P. M., unless the meeting should then otherwise determine.]

It is due to the gentlemen who acted as Moderators in the foregoing debate, that the following proceedings should be recorded:—

*Mr. Charles H. Plummer* here said, the discussion having closed, according to the rules adopted for the government of the debate, and as a majority of the Board of Moderators, is not to be present at the contemplated afternoon session, he would propose the following resolution:

*Resolved*, That the thanks of this assembly be and hereby are presented, to the Board of Moderators, for the gentlemanly and impartial manner in which they have presided over the deliberations of this body.

The resolution was seconded, the question taken, and carried by acclamation.



## TO THE READER.

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The following proceedings which took place after we had left, and the address by Mr. M'Calla, the Reporter has given as a part of the discussion, and says that Mr. M'Calla claims their admission. But we do not consider them a legitimate part of the discussion; because the rules formed by the Moderators for the regulation of the debate with which we stood connected, expressly provided, that the Board of Moderators should continue until Friday at 12 o'clock, when their duties should cease, and the discussion accordingly close.

These rules we signed, and considered them binding upon us. We agreed to no other. Mr. M'Calla signed no rules—therefore was not bound by any; but contended that he had a right to speak until he was satisfied, and a part of the audience remained and heard him two hours in the afternoon. That there may be no cause of complaint, from him or his friends, we, with the Society at Ridley, consent to their admission, which we think, however, justly entitles us to the reply subjoined.

F. PLUMMER.

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FRIDAY,  $\frac{1}{2}$  past 1, P. M.

Met pursuant to adjournment. The Hon. George G. Leiper took the chair, and the Reporter acted as Secretary.

A message was received from Mr. Eves, President of the Board of Moderators, stating that he should not be able to attend.

*Mr. Morton* also declined serving. He said the understanding was, when the rules were framed, that a Board of Moderators was to be continued so long as the *discussion* continued. When he consented to retain his seat at the Board, it was with the expectation that the parties were to occupy alternate half hours as heretofore. *Mr. M'Calla*, however, had stated that he wanted the two hours to himself. Such was his understanding of the matter, and such he believed to be the understanding of others. He therefore resigned, for he did not wish to continue as a member of the Board, while only one party was to speak. [It was moved to excuse *Mr. Morton* from serving, but the motion was not sustained by the meeting.]

*Mr. M'Calla* believed that all present were aware, that he had not claimed for himself any exclusive privileges. He had contended from the first that the parties should be heard until they were satisfied. It was only after *Mr. Plummer* had declared that he "had done," that he (*Mr. M'C.*) had expressed his intention to occupy the whole of the two hours this

afternoon. But if the people, the Moderators, or the authorities of the house, objected to his proceeding, he was ready to stop.

*Mr. Morton* said that Mr. Plummer had agreed to continue the discussion for two hours this afternoon, but not that Mr. M'Calla should have the whole time to himself.

*Rev. Mr. Cooper.* It has been said that the discussion is ended. I understood that the meeting was to re-assemble at half-past one, and that the debate was to be continued as before. The discussion has not been closed by the meeting, nor has it been closed by the Moderators. Nor do I understand by what authority Mr. M'Calla has a right to say that he will speak for two hours. The Board of Moderators have the right, as heretofore, to govern the discussion. If Mr. Plummer waives his right to be heard at the expiration of Mr. M'Calla's half hour, then Mr. M'Calla has a right to proceed, but not otherwise.

*Mr. Morton* desired the meeting to reconsider the vote by which they had refused to excuse him from serving as a member of the Board of Moderators.—He could not consent to serve, for he considered the discussion as ended.

*Mr. Cooper* moved that the meeting proceed to fill vacancies. [Carried.]

*Mr. S. M. Leiper* thought, as a consequence of Mr. Plummer's absence, Mr. M'Calla had the right to proceed for two hours.

*Mr. Morton.* The view which has been taken of this matter, it seems to me, is not correct. We



cannot be expected to stay here for a month. Mr. M'Calla may continue as long as he pleases, but for one, I consider the discussion as ended. I cannot, therefore, consent to serve at the Board.

*Rev. Mr. Hall.* I do not consider my friend Morton bound to act as a member of the Board, but I cannot agree with him in every particular. He had a right to resign at twelve o'clock, or after; but, by the rules, that does not end the discussion. If Mr. M'Calla chooses to continue for *twelve* months, according to the rules, the discussion is the same.

*The Chair* thought it very clear that the Board of Moderators had a right to resign at or after twelve o'clock, and he therefore hoped that the meeting would reconsider the vote by which it had refused to excuse Mr. Morton. [The vote was accordingly reconsidered and Mr. Morton excused.]

*Mr. M'Calla* said, Mr. Plummer had announced to the audience, that he was making his closing speech. He had supposed, therefore, that according to the rules he had a right to proceed until he was satisfied.

[It was finally arranged that the Board should consist of three instead of five members; and Rev. Mr. Cooper was appointed to supply the vacancy occasioned by the absence of Mr. Eves.]

*Mr. Cooper* said he did not feel that it would be right for him to occupy a seat at the Board, as it would then be composed entirely of Trinitarians. A report of the discussion, he understood, was to

be printed, and such a course might appear unjust towards Mr. Plummer. He thought the friends of Mr. Plummer, as Mr. Morton had resigned, should be allowed to fill the vacancy.

[The objections of Mr. Cooper were finally overruled, the meeting adjourned, the Moderators took their seats, and at 2 o'clock, P. M., Mr. M'Calla resumed his argument. His closing address was *substantially* as follows:—]

## MR. M'CALLA.

When I came here, it was my expectation that the rules of this discussion would be prepared and settled by the parties. My respected audience will remember, that when, at the solicitation of my opponent, the framing of these rules was taken out of the hands of the parties, to be adjusted by a bench of Moderators, in the nomination of which I declined acting, and to be adopted by this assembly, to whose jurisdiction in the case I respectfully demurred. I withdrew my name from the lists, as not wishing to promise a contest by any rules but those of which my own conscience could approve. One thing to which I expressly declared that I could not yield, was giving to others the right of guiding, interrupting, or limiting my argument. To bring the rules within the pale of my own conscience, the bench and the house were so kind as to insert a clause, allowing the debate to continue until the parties were satisfied. This was indispensable to my engaging in the discussion, as my adversary would be apt, according to custom, to throw into his last speech, his red hot shot, because I should not be allowed an answer. To limit me in the argument, would have been peculiarly wrong as the bench and the house adopted the unprecedented arrangement, giving to my opponent the last speech of every forenoon and every afternoon, while he chose to continue the discussion. For this reason



it is, that he and his adherents exhibited so much zeal this morning in an effort to close the discussion with his closing speech. That speech contained some things which were so grossly false, and cruelly unjust, that every principle of goodness and fairness, generosity and justice, requires that I should enjoy the liberty secured to me in the rules, of speaking until I am satisfied. If he were still here, I should be pleased to continue the argument, with the leave of God and this kind people, for several days. But now, in his absence, I ask nothing more than your patient attention, during the two hours allotted to an afternoon, by the rules.

I have frequently had occasion to show you, that my opponent was guilty of very great and injurious misrepresentations, in some of which he even pretended to read to you, very exact notes penned by himself from my lips. And I have taken the liberty of showing you irreconcilable discrepancies between his notes and my words, and even his notes and his own words, and between one note and another note of his own. Such reporters as he and my former antagonists, take such boundless liberties, that they could, if believed, swear me under the gallows at any moment. On the present occasion, I must refer you to his false imputation of a doctrine to me, which for me to believe, after the solemn vows which I have taken to the contrary, would make me a worse man than an ordinary horse-thief. He has told you, that I have declared, repeatedly and emphatically, in your presence, that the Divinity is changed into humanity, though he knows that I

have, with the solemnity of an oath, adopted a creed which denies this change or conversion of Deity into humanity. And to show his desire to wrong me in this false assertion, he has quoted that creed to you, which declares that the incarnation of the Son of God is without conversion, composition or confusion. As we believe, in opposition to the Patripassions, that the Saviour is the second person of the Godhead in human nature, and not the first nor the third, thus making a confusion of the persons, so we believe, in opposition to the Swedenborgians, that the human nature of Christ is a real created humanity, and not a divine humanity by a conversion of deity into humanity. And we believe also, that after the incarnation the person of Christ is not a *tertium quid*, as the chemists say, formed by the composition of two other and different ingredients: but this person of Christ has in close, intimate, mysterious union, two distinct natures, as distinct in their union as before the Saviour's birth. This may be illustrated by a reference to our own nature. Each individual of this audience, has in his one person two distinct beings, the one material and the other immaterial. So perfectly distinct are they, though united, that at the hour of death, this material being may lose its consciousness, and sleep and dissolve in the earth, while the immaterial being may retain its consciousness and ascend to the Paradise of God, there to await the resuscitation of the body when this material being and this immaterial being shall be re-united in one person. The mind is not changed into the body, nor is the body converted into the mind—without this

conversion they form one person. So in the person of our Saviour, the divinity is not converted into the humanity, nor the humanity into the Divinity. The two natures are distinct and unchanged, while united in one divine and adorable person.

[Mr. M'Calla was here interrupted by the Board of Moderators, and the Hon. George G. Leiper stated, that as the half hour had expired, Mr. Plummer, if present, was entitled to *his* half hour as heretofore.

*Mr. Helme* moved, that Mr. M'Calla should be allowed to proceed.

*The President.* The Moderators have decided, as Mr. Plummer is not present, that Mr. M'Calla shall be allowed to go on with his arguments.]

My opponent's irreverent and Paganised views and expressions are of such a character, as to forbid my fraternising with him in worship, as I am forbidden to hold intercommunion with a heathen or Mahometan. But as he has departed, I will now lead in prayer, with the consent of the assembly.

[Prayer by Mr. M'Calla.]

My opponent has declared to this audience, that the doctrine of the Trinity is so manifestly absurd, that Trinitarian parents never speak of it to their children. The fact, if a fact, would be as disgraceful as the intended inference is false. The catechism of our church, to be taught and explained to all its children, plainly declares the doctrine; and their initiation into the church, is in the name of the Holy Trinity. When pious Jews were asked by their



children, the meaning of their ceremonies, they were not ashamed to own them; and Christian parents, who have more light, should have more zeal. Such instruction cannot of itself renew the heart, but parents should give it, and hope and pray that God may bless it. A pious mother, mentioned by Dr. Alexander, was once asked, why all her children were so soon converted? She answered, that the power was from God, and she had hardly ever asked herself the question, whether she had used any peculiar means for their salvation. But the question asked by another, reminded her, that in their infancy she had hardly ever given one the breast without lifting up her heart to God in prayer for its salvation. As the Scriptures are afterwards given to them, and called the sincere milk of the word, ought not parents to be equally convinced of their dependence on Heaven, and equally zealous in praying for a blessing with these breasts of consolation?

Allow me to press this subject a moment, with a bearing that comes more home to our own present case. Some of the friends of the truth in this assembly, have been tempted to place too much confidence in the use of means. They have privately spoken as if they were certain that my adversary would be defeated if he once got into my clutches. This is not my doctrine, and it ought not to be yours. Was it God or Moses that defeated Egypt and delivered Israel? Paul may plant and Apollos water, but it is God that giveth the increase; and Christians should carefully use the means according to his will, and feel their utter dependence upon his blessing.

This truth I have endeavored to recognize in the present controversy. I have told my Maker and Master in secret, that my weakness and worthlessness were manifest and undeniable. I have besought him to interpose in his own way for the salvation of your precious souls. And in the contemplation of this glorious subject, the mere carnal gratification of a personal victory over an individual adversary, is blotted out.

One of the most mournful blasphemies, exhibited by him, is the one in which he said that "if Christ was God, then the devil was God!" This was said in a giggling manner, in the hearing of children. It was not the sincere milk of the word, but the gall and the vinegar of hatred to Christ. He had his salvo, as all the self-conceited Unitarian tribe have, for their evil words. He has said in your presence, that the devil is called the God of this world, from which he thinks himself justified in a diabolical opposition to the God of heaven. Because the name God is given to the prince of the power of the air, and to the princes and potentates of the human race, whether good or bad, he seems to think the name so utterly desecrated, that it cannot mark supreme and eternal divinity. He might as well say, that because the term man is in the Hebrew idiom applied to inferior, irrational, and even inanimate creatures, it cannot therefore denote humanity. We shall, however, show, with the help of God, that this infidelity is without excuse. Take, for instance, Jude 24, 25—"Now unto him that is able to keep you from falling, and to present you faultless before the pre-



sence of his glory, with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion, and power, both now and evermore. Amen." (X)

We admit that the devil is the god of this world, and the persecuting judges are sometimes called gods, but their godships are qualified, for they shall die like men, and go to their own place. How comes it, therefore, that the same Bible says that Jesus Christ is the "only wise God, our Saviour?" If ministers are told to be wise as serpents, must not the old serpent be wise? yet here is the *only* wise God. Moses was a god to Aaron. Was not Moses wise? How comes it, then, that that prophet of whom he was a type, is the *only* wise God. Admit that he is the *only* true, supreme and eternal God, and that others are only figurative gods, and there is no contradiction. This is the solution which gives due force to every scriptural expression upon the subject, "*ut res magis valeat quam pereat*"—that the thing may stand rather than perish" by irreconcilable inconsistencies. This is the way to reconcile otherwise inconsistent declarations concerning the Sonship of Christ. He is said to be God's *own* Son, his *only* begotten Son; yet, in his genealogy, Luke says that Adam is the Son of God.—And Paul says we are all his offspring. Moses says that the antediluvian Saints were the Sons of God, and the angels are called the Sons of God. How then is Christ emphatically God's *own* Son, his *only* begotten Son, except upon the ground given by David and Paul, "unto the Son he saith, thy throne, O God, is for ever and ever?" This is a language which both these in-

(X) See Genes 6-10 460



spired penmen deny to the great men of the world and to the loftiest creatures of heaven. Yet this does not show that heaven contains two Gods, but only a plurality of persons in the one Divine essence.

When Jude calls Christ the *only* Divine Potentate, he does not mean to contradict Paul in his declaration that the Father is the blessed and only Potentate, but to assert the equality of the one person with the other, in one Divine Essence. Isaiah (ch. xlv. 5, 6. xlv. 20, 21, 22,) says, "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first and I am the last, and beside me there is no God." Does he here mean to deny the created godships mentioned in Scripture, or does he believe that the King of Israel and his Redeemer, the Lord of Hosts, are two Gods? Candid intelligence will own, that he distinguishes this divine Redeemer as supreme over these inferior gods, and as co-equal with the Father and his Spirit in the one Godhead. When the same prophet says, in the place just referred to, "I am God, and there is none else," does he mean to deny that the devil is the God of this world? Instead of this, he means to assert, that the speaker is the God of heaven, an equal person with the Father, in one essence. In the same place just referred to, the second person of the trinity says, "There is no God else beside me, a just God and a Saviour; there is none beside me," which contains no denial of the supreme divinity of the other persons of the adorable trinity, nor of the inferior godship of angels and men, good and bad; but it certainly declares that the Son is co-equal and co-essential with the supreme Father,

and of course that there is a plurality of persons in the one divine essence.

David, (Psalm lxxxiii. 18,) says of the Father, "Thou whose name alone is Jehovah art the Most High over all the earth." Here are two expressions denoting Supremacy. He who is Most High is Supreme, and He who is over all is Supreme; and as they are used to denote the Supremacy of the Father, Unitarians will not contradict me. But a good rule works both ways. If our Redeemer be Most High, and if he be God over all, then his Supremacy also should be admitted; and as there are not two Gods, there must be a plurality of persons in one Divine essence. A very little time will serve to show you, that these expressions are used to denote the Supreme divinity of the Father, the Son, and the Holy Ghost. My opponent's brethren, Fleming and Kinkade, make such declarations as the following, viz: "When the prophets foretold of Christ, they always mentioned him as a being inferior to and dependant on God." Paul, in 1 Corinthians x. 9, says, "Neither let us tempt Christ as some of them also tempted." Will David answer for a Prophet? He says of Christ, (Psalm lxxviii. 56,) "They tempted and provoked the *Most High* God. In Luke i. 76, Zacharias says to his new-born son, John the Baptist, "And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways." Paul says, (Romans ix. 5,) "Of whom as concerning the flesh Christ came, who is over all God blessed for ever." Here we have Christ declared to be the Highest Lord, and over all God, as

David declared his Father to be "the Most High over all." Yet these are not two Gods, nor do they deny inferior Godships, but only declare that there is a plurality of equal persons in the one Divine essence. The same thing which is here declared, is asserted in Luke i. 35, concerning the third person of the Trinity: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Whether the title here be understood of the Father or of the Spirit, it is well known that they who, like Ananias and Sapphira, sin against the Holy Ghost, sin not against men but against God. My supreme desire is, that you and yours, and all for whom we should be concerned, may not sin against the Father, the Son, or the Spirit; but may penitently, believingly, and practically, receive the Holy Trinity, and find a hiding place in your covenant God.



## MR. PLUMMER.

The gentleman commenced by saying, "When I came here I expected that the rules of the discussion would have been arranged by the parties!" Yet in the evening debate upon the rules, he said that he not only "expected a long tug, but that we to avoid meeting him, would not agree to any *fair* rules." Now the truth is, the greatest difficulty in the way was *his conscience*—not only with us, but with the Moderators and also the assembly. Unlike the apothecary who deals in scruples, the gentleman deals largely in conscience without scruples. He misnames his *will*, *craft* or *notions*, conscience; as he does a "certain something" in his creed, which he calls "persons;" but says "we are *not* to understand by persons what is *usually meant* when applied to other things; but *distinctions* in the Godhead that may be *called* persons." What is the *true* character of those who *say* one thing and *mean* another? If we put *persons* for *distinctions*, and *distinctions* for *persons*; is it not as Jesus says—"putting light for darkness and darkness for light?" Paul speaks of some who "turned aside from a good *conscience*, unto vain jangling, *understanding* not what they say, nor whereof they affirm." 1 Tim. i. 5—7. Those who follow such leaders, will, with them, "fall into the ditch!"

Again, he says, "The bench and the house were *so kind* as to insert a clause allowing the debate to continue until the parties were satisfied." And why were they so kind? Because they saw that there would be no discussion without. His conscience said, "This is indispensable to my engaging in the discussion." Yea, "I will die first." Why all this manœuvering to cover his retreat, if he was not *conscious* of being defeated? He is so very *fair* that he must have not only the last speech but the first, prefaced with an address of three and a half hours, also an evening preach of an hour and a half during the discussion, and then through fear of the "red hot shot" of his opponent's last thirty minutes' speech sinking him, he must have two hours at least to repair his creed and to endeavor to return to port, although in a sinking condition. "He who builds with hay wood and stubble," upon the foundation of men's inventions, may well fear "red hot shot." But he who is in the fire-proof of truth, and hath built upon "Christ the foundation, gold, silver and precious stones," (1 Cor. iii. 12—15,) fears not the red hot shot of antichrist. And, saith Paul, "He shall be able to quench *all* the *fiery darts* of the wicked." Ephesians vi. 16.

The very conscientious gentleman says, "If he were still here, I should be pleased to continue the argument for several days." But did he not say, "if my opponent shall remain this afternoon or some days longer, I shall claim my *right* of speaking two hours after he has done?" Did the majority of the Moderators, who concurred with him in sentiment,



think it was *his right*? No! Did the majority of the house think so? No! It was his tender conscience and the management of certain individuals by whom he at last obtained the insertion of the *indefinite* clause of the rules, "until the *parties* are satisfied."

But the gentleman says, "My opponent was guilty of very great and injurious misrepresentations, in some of which he even pretended to read very exact notes, penned from my lips." And he adds, "I have shown you irreconcilable discrepancies, between his notes and my words, and even his notes and his own words, and between one note and another note of his own." These statements are not true. Why did he not make them in my presence? If they were true would he not have given the evidence? We now believe the story that he told about the Christians in the west, and the old boards, a fabrication of his own to excuse himself for the libel for which he was convicted by a jury of his countrymen. He showed no contradictions in our notes during the discussion. We called on him once to correct his notes, when he said that we had set twenty-five passages of scripture against one. We said, that Moses had used the singular pronoun in speaking of God, a hundred times to one of the plural.—We might have said a *thousand* to one.

But charging us with being guilty of discrepancies and misrepresentations, comes with an ill grace from him. Have we ever challenged him, and then denied it? Have we invited him into a Christian pulpit, and denied it? Have we made state-



ments that would convict us of Atheism, and then denied the statements? Have we ever spoken disrespectfully of Mechanics, and then denied what we said? No! Have we been detected in quoting scraps, and detached parts of Scripture to support our views, when the whole passage or its connection would show an entire different meaning? Facts are stubborn things! But again, does not the gentleman hold that "there are three persons in the Godhead," which Godhead was united to a very man of "two persons," and yet that these five persons are but "One person"—"One Christ?" That this *very God* and *very man* were "*inseparably*" joined in "one person," who was crucified, and yet that *only* the fifth person, the "manhood died?" Has he not asserted that God cannot die, that Christ is that very God, "That in his soul and body he bore the *punishment* of our sins, as *efficacious* to our atonement as if the *Deity* had died in our place?" And yet, "that the blood of Christ is *figuratively called* the blood of God" *only*! Did he not say in his first speech that we are not to *understand* that there is "a plurality of *beings* in one person;" but in his last speech that there are "*two beings* in one person?" He says, "There is neither *name, act* nor *attribute* in the Godhead that is not *shared in common* by *all* the persons in the Trinity;" yet, that, "each of these persons possesses *some properties* which do *not belong* to the others." He says that, "Three distinct persons in one divine essence appears *to me incomprehensible*;" and yet that it *can* be *understood*, and that *he* understands

the *great* outlines of it." He says, to admit that Christ is "the only true, Supreme and Eternal God, is the way to *reconcile* otherwise *inconsistent* declarations concerning the Sonship of Christ!" Where are those "*irreconcilable* inconsistent declarations?" In God's words? No! What! the "*words of the Spirit*" concerning the Sonship of Christ "*inconsistent*?" And *he* has a way to *reconcile* them! He had better *reconcile* the following "*irreconcilable*" statements of his own. "Jehovah, God expressly declares, is a name that *he will not give to another*, although *it is given* to Jesus Christ." Now, if the gentleman *believes that God* speaks the *truth*, what *must he* think of himself? Again, "Although *they* (the Son and the Spirit) *are different* from Jehovah, *they are not* another, but the *same* Divine being." "Christ *himself* can do *nothing*, yet *he* can do *all* things!" He is of "*Eternal generation*, the true temple of God, the house of God, and God *himself*!" And all those, a thousand and one palpable contradictions, *are not* "discrepancies," because Paul said, "great is the mystery of Godliness." "You blind guide! who *strains* at a *gnat*, and *would* swallow A CAMPBELL."

But the gentleman said, "I must refer you to a false imputation of a doctrine to me which for me to believe after the solemn vows I have made to the contrary, would make me worse than an ordinary horse thief." If a fair construction of the gentleman's own words and the words of his creed, will make him worse than an ordinary horse thief, we are not to be censured for that. "Out of thine own



mouth will I condemn thee." He adds, "I have with the solemnity of an oath adopted a creed which denies this change or conversion of Deity into humanity. And to show his desire to wrong me in this false assertion, he has quoted that creed to you." And is this criminal, or unfair,—to quote from his own creed to show his absurdities? If so, we will offend again. The Christ of his creed is said to be composed of "the *Godhead* and the *manhood* inseparably joined together in *one person*, which person is very God and very man yet one Christ." But the gentleman has said that it is *not* the *Father nor the Holy Spirit*, but the *Son*, the second person *alone*, that took the manhood; that "Christ the Saviour *is* the *second* person of the Godhead in human nature, and *not* the *first* nor the *third*." Is not this contradicting the Scriptures and his own creed? Paul says, that "in Christ dwelleth *all the fullness* of the *Godhead bodily*." (Col. ii. 9.) And Jesus says, "The *Father dwelleth in me*, HE doeth the works." (John xiv. 10.) And his creed says that it was the "*Godhead and manhood*, and in this Godhead there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost!" He is at odds with the New School; and the Old School may yet reprove him for unsoundness in the faith. This "*very and Eternal God* of three persons, took *man's* nature, and *all* the essential properties and common infirmities thereof, joined together in one person, which person is Christ, through the power of the Holy Ghost in the womb of the Virgin Mary;" and yet NO "com-



position, change nor conversion?"—[See Walker's definition.] Yea more, This One person, *One Christ* dies, but the *divinity* does not suffer; *inseparably joined* together in *One person*, One God who actually died, yet he did not die, for the human nature only died, yet "He gave his SOUL an offering for sin." And he admires the "Sweet Poet" that says

"God the mighty Maker died  
For man the creature's sin."

All these monstrous absurdities, the gentleman adopted with the solemnity of an oath. And hence *we* should believe his creed, and not presume to question his sincerity? If *once a lawyer*, he must be a quack in law as well as in *Divinity*—for in law a witness who absolutely contradicts himself in his testimony is not believed although upon his oath. And why should he who states the most palpable contradictions in Divine matters be credited upon *his* oath? Have we misrepresented the gentleman's contradictions, or exaggerated the gross absurdities of his creed? No! No! We have spared it and him.

Again. He says, "such reporters as he could if believed swear me under the gallows at any moment." Here the gentleman was also unhappy in his allusions. When did a Christian preacher ever persecute a Presbyterian, or by his oath cause imprisonment or death to any one? The Presbyterians have persecuted the Christians time and again. We will ask the learned gentleman if Calvin, the notorious persecutor, is not his *spiritual* ancestor, and *favorite* oracle of orthodoxy? One of the memorable

*victims* of his *religious* intolerance was Michael Servetus, a learned Spaniard, an eminent physician, and a *pious Christian*. He held a *confidential, religious* "correspondence with Calvin:—Of this confidence Calvin subsequently *made a base use*." "It is well known, that Michael Servetus, on his passage through Geneva, in 1553, was arrested, and, on *Calvin's accusation*, was BURNT ALIVE, *because he had attacked* the MYSTERY of the TRINITY in a book which was neither *written*, nor *printed* at Geneva. Numerous other similar *examples* might be *adduced*, to *prove* the blind and fanatical zeal which he had infused into the magistracy of Geneva." And was it not the orthodox Trinitarians who *cruelly* persecuted, whipt, banished, imprisoned and *hung* unoffending men and *women* of the society of *Friends* in New England? We will ask our very conscientious opponent, who has exhibited the Christian spirit in this dispute? Can he name a Presbyterian congregation that would sit and hear a Christian minister without provocation abuse and calumniate them (in their own house) in a disrespectful manner, denouncing their faith as the "*God denying heresy*," as the Christians in Ridley did him without interruption? Would any of the sects that backed him in the effort to put us down suffer it without putting *him* down? No! Yet we patiently heard him pour out "the vials of his wrath upon us" until he was tired.

But again, contradicting the 51st page of his creed, the gentleman said—"We believe the human nature of Christ is a real created humanity—that the person



of Christ is not a *tertium quid*, as the Chemists say, formed by the composition of two other and different ingredients." Not different ingredients, when one part is a real created humanity, and the other part the second person in the Trinity?—No, no, not a *tertium quid*!! What then? "This person of Christ has in close, *intimate*, mysterious union, *two* distinct natures, as *distinct* in their *union* as *before* the Saviour's birth!" Now, these two distinct natures, are two distinct persons. This he will deny, for his creed says they are *one person*, one Christ, [page 51]. But his creed *also* says [page 55], that they are *two persons*: "That which is proper to *one nature*, is sometimes, in scripture, attributed to the *person* denominated by *the other nature*." As his creed says *his* Christ is but *one person*, and yet that he is *two*, which will he believe? Oh! certainly, he will say both!—for he has adopted it with the solemnity of an oath!! There is nothing said in the Scriptures of two natures in Christ, nor of his being two persons—hence the system is false. We read of the *person* of Christ, and repeatedly "the *one* Lord Jesus" "the *one* mediator between God and men, the man Christ Jesus." Not *two beings*; but a "*mediator between two*," But he says—"Christ has in close, intimate, *mysterious union*, two distinct natures." All this plain contradiction of the word of God, and of common sense, by his creed is passed over by saying it is "*mysterious*"—And this subterfuge is justified because *Paul* said, "Great is the mystery of Godliness." If it is a mystery, *WHAT* that mystery *is*, we can neither *believe* nor *teach* until it is *revealed*.



The mystery of which the apostle spoke is revealed, hence is not *now* a mystery; but is "according to the commandment of the everlasting God *made known to all* nations for the obedience of faith." Rom. xvi. 26. Yet this *text* is the resort of all sectarians to cover their absurd doctrines. Show a Reprobationer the impropriety of charging God with making a certain part of mankind on purpose for damnation, then of calling on them to repent, and believe that they might be saved, the answer is "great is the mystery of Godliness." "And so they wrap it up." Micah vii. 3.—As the gentleman has again resorted to this "*Mysterious* union," and repeatedly made use of the words "Great is the mystery of Godliness," as a warrant for his "Mysteries of iniquity," we will here notice the passage. To understand the apostle we must compare his writings. The passage occurs 1 Tim. iii. 16. "And without controversy great is the mystery of Godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There is no mention of the mystery of the Trinity here, nor of the mystery of the Godhead, and manhood, being joined together in one person, nor of two distinct natures, nor persons in one being who was truly crucified, dead and buried; yet so *mysteriously* that nothing suffered but the manhood.

In the same chapter, in verses 14 and 15, the apostle saith, "These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God." And in verse 9th tells

him what the deacons must be; "Holding the *mystery of the faith* in a pure conscience." And writing to the Ephesians on the same subject saith, "Ye have heard of the *dispensation* of the grace of God, which is given me to you ward: how that by *revelation* he made known unto me the *mystery*; as I wrote before in a few words; (see ch. 1. 9.) whereby when ye read, ye may understand *my knowledge in the mystery of Christ*, which in other ages was not *made known* unto the sons of men, as it is now *revealed unto his holy apostles and prophets by the spirit*; that the *Gentiles should be fellow heirs*, and of the same body, and partakers of his promise in Christ by the gospel. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to *make all men see* what is the *fellowship* of the *mystery*, which from the beginning of the world hath been *hid in God*." Eph. iii. 2—9.

Notice 1st the apostle in verse 6, tells what this mystery is; "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." 2dly. In verse 3, and 5, he says the *mystery* is *revealed*: "How that by *revelation* he made known unto me the *mystery* which in other ages was not made known unto the sons of men, *as it is now revealed unto his holy apostles and prophets by the spirit*." 3dly. In verses 4, 8, and 9, he mentions his object in, and authority for writing; "Whereby, when ye read, ye may understand *my knowledge in the mys-*



*tery of Christ."* For "unto me who am less than the least of all saints, is this grace given, that *I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery.*" Therefore he adds, ch. vi. 19. Pray for me, "That utterance may be given unto me, that I may open my mouth boldly, *to make known the mystery of the gospel.*"

His words to the Romans are also to this point, ch. xi. 25. "For I would not, brethren, that ye *should be ignorant of this mystery*, lest ye should be wise in your own conceits." Again, ch. xvi. 25, 26. "Now, to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the *revelation of the mystery*, which was kept *secret* since the world began, but *now is made manifest*, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Moreover, see his words to the Colossians. Ch. i. 25, 26, 27. "Whereof I am made a minister according to the *dispensation* of God, which is given to me for you, to fulfil the word of God; *even the mystery* which hath been hid from ages and from generations, but *now is made manifest to his saints*: to whom God would *make known* what is the riches of the glory of this *mystery* among the Gentiles, which is *Christ in you, the hope of glory.*" He adds, ch. iv. 3, 4. "Praying also for us, that God would open unto us a door of utterance, to *speak the mystery of Christ*, for which I am also



in bonds: that I may *make it manifest* as I ought to speak."

In 1 Cor. ii. 7, the apostle calls this *mystery* the *wisdom of God*; "But we speak the *wisdom of God* in a *mystery*, even the *hidden wisdom*, which God ordained before the world unto our glory." That is, the apostles were chosen by the will of God in Christ Jesus, to *make it known* to all nations for the obedience of faith. What the apostle in writing to the Corinthians, calls "The *wisdom of God* in a *mystery*, even the *hidden wisdom*;" he in Eph. i. 9, calls "The *mystery of his will*;" and in ch. iii. 4. "The *mystery of Christ*;" and ch. vi. 19. "The *mystery of the gospel*;" and to the Col. i. 25, 26. "The *dispensation of God*, to fulfil the words of *God* even the *mystery*;" and in iv. 3, "The *mystery of Christ*;" and in 1 Tim. iii. 9, "The *mystery of the faith*;" and in verse 16, "The *mystery of Godliness*." Observe, *The mystery*, not *mysteries*; for in all these places he is speaking of one and the same thing; "Even the *mystery* which hath been hid from ages and from generations, but now is *made manifest* to his saints: to whom God would *make known* what is the riches of the glory of *this mystery* among the Gentiles; which is Christ in you the hope of Glory." Which Peter saith, "The prophets have inquired and searched diligently, who prophesied of the *grace that should come unto you*. Unto whom it was revealed, that not *unto themselves*, but *unto us*, they did minister the things which are *now reported* unto you by them that have preached the gospel unto you with the Holy Ghost

sent down from heaven.” 1 Pet. i. 10, 12. Of these prophets Paul saith, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Heb. xi. 13. “And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Ver. 39, 40. The apostles lived to see the actual fulfilment of what the prophets saw by faith, and spoke of; hence they could affirm them to be *true* or *perfect* prophets. That the things which were *hid* from the prophets, were *revealed* unto the apostles, is evident from the following words of Christ; “I thank thee, O Father, Lord of heaven and earth, that thou hast *hid these things* from the wise and prudent, (Not earthly, learned, covetous men, but prophets and righteous men of old. See Matt. xiii. 17.) and hast *revealed them* unto babes: even so, Father; for so it seemed good in thy sight.” Luke x. 21. In the 23d and 24th verses, these babes are called *disciples*; and these *wise* and *prudent*, called *prophets* and *Kings*. “And he turned him unto his disciples, and said privately, blessed are the eyes which see the things that ye see: for I tell you, that many *prophets* and *kings* have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.” Therefore Christ said to them, “unto you it is given to *know* the *mystery* of the kingdom of God.” Mark iv. 11. Hence



saith Paul, "Let a man so account of us, as, of the ministers of Christ, and stewards of the *mysteries* of God." 1 Cor. iv 1. Paul was the noted apostle to the Gentiles, and remarkably clear upon this mystery: Peter had doubts till the great sheet knit at the four corners was let down to him; "Then Peter opened his mouth and said, of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 11, 34, 35.

Therefore by comparing the apostle's writings, and also the other scriptures, it is abundantly evident that this *mystery* is not an *unknown, incomprehensible certain something* which can neither be *described* nor *conceived*. But that which hath from ages and generations, been hid in God, until the fulness of time which he had purposed in himself; and they do harmoniously declare, that in the days of Christ, it was revealed unto the apostles, and made manifest unto the saints, and by the commandment of the everlasting God, *made known* TO ALL NATIONS for the obedience of faith.

"That the *Gentiles* should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel;" is what *was* a *mystery*, but is *now* a *revelation*. He calls it both a *mystery*, and a *revelation*, because as he saith, it is that "*which was kept secret* since the world began, *but now is made manifest*;" "Even the *mystery* which hath been hid from ages and from generations, *but now is made manifest* to his saints"—For "*we speak* the wisdom of God *in a mystery, even the hidden wisdom* which



God ordained before the world unto our glory.” This is what he calls, “*The dispensation of the grace of God*, which is given me to you ward,” for “by *revelation* he made known unto me *the mystery*”—“Whereof I am made a minister, according to *the dispensation of God* which is given to me for you.” Therefore the gospel is not a *mystery*, but a *revelation*; and this revelation he twice calls “The dispensation of the grace of God.” Hence, as the revelation of this mystery, or dispensation, was put to the trust, or ordained to the glory of the apostles, as stewards of this manifold grace of God, and as Paul had put Timothy, his own son in the faith, in trust with the same by the laying on of his hands; he could with great propriety send him this solemn, interesting letter, being at a distance from him, and as he saith, “If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,” for without controversy [*beyond dispute, or confessedly*] great [*mighty or important,*] is the mystery [*dispensation or treasure,*] of Godliness which is committed unto thee, as a teacher and example of the flock and church of the living God. Therefore it is manifest, that these words are nothing to his purpose. And I cannot believe that any honest, inquiring mind, after carefully comparing these scriptures, can think that our apostle could have in view when he wrote them, a doctrine like the *Trinitarian Hypothesis*.

But the other part of this text, “*God was manifest in the flesh,*” has been equally abused. It does not say, God was manifest *the flesh*. Nor that the

"Very and eternal God, took man's nature in the womb of the blessed Virgin." But God was manifest *IN the flesh*. Then he was not *the flesh*, [person or Christ] that he was manifest in. The apostle speaks of the same thing, in 2 Tim. i. 9, 10, 11.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us [apostles and elders] in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." Here the same *revelation* and *dispensation* to the Gentiles, given to the apostles, is brought into view; and what he in his first letter calls, "*God was manifest in the flesh*;" he in the second says, "Is now made *manifest* by the *appearing of our Saviour Jesus Christ*." Speaking of the same thing, John saith, "*For the life was manifested*, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and *was manifested unto us*." 1 John i. 2. Surely it was not the Father it was with. In verse 1. he calls it "The word of life." And in his record of the gospel this same word is mentioned: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." ch. i. 2. Notice, the *word* is twice said to be *with* God; then to say it is the



God it is said to be *with*, would be contradicting both language and scripture.

The *word* in Greek, is *Logos*, (*i. e. speech or wisdom*,) and when God speaks, it is the *Logos*, or *word* of God; and when man speaks, it is the *Logos*, or *word* of man.

I will here copy these verses as Gilbert Wakefield in his translation of the New Testament has rendered them with the note thereon. John i. verse 1. "In the beginning was wisdom, and wisdom was with God, and wisdom was God. 2d. The same was in the beginning with God. 3d. All things were made by it; and without it was nothing made. 4th. What was made had life in it; and this life was the light of men. 5th. And this light shineth in darkness, and the darkness hindered it not. 14th. And this wisdom became flesh, and dwelt among us, full of favor and truth: and we saw his brightness, a brightness from the Father, like the brightness of an only son. 16th. And of that fulness we all received, and more abundant favor. 17th. For the law was given by Moses, but this favor and this truth took place through Jesus Christ. 18th. No one hath seen God at any time: that only Son, who is in the bosom of the Father, hath told us of him."

The note, *Logos*, wisdom or reason. "My authority for this translation is *Solomon*,) Prov. viii. 1. 22—32.) whom I think no man can possibly deny to be speaking of the very same thing as our *evangelist*. That by the *Logos* of John is meant the *word of God* so frequent in the *Chaldee Targums*, and the *mens, ratio et Sapientia*—the *mind, reason* and



*wisdom*—of the *Greek and Roman philosophers and Poets*, and of the *Christian Fathers*, is a point which seems to myself at least, very clearly proved in page 102, and the following pages of my inquiry into the opinions of the *Christian Writers*. In further confirmation, however, of so important a variation from the common version, and which is liable to so much misconstruction and censure, I shall subjoin some further passages from different authors in this place, also let the reader consult the *Targum of Onkelos* on Gen. viii. 21. *Jerusalem Targums* on Gen. xxii. 4. That of Jonathan on Jeremiah, xxx. 20. And the *Targums* on Lev. xxii. 46. Amos vi. 8. and compare this last with Heb. vi. 13. Now will any man assert, that these writers regarded the *word of God* as a *distinct being* from *God himself*? I suppose not. *The Greeks use the term Logos more aptly, than we can use the term word or discourse; because their Logos signifies both discourse and reason; since it is both the voice and wisdom of God.* Wakefield says, “I feel no difficulty in asserting, in the most explicit and unqualified language, that no man, acquainted with the writings of the ancients who came to the reading of John’s gospel, would ever have found *Arian* or *Trinitarian* doctrines there if he had not come, prepared with his *strange ideas*, to these scriptures. Such interpretation equally violates all sober *philology* and the *uniform usage* of other writers. But nothing better is to be expected, while the original scriptures are so little read, and their phraseology considered through the medium of translators only.”

Note on verse 14th. This wisdom became flesh in the person of Jesus Christ who was an *image* of his Father, or of *divine wisdom*. See Luke ii. 40—52. compare xi. 49. of Luke with Matt. xxiii. 34. See also 1 Cor. i. 24. “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

In the *beginning* was the *Logos*, *speech*, or *wisdom*. As God had no beginning, we may consider this beginning to be the beginning of creation. God had a design from the beginning in making all things; hence Paul speaks of “His good pleasure which he hath *purposed in himself*.” Eph. i. 9. Again, according to the *purpose of him who worketh all things after the counsel of his own will*.” (verse 11.) The scriptures are a record of the *mind* and *will* of God as *revealed* to men; and it is evident from them that the *counsel* and *will* of God which from the beginning he had *purposed in himself*,” was, that in the fulness of time he would have a Son, and that he should be “*Heir of all things*.” Heb. i. 2. Hence Solomon, speaking of him under the character of *wisdom* saith, “The Lord *possessed me in the beginning of his way*, before his works of old.” Not another *person*, nor distinct being from God himself then existing. But “I was *set up* from everlasting, from the *beginning*, or ever the earth was.” Prov. viii. 22, 23. God spake of this character “set up” in his mind in early ages, saying, “I will put enmity between thee and the woman, and between thy seed and *her seed*: it [Heb. *he*] shall bruise thy head, and thou shalt bruise *his*



heel." Gen. iii. 15. Of this promised *seed* Paul saith, "When the fulness of the time was come, God sent forth *his Son, made of a woman.*" Gal. iv. 4. "*His Son,*" not "*Manhood,*" nor a mask for his Son to dwell in. "*Made of a woman;*" and to say he was made before, would be contradicting the scriptures and Gabriel who said to Mary, "That holy thing which shall be *born of thee,* shall be called *the Son of God.*" Luke i. 35. Israel in his last words spake of this very period, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto *him* shall the gathering of the people be." Gen. xlix. 10. The fulfilment of which Christ spake, Mark i. 15. "The time is fulfilled, and the kingdom of God is at hand." Then the sceptre departed from Judah, and the first dispensation was abolished, having stood its appointed time as a figure of the kingdom Christ was to order and establish, to whom the gathering of the people should be; of which Paul saith, "Having made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself: that, *in the dispensation of the fulness of times* he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10. "And *he* is the *head* of the body, the church: who is the *beginning*, the first-born from the dead; that in all things *he* might have the pre-eminence." Col. i. 18. Hence John calls him, "The *beginning* of the creation of God." Rev. iii. 14. And in Ch. i. 11. *Alpha* and *Omega*, the *first* and the *last*. *Alpha*,



the first letter in the Greek alphabet. "It is particularly used among ancient writers to denote the chief or first man of his class or rank. In this sense the word stands contradistinguished from *Beta*, which denotes the second person—*Plato* was called the *Alpha* of the wits; *Erastosthenes*, keeper of the Alexandrian library, whom some called a *second Plato*, is frequently named *Beta*. *Alpha* is also used to denote the beginning of any thing. In which sense it stands opposed to *Omega*, which denotes the end. These two letters were made the symbol of christianity; and accordingly were engraved on the tombs of the ancient *christians*, to distinguish them from the tombs of the idolaters."

He was the *first* in the mind of God, "*Set up*" from the beginning; also the first in *authority*, "*The first-born* from the dead, that in *all things* he might have the *pre-eminence*." Col. i. 18. Hence he is called *Alpha*, the *beginning* or the *first*. He is also the *last* king and lawgiver, for he abideth for ever; David, Solomon, and other kings and rulers, were figures of or pointing to him who is now seated on the throne of David and Israel to order and establish it for ever and ever. No one is to succeed him, he is both a king and priest ordained of God after the power of an *endless life*. He is also "*The end* of the law for righteousness," (Rom. x. 4.) and "*The author* and *finisher* of our faith," (Heb. xii. 2.) And there was given him dominion, and glory, 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. Hitherto is the *end* of the matter." Dan. vii. 14, 28. And saith the apostle," "Then cometh the *end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. xv. 24, 25, 27, 28. Therefore he is called *Omega*, the *end* or *last*.

But it is said, "*The word was with God.*" Here I think our apostle had in his eye the words of Solomon, "When he appointed the foundations of the earth; then I was by him, as one brought up with him; and was daily his delight, rejoicing before him." He was present in the eternal mind, what he was actually in the fulness of time; for "God calleth those things which *be not* as though they were;" Rom iv. 17. as in Rev. xiii. 8. Christ is called, "The Lamb slain from the foundation of the world;" but he was not actually slain till he was crucified on the cross. So says Peter. 1 Epis. i. 20. As of a Lamb "who verily was fore-ordained before the foundation of the world, but was manifest in these *last times for you.*" So also this same word was in the beginning with God, *set up* from



everlasting, and daily his delight, what he was actually when the voice came from heaven saying, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. Hence, in the beginning was the word, and the word was with God, and the word was God. Here it is said, the Word was God. I have noticed, that it was *with God*; consequently not the God it was with.

That he is called God in the scriptures is true. And that he has a God and Father, is equally true and plain from the scriptures. And he that denies the latter, must of necessity the former. Before his death he said, "My soul is exceedingly sorrowful, even unto death," and prayed saying, "O my Father, if it be possible, let this cup pass from me : " Matt. xxvi. 38, 39. And at his crucifixion said, "Eloi, Eloi, lama sabacthani? which is, being interpreted, *My God, My God*, why hast thou forsaken me?"

"In the beginning was the word, and the word was with God, and the word was God." At first sight, you might think the *word* meant the *son*. But you will be convinced that this is impossible, if you will put *son* in the place of *word*, and *Father*, or *Father* and *holy spirit*, in the room of *God*. In the first instance, it will read—In the beginning was the *son*, and the *son* was with the *Father*, and the *son was the Father*. To say the *son was the Father*, is false and absurd. Try the other method. In the beginning was the son, and the son was with the Father and the holy spirit, and the *son was the Father and holy spirit*. This is still worse. To say the *son was the Father and the holy spirit*, is not only false and absurd, but



nonsensical. You must therefore conclude the *word* cannot mean the *son in any sense*. And this conclusion may be confirmed by other passages from the same gospel. Only a few verses below, John declares—"No man hath seen *God* at any time; but the only begotten *son* hath declared the Father. If the son was *God*, he had been seen by this very apostle. But he informs us—not that the son was God—nor the Father; but that he had manifested the Father's perfections to the world; the Father's *wisdom* in his instructions, the Father's *power* in his miraculous works; and the Father's *moral goodness* in his character; so that whoever had seen the son, had *seen all of the Father that could be manifested to mortal eyes*; but the son was not himself that Father, nor a third part of that Father. John also said that he wrote his Gospel, expressly that "ye might believe that *Jesus is the Christ, the son of God*."

The "*word*" therefore means the "power of God considered as in action;" that wisdom and power which have ever been with God, even an essential part of himself; and which were displayed in creation, in providence, in the Jewish dispensation; but especially, which dwelt in Jesus, and were manifested in *his* words and works and character. (John i. 1, 18; xx. 31.)

Thus, by laying aside the fables of men, and carefully attending to the scriptures, we may plainly discover, that in the beginning was the word, and the word was with God, and the word was God; without multiplying self-existent eternals, or admit-

ting the idea, that the Son is the self existent God; which is in the strongest manner *denying* the Son of God.

The gentleman is very *fastidious* concerning prayer. We proposed through one of the Moderators that Mr. M'Calla should close the discussion on Tuesday evening by prayer. He refused. We then suggested that the Rev. Mr. Helme the pastor of the church should be requested to open and close each session with prayer—It was not agreed to—But he could not prevent (although quite agitated), that we should devote a part of *our time* to this purpose. His *pious soul* “forbade him to worship with a *Heathen* or *Mahometan*.” “But (proclaimed) as he has departed, I will now lead in prayer.” How unlike Him, who in the agonies of death prayed *even* for his *murderers*. But from his statements our presence quite unmaned him for prayer. He might exclaim like one of old. “Ye have taken away *my Gods*, and what have I more !!”

His arguments are as doubtful as his prayers. He first contended that his Christ was Jehovah, the Supreme God; in whom were three persons, but one being. But now he contends that Christ is *but one person*, and that in this person are two distinct natures; that is, *two distinct beings*. To illustrate, he has brought man for the best representation in the world, not as before of the Trinity, but of two beings in *one person*. Yes reader, hear him. There are “in this *one person two distinct beings*.” When is a man two distinct beings? *Before* his personal existence? Or *while* he is, but *ONE living being*?



Or *after* his *only* person has *ceased* to be? We read of *Antichrists*—they are a plurality. But to us there is “But *one Lord Jesus Christ*,” one being—one person, or nature—who *gave his Soul*, “*himself* an offering for sin,”—and God raised *him* from the dead, and he is now at the right hand of God, a distinct being from God. The gentleman could give us no Scripture proof for his double nature, double person, double dealing Christ. When “He went into a mountain to pray, and continued all night in prayer to God,” Luke vi. 12, was it a soliloquy? Praying to himself? Is it not double dealing, to claim to be God, if he is “a *real created humanity*?” Or to *pretend* to be man if he is “the Almighty God?” Or if he is *both* God and man, a “God man,” to *appear* as the “One Mediator *between* God and men, the man Christ Jesus?” Or is He really *all three*; a *Trinity* of “God the Creator,” a “real created humanity,” and “The *Mediator between* God and men, the man Christ Jesus?” If so, will the gentleman please to define the *number* of *persons*, or *beings*, there are in *this Trinity* according to his “Mysterious” vocabulary? To say the best of his reasoning it is sophistry.

He says, that “Trinitarians teach the doctrine to their children”—and brings for proof that “their initiation into the church is in the name of the Holy Trinity.” We presume by this he means when infants *are rantized*. Are we to suppose by this that they receive as much consolation from understanding the teaching of this great mystery, as the old children do?

He speaks as if his friends were disappointed in



the "Old Soldier," that they put too much confidence in him. "They had *privately spoken*, as if they were certain that my adversary would be defeated if he once got into my clutches." "But this *is* not my doctrine!" No! Not *now*. But was it not when he *boasted* about the "Old Soldier," "the Kentucky racer," "O'Connell," "Congress of the United States," "the British Parliament," &c.&c.? But he told them that they should not put their trust in him, but in God. He says "This *truth* I have endeavored to recognise in the *present controversy*. I have told my Maker and Master in secret, that my weakness and *worthlessness* were *manifest* and *undeniable*." An open confession is good for the soul! If like Balaam of old, he had gone to the Lord *before* he let himself to put down these unoffending Christians, he might have saved himself this mortification; and the Philistines who boasted in Goliath as their "Battering Ram" their disappointment. The gentleman appears to be coming to his senses, and a right feeling when he says, "My *weakness*, and *worthlessness* were MANIFEST and *undeniable*." He has learnt a lesson; but as Paul said of certain characters, he is, "Ever learning, and never able to come to the knowledge of THE TRUTH. Now, as Jannes and Jambres withstood Moses, so do *these* also *resist the truth*; men of *corrupt* minds; *reprobate* concerning *the faith*. But they shall proceed no farther; for *their* FOLLY shall be MANIFEST unto *all* men as *theirs* also was." (2 Tim. iii. 7. 8. 9.)

The gentleman has again lugged in the pitiful and false report, charging us with saying, that if

“Christ was God then the devil was God;” and to make it more ridiculous he adds that it was spoken in a giggling manner in the hearing of children. We can prove by more than ten witnesses to one who were *present* on that occasion that these were not our words. Why did he not reply to our remarks in the discussion; and not resort to this “refuge of lies.” Drowning men will catch at straws. We have already noticed the manner that we spoke of the application of the term God. After all his *abuse* of our views, he has avowed the same as follows, “We *admit* that the devil is the God of this world, and that judges are sometimes called Gods” and others.—But he thinks he has a patent right to blow *hot* and *cold*. If he can get his *conscience* fixed, he can shoot *around the stack*, as well as on a straight line.

Again the gentleman quoted David (Ps. xlv. 6. 7.) and Paul (Heb. i. 8. 9.) “Unto the Son he saith, Thy throne, O God, is for ever and ever:” this, he boldly asserted, proves the Son to be the supreme God, or God in the highest sense! But this is only a part of the passage. Why has he avoided in every instance to quote the whole text when he has referred to it? Because he knew that it would be fatal to his argument. Where is his *tender conscience*? It reads *thus* “Unto the Son he saith, 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.”

Now if his statement is correct, his supreme



God has a God, who hath *anointed* him ! And that *above* his fellows ! And who are his fellows ? Are they God the Father, God the Son, and God the Holy Ghost ? Three co-equal fellows ? How and why should one of them exalt another ? “Thou hast loved righteousness and hated iniquity ; therefore God, even thy God, hath anointed thee” &c. What, one co-equal reward another co-equal for his love and obedience ? If the Father and Holy Ghost are his fellows, was not the Son “anointed with the oil of gladness above” the Father and the Spirit ? And having said that He who was thus anointed, is one of the persons in the divine essence, he cannot resort to the subterfuge, the “created humanity !” But he says that the God anointed, and God the anointer are a “plurality of persons in one divine essence.”—One being—not two ! Then the one God anointed, rewarded and exalted himself !! Does this better the matter ? No ! It denies the Father and the Son who are two beings. As the *truth* saith “The *living* Father sent me and I live *by the* Father.—As the Father hath life in himself so hath he *given* to the Son to have life in *himself*.—Ye have *both* seen and hated *both me* and *my* Father.” “He that denieth the Father and the Son hath not God, but is an *anti-christ*.”

To understand the words, we must remember that Paul’s object was to prove to the Hebrews, from their own scriptures that Jesus was *the Son of God* and superior to Moses and their prophets, hence he began by saying “God, who at sundry times and divers manners spake unto the Fathers by the prophets,



hath in these last days (of that age) spoken unto us by his Son :” then puts this question to the Hebrews (i. 5.). “For unto which of the angels saith he at any time thou art my son, this day have I begotten thee?” “This day,” not as his Creed says “Eternally begotten,” which Adam Clarke says, is “Eternal nonsense.” (read Ps. ii. 7.) And again “I will be to him a Father and he shall be to me a Son,” (Ps. lxxxix. 26. 27.) Again (Heb. 1. 6.). “When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him.” (Ps. xcvi. 7.) Again the words under consideration, “unto the Son he saith, Thy throne, O God, is for ever and ever :” “Thou hast loved righteousness, and hated iniquity, therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows.” These arguments of the Apostle the Hebrews could not refute. Another witness saith “God anointed Jesus of Nazareth with the holy spirit and power, who went about doing good, for God was with him.” Hence he is called “the anointed,” “the Messiah,” “the Christ” of God. Moses was a God or Head to the Jews. Christ is a God or Head to the “Glorious Church,” of both Jews and Gentiles. But the head of Moses was God, and saith Paul “the HEAD of Christ is God.” With these views all the scriptures agree. And we believe them. Now to assert as the gentleman did, that these passages prove Christ to be the most high God, “absolutely God without *any qualifying* term,” is not only contradicting David who in spirit called him the Son of God, and the object of Paul’s argument, but also the posi-

tive language of the text which says, that that God is his God, and that He is *both* "the *anointed*," and the *Son* of that God. And he who is so blind as not to see it after examining the subject, must be more attached to his creed and party than to God and his word.

The gentleman says "When Jude calls Christ the only Divine Potentate, he does not mean to contradict Paul in his declaration, that the Father is the blessed and only Potentate." No. The Apostle's preaching was yea and Amen, not yea and nay like the creed makers'! Jude so far from contradicting Paul, has never called Christ "The only Divine Potentate." Potentate does not occur in his letter. But he uniformly speaks of Christ and the Father as two distinct beings, thus, "Jude the servant of *Jesus Christ*, to them that are sanctified by *God the Father*, and preserved in *Jesus Christ*." And when he speaks of "the only wise God," he alludes to the same being in contradistinction to the Son, as the Son does when in prayer to his Father, he calls him "The only true God." Jude emphatically speaks of "certain men crept in unawares, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord *God*, and our Lord Jesus Christ." Do not those deny the *only Lord God* and our *Lord Jesus Christ*, who say they are one being, or that Christ is the only wise God? Jude calls them "*ungodly* men, denying the *ONLY* Lord God." How? By teaching that there are *two* others with the *only* Lord God, co-equal with himself. They also, "*deny* our Lord Jesus Christ," holding him to be only the



*manhood* of the *second* Lord God. Peter calls these ungodly men, "*false teachers*, bringing in damnable heresies, even *denying* the *Lord* that *bought* them; by reason of whom the *way of truth* shall be *evil spoken of*." (2 Pet. ii. 1. 2. 3.) The gentleman says, the *Lord did not die*. That the *Son of God could not die*. That the human nature *only* suffered, the mere "*manhood*" of the *second person* of his *idol died*. Is not this *denying* "Our Lord Jesus Christ" that "*gave himself*" a ransom for us? Is it not *denying* "The Lord that *bought* us?" Is it not what Paul calls *treading under foot* THE SON of God and the BLOOD of the *covenant*?" (Heb. x. 29.) We read that God "*Spared not* his *own Son*, but *delivered him up* for us all." (Rom. viii. 32.) That, "we are reconciled to God by the *death* of *his Son*." (v. 10.) That "we are redeemed with the *precious blood* of Christ." And that God hath "*made that same* Jesus who was *crucified* BOTH *Lord* and *Christ*." (Acts. ii. 36.) Therefore we "*Joy in God* through *our Lord* Jesus Christ, by whom we have *received the atonement*." (Rom. v. 11.)

The gentleman is at an utter loss to know what is meant by *God's own Son*, and *only begotten Son*. His *Idols* entirely shut out the rays of light so that his mind can not discern the simplicity of the word of God. I do not wonder that he doubted upon his hypothesis, how the very same being can be *his own*, and *only begotten Son*—nor how another co-eternal, co-equal person in the same God, can be *that* God's *own dear* and *only begotten Son*. "It is a great mystery."—No! It is a GREAT MISTAKE!!!



Or is not the following from the creed of one of his brethren, gross and absurd idolatry? "The Son co-exists with God unbegottenly, being ever begotten, unbegottenly begotten; God of God, true God of true God." This is one of the mysteries, the gentleman says he can *understand*, but not *comprehend*! And woe to him that will not lie to his *conscience*, and say that he *believes* and *understands* it, when he does NOT! If he would give up his creed and read carefully (Ps. ii. 7.) "thou art my Son, *this day* have I begotten thee"—"When (Gal. iv. 4. Acts. xiii. 23.) the fulness of *time was come* God sent forth *his Son* made of a woman." (Luke ii. 11.) "For unto you *is born* this day *in* the city of David a *saviour* which is Christ the Lord." And God owned or acknowledged him at his baptism as his "*well beloved*," (Rom. viii. 32.) "own, dear, Son," (Ps. lxxxix. 26. 27.) "his first *born*," (Heb. i. 3, 5.) "his full image, *even* the *brightness* of his *glory* and the express image of his person." (John i. 14. 18.) "And we beheld his glory, the glory as of *the only begotten* of the Father full of grace and truth," in whom alone dwelt the full knowledge of the invisible God that he "*might declare him*." (Col. i. 15. 18.) "For he is the *image* of the invisible God, the first born (the highest in authority) of every creature; the head of the body the church, the *first born* from the dead; that in *all things* he might have the *pre-eminence*." (Rev. i. 5.) Jesus Christ who *is* the *faithful* witness and *first begotten from the dead*, and the "prince of the Kings of the earth." And this divine brightness of God's glory and express image of his person, and

fulness of the grace, knowledge, and glory of the invisible Father was never defaced nor defiled in him; but he was *obedient* unto *death*, even the death of the *cross*, wherefore God did not suffer him to see corruption, but exalted him "far above all heavens," at his own right hand. (Eph. i. 20. iv. 10.) I say let the gentleman read *all this* and the *corroborating passages*, and *facts*, and then he may understand without *one* single doubt *how and why*, Jesus both *is*, and is *called* in truth and love, the *own* and *only begotten Son* of God.—Amen.

The gentleman quotes (Isaiah xlv. 6.). "Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and *besides me* there *is no* God;" and remarks, "Candid *intelligence* will own, that he *distinguishes* this divine redeemer as *supreme*, and as co-equal with the Father and his spirit." Candid intelligence then must own that the "Redeemer of Israel, who saith I am the Lord of hosts, and *besides me* there is *no* God," is not the Father *nor* his spirit. Shall we believe him, or Paul who saith "But to us there *is* but *one God* the *Father*?"

Again in (Isaiah xlv. 22.) "I am God and there is none else," he remarks, "Does he mean to deny that the devil is the God of this world? Instead of this he means to assert that the speaker is the God of Heaven, an equal person with the Father in one essence." Is not this *asserting* that the Father is another equal God, besides the God of Heaven? Where is his conscience?

He adds, "In the same place just referred to, the



*second* person of the Trinity, says ‘There is no God *besides* ME, a just God and a saviour; there is *none* besides *me*.’” How does he *know* that it was the *second* person that spoke? And how does he know that “He meant *no denial* of *other supreme* divinities,” when he *repeatedly* and *positively asserts*, that “There is NO God *beside me*?” Now either the Son is not “True God of true God,” or the gentleman charges him with positively *denying* the Father and the Spirit; for *he* says that it is “The SECOND person of the trinity,” who asserts “There is NO God *besides* ME.” To which horn of the dilemma will he cling? To both?! We believe that it was God himself who spoke by the Prophet, and that he meant what he said.

Again (Ps. lxxxiii. 18.) David says of the Father, “Thou whose name *alone* is Jehovah, art the most high over all the earth.” The very learned gentleman says, “Here are two expressions denoting supremacy, he who is most high is supreme, and he who is over all is supreme.” He adds, “But a good rule works *both* ways.” What! *True* and *false*? Working out palpable contradictions? The most high over all the earth *alone* Jehovah; and yet *two* more most high Jehovahs? His “good rule” has not yet *worked out* any evidence that “The most high, who *alone* is Jehovah, has *two* in *company*, who are equally most high Jehovahs. When he shall have accomplished *that*, he will be able to redeem his boasted *pledge* made at the outset, that he would *show* his *opponent’s* doctrine to be equally *absurd* as to say three persons are one person, or three



beings are one being, or once one is two ! Then, if these were our views, they would be *absurd*, himself being judge. But the "saddle is on the other horse," or as Paul saith, "In so speaking thou condemnest thyself !" "Thou therefore, which teachest another, teachest thou not thyself? Thou that *abhorrest idols*, dost thou commit *sacrilege*?" When "Benhadad king of Syria *defied* Israel by "*The gods*," "The king of Israel answered, let not him that girdeth on his harness *boast himself*, as he that putteth it off." (1 Kings. xx. 11.)

Again he says, "IF (the Son) our redeemer be most high, and *if* he be over all God, then his *supremacy* should be admitted." Granted. *If* he be over all God ! This he has *yet* to *prove*. So he admits, by the following remark, "A very little time will serve to show you, that these expressions are used to denote the supreme divinity of the Father, the Son, and the Holy Ghost." Here in the last flickerings of his last speech he has *all* of his *boasted pledges* to redeem. First we are to "admit that Christ *is* the ONLY TRUE, *supreme*, eternal God." And then "A *very little time* will serve to show the supreme divinity of Father, Son, and Holy Ghost!" What is the *meaning* of *supreme*? Can there be more than *one* supreme? Is supremacy equality? If three persons are co-equal in every sense, does it not *prevent* the supremacy of *each*? And if one of these three *supreme equals*, has taken a "very man" of "two more beings in one person," into "*inseparable union*," does it not make him to be *superior* to the other two supremes? Is it *true* that

the Son is *superior* to the Father? The gentleman did not *show* in his "very little time" what he *promised*. But this is an age of *promises*—and *failures*!

Again, he quotes Paul's exhortation to the Corinthians "not to tempt Christ, as some of the Israelites tempted God and Moses, and were destroyed of serpents," (Num. xxi. 4—9.) of which David says, "They tempted and provoked the most high God." This the gentleman says is Christ. He is so "drunk with the wine of abominations of the GOLDEN CUP of the mother of Harlots, whose name is MYSTERY, BABYLON *the* GREAT," (Rev. xvii. 3—5.) that he calls these words of David of the past history of Israel, a *prophecy* of Christ; thus, "Will David answer for a Prophet? He says of Christ, they tempted and provoked the most high God." He would make David and Paul guilty of contradicting themselves as he does. So far from calling Jesus the most high God, Paul in the preceding chapter of this epistle says, "There is *no other* God *but one*; though there be that are *called* Gods and Lords many; but to us there is but *one* God the FATHER, of whom are *all things*, and we in him; and *one* Lord Jesus Christ and we *by* him." (viii. 6.) With this *all* his writings agree.

Again he remarks, "In Luke i. 76. Zecharias says to his new born son, John the Baptist, 'and thou child shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare his way!' Here the Lord Jesus is the Highest!" Does the gentleman never read the connection?



Nor suppose that his hearers read? In the 11th verse of the next chapter Luke records the announcement of Gabriel unto the Shepherds, "Unto you *is* born *this* day, *in* the *city* of David a saviour which *is* Christ the Lord." What! make the angel to say that the most high God was born that day in the city of David? Why not read the corroborating passages in (Mal. iii. 1. 2. and Mark. i. 1—3.) where it is said that John came to "*Prepare* the way of the *Lord* Jesus Christ the SON of GOD."

He remarks again, Paul says, Rom. ix. 5. "Of whom as concerning the flesh Christ came, who is over all God blessed for ever." He adds, "Here we have Christ declared to be the Highest Lord, and over all God, as David declared his Father to be." Has David or Paul ever said that the HIGHEST Lord God over ALL has a Father?

"Whose *are* the fathers, and of whom, by natural descent, Christ *came*. God, who is over all, be blessed for ever. Amen."

"See Clarke on the Trinity, No. 539; and Mr. Lindsey's Second Address to the Students of the Two Universities, p. 278. The common version here adopted by Dr. Newcome is, "who is over all, God blessed for ever." But the translation of Dr. Clarke and Mr. Lindsey equally well suits the construction. See Erasmus. In this sense it is probable that the early Christian writers understood the words, who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all. The word 'God' appears to have been wanting in Chrysostom's and some



other ancient copies. See Grotius, Erasmus, and Griesbach. It is a very plausible conjecture of Crellius, Slichtingius, Whitby, and Taylor, that the original reading was  $\alpha\theta\epsilon\upsilon$ , instead of  $\epsilon\alpha\varsigma$ . This would render the climax complete, "of whom was the adoption, of whom were the fathers, of whom was Christ, of whom was God who is over all." Nor is it likely, when the apostle was professedly summing up the privileges of the Jews, that he should have overlooked the great privilege which was their chief boast, that God was in a peculiar sense their God. See Dr. Taylor's note upon the text." See *Improved version*.

To understand these words, *if* they allude to Christ, we must keep in view that the first point Paul was laboring to establish was, that Christ is the *Son* of God, and *HEAD* of the new dispensation. In the fourth verse of this epistle he says, "Christ is declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead." And that God "*hath given* Christ to be *head* over all things to *the Church*." As Christ said, after his resurrection, "*all power is given* unto me in heaven and earth, go ye *therefore*, and teach all nations baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*," (the Comforter which the Father *gave* to the Son, and the Son *sent* it forth upon the apostles on the day of Pentecost, by which they were *empowered* to carry into full effect that dispensation of which God had *given* Christ to be the *Head*.) (John xiv. 16, 26. xv.

26, xvi. 7; Acts ii. 33.) Hence Paul said, "But when he saith all things are put under him, it is *manifest* that God is excepted which did put all things under Christ. And when all things shall be subdued unto him, *then* shall the Son also himself be subject unto *him* that *put all* things under him, that God may *be all* in all." (1 Cor. xv. 27, 28.) And "The Head of Christ is God." Therefore he closes this epistle in the following conclusive language, "To God ONLY wise, be glory THROUGH Jêsus Christ for ever. Amen." Hence the apostle could have no such doctrine in view as our opponent contends for. Rom. 16—27.

We have now come to his last text (Luke i. 35.) which is cited to prove the supremacy of the Spirit, a co-equal person in the Trinity. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God." These words are a complete refutation of his system. But he says, that by the Holy Ghost we are to understand the third "*distinction*" in the Godhead. Gabriel explains it to be "the *power* of the Highest." The person born of Mary, he says is the second "*distinction*" in the Trinity, or rather the *Manhood* of that "*distinction*;" no, He is the Highest himself! But Gabriel says, that "*He* shall be called the SON of God;" and in verse 32, "He shall be *great*, and shall be called the SON of the HIGHEST; and *the* LORD GOD shall GIVE unto

him the throne of his Father David." Which shall we believe, him or Gabriel? But he is in *doubt* himself; he says, "*Whether* the *title* here, (the Highest) be understood of the Father or of the Spirit, it is well known that they who, like Ananias and Sapphira sin against the Holy Ghost, sin against God." This is *true*, therefore his hypothesis that the "Spirit and power" of God is a person or being distinct from God is false. We think he doubts his articles, at least the *third* person. His last text, and the one brought to explain it, together with his remarks, are against the point he would sustain. His efforts and arguments are suicidal, like the animal that in attempting to swim cuts its throat.

Thus we have gone through with the gentleman's last speech. And like those preceding, it is an utter failure. And he must have felt it in his *conscience*, when he said my weakness is *manifest* and *undeniable*. We assure him that the *weakness* and *falsity* of his creed is *equally manifest* and *undeniable*. And that we feel by this investigation confirmed in "*The faith* once delivered to the saints." "And this we confess unto thee, that after the way which ye *call heresy*, so *worship* we the GOD OF OUR FATHERS, *believing all things* which are written in the *law* and the *prophets*: and *have hope* toward God: and *herein* do we exercise ourselves, to have always a CONSCIENCE void of offence toward God, and toward men." Acts xxiv. 14. 16. We are happy also to learn that many who came to the discussion bigoted sectarians, have abandoned *all*



*creeds* for the *Holy Scriptures*; and now acknowledge but "ONE LORD, *one faith, one baptism,* ONE GOD and FATHER of *all*, who is ABOVE *all*." Eph. iv. 5, 6. And we do sincerely wish by all the preciousness of the truth of God, and the solemnity of its eternal interests, that the same happy result may be experienced by our opponent.

READER:—Sectarians to sustain their systems, "*darken counsel by words without knowledge.*" Job xxxviii. 2. "They speak great swelling *words* of *vanity*, because of advantage." 2 Pet. ii. 18. Jude 16. They will not "consent to *wholesome* words, even the *words* of our Lord Jesus Christ, but are *proud* and doting about questions and *strifes* of words, whereof cometh *envy.*" 1 Tim. vi. 3—5. But "THE WORDS OF THE SPIRIT," by the Prophets, and upon the Tables of Stone, by Christ and his apostles, were "*words easy to be understood,*" 1 Cor. xiv. 9, even "*a pure language,*" Zeph. iii. 9, and "*plain sound speech that cannot be condemned :*" 2 Cor. iii. 12. Titus ii. 8. "The *words* of ETERNAL LIFE." John vi. 68.

"Men's books with heaps of chaff are stor'd ;  
God's book doth golden grains afford :  
Then leave the chaff, and spend *thy* pains,  
In gathering up the golden grains."

## NOTE.

MUCH has been said upon the following language from Isaiah, chap. liv. 5th verse. "For thy Maker is thine husband." It is said that in the Hebrew, the termination is in the plural, thus, "thy Makers is thine husbands." The whole passage and its connection will show from the manner in which God is spoken of in the singular, that we are not to understand that there is a plurality of Creators.

"For thy Maker is thine husband; the LORD of hosts is *his* name; and thy Redeemer, the Holy *One* of Israel; the God of the whole earth shall *he* be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have *I* forsaken thee; but with great mercies will *I* gather thee. In a little wrath *I* hid *my* face from thee for a moment; but with everlasting kindness will *I* have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto *me*; for as *I* have sworn that the waters of Noah should no more go over the earth; so have *I* sworn that *I* would not be wroth with thee, nor rebuke thee." 5—9.

"It has been urged by trinitarian writers, that the Hebrew word rendered God, is ELOHIM or ALEIM, and of a plural termination, though construed with a verb in the singular; thus *God created* may be rendered literally, *Gods he created*. From this irre-

gularity in the Hebrew language some trinitarian writers would infer, a plurality of divine persons. But other writers on that side of the question, particularly *Calvin*, sensible of the weakness of this argument have fairly given it up, and owned there is no force in it. Our Lord Jesus Christ, and his apostles in quoting passages from the Old Testament, where the word ELOHIM occurs, translate it always by Theos, or God, in the singular. After this, no more needs be said on the subject."

In Wilson's Hebrew Grammar, the following rule in relation to Hebrew nouns occurs :

"Words that express dominion, dignity, and majesty, are commonly put in the *plural*." Hence the application of the word "Elohim" to any exalted character, or dignified being, cannot be given as evidence to prove that there is contained in such a being, a plurality of persons. It should be observed here that although in the New Testament, the *plural pronoun* is not ONCE applied to God, and peradventure in the Old Testament not more than FOUR times, yet in the Bible, God is denominated plainly by the singular term, in many thousand instances. If therefore the decision of this great and important question, viz: a "plurality of creators" must depend on the number of plural pronouns that are applied, to him in the sacred oracles, the evidence will be against it in proportion of *thousands* of the singular, to *one* of the plural.

Trinitarians cannot produce one book of Jewish authorship of any note that teaches a trinity of persons in God. Revelation inculcates no such doctrine



nor did tradition even *favor* it prior to the corrupt and dark age, of the third and fourth centuries, in which this monstrous absurdity was originated at the Council of Nice, and which was proclaimed as the standard of Orthodoxy, by a meagre minority sustained by the civil authorities. Let the facts speak *aloud* for themselves—for who can resist the *power* of Truth.

“*Josephus* a native of *Egypt*, but a Christian priest” relates “that 2048 bishops met at *Nice*, and that the Emperor commanded that the Creed drawn up by the bishop of *Jerusalem* should be read in the Synod. 318 bishops embraced it, 1730 differed in various ways, neither agreeing in their general sentiments, nor any one article of Faith.”

“*Ismael Ibn Ali*, a Mohammedan historian of great and extended reputation” says, “The afore-said 318 bishops, moreover assenting to the ordinance of *Constantine*, set forth the Christian Faith in a different manner from what had been current as such heretofore.”

“But it is a surprising circumstance, that 1730 bishops assembled from all parts of the Roman Empire, however much they might differ from one another in other points, should yet all agree in rejecting the Nicene Creed; and that only 318, not a *sixth part* of 2048 bishops that were called to this Council, should adopt it.”

From this view of things, it is manifest, that *the Council of Nice*, cannot be considered as a *fair representation* of the Christian Church at the time it was held; nor can the *Creed* that was adopted, by those *comparatively few bishops* that were permit-

ted to sit and *vote* in it, be received as a *just* and *true expression* of the *general sentiments* of Christians at that period."

From the foregoing account it can be plainly discerned how the *falsely* called orthodox system was originated and finished—having been *patched up* and *pieced out* at *four* different councils. Hence all the modern Creeds, Articles, and Confessions of Faith, of established churches in Christendom, hang upon *these corrupt councils* of *designing men*, influenced solely by the love of power and self aggrandizement; and not upon the *word of God*.

The following extract is from a work recently published by a highly respectable Jew in defence of their faith, in *one* only true and living God. "What Israelite from the mission of Moses, to the destruction of the second temple, ever believed in an adjunct deity?"

It is worse than idle to refer to the Bible in the original, or any other tongue to support the fabrications of those corrupt bishops at the council of Nice.

There would be no difficulty in religious matters, if mankind would totally discard ALL *creeds* and inventions of men, which have confused the world for more than fifteen centuries. All should consult the book of inspiration and unite upon that blessed gift of God.

THE END.



