

Narrative of facts, characterizing the supernatural manifestations, in members of Mr. Irving's congregation, and other individuals, in England and Scotland and formerly in the writer himself / [Robert Baxter].

Contributors

Baxter, Robert
Irving, Edward, 1792-1834

Publication/Creation

London : J. Nisbet, 1833.

Persistent URL

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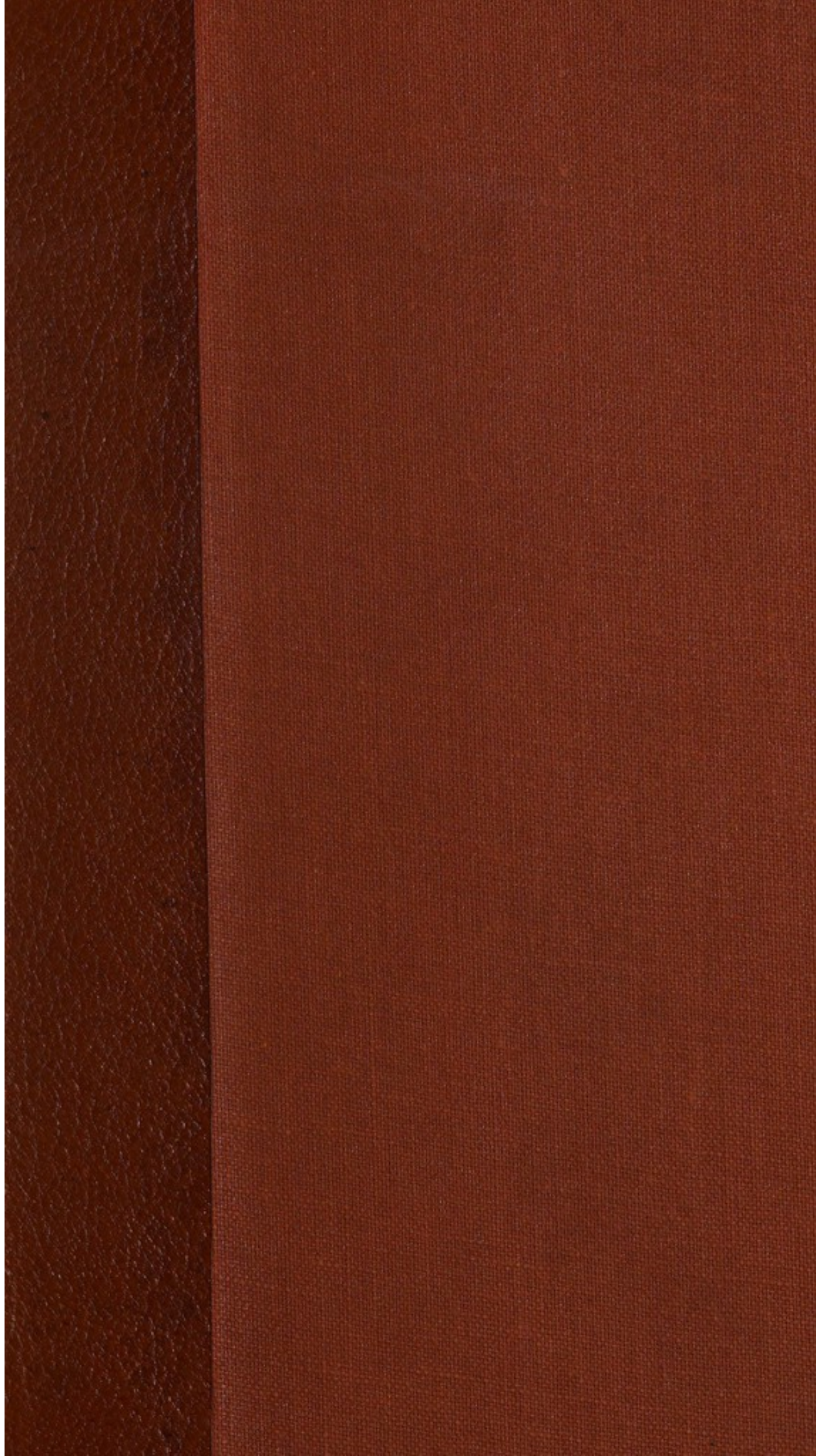
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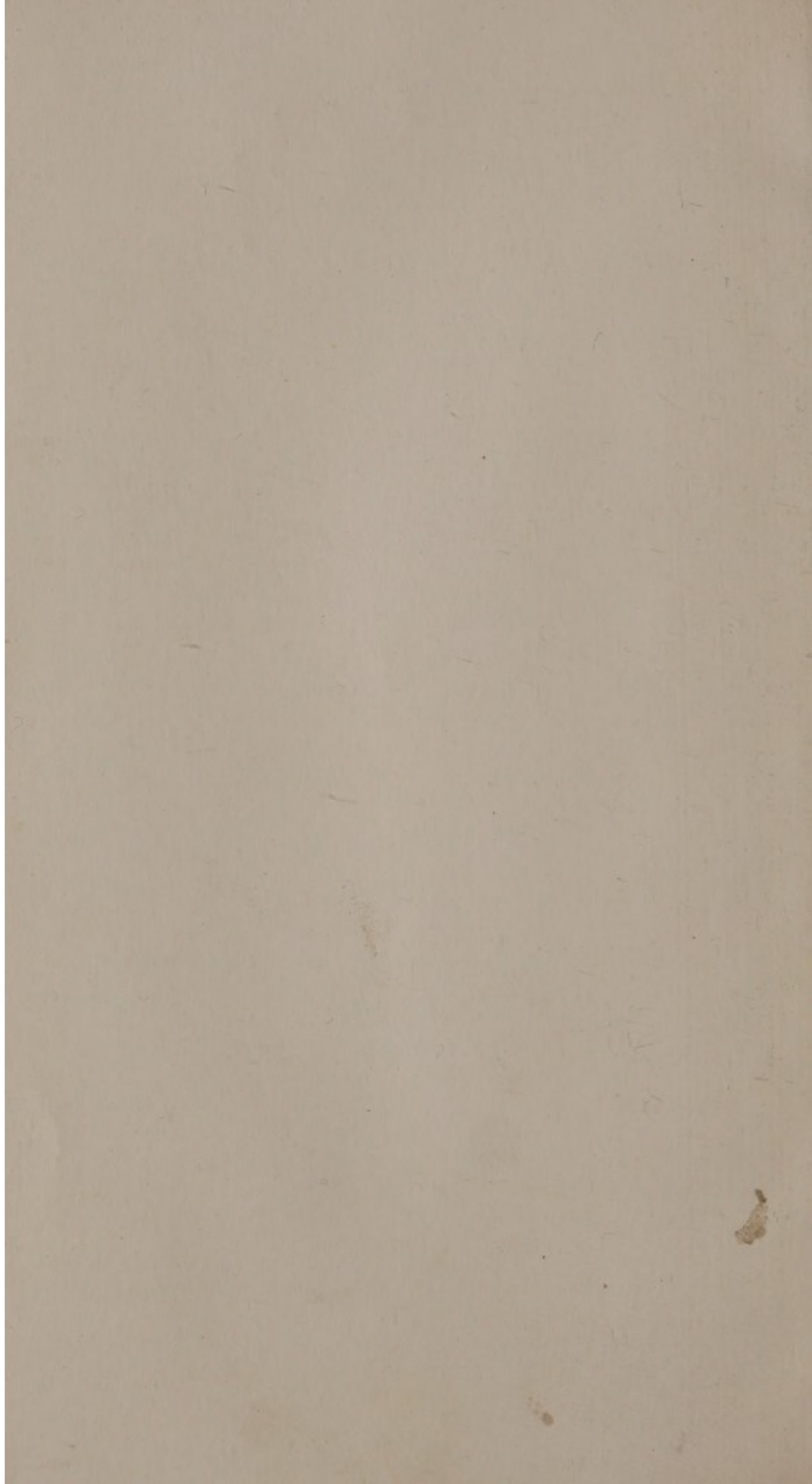


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NARRATIVE OF FACTS,
CHARACTERIZING THE
SUPERNATURAL MANIFESTATIONS,
IN
Members of Mr. Erving's Congregation,
AND OTHER INDIVIDUALS,
IN ENGLAND AND SCOTLAND,
AND
FORMERLY IN THE WRITER HIMSELF.
BY ROBERT BAXTER.

"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world."—1 JOHN IV. 1.
"And what I say unto you I say unto all, watch."—MARK XIII. 37.
"And some of them of understanding shall fall to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed."—DAN. XI. 35.

LONDON:
JAMES NISBET, BERNERS STREET.

MDCCCXXXIII.

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CONTENTS.

	PAGE
Introduction	1
First information of miraculous gifts, and credence of them	3
Difficulty in publicly declaring them	4
Attendance in London at private meeting for prayer and utterances	4
Effect of occurrence there	5
Result of subsequent consideration and inquiries	6
Utterance in prayer for the gifts and accompanying conviction	8
Visitation of the power in the communion-service	10
Public teaching and Scripture references	11
Reading and praying, in power, in National Scotch Church	11
Full utterances and prophesyings on the church and nation	12
Mr. Irving's doubts, and their solution	14
Prophetic interpretation of Rev. xi.	15
Preaching in the Spirit at Mr. Irving's	16
Revelation of translation of the saints	17
Obvious mistake in utterance	19
Mr. Irving's further doubts, and their abandonment	20
Course of conviction and subservience to the power	21
Colloquial utterances	23
Mission on message before the Chancellor	23
Reflections and proceedings on its failure	25
Extraordinary occurrence in confirmation of the power	26
The explaining away of the failure of the message to the Chancellor, and prophecy of "abomination of desolation"	26
Prophecy concerning ordinations, and apostacy of the Church of England	28

	PAGE
Prophecy of development of "the Man of Sin," mystical and personal	29
Prophecies against religious societies	31
Prophecy against the Bible Society	33
Prophecy against the Trinitarian Bible Society	34
Prophecy and message to an individual	35
Occurrence at evening meeting	35
Message sending forth missionaries	36
Revelation of my calling, and separation from my family	38
Fulfilment of the signs, and delivery of messages thereon	40
False revelation	41
Public ministry in Church of England	42
Prophecy concerning the King and Queen	45
Return to town	46
Effect of utterances on an inquirer, and general effect of presence of unbelievers	47
Contradiction to revelations and utterances, as to my calling and separation	49
Occurrence re-assuring me in their truth	52
Result of my brother's mission	52
Return into the country	53
Prophecy concerning the fast day	54
Revelation interpreting Rev. xii.	55
Prophetic interpretation of Rev. viii. and ix.	57
Prophetic exposition of Eph. vi. 10—18 ; and effect of it	62
Development of the doctrine of "baptism of fire"	64
Prophecy of my call to the apostolic office, and of the gift of signs and wonders	65
Prophecy concerning the Scotch Church, and the call of Mr. Irving, Mr. A., and others to the prophetic and apostolic office	67
Prophecy of the casting out an evil spirit	67
Journey to town and message to the congregation	67
Reiteration of coming in of power, signs, and wonders on the morrow, and delivery of message to Mr. Irving	68
Instance of discernment of thoughts	69
Failure of prophecy of signs and wonders	70
Prophecies in public congregation concerning the church, nation, and pestilence, on the fast day	70
Instance of discerning of circumstances	71

	PAGE
Scene at Mr. Irving's, and attempt to cast out an evil spirit	72
Utterance in the public congregation, on Sunday, and application of it	75
Development of rejection of the visible elements in the sacraments, and utterances in the congregation at the baptism of infants	77
Prophecy of the ten tribes and their restoration	80
Distressing circumstances from the failure of prophecies	82
Testimony against women prayer-meetings, and their dissolution, and change in Mr. Irving's prayer-meetings	83
Ministration as the spiritual administering of the Lord's Supper	86
Message from Miss E. C. on my return into the country	88
Revelation and prophecy appointing day for the gift of the baptism of fire	88
Its failure	90
Increasing contradictions and difficulties in the work	91
Assurance in it from the confession of Christ come in the flesh	96
Remarkable occurrence in Gloucestershire	97
Circumstances leading to the examination of Mr. Irving's views as to Christ's flesh, and testimony in power against them	98
Discovery of Mr. Irving's errors as to the human nature of Christ, and the holiness of the believer, and writing to him	100
Testimony from one of the gifted persons in Scotland, to my interpretation of Rev. viii. and ix.	102
Reply from Mr. Irving, with utterances from Mrs. C., and Miss E. C. sustaining his errors	103
Observations on his doctrine	108
Effect of this testimony	116
Conviction that the work was not of God, and concurrence of my brother	117
Interview with Mr. Irving and gifted persons on it and examination of his view of a true and a false spirit speaking in the same person	118

	PAGE
Restatement of his doctrines by Mr. Irving .	123
Suspicious characteristics in the manifestations .	126
Sincerity of Mr. Irving and other persons engaged in it	129
Observations on the text, 1 John iv. 2, on trying spirits	131
Details and opinion as to gift of tongues, and dis- cernment of thoughts	133
Effects of delusion on observation and judgment .	137
Causes which appear to have prepared the way for the delusion	138
Inference as to the doctrine of the second advent of our Lord	142
Caution as to temptation to infidelity arising out of the delusion	144
Appendix	147

PRELIMINARY OBSERVATIONS.

MANY circumstances have concurred, in leading to the publication of the following facts, as well as in preventing their earlier publicity. Repeated representations of the duty of such a step, have given weight to the hope which the writer entertained, that it might be made useful to others who have been beguiled. An unwillingness to give pain to those who, still continuing in the work, are involved in the narrative, joined to the hope that the Lord might open their eyes to the delusion, and render any publication unnecessary, has, from time to time, delayed it; and it is only since the writer finds them so bound up in their system, as to deem it an act of deep guilt to confer with him upon the subject, that he is constrained publicly to set forth the facts, which have been to him decisive of the character of the work itself. Most of the details are, to the writer, very painful; and, perhaps a secret unwillingness to expose himself to further deserved scorn and reproach, may not a little have contributed to delay them: much, however, as the writer would wish to spare himself the pain of writing and recording such de-

tails, he is so fully aware of the necessity of them, to prevent apologies or versions of facts, to sustain the work, and the expectations of those concerned in it, that he dare not curtail them. He can make no reparation for the evil he has inflicted; and the least he can do is to lay aside all personal considerations in the narrative of his proceedings: he may not have been able to do this faithfully, but he certainly has intended it.

An observation made to him, with reference to his explanations, the writer would cursorily allude to, viz. "Are you not, by ascribing the work to a spirit speaking in you, endeavouring to discharge yourself from your own blame and guilt?" He can only answer, he does not think so. So far as intention and honesty of purpose are involved, the writer does, by such a line, necessarily claim them; and in so much he does endeavour to exonerate himself. He does explicitly deny all intention to deceive, and all intentional imitation of prophetic power: but he cannot shrink from taking upon him the blame and guilt of all his wanderings from truth; and does not think the weight of them at all lightened, by designating the agency producing them as supernatural. He ought to have watched as well as prayed; and, being taken off his guard, he fell under the temptation of the enemy. Having, through want of watchfulness, suffered himself to be deceived; he was led on, from one degree of error to another, his darkness and unfaithfulness increasing at every step, doing things which

were, as he ought to have known, contrary to the word of God; until his faith being shaken to the very foundation, the veil of delusion was graciously torn aside.

Another observation deserves remark—"Why persuade yourself that the work was supernatural?" Glad, indeed, would the writer be, if he could, upon safe grounds, persuade himself otherwise. He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion. If it should be said—"Is there not a degree of delusion or obliquity of judgment still clinging to you, which prevents your forming an accurate opinion?"—the writer must leave this to the decision of the reader. He is conscious, after the proof he has given of infirmity of judgment, and liability to delusion, he must continually lie under suspicion; and he can only pray, that those who may peruse the following pages, may exercise a more sound judgment, and shew greater discernment, and that his own mind may be continually corrected by the standard of light and truth.

were, as he ought to have known, contrary to the word of God: and his faith being shaken to the very foundation, the veil of delusion was gradually torn aside. . . .

Another observation deserves remark—"Why persuade yourself that the work was supernatural?" Glad, indeed, would the writer be, if he could, upon safe grounds, persuade himself otherwise. He has often endeavoured to pursue the course of circumstances, and account for the recurrence from excitement, and the troubled workings of a disordered mind; but he finds himself utterly at a loss, and without thinking his eyes to meet of the material features of the case, he could not honestly come to such a conclusion. If it should be said—"Is there not a degree of delusion or obliquity of judgment still clinging to you, which prevents your forming an accurate opinion?"—the writer must leave this to the decision of the reader. He is conscious, after the proof he has given of infirmity of judgment, and liability to delusion, he must continually lie under suspicion; and he can only pray, that those who may peruse the following pages, may exercise a more sound judgment, and show greater discernment; and that his own mind may be continually corrected by the standard of light and truth.

NARRATIVE,

&c. &c.

LITTLE did I imagine, when occupied in penning the pages of the "Layman's Appeal," in vindication of the Church of England, against the attacks made upon her, and in warning against the devices of Satan as an angel of light, that I should myself so soon become a victim of his deceivableness. I need not add with what feelings I now look back on my delusions, nor recount the bitter pangs which every remembrance of those whom I have been instrumental in misleading, brings to me. I have found, to my sorrow, it is one thing to lead men on into the power of the enemy, and quite another thing to deliver them. I have helped on the affliction, but when discovering my guilt, I turn towards the healing of the wounds I have deepened, I find myself utterly powerless.

For the sake of those whom I may have hardened or betrayed into a false faith, is it that I feel called upon to publish my own shame, and confess before all my transgressions. My God, who in his love pardons, has heard, I trust, in secret, and gladly would I rest in the obscurity of my private station without challenging public attention at all. The snare in which I was taken, has, however, entangled so many others, and the busy tongues of partisans and tattlers are so much excusing and mis-stating

the facts which have developed its character, that I am constrained to give a faithful narrative, at the expense of my own feelings, in the hope the Lord may open the eyes of the understanding of all who are seeking his truth, and deliver them from the "net of the fowler."

In the detail I am about to enter into, I may lay myself open to the charge of egotism, in supposing my doings or misdoings to be worthy of public attention. This charge, however, I must bear. It is not my individual stumbling which can hurt the church, nor my recovery (if God is graciously pleased to bring me back) that can help the church; but it is the exposure of the cunning craftiness of Satan, which may be made useful to the weak members of the church, and that craftiness, working in the most obscure and most unworthy individual, may lay bare his sickening influence over the more prominent and respected victims of his delusion.

Another charge I must underlie, which is far more painful to me. The narrative will necessarily involve the conduct of many who have, like myself, though more excusably, been deceived. The regard I bear them as sincere, though deluded followers after truth; the debt I owe them, as well for the affectionate kindness evinced towards myself, as also for the wounds I have inflicted or exercised on them, by confirming them in delusion; and, moreover, the longing I have that they might be brought to the knowledge of the truth; (for, as the Apostle said of the Israelites, so may I humbly say of them; "I bear them record that they have a zeal of God, but not according to knowledge;") all these increase greatly my desire to say nothing which may, in any way, wound their feelings. It may be they may consider much of this narrative as disclosing occurrences and opinions which, passing in private, in family worship, and social intercourse, ought to be treated as confidential; and thus I may be charged with blazoning to the public eye, that which came before me in the confidence of friendly intercourse,

and with betraying the confidence of friends. Of such a breach of confidence, I trust I may, in no case, be guilty. It is simply my wish to shew forth the workings of that spirit which challenges, and for which is claimed, the glorious name of the Holy Spirit of Jehovah. The utterances of that spirit, whether in public or in private, are equally to be examined and weighed; and though it is not right to open any private and confidential matters, which concern individuals alone; yet assuredly all matters which concern faith, discipline, or conduct, must, even in the opinion of those who regard the utterances as from God, be judged of by the church according to the apostolic rule; "Let the prophets speak two or three, and let the other judge."

Some months before writing the Layman's Appeal, I had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow, in Scotland. A near relation of mine, having a friend, a clergyman of the Church of England, residing in the neighbourhood; I had, from time to time, received accounts through him, of what was going on there. Conceiving, as I did, and still do, that there is no warrant in Scripture for limiting the manifestations of the Spirit to the apostolic times; and deeply sensible of the growth of infidelity, in the face of the church, and of the prevalence of formality and lukewarmness within it; I was ready to examine the claims to inspiration, and even anxious for the presence of the gifts of the Spirit, according as it seemed to me, to that apostolic command, "Covet earnestly the best gifts." Conscious that nothing but an abundant outpouring of the Spirit of God could quicken the church into active life; and that nothing less than the power of God, put forth in testimony, could stem the torrent of infidelity which was flowing in upon us; I longed greatly, and prayed much, for such an outpouring and testimony. When I saw, as it seemed to me, proof that those who claimed the gifts were walking honestly, and that the power manifested in them was evidently super-

natural, and, moreover, bore testimony to Christ come in the flesh, I welcomed it at once as the work of God, though it was long before I publicly spoke of it.

In August, 1831, a dear friend (Mr. A.) visiting me, I expressed these convictions to him, and added, I could not publicly speak of them, from the want which I felt of Scripture warrant for the restoration of the gifts at this period of the church. Declaring that it seemed to me consonant with Scripture generally, and in the form which the manifestations assumed, they seemed to bear the impress of God; but that I could not teach men now to look for the gifts, until I saw more clearly the promise and prophecy upon which they might be expected.

I should mention, that I had, for twelve months previously to this, been in the almost daily habit of reading to, and teaching the poor, in the parish where I reside; and had found much strength and comfort to myself, and, I have reason to believe, it was also accompanied with profit to those who heard it. I had carefully avoided any assumption of the ministerial office; so much so, that (though I do not now think the scruple well founded) I had refrained from praying with the people when gathered together; conceiving the privilege of leading in public prayer belonged alone to the ordained minister.

At this period I was, by professional arrangements, called up to London, and had a strong desire to attend at the prayer-meetings which were then privately held by those who spoke in the power, and those who sought for the gifts. Having obtained an introduction, I attended; my mind fully convinced that the power was of God, and prepared, as such, to listen to the utterances. After one or two brethren had read and prayed, Mr. T—— was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance, which I ascribed to the power of God; the

words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English, which, as to matter and manner, and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who have heard the powerful and commanding utterance need no description; but they who have not may conceive what an unnatural and unaccustomed tone of voice, an intense and rivetting power of expression—with the declaration of a cutting rebuke to all who were present, and applicable to my own state of mind in particular—would effect upon me, and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter, for which we were rebuked; and afterwards to utter a prophecy that the messengers of the Lord should go forth, publishing to the ends of the earth in the mighty power of God, the testimony of the near coming of the Lord Jesus. The rebuke had been for not declaring the near coming of Jesus, and I was smitten in conscience, having many times refrained from speaking of it to the people, under a fear they might stumble over it, and be offended.

I was overwhelmed by this occurrence. The attainment of the gift of prophecy, which this supernatural utterance was deemed to be, was, with myself and many others, a great object of desire. I could not, therefore, but rejoice at having been made the subject of it; but there were so many difficulties attaching to the circumstances under which the power came upon me, and I was so anxious and distressed lest I should mistake the mind of God in the matter, that I continued many weeks weighed down in spirit and overwhelmed. There was in me, at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting

upon me beyond the mere power of excitement. So distinct was this power from the excitement, that in all my trouble and doubt about it, I never could attribute the whole to excitement. Conceiving, as I had previously done, that the power speaking in the speakers was of God, I was convinced the power in me was the same power; and I regarded the confession which was wrung from me to be the same thing as is spoken of in 1 Cor. xiv., where it is said, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth." It seemed to be so with me: I was unlearned; the secret of my heart was made manifest; and I was made, by a power unlike any thing I had ever known before, to fall down and acknowledge that God was among them of a truth.

The day following this occurrence, I devoted to fasting and prayer, to beseech God to open to me his mind in the matter, that I might not stumble in my way. In the midst of my prayer, the promise in Mal. iv. 5, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse;" coupled with the declarations concerning John Baptist; particularly that in Luke i. 17, "He shall go before Him in the spirit and power of Elias, to turn," &c. were brought before me, and it was written upon my mind by a power wholly new to me, "The Lord is now pouring out upon the church this spirit and power of Elias, to prepare for the second coming of Jesus." This view was altogether new to me; and I could not then see its propriety so fully as to clear up my doubts and inquiries concerning the work; but I had set myself reverently to seek the mind of the Lord; and this, to me, unusual and unlooked-for communication, worked in me a persuasion

that this was the Lord's answer to my prayers, and though I understood it not fully then; that my understanding would, in due time, be opened upon it, and I should see the truth.*

I staid but few days in town, though I had much communication with those who attended upon the utterances. No utterance had then been allowed in the public congregation, but the meetings were strictly private. I argued upon the impropriety of shutting up the manifestations; and strongly urged the offence which, by such a course, was given to inquirers, who would be ready to infer that they would not bear the light. The account which was given me of the purport of the utterances, and the effect I saw to be wrought by them, served to confirm me in the belief of their truth. The word spoken seemed to be the Gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness and apparent patient waiting upon God. The change of views caused by the utterances, was then, as it appeared to me, very trifling; and, indeed, at that time, the influence and expectations from the power of utterance were very indistinct. One thing I was much struck with, and in a manner startled at. I knew the views of those with whom I was associating to have been, in consonance with my own, what have been called, "High Church." I found them, however, much shaken in this, and was told the Spirit had spoken very strongly of the Churches of England and Scotland, applying the name, "Babylon," to them. The apparent effect, however, of this testimony was only to shake; and I did not gather that they adopted this application of the name, "Babylon," any further than as denouncing the worldly spirit which had crept into the Churches. The views as to the church, which were then in embryo among them, appeared to me to have some weight; and I purposed to look again over my views as expressed in the Layman's Appeal, then in the

* See Appendix, A.

press, expecting I might find reason to alter them. On my return home, I did look over and weigh my former opinions, but saw no reason to alter; and, accordingly, I finished the pamphlet and sent it to the press.

I am thus particular in explaining these circumstances, that I may accurately show how unequal we are, in our own strength, to stand before God; and how rapidly we may fall from all our convictions and views of truth, if our God should see fit, in judgment for our sins, to leave us for a season to the influence of a seducing spirit.

From this period, for the space of five months, I had no utterances in public; though, when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, my mind was so filled with worldly concerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found my thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short ejaculation to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once rivetted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would have mercy upon me and deliver me from fleshly weakness, and would graciously bestow upon me the gifts of his Spirit, “the gift of wisdom, the gift of knowledge, the gift of faith, the working of miracles, the gifts of healing, the gift of prophesy, the gift of tongues, and the interpretation of tongues; and that he would open my mouth and give me strength to declare his glory.” This prayer, short almost as I have now

penned it, was forced from me by the constraint of the power which acted upon me; and the utterance was so loud, that I put my handkerchief to my mouth to stop the sound that I might not alarm the house. When I had reached the last word I have written, the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so manifested to me. With the power there came upon me a strong conviction—"This is the Spirit of God: what you are now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you." This conviction—strong as it was at the moment—was never shaken until the whole work fell to pieces. But from that day I acted in the full assurance that in God's own good time all these gifts would be bestowed upon me.

In the present day, when spiritual power is almost wholly denied, it is the fashion to explain all things upon physical grounds, or by the more illogical deductions from the interminable vagaries and derangements of the human mind. But if facts have any force in proof, the facts which have lately occurred have been broad enough to show the active workings of a spirit; and to show also, that though a supernatural power is with us, we are not therefore, of necessity, receiving it of God. The power exercised by the Spirit, in causing instantaneous and unlooked-for convictions; was very striking and mysterious. In the two instances I have already recorded, it was produced irrespective of the slow process by which the mind ordinarily embraces deep-rooted convictions; though an apparently logical chain of proof was always, at the same moment, given for the conclusion. In the utterances of the power which subsequently occurred, many were accompanied with the flashing in of conviction on the mind, like lightning rooting itself in the earth. Whilst other utterances, not being so accompanied, only acted in the way of an authoritative communication; upon

which the mind was left to form its own conclusion and conviction. This was not singly my own case, but the case with many others ; and my persuasion is, that such a manner of conviction is a part of the power which a spirit exercises over us, and if we are left under the power of an evil spirit, it is what is written in 2 Thess. ii. " God shall send them strong delusions *that they should believe a lie.*"

On another occasion, subsequently to the one last related, when teaching at a Sunday school, the power came upon me in the way of constraint ; constraining me to leave and return to my study, and conveying to me very distinctly, the impression that I might be called to utterance in the church during public worship that day. Many circumstances seemed to forbid it—the impression was not so commanding as to leave me without doubt that it was not of the flesh or the enemy—the minister was opposed and would forbid, and all the congregation would be offended ; other circumstances in my family made it painful, and even dangerous for me to do so. It was a sore trial, but desiring to do the will of God, and leave all consequences in his hands, I turned in prayer to the 1 Cor. xiv. and sought direction whether the gift of prophecy ought always to be exercised in the public congregation. Seeing this so clearly laid down in the affirmative, it appeared to me my duty to yield if the power came upon me to utterance, and in this mind I went. When there, the whole of the ordinary service passed without any visitation of power ; but after the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance—my tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament. When reporting to friends the proofs of the power being of God, this has always occurred to me, and has generally been felt by them as confirming the work ; since, as we

argued none but the Spirit of God would, at such a season, be permitted to enter in, and none but the Spirit of God could produce such fruits in the mind. It is certainly very mysterious; but if I was unfaithful to God in forgetting my Lord's injunction to watch as well as pray; and had admitted the claims of this Spirit, without trying it strictly by the doctrines, as we are enjoined to do; was it not just and gracious in God to show me, that I was utterly incapable by any other test of trying the spirits?—God in the word, “Try the spirits—every spirit that confesseth that Jesus Christ is come in the flesh, is of God,” has shown us the rule of trial by doctrine, and had I been jealous for the holy name of God, and inquired into the doctrines, I might have been kept from the power, as afterwards when I did inquire, the Lord opened my eyes and delivered me. But I must testify, that looking back upon all that is past, whenever the power rested upon me, leading me up to prayer, or praise, or testimony, or thanksgiving, I seemed to have joy and peace in the Holy Ghost, and I cannot even now, by feeling alone, discern that it was not truly such.

From the time my mouth was opened in the power, as I have before described, I had great boldness in my readings and teaching among the poor, in setting forth the manifestations in Scotland and London to be of God. The Scriptures in Joel, in Malachi, and other places, seemed to me to be now about to receive their complete fulfilment; by God's pouring down upon his church, the utterance and mighty power, and abounding grace and love of his Spirit.*

In January, 1832, being about five months from my former visit, occasion was given me, by a professional call to London, to visit the brethren there; within this interval the utterance from the power had been permitted by the pastor in the Scotch church, and the gifts (as they were called) were exercised in the public congregation. For nine months previously, it had been the ar-

* See Appendix, B.

rangement of Mr. Irving, the pastor of that church, to have prayer-meetings every morning at half-past six, to pray for the church and for the gifts of the Spirit. This prayer-meeting was first instituted when the General Assembly of Scotland was expected to sit in judgment upon Mr. Irving's writings, particularly that on the Human Nature of our blessed Lord. Its object was then stated to be, to pray that the General Assembly might be guided aright in its judgments, and not rashly condemn the truth of God. The manner of conducting these prayer-meetings was for the pastor first to open the meeting by singing and prayer, and then to call upon any one present, whether a minister or layman, and whether a member of his church or not, to read and pray; his choice being guided according to his personal knowledge of the parties. No commentary upon the Scriptures was given, but it was simply read over and followed by prayer. In these meetings I had, on one or two occasions, been called upon by the pastor, and had read or prayed before the congregation. On the morning following the day of my arrival, I was called upon again, and opening upon the prophet Malachi, I read the fourth chapter; as I read, the power came upon me, and I was made to read in the power. My voice raised far beyond its natural pitch, with constrained repetitions of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in power.

Having been asked to spend the evening at a friend's with the pastor, one of the gifted persons (Mrs. J. C.) and three or four other persons, I went, and whilst discoursing on the state of the church, some matter of controversy arose, on which I requested the pastor to pray that we might be led into truth. After prayer, Mrs. J. C. was made to testify

that now was the time of the great struggle and power of Satan in the midst of us ; that now we must take to ourselves the whole armour of God and stand up against him : for he was coming in like a flood upon the church, and fearful was his power. The pastor observed that this utterance taught us our duty, as standing in the church, to wrestle against the enemy ; and whilst he was going on to ask some question, the power fell upon me, and I was made to speak ; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation—declaring God's anger rested upon the nation because of its wickedness and infidelity ; that because of the pride of the world, God had sent a pestilence, and had smitten in the bowels for abasing pride ; and that the visitation of Pharaoh would come upon the land, and it would be as a charnel-house for the multitude of the slain. On the church, the denouncements against the unfaithful pastors were most fearful—that it was flowing on into the power of the enemy, and falling from its office of God's witness in the earth. These prophecies were mingled with others most glorious and gracious, as they appeared to us—declaring the Spirit should be abundantly poured forth, and a faithful and mighty people should be gathered in this land ; the presence of the Lord in the midst of them as of old time—that the Lord would anoint and send witnesses into every nation under heaven and speedily gather to himself out of every nation, and kindred, and tongue, and people, a church made ready for her Lord—and that the Lord was at hand—the morning star arising among us, and the signs of his coming all around us.

The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. Excitement there might appear to a by-stander, but to myself it was calmness and peace. Every former visitation of the power had been very brief ; but now it continued, and

seemed to rest upon me all the evening. The things I was made to utter, flashed in upon my mind without forethought, without expectation, and without any plan or arrangement: all was the work of the moment, and I was as the passive instrument of the power which used me.

In the beginning of my utterances that evening, some observations were in the power addressed by me to the pastor, in a commanding tone; and the manner and course of utterance manifested in me was so far differing from those which had been manifested in the members of his own flock, that he was much startled, and in the first part of the evening doubting whether it was of God or of the enemy. One circumstance, as he afterwards mentioned to me, particularly tried him. I was made to bid those present ask instruction upon any subject on which they sought to be taught of God; and, to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such reference to the circumstances of the case of which, in myself, I was wholly ignorant, as to convince the person who asked it that the spirit speaking in me knew those circumstances, and alluded to them in the answer. The fact, however, of bidding them to ask and of answering questions troubled the pastor, because two children in Gloucestershire, who had been made to speak in wonderful power, and who afterwards were found to speak by a false spirit, were accustomed to bid to questioning and to give answers in the power; and none of the speakers in the pastor's flock ever did so. He came up to me and said, "Faith is very hard." I was immediately made to address him, and reason with him in the power, until he was fully convinced the spirit was of God, and gave thanks for the manifestation of it.

I have been since much struck with the inconsistency (whenever any doubt is entertained whether a spirit speaking or working in any one is of God) of consulting with the spirit, or seeking explanation from the person who has the spirit. So doing, we at once put ourselves under the power of the spirit,

and are deceived, unless God graciously interpose. One method God has given us for trying the spirits, and in order to do this faithfully, we must stand, resting in faith upon our God; and in the name of our God, reverently towards our God, but without at all bowing before the spirit we are trying, set out Christ come in the flesh, and demand a confession. We are not faithful to our God if we bow to or consult any spirit before we have tried it. When we once bow, we worship it, and give it power over us to deceive us.

On the following morning, I attended the early prayer-meeting; and the pastor calling me up to pray, I had a distinct direction from the power to read the eleventh chapter of the book of Revelations. I read it in the power altogether, and as I went on I was made in the power to expound it—declaring that the two witnesses were two offices; one, the office of the prophet, the other, the office of minister—that the one kind of witness they had for some time had in the midst of them, in those who spake with tongues and prophesied (alluding, as we understood, to the gifted persons who so spake); and that the other form of witness, the Lord had now for the first time manifested (alluding to the gift which was manifested in myself), and this should be multiplied and many ministers sent forth—that thus the two witnesses were now put forth, and the days of their prophesying begun. Much exhortation and rebuke was added in the power, alluding to the state of the church and world, and the state of the congregation themselves.—Here the interpretation was wholly unthought of by me before I was made to speak it, and the light on the mind and conviction was not given me; but I was made to speak the words and was left to gather and connect the meaning, and confirm myself in the truth of it; like any other hearer, who received the words as uttered of the Spirit of God. That the two witnesses are two offices, I had long before been convinced. But their connexion with the power and manifestations amongst us I am not con-

scious of ever having thought of until I was then made to speak it.

The same morning great utterance was given to me whilst at breakfast, at family prayers, and afterwards. Mrs. J. C., Mrs. C., and Miss E. C., (who with Mr. T——, and Miss H., were the only persons then speaking in the power in London,) were present; and the declarations of the breaking forth of the light and power of the Spirit of God, and the abundant manifestations of the love of God in his people were very striking. The call to “stand out and be separate,” and “to your tents, O Israel,” were often repeated by my lips, though I did not then understand to what we were called, and from what exactly it was we were to be separated. The expressions were general, but the whole was calculated to raise great expectations in our minds, and to prepare for the things which were to follow.

In the evening I attended at the pastor's house, where were assembled the young men, who, during the week, taught in schools, and private houses, in different parts of London. Here, again, the power was most abundant upon me; and I was, for the space of near two hours, made to give forth to them what was called by the Spirit, “preaching in the Spirit”—a sermon setting forth the course of the church from the apostles' days;—declaring, amongst other things, that in the apostolic days, the church was as Samson in his strength; that when the church began to commit fornication with the kings of the earth, the world was as Delilah, and seduced the church to surrender its secret source of strength, (which was said to be the teaching of the Spirit;) and, in the stead of it, to seek the applause, and opinion, and learning, of the world; that thus shorn of its strength, the church had lain in the dungeon, until, like the locks growing on Samson, the teaching of the Spirit was now again bestowed and prized; and the church was now arousing itself to lay hold upon the pillars of the world, and, in the strength of its God, to bring down all

the strong holds of wickedness upon the heads of the wicked.—The declaration of the two witnesses was again repeated, and very distinctly we were commanded to “count the days, one thousand three score and two hundred”—1260—the days appointed for testimony, at the end of which the saints of the Lord should go up to meet the Lord in the air, and evermore be with the Lord.

The mention of the going up of the saints brings me back to an earlier period—after I had first spoken in the power, but before my return to London—to explain what was meant by the going up of the saints, as it was afterwards more at large opened. An opinion had been advanced in some of Mr. Irving’s writings, that before the second coming of Christ, and before the setting in upon the world of the “days of vengeance,” emphatically so called in the Scriptures, the saints would be caught up to heaven like Enoch and Elijah; and would be thus saved from the destruction of this world, as Noah was saved in the ark, and as Lot was saved from Sodom. This was an opinion I never could entertain; conceiving, as I did, that our refuge in and through the days of vengeance, would be some earthly sanctuary, until the Lord should come, the dead be raised, and those remaining alive should be caught up. (1 Thess. iv. 17.) In the interval I have alluded to, I did, however, experience a sudden change of opinion; the passages in Matt. xxiv. “Two shall be in the field, one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left,” were brought to me in the power, accompanied with the sudden conviction I have before described—“This is the translation of the saints, whilst the rest of the world are left in their usual occupations.” Another passage was also brought to me—Luke xxi. 36. “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man,”—accompanied by the same overpowering con-

viction, "This escape is from the days of vengeance, and the standing before the Son, is for those who are counted worthy to be translated." I was from this time fully convinced that there would be a translation of the saints, and my conviction was confirmed in a most remarkable manner. My wife, though agreeing with me in general, on doctrine and in faith, was never able to believe in the utterance and power as of God; but considered it to be a deceit of Satan, and was most violently opposed to it, and all views connected with it. About a fortnight after my conviction, concerning the translation of the saints, I was casually mentioning my view to a friend who called, when my wife started, and said, "Why, have you changed your opinion?" I had, for some time past, avoided any allusion to these subjects before her; but on mutual explanation, I found the same change, unknown to me, had taken place in her view; and, at the same time the conviction was brought to me by the texts of Scripture, a like conviction was brought to her in the form of a revelation, as though a voice had said to her, "The ark is prepared in the heavens, wait for it;" her mind carried, at the same moment, into the troubles coming upon the world, and receiving the assurance of safety in heaven. This was the more remarkable, as she did not believe in such revelations, or in the work; and though she was convinced of this as a revelation, yet it did not bring her to believe that the power of utterance or other manifestations were of God. On another occasion, unknown to each other, we each received, at the same time, a revelation concerning some of our kindred, which shewed us the work of a Spirit upon us.

To return, then, to the narrative. The prophecy of the 1260 days testimony and going up of the saints, set forth a period of three years and a half, from the time of its delivery, up to the translation of the saints. The words of the prophecy were most distinct, to count from that day (viz. 14th January, 1832,) 1260 days, and three days and a half; (Rev.

Jan 14-32

xi. 11.) and on innumerable other occasions, by exposition and by prophecy, was the same thing again and again declared, and most largely opened.

On this evening a circumstance occurred in the midst of my utterance, which, though it made little impression on me at the time, has since seemed to me as ordained of God for a witness to us, that we were deceived. Capt. G., who sat near me when it was said, "Count the days, one thousand and three score and two hundred," repeated the words after me, in order to remember them, and saying the words, "two hundred," louder than the rest, the sound caught my ears, as though he had said, "wonderful;" this conveyed to me the impression, that he thought it wonderful I should be made to speak such things: I turned to him, and was made in the power to rebuke him for thinking it wonderful, and bid him search his own heart, for if he was looking after wonders he would fall into the snare of the enemy. He did not correct the mistake at the time, but after I had ceased speaking in the power, I mentioned a matter which had occurred on the former evening, about which I was somewhat perplexed. When I was prophesying about the judgment of Pharaoh coming upon the land; "Herod" was in my mind, and "Pharaoh" was in my mouth. I thought I was going to say "Herod," and I said "Pharaoh," and this two or three times. The judgment of Herod was in allusion to the pestilence, and the judgment of Pharaoh was a very different thing. I mentioned it to show them there was some judgment on their parts to be exercised, irrespective of my view, for I could not then tell them whether Herod or Pharaoh was meant: so that I argued God did not keep every word of those who spoke in the Spirit. After this Capt. G. mentioned the mistake, and said, he had thought not to mention it now, but to tell it me in private. Immediately the power came on me, and I was made to say to him, "So you would rather be unfaithful to your heavenly Father, than shame your poor brother. Is this the

love you bear to your Father?" There was so much seeming jealousy for God in this utterance, that it laid at once to rest the suspicions which the fact was calculated to awaken; and my conclusion was, that God did, in some things, suffer his prophets to stumble, that the people might not stay themselves upon the prophets, but upon the Lord.

Whilst the people were departing, Mr. Irving called me, with Mr. Brown, his missionary, into another room, and said, he was in some trouble as to what he should do on the morrow, which was Sunday; whether to allow me to speak in the full congregation: he had found doubts creep over him during the evening, though he scarcely dared to doubt. Mr. Brown's advice, without any deep consideration of the subject, was, "Don't do it whilst you have a doubt." To this Mr. Irving assented, but turned to me, and asked what I thought. Of course, under the conviction which I had, I said he must not forbid it. Afterwards the power came on me, rebuking him, and reasoning with him, until he sat down, and said he was greatly tried, and did not know what to do. I then told him to consult the prophets who were with him, and immediately the power came upon Miss H., who was wholly a stranger to me, but residing with him, and then received as a prophetess among them; and she was made to bear testimony that the work in me was of God, and he must not forbid my speaking. This satisfied him, and he yielded at once.

The next day after the morning prayer-meeting, Miss E. C. at the pastor's house, was made to give forth an utterance, enjoining upon all deference and respect to the Lord's prophets; which served, though she was not aware of what had passed on the preceding evening, to confirm him in that which I had been made to say to him. I was, afterwards, in the power, in the most fearful terms, made to enjoin the most perfect submission to the utterances upon the reasoning, which was quite logical—that if the utterances were of God, who could hesitate or

argue on them, or hesitate in any thing commanded by them? This was so strongly put, that, as Mr. Irving on a future occasion observed to me, he was tempted to doubt whether the Spirit bearing testimony in such a manner to itself, was God's method of teaching us submission. I felt also somewhat hurt when I reflected on it, at the high and almost tyrannical tone and language which was put into my mouth, though the feeling was quenched in me nearly as soon as it arose, by the consideration, "Surely if God is speaking by you, there is nothing tyrannical in demanding unhesitating obedience to his own word." In a prophecy which I was made to utter that morning, there seemed to me some apparent contradiction to one which I had spoken on the preceding evening, and I observed to Miss E. C. the circumstance. She said, with great *naivetè*, "Does that trouble you?" an answer which showed at once the perfect confidence she had that the work being of God, it must ultimately be found in every part in full agreement; and showed also, the effect of that confidence, in throwing the mind out of the state of watchfulness over its own actions, and thus giving us more completely into the guidance of the Spirit which bore rule in us. I replied, "It does not trouble me, but it is a matter to be pondered on, that we may pray the Lord to clear up what seems dark to us." A few minutes after, whilst still meditating on it, the power came in utterance; and I was made to explain the last prophecy so as, it seemed to me, to show its agreement with the first.

To those who have been used to watch over the workings of their own minds, and who have never been visited with the temptation of yielding to impressions; nor visited with any power beyond the mere vagaries of excitement; it may seem inexplicable how persons can be brought to surrender their own judgment, and act upon an impulse, or under a power working in them, without daring to question that power. The process is, however, very simple, and the reasons supporting it are very plausible, and—the premises

admitted—perfectly logical. My own case may be an example: accustomed to try the powers and weaknesses of my own mind in public and in private; in business and in religious meetings; in speaking and in prayer; in reasoning, and in exposition; I found, on a sudden, in the midst of my accustomed course, a power coming upon me which was altogether new—an unnatural, and in many cases, a most appalling utterance given to me—matters uttered by me in this power of which I had never thought, and many of which I did not understand until long after they were uttered—an enlarged comprehension and clearness of view given to me on points which were really the truth of God (though mingled with many things which I have since seen not to be truth, but which then had the form of truth)—great setting out of Christ—great joy and freedom in prayer—and seemingly, great nearness of communion with God, in the midst of the workings of the power—the course of the power quite contrary to the course of excitement.—It was manifest to me the power was supernatural; it was therefore a spirit. It seemed to me to bear testimony to Christ, and to work the fruits of the Spirit of God. The conclusion was inevitable, that it was the Spirit of God; and if so, the deduction was immediate, that it ought in all things to be obeyed. If I understood not the words I was made to utter; it was consistent with the idea of the utterances of the Spirit, that deep and mysterious things should be spoken. If I were commanded to do a thing of which I saw not the use; was I to dare to pause upon God's command? If, indeed, the thing were clearly contrary to God's truth, it would have been clear God had not spoken it; but if it was a thing indifferent, surely (I reasoned) God is to be obeyed.—If any one is once persuaded that the Spirit of God speaks in him by any particular mode of communication, it will thenceforth be his study only to discern that he does not mistake his own feelings or impulses for that communication; for when the communication is decided to be from God, faith-

fulness to God steps in, and all the faith and love, and simple reliance on God, which the Christian through grace possesses, will be enlisted to perform the command. Awful, therefore, is the mistake, if a seducing spirit is entertained as the Holy Spirit of Jehovah. The more devoted the Christian seduced, the more implicit the obedience to the seducing spirit; and unless God graciously interpose, and so overrule the workings of the false spirit, as to make it show forth fruits plainly and decidedly opposite to God's truth, there can be no deliverance. He who hath set bounds to the sea, hath however set bounds to Satan, and saith "Thus far shalt thou go, but no further." Praised be his name, he will not utterly forsake his people, nor cast away his servants for ever. Though, as in the case of Job, he may give even his own into the hand of Satan for a season, yet will he in the end overrule it to make manifest that the Lord is of tender pity and compassion, and that "all things shall work together for good to them who love God."

At the public services of the Scotch Church on this day no utterance was given me, but in the intervals of service, whilst sitting with Mr. Irving and one or two other friends, the power was so abundant upon me, that almost every question which was asked, was answered in the power, and the wisdom and instruction which was given forth from my lips, was as astonishing to Mr. Irving as to myself. We all felt as though the Lord was indeed resolving our doubts, and graciously condescending by his Spirit to teach us by open voice. Mr. Irving seemed most fully confirmed in the belief, and I was myself exceedingly composed and strengthened. Looking back upon it now, I can only say, all this demonstration of truth and holiness would not have been permitted to deceive us, if we had not forgotten the text, "as an angel of light."

On the morrow began a more trying and bitterly painful occurrence. The rebukes which I was made to give to Mr. Irving, for want of ready and implicit obedience to the utterance of the power, whatever

might have been their effect upon him, had entered deeply into my own mind, and were at once put into exercise. After breakfast, when sitting with Mr. Irving, Mr. P., and a few others, Mr. Irving remarked that Mr. T., when in the Court of Chancery, had found the power mightily upon him, but never a distinct impulse to utterance. Whilst he was speaking on it I was made in power to declare, "There go I, and thence to the prison house." This was followed by a prophecy setting forth the darkness of the visible church, referring to the king as the head of the Church of England, and to the Chancellor as the keeper of the conscience of the king. That a testimony should that day be borne before him which should make the nation tremble at what was coming to pass. That I was to go and bear this testimony, and for the testimony should be cast into prison. That the abomination of desolation would be set up in the land, and Satan sit in the high places of the church, showing himself to be God. That the world had now the possession of the visible church, but for the purity of doctrine of the Church of England, she, as the last portion of the visible church, had been accounted holy by the Lord; but she had gone on in worldly cares, and was now so provoking the Lord, and by worldly mindedness so quenching the Spirit of God, that God had cast her off. That it was necessary a spiritual minister should bear testimony before the conscience-keeper of the head of this church, and then the abomination of desolation would be set up, and every man must flee to the mountains. Much was added of the judgments of God in the midst of the land. The power upon me was overwhelming. I gave all present a solemn benediction, as though I was departing altogether from among them, and forbidding Mr. Irving, who rose to speak to me as I was going, I went out under the constraint of the power, and shaped my way to the court of the Chancellor, to bear the testimony to which I was commanded.

As I went on towards the court, the sufferings and trials I underwent were almost beyond endurance.

Might it not be a delusion? Ought I not to consider my own character in the sight of the world, which would be forfeited by such an act; and the ruin of all worldly prospects, which would ensue from it, and from my imprisonment? These and a thousand more subtle and trying suggestions were cast in upon me; but confident that the power speaking in me was of God, it seemed my duty to obey at every sacrifice; and without counting the cost, I gave myself up to God to do with me and use me as he should see fit. In this mind I went on, expecting, as I entered the court of the Chancellor, the power would come upon me, and I should be made to bear testimony before him. I knew not what I was to say, but supposed, that as on all other occasions, the subject and utterance would be together given. When I entered, no power came on me. I stood in the court before the Chancellor for three or four hours, momentarily expecting the power to come upon me, and as the time lengthened, more and more perplexed at its absence. I was tempted to speak in my own strength without the power, but I judged this would not be faithful to the word spoken, as my testimony would not have been in the spirit. After waiting this time I came out of court, convinced there was nothing for me to say.

The mental conflict was most painful. I left the court under the conviction I had been deluded. If I were deluded, how was it with the others who spoke in the power, one of whom had borne direct testimony to my utterance being of God; and the others of whom had received me, and heard me, and spoken in power with me, as one of them? Here, however, I failed; I adjudged myself deceived, but I had not sufficient proof, as I thought, to sit in judgment upon them. I thought I had stumbled, but I dared not condemn them. I went at once to Mr. Irving, who, anxious as to the issue of my mission, welcomed me as delivered from prison. I said to him, "We are snared—we are deceived; I had no message before the Chancellor." He enquired particulars, but could give no solution. He said, "We

must wait. You certainly have received the gift; and the gifts and calling of God are without repentance." We set ourselves to search whether in any thing I had mistaken the directions of the power, but could not discover it. I observed to him, "If the work in me is of the enemy, what will you say of the rest who have so joined me, and borne witness of me?" "True," said he, "but their's has been tried in every way." He then mentioned the trials, of which one was most forcible and impressive; and that a judgment may be formed, I detail it.

A man, a stranger to the Scotch Church, came up from the country and spoke in a power in the midst of the congregation. He was rebuked either by Mr. Irving or one of those speaking in the Spirit. Afterwards, being called into the vestry, Mr. T., one of the gifted persons, with Mr. Irving, reasoned with him, to show him, from the nature of his utterance, that the power could not be of God. The man was obstinate, and would not yield, when suddenly Mr. T. was made to speak to him in an unknown tongue, in a tone of rebuke, and the man fell down upon the ground, crying for mercy. Afterwards he went to two others of the gifted persons at their own houses; and, wishing to come in and speak to them, he was again rebuked in the power; and, as if by force of the word, was cast down upon the ground, foaming and struggling like a bound demoniac. The gifted persons were then made to pray in the power for him, and, after a short interval, he became calmed and went away. The first part of this scene, Mr. Irving told me as himself an eye-witness; and the second part was told me afterwards by one of the gifted persons before whom it took place. Of the accuracy of it I can feel no doubt. To them it operated, of course, as a confirmation that the hand of God was with them, and to me it appeared in the same light. It was truly a sign and a wonder, and Deut. xiii. 1 to 3 affords the only solution of it.

Deeply was I troubled and perplexed, and much was I humbled before God. But my eyes not being

opened fully to see that the whole work must stand or fall together; and not being instructed, as I have since most painfully been, of the subtlety and cunning craftiness of the enemy; my prayers were yet made in a confidence that a work of God was in the midst of us, and my doubts were of my own individual gift. In the morning I attended the prayer-meeting, though so much burdened as not to be able to lift up my heart among them. An utterance came from Miss E. C.; "It is discernment—it is discernment ye lack: seek ye for it—seek ye for it;" and going on in the same strain, setting forth the love and faithfulness of God. I believe she knew nothing of the issue of the visit to the Chancellor; but, be that as it may, the message impressed me as though it applied to my case, and I was led to think lack of discernment would be found to have occasioned my stumbling. However, my heaviness was not removed until after the meeting, when, at breakfast, the subject was alluded to, and the text in Jeremiah was quoted—where it is said, "Thou hast deceived me, and I was deceived. Then said I, I will not speak the word of the Lord any more; but the word of the Lord was unto me as a fire in my bones." When I had read this, and was thinking upon it, the power came upon me, and I was made to say, "The word of the Lord is as fire, and if ye, O vessel! who speak refuse to speak the word, ye shall utterly perish—ye have obeyed the word of the Lord—ye went to the place of testimony—the Spirit was quenched before the conscience of the King—ye, a spiritual minister, have borne witness there; and were ye not cast into prison? has not the dark dungeon been your prison-house since ye came from the place of testimony? Ye lack discernment:—ye must read the word spiritually—the abomination of desolation is set up—the Spirit of God is quenched in all the churches of the land; and now the mystical Man of Sin is enthroned, and sitteth in the temple of God, showing himself that he is God."—Then followed a command to flee to the mountains—to come out of

Babylon and be separate ; and much more concerning the Lord's work and the duty of his people.—This acted like electricity. I thought, and those who had heard the message of the former morning thought with me, that read spiritually, in which way I ought to have read it, the message concerning the Chancellor had been fulfilled by my silent testimony, and my subsequent darkness and bondage. My satisfaction was complete : the explanation seemed then to me quite satisfactory ; though now, I confess, it seems to me but a deep subtlety for explaining away a manifest failure of the word. But such is the cunning craftiness of the enemy, that if we put ourselves under his power, by giving heed to seducing spirits, our eyes are blinded by him, and our minds are darkened by him, until we are, indeed, both blind and foolish beyond belief.

In the course of the same day, and the day following, a prophecy was given to me, that God had cut short the present appointment for ordaining ministers by the laying on of hands by succession from the Apostles. That God would not henceforth recognise such ordinations ; though it was declared that, up to this time, such had been the appointed method. It was added, this was the consequence of the setting up of the Abomination of Desolation. The Spirit of God having withdrawn from the church, the church was thenceforth desolate ; and now God would endow men with the power of utterance in the Spirit, as the gift distinguishing those set apart for the ministry. It was explained, that the Spirit was not taken from faithful men in the church, but from the visible church as a body. That the whole visible church was now cast off as God's church, and God would bring forth his spiritual church with the fulness of the gifts of the Spirit, and extend it to the ends of the earth within the appointed time.

Thus then was accomplished, by the spirit working in me, a conviction, contrary to my wishes, and contrary to my settled views, as so lately expressed in "The Layman's Appeal;" that the Church of England,

as included in the visible church, was cast off and abandoned of God for apostacy. This conviction, brought about by a slow process, and by a subtle mode of condemnation beyond the art of man to conceive. The form and doctrine of the church I was so settled in, that had the power in me testified against it, it might have opened my eyes to see that the power was not of God. But the purity of our church, in these matters, was always acknowledged by the power speaking in me; and the condemnation proceeded upon the fact of the quenching of the Spirit in the midst of our church. As it was obvious the Spirit had always been in a measure quenched, and not so apparent, that the quenching was greater now than at other times, the plan was adopted of assigning the present day as the time of fulfilment on the Gentile church of those Scriptures which speak of the setting up of the abomination of desolation, (Matt. xxiv. Luke xxi.), and as the prelude to the days of vengeance, spoken of in the same Scripture, and in many other parts, under the name of the great and terrible day of the Lord—this brought with it the persuasion that the long-suffering of the Lord was ended, and the day of judgment, for this quenching of the Spirit, was begun. The interpretation of the setting up of the Gentile abomination of desolation was seemingly consistent with the difference between the Jewish and Gentile dispensation—the Jewish being the defiling and putting away the pure worship to make way for idol-worship, and the Gentile being the quenching of the Holy Spirit of Jehovah, to make way for the spirit of delusion. It was also seemingly consistent with itself—the abomination being said to be the quenching of the Spirit, and the desolation, God's withdrawal of his Spirit.

The *mystical* man of sin, (2 Thess. iii.) was also explained to be the spirit of Satan, the prince of this world, now bearing rule in the visible church; manifest by the worldly mindedness found in her, and to be (as it was declared) yet more manifest in the oppo-

sition she would give to the work and power of the Spirit, as God would shortly pour down his Spirit and shew forth his power—that when the Spirit of God was withdrawn from the visible church, the spirit of Satan entered in and bore sway—and that this was what was contained in 2 Thess. ii. 6, “And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way, *and then shall that wicked be revealed*”—as above, ver. 4: “*Sitting in the temple of God, shewing himself that he is God.*” “He who letteth” was declared to be the Spirit of God; and the taking of this let out of the way, to be the taking away of the Spirit of God from the visible church. The revelation of the man of sin *mystically*, was declared to be the manifestation of the spirit of Satan ruling in the church as the Spirit of God—Satan, by his spirit, receiving from the church, that worship which belonged to God, and so showing himself that he was God. Alas, the prayer of the Psalmist was answered upon me, “into the pit that they have digged let them fall.” I was unwittingly assigning a judgment to the church, which was my own sentence, though, thanks be to God, he did not wholly take away his Spirit from, nor suffer me utterly to fall.

The interpretation applying the 2 Thess. iii. to the reformed churches, was also declared not to invalidate its application to the papacy, nor to point to the complete development of the man of sin:—But the Pope, at the head of the papacy, was declared to be the devil’s mockery and mimicry of Jesus, as high-priest over his church, “a priest upon his throne.” The mystical man of sin, (as before explained) to be Satan’s mimicry of the Holy Ghost, as the spirit of life and power in the church; and moreover, that there yet would be a more fearful manifestation of the man of sin in Satan’s mimicry of Jesus as King of kings and Lord of lords, coming in the power of the Father, to bear rule over all the earth. Tha

this last manifestation could not be made whilst the Spirit of God was working upon the earth in a body of witnesses gathered as a church: but that as God had taken away the Spirit from the papacy, because of her apostacy, and Satan's power ruled in her; and now God took away the Spirit from the reformed churches, because of her quenching of the Spirit: so at the end of the three years and a half from the beginning of the prophecy of the witnesses, would God take away his Spirit and his church altogether from the earth, by causing his faithful spiritual church to be caught up to heaven like Elijah; and the earth being then without a witness for God, Satan should take to himself the sovereignty, and stand forth in all hideous power in the person of one man, to receive the worship of all the earth:—that this in particular and in fulness was the “*man of sin, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.*” That the protestant church, which stood in the way of this full and final development of the personal man of sin, would be first overthrown; after having been polluted of Satan, working as the spiritual or mystical man of sin. That the papacy would next be destroyed by him, as too narrow and strait in forms of truth to permit such a blasphemous and open manifestation; and that when all church forms of worship should be destroyed, then the personal man of sin should stand forth; exercising all the mighty power and working of evil spirits; and claiming and receiving for himself, the worship of all nations, as the Christ of God come again upon the earth to establish his kingdom. The person who should be so energized of Satan, and be set up as his Christ, was at a subsequent period, declared to be young Napoleon.

At the same time that the subtlety of the enemy had so given forth to our belief the rejection of the Protestant churches, there was also pronounced a fearful condemnation of the collective efforts of men, under the form of societies. This also, proceeded upon a basis of truth, from which deductions

were carried beyond their fair bearing, supposing them to be made by men judging according to the analogy of God's dealings; but not at all beyond it, upon the supposition that God did speak in the midst of us, and had arisen to judgment. It will have been seen, from what has been said of the church; that, upon the assumption that the Spirit of God was speaking in us, we were authorized to infer the time was come when God did sit in judgment upon the churches, and did punish, by taking away his Spirit, their wicked quenching of the Spirit. That such a judgment would be just, is very obvious; and that it *may* be the mind of God so to punish, we may infer from the text, "Nevertheless, when the Son of Man cometh, shall he find faith in the earth?" My error was, in receiving upon the authority of the power speaking in me, the conviction that such, and no other, was the mind of God; and that this, and no other, was the very time of its fulfilment. The basis of truth which was taken for the condemnation of all religious societies, was this; that all religious knowledge, or, in other words, the knowledge of Christ Jesus our Lord, was imparted by the teaching of the Spirit of God; that God had ordained in his church, and by his ministry, through the setting forth of his truth, to impart the teaching of the Spirit; that any attempt to accomplish, by the combined efforts of men, what God had ordained to effect by the outpouring of his Spirit, was a leaning upon the arm of flesh, instead of exercising faith upon God: that from the very constitution of societies, every part of God's truth which was not popular would be kept back; and that the accession of members, and the increase of funds were more earnestly laboured after than the setting forth of truth.—On this we may observe, that there is a numerous body which falls into the error of supposing societies are to convert the world; and speak of, and uphold societies; under that persuasion we must also see, that the peculiar snare of the system of societies is to keep back God's truth, lest offence should be given,

and the voluntary association broken or weakened. These are evils lying at the door of societies, and of their supporters; and judging as men, we should soberly consider whether these are of such an extent as to neutralize all the advantages flowing from societies, and make it our duty to abstain from them. Of this every man must properly judge for himself, in prayer and dependence upon the teaching of God. For myself, I may say, I look upon them as the measure of infirmity and evil which is attached to societies, as human institutions; and as such to be particularly watched against, but not sufficient to call for, or authorize our separation from, societies in general. But the utterances in power which were made by me, conveying, as we believed, the command of the Spirit, condemned societies wholly on these grounds; and designated them confederacies, applying to them the word of the Lord by the prophet Isaiah, (chap. viii. 9, &c.) "Associate yourselves, O ye people, and ye shall be broken in pieces;" and verse 12, "Say ye not a confederacy to all them to whom this people shall say a confederacy." Thus declaring, as we thought, that our God would not acknowledge nor bless such associations; and enjoining us to stand apart from them, under the assurance that the Spirit of God would be poured out, and men sent forth in the power of the Spirit to do that work to which societies were addressing themselves.

Concerning the Bible Society, a distinct burden of prophecy was given. *That it was the curse going through the land, quenching the Spirit of God, by the letter of the word of God.* Here, I must confess, I had laid myself open to receive such a conclusion, by the hard and unjust thoughts which I had entertained of the Society. The latitudinarian views which are unhappily propounded by many of its advocates; and the painful want of Christian firmness, which prevented their at once, upon the call of their members, formally excluding those whom they had never dared openly to receive; must ever, so long

as it remains, continue a source of the deepest regret, and of the most earnest prayer and exertion for its removal. But the object of the Society, and the field of labour opened to it, and the blessing of God which has in so much attended its labours; ought to make us pause and distinguish between the Society itself, and its temporary misfortunes and shortcomings. To call that, therefore, a curse, which has been, and is yet, productive of so much good, is to weigh it alone by the evil mixed with it, and to lose sight of the good altogether. Seeing strongly the evil consequences which are flowing from those unhappy measures, I did suffer them in my mind to outweigh the advantages of the Society, and was thus prepared for the fearful conclusion which that utterance set before us.

Concerning the Trinitarian Bible Society, a similar assumed burden of prophecy was given—*That it compassed sea and land to make one proselyte, and made him twofold more a child of hell than before.* To this Society I, as well as several present, was attached; and this condemnation was received by me upon the overwhelming authority of the utterance of the Spirit, as I believed it; and was sustained by the reasoning against all societies which had been before opened to us, and by the fact of the Society having, in some covert way, condemned the assumed manifestations, or attempted to exclude their followers. But even, notwithstanding this latter fact, I am not aware of having myself previously been prejudiced against the Society, but quite the contrary: I believe all who were present at these utterances were prepared, either by implicit obedience to the word as the word of God, or by a reception of the reasons, to bow to the conclusion. I remember well, after the burden against the Bible Society, an ejaculation of Mr. Irving's following immediately, "It is most true;" and after that, against the New Bible Society, another ejaculation, showing the grounds upon which he recognized the truth of this also, "Being after the straitest sect, a Pharisee."

After these utterances the power came again in great force upon me ; with the conviction flashing in upon my mind, that the Lord was about to give forth a burden against a gentleman who had been much concerned in the divisions of these societies, and had also taken a prominent part in the Reformation Society against the setting forth of the gifts of the Spirit. Trembling deeply for him, I restrained the impulse to utterance, and lifted up my heart to God in prayer to spare him. The impulse to utterance followed me in this prayer, and instead of the secret prayer only, the utterance broke forth, taking up the subject of it, nearly as follows : " Ah ! Lord God, dost thou break forth upon a man. Spare him, O spare him : consume him not ; but have mercy upon him." The utterance passed into a call upon all present to pray and entreat for him, lest the fierce anger of the Lord should overtake him. All present knelt down ; and we joined in the most earnest prayer, one and all, as with one spirit, " taking the kingdom of heaven by force," that he might repent of his offence, and be turned to acknowledge the Lord's truth, and the Lord's Spirit. After we had prayed, we gathered from the concluding words of the utterance in power, " that he should be saved, yet so as by fire." One present was commissioned to convey to him the Lord's warning against the course he was taking, which commission was afterwards duly fulfilled.

In the evening of the same day, having been invited to meet Mr. Irving and other friends, I went to dinner, and found after dinner a numerous party come in, and amongst them Mrs. C. and Mr. T., (Miss E. C. being there before.) Miss E. C. before dinner and after, was made to utter much concerning the low state of the church and people of God, and the feeling of our infirmities by our High Priest ; speaking of him as sorrowing over his church, and being continually grieved by their want of fellowship. I found a great oppression upon my spirit, though I knew not the cause ; and as the evening grew on, this oppression increased, un-

til it was quite painful, and yet no definite ideas were conveyed to me. Great heaviness seemed also to lie upon all the gifted persons there. A conversation arose upon the mystery of iniquity, and I asked them to join in prayer, that God would open our eyes to see the mystery of iniquity, which was working in the church. Whilst I was praying, I was made, without any intention or expectation of such a thing, to declare in a very marked way, that this mystery of iniquity was greatly in the midst of our then present assembly. I knew not in what it consisted, but as I sat down again, the constraint of the spirit came upon me, most distinctly revealing that there was uncleanness in the midst of us, and enjoining me to depart. I got up and said (speaking naturally and not in power), "The Lord shows me that there is uncleanness in the midst of us, whether in myself or in those around me I know not, but I am commanded to depart." As I said this, the power in Miss E. C. uttered, "Yes, uncleanness," thus confirming in utterance what was given me in revelation. I beckoned to a friend whom, in the same revelation, I was commanded to take with me, and we went out. When we had reached the door, a most appalling utterance broke forth from Mrs. C., remonstrating against conformity to the world, and very sharply rebuking all present. On this I turned back, and hearing the rebuke, I begged them to kneel down, wishing to pray God to disclose wherein it was we so provoked him; but I had not prayed two sentences before the constraint of the power upon me to depart was so great, that I could not remain, but arose, took my friend, and left them. After I was gone, as I was told by one who remained, the utterances continued for some time, in sharp and severe rebukes, though towards the close, more comforting and encouraging words were given them.

I was not aware in what or in whom the offence consisted, until the next morning; when as I was proceeding to the prayer-meeting, the power came on me, revealing that it was the worldliness of our assembly in

which the Lord was provoked. That whilst the church was low and afflicted, we met together to eat and drink ; and the prophets of the Lord were brought together after dinner in a worldly form of recreation, rather than in an ordinance form, and this conformity to the world was a provocation to the Lord. As I was about to enter the church the power filled me, and saying to my friend, "I must go to the place of testimony," I walked up the aisle ; and when I reached the reading desk, the utterance broke forth from me in a severe rebuke ; enjoining avoidance of worldliness in feasts and entertainments, and warning them to take heed to their assemblies. This was followed by a short recapitulation of matters, which had been on former occasions uttered, concerning God's casting off the visible church, and cutting short the ordination by laying on of hands by apostolic succession ; God's purpose of endowing and sending forth through the land, and to the ends of the earth, ministers speaking in power as I was speaking ; and of filling them with all power in mighty signs and wonders, to bear his last warning to the world, and to prepare a people before the great and terrible day of the Lord. I was then made to give forth a distinct command to all present, and to all who should hear it, to go forth and declare, wherever the providence of God should open a place of testimony to them, the near coming of Christ, and the coming in of the spiritual ministry. The command was very express, to go into the highways and byeways, the streets, the lanes, the alleys, and the public ways, and warn all men, that they might be prepared for the spiritual ministry, and not mock at it when it broke forth. The exhortation was most energetic, to linger not, but go forth, as they loved their own souls, and the souls of their fellow men ; for if men were not thus prepared, they would mock at the spiritual ministry, and be cut off as committing the unpardonable sin of blaspheming against the Holy Ghost. The command was to all, as God should open opportunities, and they were enjoined not to wait for the power of the Spirit, but to go forth in

faith, and God would enable them to bear witness. When I had finished, Mr. Irving was called upon to explain it to the congregation, which he did. One of the congregation, whose heart was much set upon the work, addressed Mr. Irving, asking whether it would not be proper publicly to return thanks to God for the gradual and gracious manner in which he had prepared us for this revelation of his will. Mr. Irving fully assented, and called upon him to do so, and this he did accordingly. In conformity to this message, many of the congregation went forth publicly to preach, and continue in it to the present day, being called up before the magistrates on account of it.

After this utterance, the impression was distinctly laid upon my mind, that I should have nothing more to testify at present, among the brethren in London. In the course of the day my engagements in town were casually deferred, and having nothing to detain me, I determined to go into one of the eastern counties, to pay a promised visit to a brother, a clergyman.

On the following morning I accordingly set out; having no other object or expectation in my journey than the profit and pleasure of intercourse with a brother. But as I journeyed on the coach, the power came upon me in the form of a revelation, conveying to me, that God had set me apart for a special purpose towards his church, for which he would commission and endow me—that for this purpose I should be taken away from my wife and family, and become as a wanderer without home or habitation—that this separation from my family would be, in God's hand, a visitation upon my wife for her violence and opposition to the work of the Spirit of God, and for her denunciations against me; and yet it would be overruled of God in mercy towards her for a blessing—that I should find my brother at home; and as I entered his paddock gate, he would come out of the house door to meet me—that whilst I was there he should receive the spirit, and speak in

the same power in which I spoke—that these should be signs to me of the truth of the things which were thus revealed—that I should be made in power to deliver to him two messages; one to be carried by him to my wife, to declare to her what God's purpose concerning us was, and the other to be borne to some relations, enjoining upon them the winding up of all my worldly concerns, and the future provision for my wife and family—that a child of my brother should also be called to be a prophetess, and that I should minister on the ensuing Sunday in my brother's church—that when my brother went to carry the message, he should also be commissioned to baptize with the Holy Ghost my youngest child, then an infant six weeks old.—I was in great trouble upon this revelation. The conclusion I gathered from it was, that I should never see my wife and children again, supposing the Lord's will to be such as seemed to be revealed to me. I had not sent my brother word that I was coming, and I did not know whether he was at home or not; but deeply anxious as I was as to the revelation, I in no little agitation looked for the first sign which was to confirm the truth of it. I arrived, and as I entered his gate he came out exactly as was shown me. This confirmation seemed to seal the truth of the whole, and so unmanned me that I could not for some time speak to him. After a time, however, I became more collected, and without mentioning to him any thing of the revelation, we spent the evening discoursing on the topics most obviously occurring. He had that evening, for the first time, assembled some of his people to pray for the gifts of the Spirit, and it seemed as though I was sent in the midst of them for their encouragement in it. I attended the meeting, but no power came upon me to utterance the whole evening. This had never been the case since the power had so fully rested upon me, but every evening, more or less, the power had been with me in utterance. At night he requested me to conduct family worship: and here, too, contrary to custom, no power was with me, either in

praying or reading. On the next day, at morning prayers, no power was upon me, nor for the whole day was any utterance given. It had for some time been my habit to observe Friday as a fast-day, and I told my brother I wished to spend the morning alone in prayer, as I believed the Lord had a message for us, which we were none of us able to bear, and I added, "If the Lord should make you his messenger, you will not be disobedient." I did not further explain myself, nor did he ask any questions upon it. The revelation I had never spoken of, but I went apart and spent the morning in fasting and prayer, beseeching the Lord to show us clearly his will, and give us each strength to yield ourselves fully to perform it.

On the succeeding morning, my brother's wife came to me and said, "Has the Lord revealed to you what he has done?" On my answering in the negative, she added, "He has given the Spirit to —— (naming my brother); he spoke much in the night in power." Here, then, was fulfilled the second sign which was given me. My brother shortly after called me into his room, and in the supernatural utterance said, "Every spirit that confesseth Jesus Christ is come in the flesh is of God. Jesus Christ is come in the flesh." After a pause I asked him, if the Lord had shown him what he had for him to do, and on his answering he had not, I added, "Let us go to breakfast (which was waiting), the Lord will declare it in due time." We went to breakfast, and whilst there, a letter was brought from a friend; I opened it, expecting to find it on a religious matter, but finding it was on a matter of business, I laid it down, saying, "It is a worldly matter." My brother seeming to misunderstand me as though I had said, "It is from a worldly man," said, "Aye, such were we at one time," and I began to explain his mistake; but as I was doing so, the power came down upon me, and I was made in power to declare that the Lord had set me apart from all worldly business to his own service; and then followed the de-

claration and message concerning my wife and family, which had been shown me in the revelation; accompanied with my putting my hands upon the head of his child, and declaring her set apart for the office of a prophetess, and with a command to him to baptize my infant with the Holy Ghost. I was godfather to his child, and he had engaged to stand as godfather to my infant, and there was added in the utterance a declaration that God had respect unto his ordinances in selecting these children. After family prayers, and some further inquiries, he made ready to go, and called me into another room to speak to his wife, who had mistaken a part of the message as rebuking and condemning her; the power there came upon me to give him the second message, to our other relatives, and to enjoin him not to tarry but to proceed immediately on his mission. He came in again to say, he did not quite understand what he was to do to the infant, and in power I was made to explain to him, that he must take her in his arms, and say (repeating her name) I baptize thee with the Holy Ghost, in the name of the Father, and of the Son, and of the Holy Ghost. After this I was made to declare I should minister in his church on Sunday, and then should be begun the spiritual ministrations which would never cease until the Lord should come. My brother proceeded on his journey, and I remained to perform his services on the following day.

Throughout the same day, much utterance was given to me, and a visitation of what seemed to me, upon proof, a mimicry by Satan, of the spirit of revelation. A power came upon me after the manner of revelation, communicating in an indistinct manner, that I should be called to bear witness at Cambridge and in the House of Commons; and that for this purpose I should be caught away by the Spirit, as Philip was, (Acts viii.) and it seemed to convey, that it would be done that very day. No sign in proof was given me, and I could not yield full credence to it; but fearing to tempt or grieve the Spirit

of God by any despite of such communication I walked out, and giving myself into the hand of God, I waited to see whether the communication was of him. Nothing followed upon it, and I judged therefore it was of Satan, who was thus attempting to ensnare me into a rash following of impulses, or a disbelief of the revelations of the Spirit.

The next morning, being Sunday, we were all of us somewhat tried in faith. For myself, I had never had any command over the power, and though I could refrain from speaking, yet I could not speak in power when I would, nor continue speaking when I had begun, unless the power continued with me; I was therefore tried with the consideration, how shall I stand up to minister in the church? If I pray or preach naturally, and not in the power, I shall not be ministering spiritually, but in the flesh, as other ministers do; and if no power comes upon me, I cannot minister in the Spirit at all. If I begin to minister, and the power should fail me, what shall I do? These, however, were all quenched by the consideration, that He who had, as I believed, commanded me to minister, would not leave me without power to fulfil it, and I left myself in his faithfulness. My sister was also much exercised and tried from the suddenness and strangeness of the whole. In the midst of breakfast, a most encouraging utterance was given me in a most awful oath put forth from my lips, upon which, as I think, I cannot refrain from shuddering. After a declaration that the Lord would sustain me, there was added, "By myself have I sworn, saith the Lord; by myself have I sworn, by myself have I sworn, that I will not fail thee; I will never leave thee, nor forsake thee." To none but those who have been spiritually fainting and ready to fall under a burden of weakness and temptation, and who have tasted the sudden refreshing of the Lord in the soul, filling them with holy joy and gladness, can I convey the idea of the refreshing and strength which was imparted to me from this utter-

ance; I was, as it were, girded with strength, and went on my way rejoicing.

The power was with me at family prayers, and we went on to the church at the usual hour, to enter on the duty appointed. As may be supposed, from the time it was told me I was to minister in the church, I was much in prayer, that the Lord would make plain before me all that I was to do. The result of my prayerful enquiry was, that I was at liberty to use the stated service, or to lay it aside, but that I should find the Spirit breaking forth beyond and beside the form of service, as well as in the midst of it. I resolved to lay aside the written service, and telling the clerk he would not have any part to take, I entered the reading-desk, putting on the gown and bands. The power came upon me in an exhortation to the people, to lay aside their books, and bow themselves before the Lord, to worship him in spirit and in truth; that the Lord was at hand; and as a witness to his people, God was now sending forth a ministry, not ministering in the flesh, but in the Spirit; who should teach and minister in the utterance of the Spirit, and, in due time, be endowed with all the mighty power of the Spirit. After some further opening, the people were called to pray, and kneeling down, the power of utterance continued with me for about an hour, in prayer and intercession for the church and nation, king, ministers, and people; for the outpouring of the Spirit, the change of heart and life, and the exaltation of God in the earth. As the power ceased, I stayed, and while they sang, I went into the vestry to fetch a Bible. Here I was wholly impotent, and appeared to myself as though I had no strength to exhort the people. When I had returned I had no power. My sister, under the nervous excitement of anxiety, was seized with an hysterical fit. All my confidence in God seemed for the moment to desert me, and I felt as though my mouth was shut for ever. It was, however,

but a moment; the power came down again upon me, and I read in great power the 61st chapter of Isaiah, and preached in the power for upwards of an hour; after which I dismissed the people with the customary benediction.

In the afternoon service I took the same course, and the power was with me in prayer and preaching, as in the morning. The subject preached on was the Parable of the Virgins. The midnight cry, "Behold the bridegroom cometh," was said to be the declaration of the second coming of the Lord, begun by preaching, and now confirmed by the utterance of the Spirit; that this cry, therefore, was now proceeding through the earth, and the wise and foolish virgins were arousing at it; that the oil was the single simple-hearted reliance on Jesus, and the lamps without oil marked the professors who were not singly and alone relying upon him. Fearful denunciations of judgment were given both morning and evening, and the reiterated declaration that, within three years and a half, the believers in the Lord would be caught up to him, and the world delivered over to the judgments of God. Much as was the false prophecy which was mixed up with these testimonies, and fearful as was the assumption of speaking by the utterance of the Spirit, I have been much confounded by the fact, occurring in this instance, as also in most others of the public testimonies in preaching; that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing, that it is hard to believe the person delivering it could be under the delusion of Satan. Yet so it was, and the fact stands before us, as a proof the most fearful errors may be propounded under the guise of greater light and zeal for God's truth. "*As an angel of light*" is an array of truth, as well as holiness and love, which nevertheless Satan is permitted to put on, to accomplish and sustain his delusions. It is yet more

mysterious, and yet not less true, that the truth so-spoken was carried to the hearts of several who, on this day heard it, and these services were made the means of awakening them, so far as the change of conduct, and earnest longing after Christ from that day forward can be deemed an evidence of it.

The next day, whilst discoursing upon the services of the preceding day, my sister observed how much freedom of prayer there appeared to be for our king. Soon after this the power came upon me, and I was made sensible something was about to be declared concerning the king. The power increased upon me for many minutes before any impulse to utterance was felt, and such was the intenseness of the power, that my whole frame felt as though a fire was burning throughout it; when the utterance burst forth, it was a declaration that the Lord had given the king, to the prayer of the queen and of the church, and his heart should be turned wholly to the Lord—that he would descend from his throne, and lay his crown at the feet of the King of kings—that when his heart was turned, he would refuse to be the head of Babylon, which this nation was become; and yet he should retain power in the midst of the nation, for the protection of the Lord's people; that there would be rebellion in the land when the king turned from the way of the people—that the sword would pass through the land—and every man's hand would be against his fellow—that the pestilence would pass through the land; that the Lord would not suffer the famine to come upon the land, because his people were yet in the midst of it—and that the Lord's people would be preserved from the sword and the pestilence, though they would sweep around them—that I was to stand before the queen to bear the Lord's testimony to her, and she would bring it in before the king. I then enquired of the Lord, who should open the way to the queen, whether a servant who had been named should do it? The

answer given to me from the power was, to take heed to the question, and to go forth now upon this mission; to return to the brethren I had left, and the Lord would declare it in due time. Then was given also a mysterious allusion to the three children of Israel in the fiery furnace of Nebuchadnezzar; and an intimation that, before the king's presence was attained, I should have to pass through the fiery trial to the utmost. Family prayer following, I was directed to the Psalm, "The king shall joy in thy strength, O Lord;" and as I read it, I was made to chant it in the power.

I returned the same day to town, and the next morning joined the prayer-meeting at the Scotch Church. Great presence of the power was with me. Indeed, from the time I was made to send my brother with the message, a more than usual presence of the power seemed to rest upon me. The trial which I had undergone, after the revelation concerning my family, seemed to have ended in a calm giving up of myself to God; and though the remembrance of them ever and anon would creep over me, and the thought that I should never again see them would lay hold of me, and almost break down my resignation; yet the power was present to carry away my mind, and bear me up with the thought; "yet three years and a half and we shall be joined in the glory of the Lord." All that took place at my brother's had so strengthened me, and enlarged my hope and confidence; that I was most fully persuaded the work of the Lord would henceforth proceed through all the earth, and the mighty power of God in all the fulness of the gift of the Spirit would speedily be seen in his church. A power in revelation had come upon me before I entered the prayer-meeting, opening to me a message I was to deliver there; but during the prayers of the meeting, after the same manner of revelation, it was told me the people's hearts were not open to hear it, and no utterance was given me, except at the end,

when half the people had departed, in a short rebuke for their hardness of heart.

A clergyman joined us that morning, who was enquiring, but had not been able to receive the manifestations as of God. Having heard of his prejudices against the work, my expectation was, that my mouth would be shut in his presence; as I had almost invariably found, that when in private, in the presence of persons who denied the work, my mouth was shut, and the power restrained; or, as I then looked upon it, the Spirit was quenched because of their unbelief. I may be permitted, by the way, to observe upon this as a remarkable sign. It was not my own case alone, but all who spoke in the power, found the same quenching among unbelievers; so that when unbelievers came in private to hear the utterance, either no utterance was given, or such a feeble utterance, as failed to convey to them the persuasion of a supernatural power. This Mr. Irving had long observed, and it had led him to judge that it would be more consonant with the mind of the Spirit, seeing that unbelievers quenched the Spirit, to separate the unbelievers and have meetings where believers alone were admitted. It seemed to me, when believing the power to be of God, that this quenching was God's punishment of unbelief; leaving the opposing unbeliever without that testimony which was set before the humble enquirer; and so letting "the runagates continue in scarceness." Since God has graciously laid bare the deceit of the enemy, and shown the Spirit not to be of God, it is plain to me that the quenching we found was a want of power in Satan to work against those who were standing in faith on God alone, and would not bow before the power. If the Christian, though an unbeliever in the work, should yet be unfaithful to God, and put himself under, or, in the way of deference to the power, the enemy would justly acquire a power over him; but I am persuaded,

God's defence is so with his faithful people, that the Spirit of Satan is bound in their presence, or will be so constrained by the mighty power of God, as to show forth its true character. I am constrained to confess, also, my belief that without most grievous offence against God on my own part, Satan would never have been given such power over me, and that it is in proportion to our unfaithfulness that we are subjected to Satan. It may be the will of God, in some cases, as that of Job, to give even one who is called "upright and perfect" into the hand of Satan for a season. But, in Job's case, his trial revealed to him a pride of heart which he was not before conscious of, and for which he needed reproof and correction at his Father's hand. It is true, the power was quenched also before the worldly-minded, concerning whom we are not authorised to say, God's defence was with them. But this might be Satan's plan to elude inquiry and examination; and it is the peculiarity of every new device of Satan to be at open war with all his former devices. The spirit of Mahometanism at open war with the spirit of the Papacy, as both and each were at open war with the spirit of Pagan idolatry. Infidelity wars against superstition, and each new heretic quarrels with all his predecessors.

On the occasion I was alluding to, however, instead of the power being quenched, according to my expectations, there seemed to be a greater impetuosity in utterance, and a more broad display of its character. It was such as to startle and offend the individual alluded to; and he not having been gradually brought forward, as all the others present had, saw nothing but the plain letter of the word in the utterance; sought after no explanation, but judged according to the ear, and departed offended. Concerning this individual, it was shown to me, more than once, in the form of revelation, and twice was it declared in utterance, that he should be brought to acknowledge the work, and be himself a minister in it. This, however, has never come to pass.

When we were separating, Mr. P. came to me to ask me to take up my abode with him. I mentioned to him what had been revealed and confirmed to me, concerning my being set apart wholly to the Lord's work; and I added I had a little professional business in London, which I must break off, and then I looked for the Lord's direction as to my future course. When I had said this, I perceived the power to rest on Miss E. C., and to be moving to the utterance of something which she was distressed or troubled upon. I turned round, and said, "Speak." She said, in power, "Will you hear?" I answered, "If the Lord give me grace, I will." She went on, in utterance, "Did ye feel the touch of the enemy? Did ye mark his deceit? Watch, for the enemy lieth in wait;"—and continued in a strain of warning; and passing from that into a declaration, that great revelations should be given to me, concluded in an encouraging tone. I gathered from this, there was something in which I needed to be warned, but I could not understand what in particular it applied to.

Bearing on my mind the prophecy concerning the king and queen, I asked Mr. Irving, Mr. P., and Miss E. C. to go apart with me, detailed to them the particulars, and, in conclusion, sought of the Lord farther direction. The power came upon Miss E. C., with the answer, "It is not yet—it is not yet. It shall be a plain way: the way shall be very plain." From this we gathered, we must not, at present, look for the fulfilment. Mr. Irving then asked me the particulars of the revelation and messages separating me from my family, and setting me apart. I gave all particulars, which, though he was before startled, seemed to give him full satisfaction; and, after a few observations, he came up to me, and said, "Well, dear brother, be not puffed up with the abundance of revelations." I was then most grievously weighed down in spirit, without knowing fully the cause. On his observing it, and asking the reason, I said, "I know not what

it is:—I am overwhelmed:—I have yet to break my connexion with my professional engagements here, and it seems as though Satan would not suffer me.” Immediately the power in Miss E. C. cried out, “To the word—to the written word!” with peculiar emphasis upon “written.” This was repeated several times, to my great confusion. Mr. Irving then said, “A passage is brought to my mind, whether the suggestion of it is from below or from above, as applying it to this case, I cannot tell; ‘If any man provide not for his own, he hath denied the faith.’” Miss E. C., in the power, said, “that is it;” and went on to speak of the great stumbling-blocks which were cast before the people, and of the woful effects of stumbling and offences. Mr. Irving then added, “It seems strange to me you should leave your wife;” and immediately a response, in power, from Miss E. C. followed, “Ye must not leave her.” If a thunder-bolt had burst at my feet, it could not have created half the pain and agonizing confusion which these utterances cast upon me. The impression rushed on me like a flood, “The revelation must then have been of Satan. I have betrayed my brother into a Satanic embassy—ruined his character, and ensured his expulsion from the church—I have sent my wife a lying torture, and shall seem to her as a monster—and I shall have forfeited all my professional pursuits, contrary to God’s will, and brought discredit upon the work of God, and so cast a fearful stumbling-block before God’s children.” (It not even then occurring to me that the whole work was of Satan.) This was the agonizing suggestion of a moment. I reeled under the weight of it. I paused a little, and, under the revulsion of feeling which always succeeds any violent excitement, I was ready to say, “It is impossible.” I fell on my knees, and cried aloud to God, “O Lord, thou knowest that in honesty of heart thy servant hath performed what has been done, show now whether thou meanest that he has altogether stumbled and been deceived; or whether it is, that, though

true, it will be a stumbling-block to others." Racked with the most fierce mental conflict, I endeavoured to lift up my soul in patient waiting upon God, and, in a little time, I seemed to have light upon the subject, which spoke peace, in a measure, to me. It was, that the messages and revelations were of God, but that I had mistaken them, in supposing they called for my immediate cessation from all worldly labour. That the time of my so ceasing was not yet, and the time of my leaving my family was not yet; and that the reproof had been sent me to correct my haste and rashness in rushing upon their immediate fulfilment.

I now look back in wonder upon my receiving this explanation as satisfactory. The declaration of my being set apart was so express, and, in connexion with my ministering in the church, so immediate; and my separation from my family was not only my own inference from the utterance, but the inference of all the others who heard it, and of my brother who carried it; and, in utterances also, my wife had been called a widow, and my children fatherless. The awe and reverence with which we all regarded these utterances, in power, did itself prevent that critical judgment of them which, when weighing them in the balances, we should exercise. Every seeming contradiction only served to trouble and humble us, and to lead to a heart-searching, as though the fault were wholly in ourselves; and if we could, in any way, clear up the difficulty, by attributing it to our own misunderstanding, it is obvious this would be immediately resorted to. Relieved, in a measure, though still heavily burdened, I went to my coffee-house, and found there a letter which greatly confirmed my previous persuasion, and settled me in a patient waiting upon the Lord's farther opening of his purpose, whatsoever it might be; and from what had passed, and from the remembrance of the allusion to the fiery trial; which, in the country, was foreshown as to precede the fulfilment of the prophecy concerning the king; I did look for farther trials and difficulties.

My wife, as I before mentioned, had never believed the work to be of God, and all the arguments and persuasions I could use only seemed to settle her in the conviction it was a work of Satan. But the letter I alluded to was from her, to say, her brother had been to her, and, in power, had delivered the message: that she recognised the message and the work to be of God, and desired to submit in every thing to the will of the Lord, great as was the sacrifice required of her. This, as may be supposed, spoke to me as God's own seal of his own work: as I had, for months past, seen the utter inability of human efforts for her conviction; I now saw that which, humanly judging, would be likely to prejudice her yet more and more, overruled of God, according to the revelation to me, for her good, in convincing her and bringing her to the same mind; and to be earnestly looking and waiting for the expiration of the three years and a half, when we should be joined in the glory of the Lord.

In the evening my brother returned from his mission. It seems, as I had already learnt, he was made to deliver the message to my wife in power; and, in power also, took the infant, and said over it the form of words which were given him. He had gathered from what had been said to him, that the babe would speak in the Spirit as soon as this ceremony was performed. The babe did not speak, and he was somewhat startled at it. As he travelled on to the other relatives, the silence of the babe so pressed upon his mind that, before he reached them, he more than doubted the whole thing was a delusion. When he reached them, he was so oppressed, that he was ready to burst into tears, with the confession, "I have been deluded, and sent to you on a false errand;" when the power came suddenly upon him, and he was carried out in utterance of the message to them, all the time almost trembling at what he was saying. They to whom it was delivered laughed at him, and, wondering at the strange exhibition (for they did not believe in nor had ever witnessed any of these

utterances,) laid hold of his arm to stop him. When the power ceased, he fell just into the former state, and told them of what he considered the failure of the word, as to the child speaking. Having also gathered from my utterances, that they would at once receive the message and conform to it; their disbelief of it confirmed his fears that it was delusive; and, after a few hours consideration, he sat down and wrote to my wife, begging her to forget all that had passed, for he believed himself to have been deluded. It is a remarkable fact, that upon these two points, of the child's immediately speaking and the relatives immediately believing; on conferring with those who were with us when the utterances were given, we were all of one mind, that there was no authority for this expectation from the words spoken. The declaration as to the child was, that it should be a prophetess, without specifying any time of utterance; and the declaration, as to our relations, not at all including a prophecy that they would immediately obey. On this latter point my expectation was as strong as my brother's, that they would at once receive the message, until I received the rebuke at the mouth of Miss E. C.; from which time I was prepared for some temporary impediment; and, when my brother arrived, I was not greatly astonished by his narrative, extraordinary and unlooked for as it was.

A more careful consideration of the utterances brought my brother to see he had been in error upon the points creating his doubts and disbelief. My wife's letter and state of mind also had such weight with him, that he confessed his want of faithfulness, and took upon himself the reproach of having stumbled in the way of the Lord. His hope, however, was that my wife's faith would be stronger than his own, and enable her to withstand the effect of his letter; and that God would heal the breach in the mission, and cause his own forbearance and love the more to shine out of it.

In the midst of such unexampled confusion, I scarcely knew how to shape my movements. My

professional engagements no longer required my stay in town; and having no work set before me there, and great anxiety concerning my family, I determined to return to them, and there await the Lord's farther direction. I found my wife relapsed into unbelief of the work, though the overawing effect of her brother's utterances and mission was such, that she could not wholly shake off the impression that there was some work of God in the midst of it. I continued in the course of reading to and teaching the poor, which I had previously been pursuing, and found the power much with me, though not in that fulness and strength in which it had been in London. In a few days, my wife's difficulties were overcome, and she again acknowledged the power to be of God, and, with me, expected the fulfilment of what had been prophesied.

About this time occurred the motion of Mr. Spencer Percival, in the House of Commons, for the appointment of a general fast. On Friday, the 3d of February, taking up a newspaper, I saw that Government had appointed a day; and as I was about to read the paragraph which contained the information, the power fell upon me, and I was made to give forth a prophecy concerning it;—that they who had appointed it did not do it in the desire of humiliation and prayer, but to avoid clamour, and to enable them more effectually to carry on their godless measures—that it was therefore “a fast for strife and debate, and to smite with the fist of wickedness”—that God would not accept it at the hands of those who proffered it, but it was an abomination unto him—that they who commanded it would not keep it, but the people of the Lord would keep it, and would find a blessing rich and bountiful in the midst of it—that the pestilence would spread throughout the land, and that the sword would follow—that fearful would be the ravages of the pestilence—that the church in this land had forsaken her office, and would speedily fall before the tumult of the people—that the ministers who

had sworn to uphold the king, were betraying and laying snares for him, by entangling him in popularity, and bringing all the power of the people against him if he should hesitate in granting them their full measures; but that the king was the anointed of the Lord, and would escape out of their hands, as a lion bursting through the nets of the fowler.—I was then commanded in the same utterance to write what had been declared to a member of the House named, and bid him go to the House, and in his place there declare before the nation, what had thus been revealed: this I immediately did. In the course of these prophecies, reference was made to God's answer to the prayer of Elijah, and it was declared, that whilst the priests of Baal would afflict themselves on the fast day, and call upon their God in vain—the allusion being to the formal members of the visible church—the people of the Lord would call upon their God, and receive an answer by fire; which would lick up the waters of fear around them, and be the signal for the complete overthrow of the followers of Baal. That the fast-day and day following would be days much to be remembered; and a special reference was over and over again made to God's "answering by fire." I was not then at all aware what was intended by this allusion to fire; but it was to prepare the way for the doctrinal masterpiece of delusion, when the time should arrive for its development.

On the Sunday following, the power came in the form of revelation and opening of Scripture. I was constrained to read the twelfth chapter of Revelation, containing the prophecy of the woman and the red dragon; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness; the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would as suddenly pass away; until portion after portion having been opened and shut in this manner, the whole chapter

was at once opened in connexion, and an interpretation given, which I not only had never thought of, but which was at variance with my previous systematic construction of it. The interpretation so given was, that the "woman in heaven" was the spiritual church as contradistinguished from the visible church—the symbol of the visible church being found in the next chapter, as the "beast rising out of the earth." By the spiritual church was meant the members of the church who were partakers of the Spirit of God. The being "with child and paining to be delivered," was interpreted of the spiritual church groaning and travailing in pain to bring forth the testimony of the second coming of the Lord Jesus. That the great red dragon was Satan, as the god of this world, influencing all powers and potentates in church and state, to "devour the child," or quench this testimony. That the same child "brought forth," was the testimony by the preaching of the second coming of Jesus to the days of vengeance as King of kings; that this was "caught up unto God" by God's sending the heavenly utterance, or utterance of the Spirit, to seal the testimony as his own. The "woman fleeing into the wilderness," was the spiritual part of the church separated from the visible church, and cast out by the church and nation. That "the war in heaven," was the power of Satan spiritually put forth to war against the power of the Spirit of Jesus, put forth in the midst of his people. It was revealed that the time of this fleeing into the wilderness was now; began with the days of the prophecy of the two witnesses: viz. on the 14th of January last, and to continue for the 1260 days of prophecy. It was also revealed, that the war in heaven was now; and all the working of evil spirits which was found in the congregations, where the utterance of the Spirit of God was; as well as all the assaults which were made by Satan upon the gifted persons themselves, were declared to be this very fighting of the dragon and his angels against Michael and his

angels. As the end of this war was, that Satan was overcome, so was it revealed Satan would shortly be cast out from the midst of us, and the gifted persons wholly delivered from his inward assaults and delusions; for it was revealed that he was thus working even in the minds of the gifted persons, endeavouring to seduce them to give heed to his illuminations as of the Spirit of God; the "inhabiters of the earth and of the sea," to whom woe is denounced because of the presence of Satan, were shown to be the nations and the visible churches; the earth symbolizing the latter, and the sea the former; and it was revealed, that whilst the spiritual church would have the victory over Satan, the visible church and the world would be subjected to his delusions and fearful anger, as "having great wrath because he knoweth that he hath but a short time." The overcoming "by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death," was shown as our way to victory, by pleading "the blood of sprinkling" for assurance of forgiveness; by yielding our tongues to the utterance of the Spirit, and giving heed to the testimony of the Spirit; and by a fearless and devoted resignation of ourselves, to speak and do whatsoever the Lord enjoined upon us.

Great strength and comfort seemed to arise out of this interpretation to myself, and to those to whom I was enjoined to write it. The confirmation which it gave of the former opening of the eleventh chapter; the seemingly accurate description of the present state of things; and the assurance of victory, as well as the exhortation to increasing boldness arising out of it, were all peculiarly well timed, and apparently much needed for the support and furtherance of the work.

On the Friday following, the power came again mightily upon me in a most powerful opening of Scripture. As the time approached for going to the meeting, which on every evening in the week I

had in some part of the town or neighbourhood, a friend had come in to accompany us; the power came upon me in an utterance accompanied with the form of revelation and conviction, and taking up the eighth chapter of Revelations, opened it. First declaring that "the third part," which is the subject of the judgment of the trumpets, was the protestant part of Christendom; the papal and infidel parts being the remaining two-thirds. That the late revolution in France had brought that to be an infidel nation, and thus had cast Christendom into the three-fold state preparatory to the judgment of the trumpets. The "hail and fire" of the first trumpet, which are said to be "mingled with blood and cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up," were shown to be the two great parties, which throughout Christendom are now struggling against each other; the one to preserve the settled institutions of the nations in their present state, the other to change and liberalize them. The hail was said to be the conservative party or tories, and the symbol was thus opened: That as the water descending from heaven, and flowing through the earth, was that which caused the earth to bring forth the green grass, and the trees, and all fruits; and yet when that water became frozen as hail, instead of fructifying the earth, it beat down and destroyed vegetation, and ceased to possess any vegetative principle; so was it with the subject symbolized:—the party which was now the conservative party, had in its origin, been the founder of the civil institutions of the kingdoms; and taking its principles from religion, it was able to bring forth good order, which the grass symbolized; and settled institutions, which the trees symbolized; and so to make the civil state of the kingdoms, which the earth symbolized, fruitful and prosperous. But now its vital principles of religion becoming frozen and dead, it was as the frozen water, as hail, casting down, and hurting both the settled institutions, and the good order of the kingdoms. The

fire was said to be the liberals or revolutionary party, who were now, whilst the conservatives were languid and frozen, burning with fiery ardour; and as fire upon the earth, levelled all before it, and made way for any thing new to arise; so were the liberals now destroying all before them; the green grass, or good order of civil society, as well as the trees, or settled institutions, to make way for the new state of things which they desired to bring about. It was then declared, that the first trumpet was already sounded, and the judgment of it had fallen especially upon this nation, as the head of the protestant part of Christendom; and all our institutions as well as the settled order of civil society were undermined, and their foundations gone; and they only held together for the manifestation of the judgments of the other trumpets, which were yet to succeed. That as "all green grass," and not a third part only, was burnt up, so was the good order of society destroyed by the liberal principles throughout Europe. At this period of the prophecy, being reminded that the meeting would be waiting, it was broken off, and nothing more uttered or revealed upon it for two days.

On the Sunday following, the power came again upon me in the opening of the trumpets. The second trumpet was declared to be God's judgment upon the military state, as the first was the judgment upon the civil state. The sea symbolizing the military state of the kingdom, as the earth did the civil state. The mountain burning with fire, was interpreted to be the aggregation of the liberals, as seen in this country under political unions, and in other countries by different forms of union. The casting of this mountain into the sea, was declared to be the collision between united liberalism and the military state; when the king or government should take measures contrary to the spirit of liberalism, and should require the support of the military. The becoming blood and dying, was said to be becoming lifeless in a dead state. The principles of attach-

ment to the state sapped, and military insubordination destroyed, the military power would become useless to the state as not to be depended upon. The ships were interpreted to be commanders or officers, as the creatures were the subordinate soldiers. The third part still applied to the protestant state, and this country as the principal and the head.

The third trumpet was opened, as applying to the ecclesiastical state. The "rivers and fountains of waters," as the source of fertility to the earth, symbolizing the principles of religion which fertilize and make peaceable and prosperous the whole civil state of the nations. The star falling from heaven, burning as a lamp, was read as a teacher, who had been spiritual, and who had yet fallen from his spirituality by heresy and false doctrine; nevertheless continuing to shine as with the light of the Spirit of God, and to preserve the form of one of the church of Christ. The third part still as before the British and other Protestant churches: the wormwood bitterness of the star was expounded as the bitterness of false doctrine, which, infusing itself into the waters, or true teaching of the Spirit, caused the truth to become corrupted, and men were spiritually slain by the principles thus poisoned.

The fourth trumpet was assigned to the regal state of the nation, of which the sun, moon, and stars, were the proper symbols. The opening of it was, that the royal power would be in effect destroyed, though the form of it would, for a time, be preserved. Especially concerning this country, it was said, the king and queen would resign the crown, and the nobles, as House of Lords, would be deprived of their power. This, it was declared, was the darkening of the third part of the sun, and of the moon, and of the stars; the extinguishing of the regal power was the fulfilling "the day shone not for the third part of it," and the extinguishing the power of the queen and nobles fulfilling the words, "and the night likewise." The power of the king, casting, as it did, light and order upon

the whole nation, as the light of the day, and the delegated power to the queen and nobles, accomplishing the same ends in a minor degree.

Into these trumpets, and those following, I have put, for connexion's sake, the opening of some part of the symbols, which was given in subsequent utterances, but in the utterance at this time there was a further opening of these four trumpets, which followed on in the train of utterance after the whole had been noticed; reiterating, that the first trumpet was already sounded, and the second was at hand—that the Reform Bill would not pass—that the people thought they had it, but it should not pass—that then should the second trumpet be sounded, and the mountain, burning with fire, be cast into the sea—that the people would then rush against the military, and the sword be drawn—that the people would be overcome, but the principles of the military would be sapped—that the great Captain of Waterloo would again be made Prime Minister, and that it was he who should take to pieces the constitution, and be the instrument of fulfilling the third and fourth trumpets. From this time, as I was made to speak in the power on the interpretation of these trumpets, the certainty of the rejection of the Reform Bill was looked to by all the followers of the power in the country, and when the Bill was finally passed, which was after I had abandoned the work, it was no slight additional proof of the falseness of this Spirit of prophecy.

At the same time the fifth and sixth trumpets were also opened. The fifth as the spoliation of the church, and the sixth as its complete overthrow, and civil war throughout the nation. The particulars of these trumpets, with all the various symbols, were, at subsequent periods, very fully opened, though it is not material to our narrative to detail them. It was also subsequently declared, that, within the three years and a half, all these trumpets would be fulfilled, the four first trumpets within

two years, and the others occupying the remaining year and a half.

On the morning following I attended a monthly meeting, which, long previously, had been formed by a few friends, for reading and expounding the Scriptures. Three clergymen and myself formed the party. They were none of them fully convinced of the manifestations as a work of God, though they were willing to hear. The part of Scripture which was, at that time, appointed for consideration, was from Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This Scripture received that day a practical exposition, which will not easily be forgotten by any of us. When in my turn I spoke upon the text, I was more particularly led to set out the craftiness and deceivableness of Satan, as an angel of light; and, as I proceeded, the power came upon me, carrying forward the exposition, and showing how Satan, taking to himself the guise of the Spirit, worked among all professors, and even amongst God's own people; not simply through the world and the flesh, introducing himself; but more particularly in the form of suggestions through the senses, and by spiritual workings upon the mind, raised imaginations, fostered pride, and wrung from us worship and service to himself, whilst we persuaded ourselves we were following the teaching of the Spirit. The exposition, as I now look back upon it, was a glorious opening of the Scripture, and my enlarged understanding of that text contributed, under God's overruling grace, in aiding my deliverance from the snares of the enemy, when my eyes were opened to watchfulness. At this time, however, the display of this truth was used to rivet me, and those with me, in the power of the enemy. After this Scripture had been opened, the power in me passed on to a prophecy upon the state of the church—setting out that she

was ensnared by the enemy—declaring and denouncing the judgments of God, which were coming upon her and all the earth—and most fearfully warning all ministers to stand up in their places, and teach these things; and declare also what had been revealed by the prophets to the church, that within three years and a half the saints would be caught up to the Lord, and the earth wholly given up to the days of vengeance. It was emphatically declared again and again, that nothing but the open preaching of this revelation of the shortness of the time, would serve to awaken the church and people from the lethargic slumber into which they were fallen. The power then passed into a prophecy of the development of the mystical man of sin, and of the personal man of sin, in the person of young Napoleon, in accordance with what is before detailed.

The friend, at whose house we were assembled, had called in his servants; and when I ceased, and we were about to separate, he began to say a few words to explain to them what had been prophesied, when the power fell upon him, and he was carried out manifestly beyond himself; and, (as he describes his own feelings,) without any expectation of it, and when the power came upon him, without knowing what he had to say or do, but giving utterance as he was constrained. The purport of his utterance was confirming what had been said upon the rapture of the saints within three years and a half. I was then in power made to recognize him as called into the spiritual ministry, and as having spoken by the Spirit of God, and ordained to minister in the same power.

All present were much impressed at what had taken place; and so in an exposition of a warning against the enemy, were taken captive by him; and that too mainly, by the enlarged opening of the text through his power—truly, “As an angel of light.”

About this time was consummated the master-

piece of doctrinal delusion in the development of "the baptism of fire," as it was thenceforth expounded by me, and adopted by the members of the Scotch Church, and as it is, I believe, still held by them. I have already alluded to the frequent mention of "fire," in the utterances which I was made to give forth; these frequent repetitions, without any understanding on my part, of their meaning, led me, as may naturally be supposed, into an earnest enquiry after God's mind in it. I had, also, in the midst of this enquiry, received a letter from a friend at a distance, who was unconscious of what was going on here, but who mentioned his having met with two ladies in one of the northern counties, who had received great gifts of the Spirit; and who alleged themselves to have been baptized, not only with the Holy Ghost, but also with fire; and who also believed themselves, from the time of this baptism, to be lifted above sin, and freed altogether from its power. My friend did not understand what the baptism by fire could mean, but mentioned their reference to the text in St. Luke's Gospel, (ch. 3, ver. 5,) "He shall baptize you with the Holy Ghost and with fire." I had myself no insight into the matter, and for many weeks no opening of it was given me; but the utterances became more and more frequent in their reference to "fire," and in prayer I was particularly carried out to pray the Lord to cause "the fire of his jealousy" to burn around his people, and deliver them from the power of the enemy. It was then revealed to me, that the deliverance which should be made of God's people, as expressed in the twelfth chapter of the Revelations, by Satan's being cast out of heaven, would be by the baptism of fire. Next I was made in utterance to declare to my wife that she should be baptized with fire; and after many and repeated indirect allusions to, and openings of, the text above cited, as declaratory of our Lord's baptizing with fire;—setting out the baptism of the Holy Ghost as given by our Lord,

through the laying on of the hands of the apostles ; the subsequent quenching of the Spirit through the flesh ; and the necessity for the Lord's stretching forth his hand of power again to recover his people, who were now mingled with the seed of man :—It was declared in utterance that the Lord would again send apostles, by the laying on of whose hands should follow the baptism of fire, which should subdue the flesh, and burn out sin ; and should give to the disciples of Christ the full freedom of the Holy Ghost, and full and final victory over the world.

Subsequently to this came utterances, preparing us for some great favour and grace which, it was said, the Lord had ordained for us ; bidding us enlarge our hearts, lest, through the abundance of God's grace and favour, we should stumble in unbelief, as though the promise was too great for us—adding a striking expostulation with the church for hardness of heart and slowness to believe all that the prophets had spoken—and concluding that we were all straitened in our own bowels, whilst the Lord's love was unbounded ; and the Lord was hindered by the want of faith, in his love, from doing far greater things for his church and people than had yet been seen. Oh ! the deep subtlety and cunning craftiness of the enemy ! calling, in the name of our God, for enlargement of our confidence in him, that we might the more blindly follow on in the course of his deceivableness. And, Oh ! the hollowness of our own hearts, which drank in flattery and seduction, and persuaded us we were drinking in the sincere milk of the word, and growing in love and in meekness. And, Oh ! the awful justice, and yet redeeming grace, of our God, who, because of our secret pride, which led to a craving after something more than the gentle dew of the Spirit, morning by morning, gave us, indeed, meat to our lust, by leaving us under a spiritual power, which was supernatural and sweet to the taste, but afterwards wormwood and ashes ; and yet remembering his mercy, repented

him of his anger, and snatched us as brands from the burning.

At the interval of a day or two, there followed an appalling utterance—that the Lord had set me apart for himself—that, from the day I was called to the spiritual ministry, I must count 40 days—that this was now well nigh expired—that for those 40 days was it appointed I should be tried—that the Lord had tried me and found me faithful, and having now proved in me the first sign of an apostle, “patience,” (referring to 2 Cor. xii. 12.) he would give to me the fulness of them, in the gifts of “signs, and wonders, and mighty deeds;”—that the Lord had called me to be an apostle, and by the laying of my hands and the hands of the other apostles whom the Lord should call, should the baptism of fire be bestowed. Then was added a repetition of the fearful oath given on the declaration of my call to the ministry. “By myself have I sworn, saith the Lord:—by myself have I sworn. By myself have I sworn, that I will not fail you, I will never leave nor forsake you.” I was commanded to go back to the church, where my mouth was opened, and, on the fortieth day, power should be given, the sick should be healed, the deaf should hear, the dead should be restored, and all the mighty signs and wonders should appear; apostles and ministers should be ordained, endowed, and sent forth to the ends of the earth, to warn the world of the rapture of the saints, and make ready a people prepared for the Lord. It was declared, that when I again stood in the church in London, I should be made to rebuke them sharply; that they had sorely pained the Lord and hindered his work; and that, were it not that the pestilence had reached that city, they would yet be left; but now the pestilence was about to break forth, and the Lord would only stay it for a little season, and in this season he would have his ministers go forth, in power, to warn the city, and go thence through the land and warn the land, that the city and land might not perish in their darkness unprepared.

This full development took place on the Friday preceding the fortieth day, which would fall on a Wednesday. On the Saturday or Sunday came an utterance concerning Scotland—that that was a land of prophets; that the church there had greatly erred in rejecting the remembrance of apostolic government, but God had used them as prophets to his church; that because of this, the servant of that church in London (alluding to Mr. Irving) would not be given the apostolic office, but would be sent as a prophet to Scotland, to bear the Lord's warning before the carnage which would ensue from the cholera there. This utterance was accompanied with great power, in the form of revelation, laying open to me that Mr. A— would be ordained apostle for Ireland, and that the clergyman, to whom I have before alluded as an unbeliever in the work, would be set apart for the apostolic office in London; that I should be carried to foreign lands, after passing through a few parts of this land, and should only return, at the end of the three years and a half, to join my family immediately previous to the translation.

I pass over many minor incidents which occurred in the course of this week, giving great encouragement, and leading many around into the belief of the things prophesied. One prophecy, however, must not be omitted. A servant had, during my former absence, been taken out of my house deranged. Under the power, it was declared she was possessed by an evil spirit. She had gone to reside near to the relatives to whom the message had been sent by my brother; and, in the midst of the prophecies which I have last detailed, it was said, when I had, on the fortieth day, received power, I should go down to these relatives; and, calling the girl before them, should cast out the evil spirit, and they would immediately be convinced the work was of God, and conform to it.

On the Monday, I went to town, and reaching it on the Tuesday morning, I joined the early prayer-

meeting. In my way to town, I passed by the clergyman in the country, who, as I before mentioned, spoke in the power at his own house, on the evening of our exposition of the Christian armour. In the few seconds I could speak to him, he told me he had had a revelation, accompanied with a very powerful utterance, in singing, directing him to go, on the following Wednesday, to perform a miracle of healing upon a poor cripple, who had, for many years, been bed-ridden. When he had told me this, the power came greatly on me, and I spoke two words in an unknown tongue, the meaning of which was not given me; and being obliged to proceed on my journey, I had no other utterance, but, from the effect of the power on me, an indistinct misgiving upon his message.

When I joined the prayer-meeting in London, I had forgotten I was to rebuke them, and sat down, not expecting to speak. Some short utterance, however, came from me in reference to the subject of prayer, and Mr. Irving called on me to read and pray with them. Whilst I was walking to him the power came on me, and I was made to give him and the congregation assembled a most severe rebuke, and then indistinctly to allude to that which had been prophesied concerning the immediate gift of signs and wonders.

Going afterwards to Mr. Irving's house, where were several strangers, I was requested, in Mr. Irving's absence, to conduct family worship. In the course of it much was spoken in power concerning God's purpose of sending forth spiritual ministers, and causing light and peace to arise among his people, and the gathering of blackness of darkness over the world; and it was prophesied most distinctly, that unless the Lord's people hindered, on the morrow would the power be given, and the ministers be endowed with power to go forth on their mission; this, also, more than once repeated, so that we all looked with great confidence and expectation for the events of the morrow.

When Mr. Irving came in, I was made in power

to address him on the subject of the Church of Scotland, and their offence against God in the popular constitution of their churches, and the rejection of bishops as the standing sign of the apostolic office. I had felt much concerning this message, fearing Mr. Irving would not be able to receive it, from the opinions I knew he entertained in favour of Presbyterian ordination and constitution. To my surprise, however, and very greatly to my gratification, he said his mind had been prepared for this, and he could fully assent to it. Proceeding in my address, in the power, after setting forth the glorious work which the Lord was about to do, I was made, with many pauses and much preparation, to declare to him, that he was not to be the hand by whom the Lord would principally carry on this work; that because of the sin of the Church of Scotland, he was rejected from the apostolic office, but that he should be a mighty prophet, and be endowed with all power, and go to Scotland through the length and breadth of it; and the enlargement which the Lord would give him would be so great, that that land could not contain it; that, as Elijah had under him the sons of the prophets, so should he have prophets under him; that the pestilence had reached its capital, and he must speedily go forth, ere the pestilence spread, to bear the Lord's warning to his native land. Mr. Irving declared his willingness to be laid aside, or used as the Lord should be pleased to order for his own glory, and seemed to receive the message as of God, though he did not, at the moment, enter into it with that assurance and sanguine hope which afterwards appeared in him.

On the morrow, at the morning prayer-meeting, nothing peculiar occurred. At breakfast, several strangers to me were present, and having been made to give forth what seemed a most glorious prophecy concerning the endowments which would attend upon the spiritual apostles whom the Lord would now send forth; in how much they would exceed the endowments given to the twelve apos-

+ tles; it was distinctly shown me in the power, before any one had spoken, that some one person in the room had a mind which utterly repudiated what was so prophesied. It was not shown me which of the parties present it applied to, but the power was so impressive, that I said openly, "The Lord shows me that there is one person here whose heart is hardened against the truth; let him speak, for the Lord has a purpose of mercy towards him." For a little time no one spoke; one of the company at last said, "I know not whether it is I." I answered,
 + "You are not shown to be the man." After another pause, the conversation became general, and a voice at the top of the room struck me, and it was shown me he was the man. I said so to him, and requested him to speak. He did speak out, and showed very
 4 strikingly, how exactly his state of mind had been opened to me. This is an incident very striking to me, and those who had confidence in me, though to any one who mingles suspicion in his judgment, it will say nothing. But I know I had never seen the man, nor to my knowledge, heard the sound of his voice, before I told out the state of his mind; and as soon as I heard the sound of his voice, I recognized him as the person referred to. It operated as a
 + confirmatory sign to those who believed in the work, and I can only explain it upon the text before quoted, (Deut. xiii.) as a sign permitted of the Lord to prove us.

The day, however, passed over without any manifestation of the power which had been foretold. I was made in power to speak to Mr. A——, declaring the Lord had called him to the office of apostle; that he would receive the endowment of an apostle, and speedily go forth to Ireland, to build the Lord a spiritual church there. On the disappointment of our hopes for the day, we all seemed to pause, expecting that the succeeding day might realize, what the present did not furnish.

The next day, Thursday, was fixed by Mr. Irving, for a day of fasting and humiliation, to pray the

Lord to avert his wrath from the city, in the pestilence which had then entered into it. I attended the services, and was made to speak much in power in the midst of the congregation; declaring the pestilence would be stayed for a little time until the Lord had endowed and sent forth his spiritual ministers, and then it would burst forth in all fury. On the missionary interceding in prayer for the land upon that passage in Ezekiel, which declares that when woe is pronounced, if the people repent, the Lord will turn from his anger, I was made to interrupt him, referring to the other passages, which declare, when a land sinneth grievously, though Noah, Daniel, and Job, were in it, they should deliver only their own souls; and made to add, that this nation had sinned grievously, and the Lord would not be interceded with for it. That the utter desolation of the land was decreed by the Lord, and judgment only now lingered; and then I was made to pronounce "the decree, Thus saith the Lord, within three years and a half this land shall be desolate!" The opening which had formerly been given me on the trumpets, was here again in part repeated, showing and assigning the steps and progress of the Lord's judgments.—The effect produced upon the congregation seemed to be very great. Great awe and reverence seemed to be wrought, and the effect upon Mr. Irving was very striking; he embraced me as I joined him in the vestry, and before his elders, and a part of his congregation, broke out into a thanksgiving to God for having sent such light into the midst of them. He seemed from this time without a doubt, that the work which had been foretold, would immediately proceed; and began to preach and teach from his pulpit, the interpretation of the trumpets, and the doctrine of the baptism by fire, and forthcoming apostolic mission.

On the Saturday morning, at Mr. Irving's, another extraordinary incident occurred, showing to me, the discerning of the Spirit which spake in me. In the midst of breakfast, Mr. Irving said, "Our

brother —— (pointing to a person sitting by him), wishes to ask counsel of the Lord by you." The gentleman, who was a perfect stranger to me, then said, that he had purposed to do something, which he explained, and wished to know if it was the Lord's will he should do it? The power came upon me, giving him an answer, and in it referred to the proceedings of Mr. B——, of Oxford; declared how much he was grieving the Lord by his rashness, and warned us against following his course. There was nothing in the question, or in the gentleman, or in the our previous conversation, to lead to Mr. B——; and as I was made to utter it, I wondered why he was referred to; but on inquiring afterwards, I found X Mr. B—— was a particular friend of the gentleman's, and had been instrumental in leading him into the difficulties about which he asked counsel.

I had not mentioned to any one in London, except Miss E. C., what had been spoken concerning my call to the apostolic office; deeming it proper that I should leave it to the Lord in his own time to manifest it by the endowment of signs and wonders as had been promised. To Miss E. C., I named it, that she might lay it before the Lord, and ask his mind in it. On the Saturday evening, a large company assembled at Mr. Irving's house, with Mr. T. and Mrs. C., and the evening was passed in prophesying and expounding divers parts of Scripture, and particularly of the book of Revelations. Into the particulars of the expositions it is not necessary to enter, but great light seemed to all of us to be elicited; and doubtless, as in the exposition of the part of the Epistle to the Ephesians, which I have before detailed, much truth was opened, although mingled with and made subservient to that which was not truth. But at the close of the meeting, a scene occurred which baffles all description, and on which, whenever I now think, the deepest feelings of horror and shame creep over me. X Mrs. C. was made, after our exposition was con-

cluded, to cry out in a most piercing utterance, that there was some one in the midst of us who was provoking the Lord by jealousy, envy, and hard thoughts of his servants the prophets. Regarding this, as we all did, as the Spirit of God, every one was cast back in examination of his own thoughts; and, as the gift of prophecy was a general object of desire, many tender consciences converted their admiration of, and longing after, the gift, into an envy and provocation. A feeling of dismay seemed to run through the company, but no one answered. The accusation was reiterated, with a demand that the person should step forward, and confess. Many present, one after another, came forward, and, confessing some sin, enquired if they were any of them the culprit. None of these, however, were recognized as such. The cry again went forth, and my voice was mingled with Mrs. C.'s, declaring the person who was meant was conscious of it. The agony expressed on many countenances was intense; one man was so overcome, that his head fell on the chair, as though he were paralyzed, uttering an unnatural moaning cry, which shewed the intensity of his mental agony. I was made in power to pray the Lord to discover the offender, and ease the consciences of his children. But after some time spent in this state, seeing the person was not found, we prepared to go home. As I passed Mrs. C. I took her hand to shake hands with her, when the power came upon her, and, holding my hand, she addressed me before all the company; beginning, by setting out Jesus Christ, and proceeding, as the prophet of Christ, to declare that Jesus had sent his angel, and touched my lips with a living coal not many days past; that the word of the Lord proceeded from my lips, and I was a prophet, and more than a prophet, for I should speak with authority; that I was a chosen stone in the temple of the Lord; but warning the people not to rest in the vessel, for though I was a chief stone, yet I was not *the* chief corner stone. Then

proceeding to declare much trouble and trial was laid upon me for the church's sake, and calling upon the people of God to hold up my hands in prayer, that I might be borne above the trials and assaults of the enemy. When she had concluded, I turned round to Mr. Irving, intending to ask all present to kneel down to pray, when Mr. Irving silently pointed to a person who stood by, and looking to him I saw a power resting upon him, and he struggling to give utterance. I paused, and when utterance broke from him, instead of articulate words, nothing but muttering followed, and with this an expression of countenance most revolting. Lifting up a prayer to God to judge his own cause, and preserve us from judging unjustly of a brother; almost at the same moment an utterance broke from Mrs. C., and from myself; "It is an evil spirit." A thrill of horror passed through the company, and presently an utterance came from Mrs. C.—"Rebuke the unclean spirit, and command him to enter no more into him." The power came upon me, and I said, "In the name of Jesus, I adjure thee, thou foul spirit, to come out of the man, and enter no more into him." The man, however, continued muttering and speaking nonsense. Again the command came from Mrs. C., and the power upon me, and I used the same words over him again. Lady —, who was present, and had before once or twice spoken in the power; under an impulse of the power, rose up, and stretching her hands towards me, cried out in power, "Greater is he that is in you, than he that is in the world;" and repeating this several times, sank down on the floor. We all paused. The muttering and disgusting utterances continued. Mr. Irving suggested, "This kind goeth not forth but with prayer and fasting." We were, however, confounded, and the only explication I could suggest was, that the word of God had gone forth for the expulsion of the evil spirit, and we must rest in faith, that in due time the effect would follow, and the man be delivered; and so we parted.

The reader will be ready to ask, did not this open your eyes to the nature of the power working in you? But no—perplexed as we all were, and troubled also, yet it is so fearful a thing to doubt what you have been acknowledging and serving as the Spirit of God, that whenever doubt came over us, we thought it a temptation, and resisted it. There was so much of light and truth, such a setting forth of Jesus, so great an opening of the truth of Scripture, that our faith rested on these evidences, and the dark and stumbling occurrences we could not unravel, we left with the Lord to clear up in his own good time. Ah, how true is the word of God. “If the light that is in you be darkness, how great is that darkness.” We were forgetting, that we know not how much of light, and truth, and holiness, Satan may be permitted to assume, but that we do know, that not a tittle of darkness, error, or unholiness, can belong to the Spirit of God. We must see, in these continually occurring stumblings, how God graciously kept a witness in the midst of us, that the Spirit was not his own; and how we continually disregarded his witness, and so hardened ourselves in our delusion; for I have seen, by woful experience, that if a warning of this kind is disregarded, Satan, in a little time, contrives some system or explanation to do away with the doubts and misgivings which it has created, and we are more fully given over to his power, than if the warning had never been sent us.

The next day, being Sunday, it had been arranged between Mr. Irving and myself, that I should occupy his pulpit at the morning and evening services of his church. He was much struck and impressed with the power manifested in what was called my preaching in the Spirit, and was very desirous his congregation should partake of his edification. He therefore told me he felt bound to offer me his pulpit; I had no direction from the power as to accepting or refusing it, but deeming myself called to the spiritual ministry, I did not dare to refuse it. There were

many circumstances which concurred to make me shrink from it, but all these I looked upon as sent for my trial, and I did not heed them. I had been the same morning to preach at a friend's at the West End, and had returned to the Scotch church, there awaiting in prayer the time for commencing service; just as it arrived, Mr. Irving came in, and said, the Spirit by Miss E. C. had forbidden it, and directed him to occupy his own place, and suffer me to sit among the prophets. He told me he had never mentioned the subject to her, until she happened to call as they were setting out to church, and then as soon as she heard it, she seemed deeply troubled, and the utterance broke forth.

I therefore sat with those who were called prophets—much relieved that I had not to take the duty. The greater part of the service passed over without any interruption from the power; but towards the close of the sermon, a young man came out of one of the pews in the middle of the church, and paraded down the middle aisle, intending to go out. That door, however, being fastened, he turned back, and coming up the aisle, in the face of Mr. Irving, as he was preaching, persisted in his intention of going out. Mr. Irving paused, and told him not so to disturb the congregation, but to remain quiet, until the service was concluded. He, however, contemptuously disregarded it, and went on. Mr. Irving then addressed the congregation with great warmth, and said, this young man was a specimen of the young men of the age, who set light by their fathers, their teachers, and their God, and were pursuing their own wilful course, breaking down all subordination and discipline. Whilst he was saying this, the power came mightily upon me, and a most appalling cry, or rather shout, broke from me, declaring, This was the curse which was upon the land—that the fathers had forgotten to bring up their children in the fear of the Lord, and the children were now rising up in judgment, and would desolate the land.—This utterance seemed to strike the whole congregation with awe, and one

man who sat in the gallery, on the other side the church, was so struck by it, that he shrieked out as if in extreme agony; and, notwithstanding every effort, it was several minutes before he recovered himself, and ceased from his heart-thrilling shriek. Mr. Irving then addressed the congregation, and said, that they had seen, in what had occurred, an example of what was set forth in the 11th chapter of Revelations, by "Fire proceedeth out of their mouth, and devoureth their enemies," (which refers to the two witnesses)—that I was called of God a spiritual minister, and was thus one of the witnesses as one of the ministerial class—that he himself was but a fleshly minister, and was not able to command discipline in the church, but that I was a spiritual minister, speaking by the Spirit of God—this word in my mouth was as fire, and they had all seen the effect; and added, that so would it be when the full power of this ministry was come in, that discipline would be enforced.

At this service also another exercise of the power occurred, on the baptism of an infant, which requires some explanatory introduction. From the time of my first public exercise of the power, it will be observed, from what has been before detailed, how strongly the distinction was taken between my ministrations and the ministrations of commonly ordained ministers—mine being called the spiritual ministry, theirs the fleshly ministry. The same distinction was carried through the church also—the church receiving the ministry of the prophets speaking by the utterance of the spirit, was called the spiritual church, in contradistinction to the visible church. In the casting off the visible church, and cutting short the fleshly ministry, by cancelling the ordination by laying on of hands, as before declared, was shown God's rejection of the visible; and in the gifts of the utterance, and the sending prophets and ministers endowed with such utterance, was shown, as we regarded it, the bringing out of the spiritual church. This broad line of distinction was continually kept in view in all the utterances. The visible was considered as dis-

carded, and the seduction of the enemy was turned towards the discarding of the visible elements in baptism and the Lord's Supper. It was first declared in utterance, that when the fulness of power was come in, the spiritual ministers would baptize with the Holy Ghost and with fire, and no longer use the baptism of water, which was John's baptism. That now Christ was coming into his church, in the full power of his Spirit, his baptism would supersede that of John Baptist, according to the declaration, "I indeed baptize you with water, but there cometh one after me....he shall baptize you with the Holy Ghost and with fire." The next step was an utterance in reference to the text, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me," with a declaration, that Christ was now knocking, and now by his Spirit specially coming in unto his people, to realize with them that which the bread and wine typified in the Lord's Supper; that thus the antitype would displace the type, and bread and wine be laid aside, and that this would concur with what the apostle says, "As oft as ye eat of this bread and drink of this wine, ye do show forth the Lord's death, *until he come.*" This spiritual coming was declared not to preclude a personal coming at the end of the three years and a half,—but that now Christ, in the full power of the Spirit, with the baptism of fire, was to come into his church, and would, in the space of three years and a half, pass through all the world by his spiritual ministry, as he did in the days of his flesh pass for the same space of time through the land of Judea in his fleshly ministry; and then, at the end of this time, as he was slain and arose from the dead; so would his witnesses, or spiritual prophets and ministers, be slain and rise from the dead, and ascend up to heaven (as is contained in Rev. xi.); fulfilling, in their being accompanied by the saints, the prophecy of the translation of the saints in three years and a half. And then also should be ful-

filled the personal coming, "they who remain alive unto the coming of the Lord shall be caught up to meet him in the air." I had given Mr. Irving an account of these utterances, and he was at first much troubled about the laying aside of the visible elements; but after some consideration he was, as he told his missionary, Mr. B., in my hearing, quite satisfied it was of God, and in no wise contradictory of Scripture. It was then held among us, that when the spiritual church was fully constituted, water would no longer be used in baptism, nor bread and wine in the supper of the Lord. I found some difficulty as to the time when the spiritual church would be fully constituted. In one utterance in the country it was said, that when the faithful ministers were cast out of the visible church, they must cease to use the visible symbols. However, in subsequent utterances, it became confirmed that the spiritual church could not be fully constituted, until the full powers of an apostle were given, and of this we were now in daily, and I may say hourly, expectation, as the day for which they were promised was passed, and we could find no satisfactory explanation of the delay. If apostolic powers were again given, it would be manifestly according to order that they should regulate the ordinances of the church.

On this day, however, in the midst of the service, as is usual in the Scotch church, an infant was brought to be baptized. I found a power resting upon me during the preparatory stages of the ceremony; and when Mr. Irving took the babe in his arms, and was proceeding to pour water on it with the usual form of baptism, an utterance broke from me, "Jesus receiveth thee into his church thou little one, and baptizeth thee with his spirit." I was not at all conscious what I was going to say, until the words broke from me; nor was I at all conscious at what interval the power which rested on me would move to utterance. When the utterance was given, it was accompanied with the conviction, that this was the form of baptism of infants in the spiritual church; and I felt much grieved when

Mr. Irving proceeded with the ordinary form, and merely returned thanks to God for the utterance, as God's honouring his own ordinance. On another occasion, on a subsequent day, when in the midst of his congregation, two children were brought to be baptized, the same utterance, at the same interval, was given to me, and Mr. Irving persisted in the visible form, and returned thanks as before. Judging from the light which has since been given me, I see evidently Mr. Irving was not prepared to abandon the outward form at that time, and therefore I was restrained from mentioning to him my grief at his persisting in it. I was also myself shortly after shown, as by revelation of the power, that until he received the endowment of a spiritual minister, he could not dispense with the form.

A prophecy, the details of which occurred on several days, during this visit to London, must not be forgotten. One evening, at Mr. P's., I met Mr. R. who had come from North America, and had been a missionary among the Indians there.—I had in the country received an utterance and revelation concerning America, which I was mentioning, when he declared his opinion, that the American Indians were the lost ten tribes of Israel. He asked me, if I had any teaching upon it. I told him I had not, and after hearing from him that one of their native chiefs was converted, and now in London, I thought no more of it. A few mornings afterwards, at breakfast at Mr. Irving's, a conversation arose upon America, and I mentioned what had been revealed to me concerning it; and Mr. Irving asked, with reference to some utterance, whether I should conclude it referred to the ten tribes. I paused, for the power rested upon me, and after a little time, it was distinctly revealed in the power, and I was made to utter that the American Indians were the lost ten tribes, and that they should, within the three years and a half appointed for the spiritual ministry, be gathered back into their own land, and be settled there before the days of vengeance set in—that the chief, who was now in London, was a

chosen vessel of the Lord, to lead them back—that he should be endowed with power from on high, in all signs and mighty wonders, and should lead them back though in unbelief—that he would receive his power here, and be speedily sent forth to them. After this I went with Mr. Irving, Miss E. C., (who had been present at the foregoing prophecy) and several others to a Jewish institution, where I was again made to reiterate to the Jews there present, the promise of speedy restoration, and vengeance upon all their enemies.—Being on another evening assembled with some young men of Mr. Irving's congregation, the Indian chief who had been alluded to, came in, and I was made in a most triumphant chaunt to address him as the vessel chosen of God; and to be endowed of God for the bringing back of his brethren. Afterwards I supped with him at Mr. R.'s. The chief did not believe in the message, or in the gifts, though he was apparently astounded; and as I conversed with him, his countenance and *tout ensemble* was so utterly foreign to my ideas of a Jew, and so strongly of the Tartar cast, that my confidence in my prophecy was shaken, and I was quite miserable under the fear that I had been mistaken and deluded in the matter; however, my conscience was clear of all wilful mistake, and I resisted the fear as a temptation, though exceedingly tried by it. I hinted it to no one, and sought counsel of no one; but I was relieved from my doubt in a most extraordinary way,—a way which might be called accidental, did not the very frequent occurrence of such things in the midst of the workings of the power under which I and others were walking, show that it was much more. On the following or next succeeding morning, as I was walking from church with Miss E. C., she, without any reference on my part to the subject, alluded to the prophecy, and said to me, “It is very remarkable that when you spoke about the ten tribes the other morning, whilst you were pausing, the power was so strong and so distinct upon me, I was ready to give the very utterance you gave, and

the whole was before my mind as distinct as if I had spoken it."—This quite dispelled my doubts—I thought I could not have mistaken the mind of the Spirit, since the same communication was made to her at the same time. Thus were my doubts in this instance removed; and were I to multiply instances, even beyond what may occur in the narrative, I should only more largely confirm the fact, of the subtle lying in wait of the enemy; ready by signs and workings, (so far as power was permitted to him) to remove doubts, and cancel difficulties, and bring us anew into a state of unsuspecting confidence in the spirit which swayed us. I would also point to this simultaneous action of the power upon Miss E. C. and myself, as an instance of what continually occurred; and, as a proof of the identity of the origin of the manifestations in both. The subject of this prophecy was so far new to me, that, I had never had the question of the Indians being the ten tribes brought before me, old as it is in the literary world; and, even when Mr. R. mentioned it, it made no perceptible impression upon my mind; nor did I, to my knowledge, ever think any more of it, until it arose again at Mr. Irving's. What Miss E. C.'s previous impressions were, I know not; but, certainly, the prophecy developed no previous impressions formed in my own mind, but was to me both a novelty and a difficulty.—The complete failure of this prophecy is very manifest. The chief went away to his countrymen an unbeliever in the work, and none of the powers have been at all manifested.

Not to dwell too long upon minor incidents, I was weighed down under the delay of the fulfilment of the prophecy concerning the apostolic endowments on the fortieth day. Prayer was made daily for me in Mr. Irving's church in obedience to the injunction given by Mrs C., on the evening before alluded to; and Mr. Irving did not hesitate to pray publicly before his people, that I might speedily receive the full endowment of an apostle. To add to my distress, I heard from my friend in the country, who had spoken

in power, and received directions to go and perform a miracle of healing—stating, that in fasting and prayer he had gone upon the errand, but had failed to perform any miracle—that he concluded he had spoken by a lying spirit, and could no longer believe we were speaking by the Spirit of God. My prophecy concerning the fortieth day, had been bruited about in my own neighbourhood, and its failure, together, with that of my friend, had had such an effect, that my wife and greater part of the believers in the country abandoned it as a delusion. My own faith in it was, however, not the least shaken. I saw the fiery trial I had to go through in endeavouring to uphold what I considered to be the truth, in the face of such seeming failures; and yet, I confidently trusted God would make manifest his mercy and power in the midst of it.

I continued yet a day or two with them; and one morning calling upon Mrs. J. C., she asked me whether I had any teaching upon the propriety or impropriety of prayer-meetings formed of ladies alone; one of which had been some months established, and she and the other gifted persons had been in the habit of attending. I was made in power to declare they were not profitable—to rebuke her for not having sooner discerned it, and to bid her go, as they met that morning, and declare to them what had now been spoken. She carried the message to the meeting, and they all at once agreed to abandon it, but desired to go to prayer to return God thanks that they had so long been kept in peace; when the power came on, Miss E. C., as she afterwards told me, and she was made to rebuke them for not more implicitly obeying the word of the Lord given by me, and to bid them separate without prayer.—At the same time that Mrs. J. C. consulted me as to the ladies' meetings, Mr. J. C. remarked, concerning the select prayer-meetings at Mr. Irving's church, that he had often found great heaviness upon him at them. I was then made to declare Mr. Irving had erred in making them select—that they ought to be open to all;

this was conveyed to Mr. Irving, and he at once
 X acknowledged his error, and opened the meetings
 generally to all. I may here mention, that on a for-
 mer occasion, Mr. Irving had consulted me upon the
 same subject, and had received a like rebuke. The
 reason he made them select was, that he found the
 power more manifested when those, who believed
 in it as of the Spirit of God, were alone present ;
 and, on the other hand, found, in a miscellaneous
 assembly, the power was quenched. It was told
 him in power, from my lips, that he was offending
 in this, by giving occasion to the enemy to say the
 X manifestations would not bear the light ; and, further-
 more, by shutting up the manifestation of God's love
 he was practically acting, as though God did not in-
 tend the message of his love and pardon to be made
 known to all men. He seemed, at the first rebuke,
 to yield to the reasoning, but he did not act upon
 X it ; and it was not until the second rebuke was con-
 veyed by Mr. J. C. to him, that he publicly declared
 X to the congregation he had received such a rebuke,
 and changed his plan. I understand that now he
 X has again, under another name, restored select meet-
 ings, and I am deeply grieved to find it so : for
 here, in the midst of minds duly prepared, Satan
 can gradually develop the subjects of his delusion ;
 and, going on step by step, can unwarily lead his
 victims into extravagances, first of doctrine, and
 next of conduct, which they themselves would, with-
 X out such gradual preparation, shudder to contem-
 plate. So long as their proceedings are open to the
 public eye, there will always be some warning and
 remonstrance set before them, upon the develop-
 ment of any new choice. But when shut up to
 themselves, the mind is gradually darkened,
 and the delusion becomes daily stronger, until
 they are ripe for each successive stage of the mys-
 tery of iniquity.—As a proof of this, I may allude
 to the fact, that they are now avowedly exercising
 X apostolic functions, upon the mere command of the
 voice, without pretending to have the signs of an

apostle, "In signs and wonders, and mighty deeds:" and the individual, who has been thus set apart for the apostolic office, prays, in their meetings, in the following strain:—"Lord, am I not thine apostle?—yet where are the signs of my apostleship?—where are the wonders and mighty deeds?—O Lord, send them down upon us," &c. He has, as an apostle, and in the name of an apostle, laid hands on several, and ordained them to the ministerial office, as evangelists and elders; yet it is not pretended that the manifestation of the baptism of the Holy Ghost follows, with the laying on of his hands!—When I was amongst them, we were all of one mind, that the apostolic office could not be exercised, until the signs of an apostle, in "signs, wonders, and mighty deeds," were manifest in the individual claiming the apostolic office; and were also of one mind, that the baptism with the Holy Ghost would attend the laying on of the hands of the apostle. It appears in their private meetings this further depth of "folly" has been added to the "folly," to which I wickedly introduced them; and they are so hardened under it, that they do not now hesitate publicly to declare it.—Coupled with this also, is the further "folly" of Mr. Irving's claiming, as "angel of the church," authority over the apostle; and the apostle is put under subjection to the pastor or angel, as he designates himself. Surely, in these things, there is a darkness that may be felt. We may, however, trust, that the word of the Lord has reached them, which declares, concerning the deceivers of the last days, (2 Tim. iii. 9.) "They shall proceed no further; for their folly shall be manifest unto all men."—May God graciously make it manifest to themselves—But to resume the narrative:

My professional engagements in town being ended, I purposed going out; but before I did so, I mentioned to Miss E. C., as well as to Mr. T., the full circumstances under which I was sent up to them. Mr. T. was almost immediately made to declare, in

the power, with reference to the powers, and signs, and miracles which were promised, "Ye shall do it—ye shall do it!" Miss E. C. spoke once or twice in the power; and I gathered from it, that I ought to wait till the morrow at least. One utterance which she gave was, "Wait and pray, that the glory of the Lord may burst forth in the midst of the congregation;" with some other words referring to the congregation then assembled, and leading me to the full expectation, that on that very evening, in the congregation there met, the power, with signs and wonders, would be given. As, however, I went out of the vestry, one of the extraordinary visitations of darkness, which I had experienced on more than one occasion when expectations were not about to be realized, came over me, laying my mind under the severest deadness. Nothing whatever occurred on that evening in the congregation, and I returned to my hotel. On the morrow, I was made, at the morning meeting, to give a long and severe rebuke to the congregation, declaring they hindered the work of the Lord, and calling upon them to humble themselves because of it. Alas! little did I then think what it was which was hindered.

At breakfast, at Mr. Irving's, the closing scene of my unhappy ministration among them was no less remarkable than mysterious. Very great utterance had, for several mornings, been given me at family prayers there, and particularly beautiful and comforting expositions of Scripture were given from the power. This morning, a clergyman, (who, I have since understood, was from Ireland, and had come expressly to inquire, favourably disposed towards the work, but startled at the doctrines,) was present. He was talking to Mr. Irving, but I did not hear his observations. Presently the sister of Miss E. C., who sat by me, said, "That gentlemen is grieving the Spirit." I looked, and saw a power resting upon Miss E. C., and presently she spoke in rebuke; but I did not gather more from it then that the clergyman had been advancing something erroneous. Mr. Irving then be-

gan, as usual, to read a chapter, to which I had been made, in power, to direct him; but instead of my expounding as before, the power resting upon me, revealed there were those in the room who must depart. Utterance came from me, that we were assembled at an holy ordinance to partake of the body and blood of Christ, and it behoved all to examine themselves that they might not partake unworthily. None going out, I was made again and again, more and more peremptorily, to warn, until the clergyman in question and an aged man, a stranger, had gone out, when Mr. Irving proceeded in reading the chapter. "I am the man that hath seen affliction by the rod of his wrath," &c.; and I was made to expound as usual, with great setting forth of God's love in the midst of the trials of his people, and with great promises of blessing. It was greatly to my own comfort, and I believe also to that of others. I then prayed in the power; and when all was concluded, I was made, in power, to declare to Mr. Irving, that he had seen in this an example of the ministration of the supper of the Lord, as he had before seen the example of baptism—that he must preach and declare them to his flock, for speedily would the Lord bring them forth—that the opening of the word was the bread, and the indwelling and renewing presence of the Spirit, the wine—the body and blood of the Lord; and the discerners of spirits would not permit the unbelievers to mingle with the faithful, but they would be driven out as he had seen. Then, in power, I was made to warn all of the snares of the enemy, and concluded with the remarkable words, "Be not ye like unto Peter. I will smite the shepherd, and the sheep shall be scattered." It is not a little remarkable, that upon the call being made for all to depart who did not examine themselves and receive the word spoken in power, as the word of God; the clergyman I before alluded to professed his faith in the work, and I was made to tell him he was doubting and was not confirmed in it. And I have since heard, that he was in so much doubt, that when he

came to consider, he abandoned the work as delusion. Whilst under the awe of the presence of the supernatural power, he was so confounded or overcome as to profess full faith in it, and believe himself to be really receiving it. I had not any previous idea that on this morning the ministration of the Lord's Supper would be given, nor had I, until this was set before me, any conception what its spiritual ministration would be.

In the previous part of the morning, Miss E. C. had been made to speak, in power to me, to the effect, that I was shrinking from the cross, in being pained at going back into the country without the endowment promised. This had weighed with me, and my mind was made up to return. After the noon-day service, before all the congregation were departed, she asked me if I intended to go home. On my telling her I did, she was made, in power, to address me, which, though in a subdued tone, was perceived by the congregation remaining, who immediately stopped. Her message was, that I was right in returning home—that the Lord was well pleased with me that I had been content to walk in darkness—that I had been faithful to the Lord, and the Lord would be faithful to me—that I should return and pass into deep waters, but yet a very little time, and I should behold the glory and rejoice. Mr. Irving then informed the remaining congregation, that it appeared to be the will of the Lord that I should depart for a little season, and prayed that I might speedily return with the full powers of an apostle to impart unto them the gift for which they were longing.

I accordingly returned into the country deeply depressed, though quite unshaken in my faith of the work. The difficulties which had been thrown in my way were great, but I trusted the Lord would overrule them all, and I resumed my public teaching as before. My wife having relapsed into unbelief of the manifestations, my mouth was not at all opened in private, until by another remarkable dealing her confidence in it was restored. On the fourth day after

my return, I had arranged to begin a public morning prayer-meeting; and as it gave her such pain, I did not mention the subject to her. She, however, seemed to have an impression that something particular was about to be done, and questioned me so closely, that I was obliged to tell her. She was both irritated and distressed, and in the fullest conviction that the work was a delusion, did all she could to dissuade me from having the prayer-meeting. I had, however, only left her a few minutes to proceed to the prayer-meeting, before a power came upon her in the form of revelation, calming all her irritation and distress, and in a moment filling her mind with peace, giving to her a reason why the powers, and signs, and wonders were not bestowed upon the fortieth day, and assuring her of great blessings from the Lord, and a speedy fulfilment of what had been prophesied. It was also told her as a sign to prove this revelation to be of God, that as soon as I came home, when she came to me, I should say, "Speak—speak;" and then, after she had told me the revelation, I should speak to her in the power, and beginning, "It is of the Lord," should fully explain what had been revealed to her. When I came home, I thought she seemed much troubled, and, unconscious what had occurred, I said to her, "Speak—speak." Upon this, she told me the revelation, not saying any thing about my speaking afterwards; and when she had told me, the power immediately came upon me to utterance, and I was made to say, in great power, "It is of the Lord," and then to open and explain it. This so fully concurring with what had been revealed, cleared away the doubt which the non-fulfilment of the former promise had created; and she again fully yielded to the persuasion that the work was of God. In the revelation, allusion had been made to the case of Miriam, (Numb. xii. 10;) and in the utterance which followed, it was declared, that the power was not given on the fortieth day, because the church in London had failed in love towards

the visible church, which God had cast off. It had, some time before, been declared, that the separation between myself and my wife, which the Lord had ordained, was as a type and figure of the Lord's casting off the visible church and the visible ordinances. Now, it was further declared, that God was jealous for those whom he had so cast off; and, as the camp of the Israelites could not proceed in its journeyings until Miriam was brought in again, so now was the work of the Lord stayed, and the power, in signs and wonders, delayed until the heart of the church was turned towards those whom the Lord had made desolate; and then followed, in the power, a most emphatic declaration, that on the day after the morrow we should both be baptized with fire—so should we be joined together in the bond of the Lord's baptism—the Lord also joining himself to his desolate church again, by bringing forth visibly a spiritual church with spiritual ordinances, in fulness of power and gifts—that had the church in London manifested greater love, this baptism and power would have been given there; but now it should be given here, and on the day named, we should receive it, and thenceforward would the work proceed in swiftness and not again tarry.

Most glorious prophecies, as they seemed to be, followed these declarations, and great fulness of development as to the constitution of the spiritual church; and its progress through the earth to make ready a people prepared for the Lord.

We were overjoyed with these communications, and, in fulness of hope and confidence, awaited the day of fulfilment. The interval was filled up by very powerful and frequent utterances in interpretation of Scripture and in confirmation of the work. The day named arrived, and in the evening an utterance from the power, "Kneel down, and receive the baptism by fire." We knelt down, lifting up prayer to God continually. Nothing, however, ensued. Again and again we knelt, and again and again we prayed, but still no fulfilment. Surprising as it may seem, my

faith was not shaken, but, day by day, for a long time, we continued in prayer and supplication, continually expecting the baptism. My wife gradually concluded the whole must be delusion, and ceased to follow it. For six weeks, however, I continued unshaken to seek after it, but found it not. The baptism by fire was fully explained, in utterance, to be, the burning out of the carnal mind, and subduing every sinful lust of the flesh; so that those who received it should be freed from the law of sin, and thenceforth freed from Satan's temptations through the flesh—that the fulness of the presence of the Holy Ghost should accompany it, and thenceforth those receiving it should walk in fulness of spiritual light and life, and repel every assault of the enemy; should walk in perfect holiness, and be utterly freed from sin—that the gifts of the Spirit would also follow according to the office to which each individual was ordained of God; to the apostle in all fulness of gifts and power, and signs and mighty wonders; and to all other office-bearers in due measure—that it was a baptism specially reserved for the three years and a half of the last ministry upon earth, and during this period the ministers of the Lord would be borne about from place to place, by the Spirit, as Philip was. Bodily changes, it was also declared, would be wrought by the baptism; and it was especially declared, that, as a consequence of such changes, the marriage state would no longer be blessed with increase, and husbands and wives, sons and daughters, would thenceforth be called to the ministry, and devote themselves to the office of warning the world, until the expiration of the days of testimony should summon them to the glory of the Lord.

From the time of my return from town, the difficulties and perplexities seemed on all sides to increase. A few days after I left him, Mr. Irving forwarding me a letter, added a few lines of his own, telling me how greatly they were encouraged and strengthened in London by my last visit, and stating

how they looked forward to my return with the full powers of an apostle; but at the same time adding, that Mr. F., who had spoken in power amongst us, had been found to speak by an evil spirit, Mrs. C. and Miss E. C. having been made so to declare. This troubled me greatly, for I had been made in power to declare to him his call to the spiritual ministry. He had also been present, and spoke in power on the last morning of my presence, at Mr. Irving's, when two persons were sent out; and when it was declared in the power that the Lord would not suffer an unbeliever or unclean person to be present at that holy ordinance, as it was called. Here were contradictions I could not explain away, and all I could do, was to await the Lord's teaching on it.

Next, after a short interval, came a letter from Mr. Irving, which yet more perplexed me. He said, "This moment the Lord hath sent me a very wonderful and wonderfully gracious message, by our dear sister, Miss E. C., concerning the time which you have been made so often to put forth. Rebuking me for having repeated it, and counselling me not to do it any more; declaring the word to be a true word, but containing a mystery; declaring that the day is not known, and commanding me to write to you, to say that you must not repeat this in the flesh, but suffer the Spirit to say it, how and when he pleaseth." Mr. Irving then added, "Here I leave it without any comment whatever—I am not equal to the work of commenting upon these words of the Lord—I am content to walk in the darkness. The same message which said, that the word you spake was true, said also, that the day is not known, and that it is a mystery, and that you, as well as myself had erred in repeating in the flesh, this matter of the time. The Lord lead us aright." I was amazed at this message, for constantly had I been made in power to declare the time, and to explain it, and enforce it; and more than once I had been made to enjoin ministers publicly to preach it in the flesh, though they had no gift. I had

then nearly fallen into the persuasion, that my gift could not be a true gift, or, that I had so mistaken the leadings of it, as to be no more worthy to exercise it. But the recognitions and encouragements given me by Mrs. C., and Miss E. C. in London, held me up against this conclusion. I went on speaking and preaching in power, and found the matter of the three years and a half as constantly in my mouth as ever. I could not refrain from speaking it; and yet, when any one asked me about it, I dared not to say any thing in explanation, except in power: my mouth being shut by this extraordinary message from Miss E. C. A fact which came to my knowledge, after I had abandoned the work, has served to give me some insight into the message. A sister of mine, when in London, attending the private prayer-meetings, before I ever spoke in the power, heard several utterances from Miss E. C., in which she most emphatically pronounced, that Christ would come at an hour when even his own people would not be looking for him—that the time of his coming would not be known to his own people. I remember also, that when preaching in the power at Hampstead, I was made to declare the time in Miss E. C.'s presence. She, as we were returning, asked me whether the time had been clearly revealed to me. I saw she did not receive it; but she said no more about it. When I heard of her previous utterances, my inference was, that she, having a remembrance of these utterances, and feeling the contradiction which my utterances gave to them, was troubled in mind upon it, and that the message sent to me was a device of the enemy to lull her disquietude, and reconcile the contradiction. The subtlety of it is indeed deep—recognizing my prophecy as a truth, and yet setting it practically aside, by alleging it to contain a mystery, and, therefore, not fitted to be named, except in the power. I mentioned this inference subsequently to Miss E. C., but she would not speak upon the subject.

A little later came another blow—Intelligence was

sent me, that Miss H., who had, for months, been received as a prophetess among them—(who had been the first to speak in the Sunday congregation, and whose speaking, Miss E. C., on that occasion, was made in power to declare, ought to be heard: to whom, also, I in power had spoken as a prophetess, and, on a second occasion, Miss E. C. had alluded as speaking of the Lord:)—that she had, by Miss E. C., and Mrs. C., been charged with feigning utterances, and they, in power, had pronounced, that the whole work in her was of the flesh, and not of the Lord. I had heard her speak, and her utterance seemed to me, at times, as full and as clearly supernatural as Miss E. C.'s—She had also begun a prophecy, which Miss E. C. would take up and complete, and she would take up in power what Miss E. C. had begun, so as to cause Mr. Irving to remark, how manifestly one Spirit spoke in both. The particular occasion on which this charge and declaration was made against her, did not at all lessen the difficulty.—It will be remembered, I was made, after the prophecy concerning the national fast, to write it down, and send it to a member of the house, enjoining him to deliver it in the House of Commons. This message, after some deliberation, it was intended to deliver by reading the letter containing it. By some accident, however, the letter was mislaid, and it could not be done. Whilst I was in town the letter was found, and I was consulted, whether reading the letter would be the proper method of delivering it, and it seemed to me it would not. The letter was shown to Miss E. C., and she in power declared to the effect, that the member in delivering it, might be made to speak in the power. We could not read positively whether it would, without doubt, be so; and I was in power made to say, he might deliver it in the power or without the power. Circumstances, of which I do not know the particulars, prevented its being delivered in the house, until the night before the fast day. For some short time previous to this night, Miss H. had urged

the member to deliver it, and on the previous night, when he had been prevented, she said in the power, 'Satan had triumphed in its not being delivered.' When, however, the message had been delivered, Miss E. C., knowing Miss H. had spoken urging it, rebuked her in power for it, and declared that the member had rushed before the Lord, in delivering it, without waiting for the power; upon this unfortunate message, therefore, the two speakers came into collision, and Miss H. was pronounced a false prophetess. The rebuke, however, proved true, in the matter of feigning utterances, for Miss H. acknowledged, that in two or three instances, she had meditated utterances before repeating them. She was smitten in conscience, and bowed before the accusation; and I believe, to this day, she acknowledges the justice of the sentence against her, though in the particular utterance, concerning the message, and in most others, she declares she did not at all premeditate.—Explained in any way, however, it was a most startling occurrence, as involving all of us in lack of discernment, and two of us in false testimony to her gift.

Added to all this, the fast day passed over; and notwithstanding all the prophecies marking it out as a day much to be remembered, and the day of the Lord's answer by fire, nothing had occurred upon it. Moreover, the servant girl on whom it was declared the miracle of casting out a devil should be performed, was recovered of her derangement, and had gone out to service. These prophecies also failing. Upon my return from town, I saw again the friend whose attempt to perform a miracle had failed, I was made instrumental, soon after we again met, in showing him a gross error of judgment, on another subject, into which he had nearly fallen: this, I believe, added to the impression which the power had yet left upon him; and the arguments I used to convince him, had such an effect, that, though he never returned to a full unsuspecting credence, he again joined the work, and

forbore all testimony against it. I was made, on several occasions, to speak in power to him; and declare that the message to perform the miracle was of the Lord, and only hindered, by want of faith in the person on whom it was to be wrought, and that it should yet be fulfilled. These messages he seemed to receive as the word of God, and for some time his confidence seemed restored. But as the time was prolonged, and failures increased, he was again brought to discard it, though not satisfied that no work of God at all attended it. Since we both fully abandoned it, the person on whom the miracle was to be performed is dead, never having been in the least degree restored.

Distressing as all these occurrences were, yet I dared not on account of them suffer myself to deny the work. The supernatural nature of it was so clear—the testimony to Jesus so full—the outpouring of prayer, and, as it seemed to me, the leading towards communion with God, so constant in it; that I still could not condemn it, but treated every doubt as a temptation. I rested implicitly upon the text, “Every spirit that confesseth Jesus Christ is come in the flesh, is of God;” and felt assured, that no spirit making that confession, could be of Satan. I had heard the confession made several times, by the spirit which spoke in myself and others, and, resting in the confession, I persuaded myself I was resting in the faithfulness of God, and that his faithfulness was a sure defence. Most true is it, the faithfulness of God will never fail; but God requires of us, the exercise of watchfulness, and it is but provoking him when we shut our eyes to the teaching he gives us, and continue to assert and pledge his faithfulness to a thing which we ought to have seen to be untrue or unsafe. In the case of Mr. F., the spirit in him had confessed Jesus come in the flesh; and Miss H. also, when the other gifted persons had been called upon to confess, had herself given in power the confession equally with them. Thus, then, had it been shown us, that the mere confession in words was not of itself a proof

of the spirit being of God, and this I ought to have seen, and to have searched more fully whether the spirit did really set out the truth as it is in Jesus, and not to have rested in the verbal confession.

Whilst upon this point, it is necessary I should refer to a remarkable occurrence in Gloucestershire, which served to sustain my faith in the verbal confession, as an unfailing trial of the spirit. In the latter end of the past year, two children of a pious and exemplary clergyman there, had been made to speak by a supernatural power. They were twins, a boy and a girl, and only eight or nine years of age; children in whom nothing of a religious turn had been remarked. Their parents were, unfortunately, led to seek after the manifestations, believing them to be of the Spirit of God. From the time the mouths of the children were opened, their conduct seemed so much changed, that they appeared most religious and devoted children. Their utterance was most astounding; beginning in the setting forth of Jesus, and calling to self-abasement before his cross; and preceding with such recital of Scripture, and such power of argument and exhortation, as might be said to surpass many able ministers, and certainly quite out of the compass of children of their age and understanding. Having, by this demonstration of power, of truth and holiness, gained the confidence of their parents and friends; they were carried on to deliver prophecies of things which were coming to pass—then uttering commands to their parents and friends, and sending them here and there—denouncing the judgments of God upon the church and world, and setting a day for a particular manifestation of judgment.—Shortly things were spoken by them which seemed to their parents contrary to Scripture, and they were startled by an utterance forbidding to marry. This was so plainly the work of a false spirit, that their parents and friends were greatly distressed; and, though much awed by the influence which the power had obtained over them, they remembered they had forgotten the command, “try the spirits;” and they

wished to try the spirit in the children by the scripture test. They accordingly called the boy, and told him their doubts, and that they must try the spirit. The boy seemed to be much wrought upon by the power, and in the supernatural utterance said, "Ye may try the spirits in men, but ye may not try the spirits in children. Ye will surely be punished."

X They, however, persisted; though the father was so much agitated, as not to be able to do it; yet the
 X curate addressed the spirit in the child, and demanded in the words of Scripture, a confession that Christ was come in the flesh. Paleness and agitation increased over the child, till an utterance broke from him, "I
 X-X will never confess it." They were thus satisfied it was an evil power which spoke in him, and the curate went on to say, "I command thee, thou false spirit, in the name of Jesus, to come out of the child." As the child afterwards described his feelings, he felt as though a coldness were removed from his heart, and passed away from him. They told the child, if he felt the power coming on him again, to resist it, and several times he did so. Once, some time afterwards, from his mistaking something his parents had said to him, to be a direction to yield to the power, if it should again come on him, he did yield to it, and spoke supernaturally as before; but being corrected, and thenceforth resisting the power whenever it came upon him, he was entirely freed from it. This narrative, which I first saw in print, has been confirmed to me by one who was an eye and ear witness of the whole. If any one should be inclined to doubt whether any supernatural agency has been manifested in the adults, and should be led to think excitement, coupled with a fervid imagination, is sufficient to account for all that has occurred in them; he will yet be compelled to acknowledge, that in these children, at least, neither excitement nor imagination can account for it.

Continuing, however, in the exercise of this power and in daily teaching and preaching the things which had been declared in power, I was providentially

led to an examination of doctrines, for neglecting which, at an earlier period, I justly suffered what came upon me. At the recurrence of the monthly meeting for exposition of Scripture, to which I have before alluded, the friend to whose turn it had fallen to choose the subject, chose this,—“The word was made flesh,” with the special view, as I believe, of eliciting the views which were held by those of us who believed in the power, he himself deeming it a delusion. I stated what, as far as I am conscious of my own mind, had always been my view, viz. That Jesus took the fallen flesh, but took it free from the law of sin which we are all born under—by fallen flesh, intending the consequences of the fall, as it respects our outward relations, and the constitution of our frame—we having become unsuited to the world and the world unsuited to us; and we having become subject to pain, sickness, and other infirmities of frame; whereas Adam was made suitable to all around him, and all the world was suitable to him; and the diseases and infirmities to which we are subjected, had no place in him.—Many persons identify the idea of fallen nature with sin:—The fall was certainly the consequence of sin, and we, in our fallen estate, are under the law of sin, which rules, in all our members. But it is clear the consequences of past sins are distinct from sin itself; and it is very easy to understand that Jesus took our nature in that condition into which sin had brought it; and yet took it free from all sin—as free as Adam before his fall possessed it. Jesus came into a fallen world, and took part of flesh and blood with those whom he was not ashamed to call brethren, subjected as that flesh and blood was to all weakness and infirmity; and yet he so took it, that he took no stain of sin nor taint of corruption with it. Being conceived of the Holy Ghost, he took manhood of the substance of the Virgin, but took it pure, and free from all sin. The law of the flesh, or law of sin, which was in the substance of the Virgin, was not in his substance; so that in him there

were no motions of the fleshly or carnal mind, as there are in all of us.

This my friend fully assented to, but he charged Mr. Irving with holding the opposite view, and asserting that the law of the flesh or law of sin, was in Jesus, and only kept down by the Spirit.—I could not see this, but contended, as my persuasion was, that Mr. Irving by “sinful nature” meant no more than I meant by “fallen nature,” and that my views were the same as Mr. Irving’s.—After much discussion we parted, and I thought little more about it; until I received a letter from a member of Mr. Irving’s church, making inquiries relative to the Indian chief, and the prophecy of the Jews before detailed; and in this letter by way of postscript, he added, that he had just heard Mr. Irving expound the eighth chapter of Romans, and he gathered Mr. Irving’s view to be—that our Lord had the carnal mind, or law of sin, to contend with. My correspondent was troubled at this, and asked my opinion upon it; he had heard two utterances in power, which put together, seemed to him conclusive—that Jesus had not the carnal mind to keep down or contend with. One was from me on Mr. Irving’s having asked whether Jesus was baptized with fire, the power answered, “No, he had nothing in him to be burnt out.” The other was from Mrs. C., who, explaining in power what the baptism by fire was, declared it should burn out the carnal mind.

After this letter, I thought much on the matter, but my persuasion continued that Mr. Irving did not hold the law of sin to be in Jesus. I was, however, in power made to write to him on the subject, setting forth that the carnal mind was not in Jesus, and some other points alluded to; after this my mind was at rest upon it, under the assurance that if there had been any error in his view, it would be corrected from the message I had been made to write to him.

God, however, graciously ordained that the matter should not rest here. A few days later, a clergy-

man from Staffordshire came to me, who, though by no means disposed to receive the work, thought it his duty to inquire, perhaps more in the hope of my conviction than of his own. He examined very closely my views on the human nature of our Lord, and declared, when he heard them, that they were opposite to Mr. Irving's. He produced Mr. Irving's book on the subject to prove his assertion, and pointed out many passages; these, however, did not seem to prove his point: but on the following day, resuming his position, two passages were found which showed clearly that Mr. Irving conceived the workings of the law of sin were felt by our Lord. (Hum. Nat. p. 23.) "And in the face of all these certainties, if a man will say that his flesh was not sinful flesh as ours is, with the same dispositions, and propensities, and wants, and afflictions, then, I say, God hath sent that man strong delusions that he should believe a lie;" and page 24—"Now if there had not been in Christ's nature appetites, ambitions, and spiritual darkenings, how, I ask, could the devil have addressed these several temptations to his will." On reading over this, an utterance in power broke from me, "He has erred, he has erred"—an utterance accompanied with great anguish under the feeling then that my friend's presence was grieving and quenching the Spirit, but which I now see to have been because the utterance was wrung from the spirit, as a desire of testifying against Mr. Irving to lull my inquiries.—My friend's argument, which followed upon this, was very sound;—he argued, that if Mr. Irving had been upholding false doctrine, it could not be the Spirit of God which was speaking in his church, or he would before this time have been rebuked. I, however, thought the spirit in me had fully testified against this error, and as I had never myself held it, the character of the work could not be involved in it.

These discoveries, and the reference to Mr. Irving's book, led me to search more fully into the views he held; and I not only found, on the further reading

of his work, that his views were unsound on the human nature of our Lord, but that he was also still more unsound on the doctrines concerning holiness; —he rejecting the imputation of the righteousness of Christ, and holding a perfect holiness in the flesh. Besides his works, I also consulted the published sermons of Mr. Campbell, who had preached in Scotland, and was spoken of as the great champion of the truth in Scotland; and he appeared to be involved in the same mistakes with Mr. Irving. I was much disturbed by this, because I thought how greatly the church was prejudiced by these false doctrines against what I yet deemed the manifestations of the Spirit; and in much heaviness, I sat down to write to Mr. Irving, stating fully his error in conceiving the law of sin to be in the flesh of Jesus; and stating also what I conceived to be the truth concerning our holiness. That as by faith accepted in Christ and clothed in his righteousness, so we are in the sight of the Father holy and without blame. But whilst in the flesh, the law of sin remains even in them who are regenerate, and the flesh lusteth against the Spirit. And though our mark and aim should be, to “be perfect even as our Father is perfect;” yet that we all come short of perfect holiness in the flesh, and are unprofitable servants.—As Mr. Irving regarded me destined to the apostolic office, and set for the instruction of his church, I had great confidence that he would receive this, and would be led to retract and abandon his errors, and thus remove a great stumbling-block from his door.

A short time before this, I had received a communication from the Rev. Mr. Dow, who, in Scotland, was exercising the gift of utterance, after the same manner as those speaking in London. His sister had written to Mrs. Irving, and she had sent me an extract from the letter; declaring, that much additional light and power had been vouchsafed to Mr. Dow, and he had in the Spirit given a clear testimony, confirming my prophecies, opening the six trumpets in the Book of Revelations, and giving

a very full opening of each trumpet. This was an encouragement to me, giving me, as it did, the recognition, in my prophetic office, of the Scotch followers at Irongray.

In a few days after I had sent to Mr. Irving, I received his answer; and, as this letter was mainly instrumental in opening my eyes to the delusion by which we were bound, I give it at length.

“ London, 21st April, 1832.

“ My dear Brother.—Read this letter with your eye on God.—We have great need, especially the spiritual amongst us, to walk humbly with the Lord. Your first letter,* containing the utterance of the Spirit, without any expression of his intention in sending it to me, led me very deeply to ponder the subject of our Lord's flesh, and to cry upon the Lord to examine me; and to the same exercise of soul had I been drawn by the utterance of the Spirit, and the experience of the spiritual of my flock in these days past. These things put me into a fit condition for receiving the full impression of your last letter, which arrived last night, after I had preached a sermon on the Holy Generation of the Flesh of Christ. This I had done, in order to express anew, before my people, with all caution and consideration, what I firmly believe to be the truth; and to guard them against the effect of any rash and unguarded expressions which I might at any time have used. All night long, my soul, sleeping and waking, was exercised upon the subject of your last letter. And it being wonderfully ordered in God's providence, that Mrs. C. should be in town for a day or two; and that Miss E. C., though desirous to go home before breakfast, was so burdened as not to be able to go: These two prophetesses of the Lord, who have been his mouth of wisdom and of warning to me and my

* The letter I had written in power, setting forth that the carnal mind was not in Christ.

church in all perplexities; I called along with my wife, who had read your letter and read it to me, and having spread the whole matter before the Lord, and twice besought his presence, we proceeded to read your letters in order.—Upon your first letter, there was no utterance of the Spirit nor expression of any kind amongst us, but that of assent.—When we had read the two first pages of the second, wherein you reason upon the words of the Spirit, ‘He has erred, he has erred,’ given to you upon two sentences of my book; and bring forward your views of our Lord’s flesh, and of the believer’s holiness, in contra-distinction from mine—we paused; and seeing there was so manifest a discrepancy between us, I solemnly besought the Lord that he would speak his own mind in the matter. Instantly the Spirit came upon Miss E. C., and after speaking in a very grieved tone and spirit in a tongue, she was made to declare many words which I will not take upon me to attempt to repeat, seeing the Spirit hath discountenanced such attempts. But the substance was most precisely this—that you had been snared by departing from the word and the testimony—that I had maintained the truth, and the Lord was well pleased with me for it—that I must not flinch now, but be more bold for it than heretofore—that he had honoured me for it, and I must not draw back—that in some words I had erred, and that the word of the Spirit by you was therefore true,—and that if I waited upon the Lord, he would show them me by his Spirit, but that he had forgiven it because he knew my heart was right towards him—that I had maintained the truth and must not draw back from maintaining it. Thereupon we knelt down, and having confessed my sin, and thanked him for his mercy; I proceeded to intreat him for you, that you might be delivered from the snare in which you were taken concerning the flesh of Christ and the holiness of the believer. This done, I sought to recover and recount the substance of the utterance as above given that by their help I might report it to you exactly.

My wife was mentioning a doubt, whether it should not simply be left to the Lord, and not dealt with in the understanding at all; seeing that in your letter you had gone astray by commenting in your own understanding on the words of the Spirit, 'He hath erred,' as applicable to two sentences of my book, and applied them to my whole doctrine, which the Spirit had just declared to be "the truth," that 'must be maintained:' when Mrs. C. was made to speak in a tongue with great authority and strength, and immediately after in English, to the effect, that you had stumbled greatly by bringing your own carnal understanding to spiritual things—that truth in the inward parts, the law of God in the heart, wrought in us the fulfilment of the righteousness of the law in all our members; and that union with Jesus brought into us the holiness of Jesus in body, soul, and spirit—that the Lord would have a church upon the earth, holy as he is holy; the light of the world as he is the light of the world—that some had sought to bring this about in the flesh—that you had been snared in the opposite extreme of denying it altogether, and making a distinction between Christ's holiness, and that of his church—that you must be informed of it, because this it was which was preventing the work of the Lord. There was a third utterance through Miss E. C. to teach me that Satan sought to overthrow my confidence in the truth, and to bring me into a snare, but that I was called upon to maintain it now more firmly than ever.

"There were no more utterances, but when we came to that part of your letter where you say, 'Concerning the vessels by whom he speaks, you, have fearfully provoked him, and they are ready to burst asunder under your hands.*' There was

* This passage was written under the dictation of the power, and the impression on my mind was, that he had too much honoured me and the other persons speaking in the power, and so had dishonoured God. He, and those with him, evidently read it as though I accused him of behaving ill towards one or more of the speakers. The very opposite of what I intended.

great indignation felt by both the vessels of the Lord present, and great sense of injustice felt by myself. For, Oh! dear brother, I have done all things to know and follow the mind of the Lord in respect of them. It was indeed said, I think in the Spirit, that this in you was the same Spirit of 'The accuser of the brethren,' which hath manifested itself lately amongst us in one of the gifted persons who spoke evil of me in the midst of the congregation. But the Lord hath showed him that though it was with power, the power was not from God but from Satan, to whom, by hard and unjust thoughts of me, he had opened the door. Ah, dear brother, you have surely been much overseen in some way or other—search it out. The thing you spoke of F. and of Miss H., was not of God. I fear, and am persuaded in my own mind, that you have not discriminated duly, what is of God and what is not of him; and that sin in this matter, undiscerned and unconfessed, hath brought on greater falls, as we have seen amongst ourselves; and that now you are brought to oppose that very doctrine which alone can bring the church to be meet for her bridegroom:—That as he was holy in the flesh, so are we, through the grace of regeneration, brought to be holy—planted in a holy standing—the flesh dead to sin, as his flesh was dead to sin—and that by the baptism of the Holy Ghost we are brought into the fellowship of his power and fulness, to do the works which he also did, and greater works than these.

“When we came to that passage of your letter where you censure as ‘fearfully erroneous’ a passage in the Day of Pentecost,* we were all made to

* This passage is the one (page 39) in which he asserts, “Baptism of the Holy Ghost doth bring to every believer the presence of the Father and the power of the Holy Ghost, according to that measure, at the least, in which Christ, during the days of his flesh, possessed the same.” I had myself received what they all held to be the baptism of the Holy Ghost, and could, therefore, testify practically as well as doctrinally.

feel that you were forgetting what you yourself had been made to utter so abundantly concerning the baptism with fire and the spiritual ministry.

"I have read this to my wife, and Mrs. C., and Miss E. C., and they say it is a full and exact account.

"And now, upon the whole, my well-beloved brother and prophet of the Lord, I give you counsel to search and prove what it is that sits so heavy upon your conscience, for the Lord will surely reveal it. Concerning the flesh of Christ, we will discourse when we meet. I believe it to have been no better than other flesh, as to its passive qualities or properties, as a creature thing. But that the power of the Son of God, as son of man in it, believing in the Father, did for his obedience to become son of man, receive such a measure of the Holy Ghost as sufficed to resist its own proclivity to the world and to Satan, and to make it obedient unto God in all things: which measure of the Spirit he received in his generation, and so had holy flesh; and by exercise of the same faith, he kept his vineyard holy, and presented it holy to the great Husbandman. Regeneration, through faith, sealed in baptism, doth give to us the same measure of the Spirit to do the same work of making our flesh the holy thing, the temple of the Holy Ghost, body, soul, and spirit holy—wherefore we have the name, 'saints,' or 'holy ones,' 'sons of God,' as he received those names in virtue of his generation of the Holy Ghost. If we were to meet, I think we would not find much difference of mind as to the flesh of Christ. But as to your view of holiness, it is the very deepest, and darkest, and subtlest snare of the enemy. If you understood thoroughly the one subject, you would understand thoroughly the other. I say not that Christ had the motions of the flesh, but that the law of the flesh was there all present: but that whereas in us it is set on fire by an evil life, in him it was, by a holy life, put down, and his flesh brought to be a holy altar, whereon the sacri-

fices and offerings for the sin of the world, and the whole burnt-offerings of sorrow, and confession, and penitence for others, might ever be offered up. And thus ought we to be, and shall be, when the flesh becometh the sackcloth covering.*

“Oh! brother, I have had many trials, but the Lord hath sustained me, and I dwell before him in peace of soul, though in much sorrow, because of the condition of his church. I shall be glad when we meet. But, oh! I beseech you, lay to heart the words which have been spoken by the Spirit, and doubt any words which may be spoken in you contrary thereto. For though an angel from heaven should come to me, testifying to your views of holiness, I would not receive him.

“Do you hold correspondence with any of my flock, that you should speak so positively, yet so unjustly, concerning my treatment of the spiritual persons? or is there some meaning couched under it which I do not understand? Did the Spirit say so n you? If so, doubt that spirit; for certainly it is not true, they themselves being witnesses.

“Fare you well. May the Lord have you in his holy keeping. Amen.

“Your faithful brother,

“EDWD. IRVING.”

This letter was at once a great blow to me. Here I saw doctrines, which I could never have believed Mr. Irving held, not only avowed by him, but sustained and enforced by the utterance, in power, of those who were deemed the gifted persons. I had no copy of my own letter, and had the utterances been confined to a denial of the accuracy of my views,

* The allusion here is to Rev. xi., where the sackcloth clothing of the witnesses is spoken of. Mrs. C. had been made to prophesy that the baptism by fire would burn out the carnal mind, and our flesh would then become a sackcloth covering, the clothing of the witnesses, and this is what Mr. Irving was looking forward to.

I should not have dared to question it, as I should rather have attributed it to some inaccuracy of statement. But here was an unqualified approval of Mr. Irving's views; and, in the same letter, those views broadly stated without disguise, and clearly involving heresies most fearful and appalling.

That there was in Christ's flesh a "proclivity to the world and to Satan;" and that Christ received "such a measure of the Holy Ghost as sufficed to resist" this proclivity, is a doctrine so fearfully erroneous, that I cannot conceive any one who has at all learned Christ, unless he be blinded by delusion, can allow himself for a moment to entertain. Christ,—the "Holy Thing," as born of the virgin, to whom "the prince of this world cometh, and findeth nothing in me;" also "holy, harmless, undefiled,"—that in his flesh there could be a proclivity to Satan, which needed to be resisted:—or that he, of whom it is declared, that "God giveth not the Spirit by measure unto him," should be held to have received only a measure of the Spirit, and this for the purpose of resisting a sinful tendency in his flesh: this is a departure from the truth, which is broad as the day. But if any one's eyes should be holden so that he cannot see its error, singly considered; when it is conjointly affirmed, that "Regeneration through faith, sealed in baptism, doth give to us the same measure of the Spirit to do the same work of making our flesh the holy thing"—dark, indeed, must be our state, if we do not instantly see how Christ is first abased towards our sinful condition, and we next exalted to be put on an equality with him: as though Christ had a work to do in making his own flesh holy, and we are enabled to do the same work and make our flesh holy. What said the Apostle Paul, after he was called to his apostleship, and had been caught up into the third heaven, and had received gifts of the Holy Ghost abounding beyond all others? "I know that in me, that is in my flesh, dwelleth no good thing." And again, "So that with the mind I myself serve the law of God, but with the flesh the law of sin."

And what does he say of every believer who is born again of the Spirit of God? "If Christ be in you, the body is dead because of sin." Here is no holiness of flesh, but a plain declaration, that even in those in whom Christ dwells, the body is dead because of sin, and the flesh hath no good thing, but serves the law of sin. The Apostle's glorying was not that he had made his flesh holy, but "the law of the Spirit of life, which is in Christ Jesus, hath made us free from the law of sin and death;" adding, "If ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." The living after the Spirit, and mortifying the deeds of the body, was the Apostle's state, and is our state, as many of us as are born of God: whereas, if our flesh were made holy, what need would there be to mortify it?

I have heard the sophistry which denies that the tendency or proclivity to sin is itself sin, and which dares therefore to ascribe the first to our beloved Lord in his human nature, whilst it is properly indignant at the second. As it regards ourselves, I am ready to admit, that God does not bring us into judgment for such a tendency to sin, when we mortify and resist it—the Apostle showing the ground of such mercy, where it is written, "Now, then, it is no more I that do it, but sin that dwelleth in me." But yet we must say, as it is expressed in the article of our Church, "The Apostle doth confess that concupiscence and lust hath of itself the nature of sin." But who shall say that in our Lord "the law of the flesh was all present, but by a holy life kept down," without feeling that such a statement compromises the character of "holy, undefiled?" The law of the flesh is "the law of sin and death," or, in other words, that corruption of nature which is called "the lust of the flesh," and which is the mark and consequence of original sin. Now, surely all will agree, that not a breath or suggestion of sin—no lust—no desire, ever arose in or from the flesh of our blessed Lord. The law of the flesh, which in us daily sends up streams

of corrupt desires through our flesh, never was in him, nor could be in him, so as to need to be resisted or kept down. To suppose this corruption to be in Jesus, is to deny his holiness. However much and however completely you may affirm it to be kept down, yet if it ever was there, "holy and undefiled" are set aside at once.

I would not lay hold of words to convict a man of heresy, if his real intention was not comprised in those words. Every man may err in words; and hard indeed is it, if we should lie in wait for one another, to make a man an offender for a word. The letter copied, does, however, so clearly show Mr. Irving's mind, that, far from doubting whether it is not a matter of words, it is very obvious that his general design and view is unsound. As gathered from the letter itself, and as confirmed by his books and by subsequent conversations with him, I gather his general design or broad doctrine to be this:—That Christ Jesus, though God as well as man, yet was a man in all respects such as we are, and was by the power of the Holy Ghost, from his generation to his death, upheld in holiness and perfect purity; and that we, receiving through his blood the pardon of past sins, are now called to receive the Holy Ghost; and by the same power of the Holy Ghost, shall, if we faint not, be ourselves, in the flesh, brought into and upheld in holiness and perfect purity, as fully as Jesus was.—To sustain these propositions, Mr. Irving sees it necessary to suppose the law of sin to have been in the flesh of Jesus, otherwise the work of the Holy Ghost, in sustaining Jesus in perfect holiness, would be no precedent nor assurance to us, that by the Holy Ghost we can be sustained in equal holiness. Here, then, lies the first error, in ascribing to Jesus that corruption of nature, as it regards his flesh, which belongs to all of us. The next error lies in putting out of sight the imputation of the righteousness of Christ to us, which is our wedding garment, and in which we are holy and without blame in the sight of the Father—seen as standing in Christ; and in the

stead of this, requiring us to work out a personal holiness, and, by the power of the Spirit, to make ourselves holy as Christ was holy. The first error strikes at the root of Christ's incarnation, and also of the atonement; the second subtly brings in again the covenant of works and bondage. Conjoined, the Mystery of Iniquity is deep and very subtle, but yet plainly such when examined by the word of the revelation of Jesus Christ.

It is most true, Jesus "was tempted in all points like as we are, yet without sin." Sin formed no lodgment in his flesh; but Satan, the Tempter, tried him through the world, through the flesh, and under the array of an angel of light; and in all points as we are, so was he tempted. We yield to sin, and embrace it—we are born under sin, and the law of sin worketh in all our members—our enemy is lodged in us, and the carnal mind which we all have (though the children of God follow it not, but resist and keep it under) is not subject to the law of God, neither indeed can be. Jesus never yielded to sin—he was not born in sin, but in holiness—the enemy had nothing in him—he had not the carnal mind, and therefore in his body and soul Jesus had nothing to resist. But the assaults to which we yield, he repelled—the holiness in which he was born, he ever walked in, amidst all temptations—and the Lord of the carnal mind, though, in every form in which he works in the children of disobedience, he presented himself to Jesus, yet was he continually repelled by him whose mind was "the mind of Christ."

Most true also is it, that our calling is, "Be ye perfect, even as your Father which is in heaven is perfect." This is our mark at which we aim, the standard high and lifted up, to which we desire to conform. This, however, we shall never fully attain, until we attain unto the resurrection from the dead; as the Apostle says, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We are accepted of God,

not for the works of righteousness which we have done, but for that which Christ hath done for us. We have no righteousness of our own; "there is none righteous, no, not one;" but our righteousness is of Christ, who "was made sin for us," "that we might be made the righteousness of God in him." Our justification is through the faith of the Lord Jesus; who hath washed us from our sins in his own blood, and clothed us with the garment of his own righteousness. Pardoned, justified, and accepted in the Christ of God, we are called to walk as becometh the children of God, and for every coming short of perfection we are guilty. As the Apostle John saith, "Every one that hath this hope in him purifieth himself, even as he (Jesus) is pure;" so must we labour to perfect holiness before him. But who is there that does not feel how far he comes short in this continually, and is neither "pure as he is pure," nor "holy as he is holy?" And who is there that does not see from the Word of God, that such was the case with the Apostles? And such may probably be the case with every saint of God, until he shall have put off this body of sin and death, and be clothed upon with the body which is from heaven. That in this our fleshly state, "the flesh lusteth against the spirit, and the spirit against the flesh;" and therefore we are called upon to "crucify the flesh, with its affections and lusts," as also to keep under the body; as St. Paul said, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We are now "saved by hope," but "hope that is seen is not hope." We were "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;" and our earnest expectation and our hope is, "the manifestation of the sons of God," when "the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Such is now our state, that not only do we come short in performing that which we know we ought to do, but we also "know not what

we should pray for as we ought." Our earnest longing and prayer is for a full deliverance from the body of sin and death, and a full enjoyment of the presence and glory of our God ; which alone we can attain at that period which the Apostle alludes to as " the manifestation of the sons of God," when as the lightning we " shall see the Son of Man coming in the clouds of heaven with power and great glory"—descending from heaven " with a shout, with the voice of the Archangel, and with the trump of God : and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord." This is our hope, and the Apostle adds, " Therefore comfort one another with these words."

There may be some who apprehend, that, to assert we cannot attain perfect holiness whilst we are in the flesh, will discourage our efforts after holiness, and encourage us in slothful or unholy living. But surely nothing can tend so much to excite us to holiness of life, as the view of the spotless purity of the Lamb of God, and the ineffable holiness of Jehovah " dwelling in the light which no man can approach unto"—" yea, the heavens are not clean in his sight," " and his angels he charged with folly." Nothing can show us our utter uncleanness but this ; no comparison of man with man ; nor any other glass can we find wherein to see ourselves in our naked deformity, than the glory of God, shining forth in the Redeemer Jesus. This *will* abase us ; and that we may not be driven to despair by the view of this unattainable holiness, our gracious Father hath revealed unto us, " Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ;" " In whom ye are also builded together for an habitation of God through the Spirit ;"—giving us here to see, first how our adorable Redeemer is made unto us all which God requires of us, which we ourselves could not and cannot fully yield in ourselves to God ; and next

showing us that, in Christ Jesus, God hath built us together, that by his Spirit he may dwell in us ; make us “ temples of the living God,” and fulfil his covenant, “ I will put my laws into their minds, and write them in their hearts ;” so that whilst we bewail our sins, we may look up to Jesus, and see in him all that our God requires of us, even perfect righteousness and sanctification—“ the righteousness which is of God by faith.” Here we find our assurance of present acceptance, and of continued and increasing help and strength in Christ, to follow on in the way of his footsteps, and strive continually to purify ourselves even as he is pure. And thus we are continually abased by the view of our shortcomings, and yet encouraged and stirred up to more earnest and enlarged love and service towards our God and Father in Jesus.

On the other hand, I have seen the fruit of that doctrine which teaches we can now in the flesh attain perfection. It may produce at first a more earnest and zealous labour after holiness, and may doubtless lead to the abandonment of many slothful habits, and stir up to a more continual and fervent waiting upon God. But by-and-bye, when, after a season of joy and peace, corruption is found again and again struggling in us, so that “ the things that I would not, these I do ;” it is practically, though not mentally shown, that absolute perfection is unattainable, and the guile of the enemy brings in imperceptibly a lowering of the standard of perfection. This works on from day to day, until the standard is so far lowered, that the conscience is less frequently offended, and the professor is persuaded he is going on unto perfection. The end of such a doctrine is, the debasing of the standard to our level, instead of our rising to the standard. The frequent effect of it is so what the Apostle terms “ a voluntary humility,” an undue reverence and estimation of some things beyond their place, and valuing ourselves the higher because others do not, as we think, in these things so truly serve God. Amidst these and

other effects of this doctrine, that true delicacy of conscience, which is the fruit of the Holy Spirit opening to us the righteousness of Christ, is destroyed. The professor sins, and denies it to be sin first stumbling in the sins most hidden, as pride or anger, in some of their subtle forms; and by degrees as the feeling of the conscience becomes more obtuse passing on without remorse to deeper sin, until the conscience may become "seared as with a hot iron, and the professor may be as "twice dead." I have seen this effect working in more than one professor of that doctrine, though, from the preventing grace of God, it might not be suffered to go far. But certain is it, that if the arch-enemy can seduce us to take our eye off that perfect and ineffable holiness which is found in Jesus, and persuade us to look for a perfect holiness in ourselves, whilst we are compassed with flesh and blood, he will soon teach us to debase the standard of holiness, and to call darkness light, and light darkness. And certain is it, that nothing but the continual view of the ineffable and perfect holiness of Jesus can teach us when we offend, and keep us humble followers of him—working out our salvation, as it is God that worketh in us—forgetting the things that are behind, and pressing toward the mark for the prize of our high calling; that we may "with Christ, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you."

These considerations of doctrine weighed with me, and I could not for a moment doubt the erroneousness of Mr. Irving's views. I was then, of necessity, compelled to conclude the utterances which supported those views were not of the Spirit of God. Upon this a doubt arose in my own mind, which however, I trembled to entertain; and yet, with such facts before me, I could not reject: whether the

whole work were not of Satan. I could not conceive a person speaking at one moment by the Spirit of God, and the next by the spirit of Satan; moreover I had been declared in the power by the mouth of Mrs. C., Miss E. C., and my own mouth, that God would guard the utterance of his prophets, and they could never be permitted to speak by the power of Satan. According, therefore, to my view and understanding of Scripture, a false utterance convicted a person of being a false prophet; and this was also according to the interpretation of the power I had been acting under. Mrs. C., Miss E. C., and Mr. T. were therefore, on both grounds, manifestly to be deemed false prophets; and this, as to the two former, on a test of scripture doctrine. Then, was not I convicted as a false prophet, by the non-fulfilment of the words I had spoken, according to the test in the book of Deuteronomy? And might not the whole be accounted for as a chastisement of God, sent for the correction of heresy? All who were caught in having drank of, or sustained that heresy. These questions and considerations weighed upon my mind, and almost worked conviction.

On the other hand, so strongly was the whole interwoven in interpretations of Scripture—so much of the fruits of the Spirit had I seemed to find under—so entirely had I become pledged to the work, and my character and consistency become involved in it—I paused and weighed, again and again, the several facts and proofs trembling at entertaining doubts at all.

It had been very providentially ordered, that I was expecting a professional call from home on the very day succeeding the arrival of Mr. Irving's letter, and I had arranged for a week's absence. The same post which brought me this letter, brought me also a respite of my engagement, and left me at liberty: otherwise, having engagements to preach almost every morning and evening, I should have been still more perplexed as to my course; if stayed from preaching, it might overthrow

the faith of many, and give occasion to the enemies to traduce the work—if I went on preaching it whilst I had doubts upon it, how could I answer it to conscience?—There would have been no time for consideration, but for this providential opening; and I at once availed myself of it to visit the brother, to whom I have before alluded. During the journey, which occupied two days, I was, as may be supposed, engaged in consideration of the subject; and the whole train of circumstances, from the beginning; with the successive failures of prophecy and contradictions of utterance, when calmly reviewed and compared with the present fact of the support of false doctrine were so strongly affirmative of the evil origin of the work, that, however supernatural I had found it, and still knew it to be, I was convinced it must be a work of Satan, who, as an angel of light, was permitted for a time to deceive us.

My brother, who had continued speaking in the power, examined the doctrines, and fully agreed in their fearful errors: he weighed, also, the facts which I had to state to him, and joining them with other facts which had occurred within his own observation, he arrived at the same conclusion as myself.

Being anxious to communicate with Mr. Irving, I travelled on to London, and reached him on the morning of his appearance before the presbytery of London. Calling him and Mr. J. C. apart, I told them my conviction that we had all been speaking by a lying spirit, and not by the Spirit of the Lord. He said it was impossible God could have sent us strong delusions, for that was his final judgment upon the wicked, and we, at least, thought ourselves seeking after the Lord, and desiring his glory. I answered, I believed God had sent it as a chastisement for pride and lofty imaginations; that we had been lifted up in our own hearts, and God would humble us. He was astounded; but asked me to stay with them a little. I replied, I could not stay without rebuking the utterance, if it were made by any of the speakers in my presence, and as he would not suffer this, we

parted. I saw him again in the evening, and on the succeeding morning I endeavoured to convince him of his error of doctrine, and of our delusions concerning the work of the Spirit, but he was so shut up, he could not see either. I particularly pressed upon Miss E. C. and Mrs. C., and upon him also, the non-fulfilment of the word, and particularly the falseness of that prophecy which they, as well as myself, had given, that God would guard the utterance of his prophets, and not suffer Satan to speak by them; whereas, in the case of Mr. T. alluded to in Mr. Irving's letter, he, who was, and I believe is still, received as a prophet, had, in the midst of the congregation, with tongues and in English, spoken evil of Mr. Irving; and Miss E. C. had since, in utterance, declared he spoke it of Satan. They, however, could not see the non-fulfilment in the other cases; and in this case, they said, we must have mistaken the meaning of the utterance; that it could not mean God would keep the utterance always, but when they were speaking, he would not suffer Satan to mingle words with his word. A most miserable subterfuge.

The argument upon which Mr. Irving mainly relied for parrying the difficulties, was this; that the same person might, at one moment, speak by the Spirit of God, and the next moment by an evil spirit. He urged, therefore, that those things which had failed were from the false spirit, and those which were fulfilled were of God. I had the most distinct remembrance, when first I heard Mr. Irving preach upon the utterances, that he preached the utterances being the voice of God, were pure water without admixture—that he might in his expositions, as a man, fail, or fall into error; but in the word of the Lord, ministered by the prophets in these utterances, the most entire and implicit confidence might be placed, as in every respect and purely “the Truth.” Out of this position he was, however, evidently driven by the appalling fact of one of the prophets, before all the congregation, denouncing him as the cause of the Lord's anger against the congregation.

This denunciation coming with every usual demonstration of power and tongues. The only solution now to be found was, that the utterance at one time might be of God, and at another time of Satan, even in the same person. For if this were not admitted, Mr. T. being by the prophets recognised as having spoken by God in his former utterances, and by Satan in this, would either overturn the whole fabric of the spiritual gifts, and falsify the claims of all the prophets, or must be himself still received as a prophet, notwithstanding his false utterance.

The mere enunciation of the proposition of a varying origin, whilst the outward demonstration of utterance remained the same, was enough to shake even the nerves of Mr. Irving. To be under the necessity of telling such a fact to his congregation, and thereby assuring them that they could no longer give credence to the utterances, without deciding upon the origin of each message; to tell them, moreover, that no one could decide this without the gift of the discernment of spirits; and, lastly, that no member of his church yet possessed this gift: this would seem beyond the courage of any minister, and beyond the power of belief of any people. To this, however, was Mr. Irving reduced, and to this were his people subjected.

It was attempted to decide the origin of the utterance in the mind of the speakers from whom it came, by prescribing a certain frame, *e. g.* a calm sense of the love of God in Christ, and of our abiding therein, as the proof of the utterances from the Spirit of God; and an opposite state of mind, as a proof of the utterance being deceitful. This, however, I could experimentally contradict; for several utterances, which were still held true, and particularly that which Mr. Dow had confirmed, were made when I was in the disturbed frame; and others, which had proved false, were given under the prescribed heavenly frame: and I was fully persuaded that no such line of distinction could honestly be drawn.

Mr. Irving contended that Jeremiah xv. 18, 19,

refer to such a state of experience in that prophet: that in verse 18 he expostulates with God for the failure of his word; and, in the verse succeeding, God bids him to separate the precious from the vile. This Mr. Irving interpreted as the separation of the utterance of Satan from the word of God; and asserted also, that in chap. xx. v. 7, where the prophet saith, "O Lord thou hast deceived me, and I was deceived;" and in Ezekiel, xiv. 9, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet;" these two prophets evidently declare there may be occasions on which, for judgment on the wickedness of the people, God may even cause his own prophets to be deceived.

With respect to the reference to Jer. xv. nothing can be more gratuitous, than to infer from it that Jeremiah spake by two spirits, and the precious and the vile referred to those spirits. The prophet's expostulation would seem to be that of a man forgetting his patience; and like Jonah, complaining because the Lord had not fulfilled his wishes. The text proceeds, "Therefore, thus saith the Lord, if thou return, then I will bring thee again, and thou shalt stand before me." That is, if Jeremiah would return from his repinings, and bow himself before his God, the Lord would yet establish him.—"And if thou take forth the precious from the vile, thou shalt be as my mouth." If thou wilt separate thine evil thoughts and repinings, and the evil ways of the people before thee from that which is true and according to godliness, thou shalt yet be my mouth to them.—"Let them return unto thee, but return not thou unto them." Thus telling him when he was returned to his right mind, he must let the people return to him; but must not join himself to them, to work frowardness, as they were doing.

With respect to the other texts from Jeremiah and Ezekiel; in the latter prophet, the whole verse stands thus—"And if the prophet be deceived, when he hath spoken a thing, I the Lord have deceived

that prophet, *and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.*" This plainly proves two things; first, that the text in Jeremiah does not record that God had deceived Jeremiah; for, if so, he must have borne the sentence of excision, instead of glorying, as he immediately does, in the avenging hand of the Lord being on his side. It next proves, that whenever a prophet spoke a lie in the name of the Lord, he incurred the sentence of death, being condemned as a false prophet. It is thus clear that Jeremiah was like Jonah, again repining against the Lord; and that the prophet in Ezekiel, if he was ever the prophet of the Lord, ceased to be such immediately on his uttering a false prophecy.

X I cannot, however, refrain from a reference to the Book of Deuteronomy, in which, as it would seem, the truth on this question is most forcibly stated. In chap. xiii. v. 1, &c. it is said, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and serve them; thou shalt not hearken unto the voice of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul and that prophet, or that dreamer of dreams, shall be put to death." Here we are shewn that the name of prophet is given to a false prophet; and also, that for the trial and proving of God's people, God may suffer a false prophet to give signs and wonders, which shall be fulfilled. Here we are also warned, that notwithstanding such signs and wonders, that prophet must be utterly rejected by us, as, under the Mosaic dispensation, he would have been put to death.

In chapter xviii. 20, it is said, after referring to the coming of Christ, the true prophet, "But the prophet which shall presume to speak a word in my

name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Here is the reiteration of judgment of death against a false prophet; and that the people might without doubt be enabled to distinguish a false prophet from the Lord's prophet, he gives them the following plain direction: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Here then is it plainly told them, that if a word of prophecy fail, this does, of itself, prove the prophet speaking it to be false and worthy of death, which, under that dispensation, would immediately have followed upon it.

Do not these Scriptures prove, that if any one spoke in the name of the Lord, by an evil spirit, he would no more have been listened to? And that it was impossible Jeremiah, or Ezekiel, or any of the Old Testament prophets could have spoken by two spirits? We are not now under a judicial dispensation, and, therefore, may not put a false prophet to death; but he surely must be put out of the church until he repent; and we are wilfully putting ourselves into temptation if we continue to listen to one who has, according to the Lord's test, here set forth, spoken presumptuously in the name of the Lord.

I am overwhelmed with the remembrance of my own blindness and unfaithfulness, by hesitating at all after one instance of the failure of the word; and I may well shut my mouth against the like offence in others. But I desire to confess my sin, and in love to those who, like myself, are erring, to pray them to take warning, and no longer to continue such a provocation.

It is not necessary I should enter into any subsequent communications, which have passed with

those holding the manifestations. After my first visit, I found the utterance amongst them warned them against having intercourse with me, and they now shut themselves up, refusing to hear arguments, or discuss the subject at all. It may, however, be only just towards Mr. Irving, that I should give another letter of his, written some months after my renunciation of their views, as he there again fully sets forths his doctrinal views, and if he intended this, in any particular, to correct the expressions in his former letter, he ought to have the benefit of it.

“ London, July 6, 1832.

“ My Dear Brother,—I can no longer refrain myself from writing you, in few words, what I believe to be a most heinous sin, under the oppression of which you are lying bound. It is the sin of blaspheming the minister, and prophets, and church of God, and calling us ministers of Satan under the form of an angel of light. Not to bear testimony of myself, still less to judge thee, O brother, do I say this, but to assure thee, that herein hast thou sinned, and dost sin exceedingly; nor wilt be restored until thou restore thyself to charity with thy brethren who have never but loved thee.

“ My testimony to Jesus is, that in our flesh he was most holy. That his flesh was in itself no otherwise conditioned, nor is otherwise to be defined than ours, with all its laws, properties, and propensities. But through his anointing of it, and upholding of it from first to last, it hath no other properties nor propensities than those which may be predicated of God—holy as he—pure as he, yet temptible, mortal, and corruptible as ours—until the resurrection changed its form and fashion altogether.

“ Concerning the holiness of the believer, my testimony is, that he ought never to be less holy, both in flesh and spirit, than Jesus was; and that the same power of God incarnate, which presented Christ's flesh and Spirit holy, is bestowed upon the believer

at baptism, to present his flesh and spirit always holy, through faith. And every short-coming from holiness is not of necessity, nor of accident, nor of circumstance; but of positive will not to believe, and not to receive the power of regeneration, which is the continuance unto us of the power of generation in Jesus.* Wherefore we are called 'holy ones,' and 'sons of God,' as he was called 'the holy Thing,' and 'the Son of God.' He kept the name of the Father, and glorified it; we have not kept it, and therefore need continual atonement and intercession.†

"Furthermore, concerning the baptism of the Holy Ghost, my testimony is, and ever hath been, that it is the indwelling of the Father in the members, after what manner he dwelt in the Head while on earth; for the same ends, and for what other ends the Father may have to accomplish by his church, until he comes.

"Now, brother, you may not apprehend these things—thy natural mind being very formal, and wedded to its forms; whereas, the fashion of my natural mind is rather ideal, or spiritual. But because thou apprehendest not the truth in that form in which

* The position that the power of regeneration in us is the continuance of the power of generation in Jesus, is a most fatal one. Implying that act of the Holy Ghost, which formed Jesus in the womb of the Virgin, was nothing more than that act of the Spirit by which Jesus is formed in us (as the apostle says to the Galatians, iv. 19.) or, in other words, by which we are born again of the Spirit, and made the children of God by adoption and grace. This virtually annuls the doctrine of the incarnation, and supplants it by supposing the Son of God to be made flesh only by inhabitation of the human nature. Indeed, many of Mr. Irving's positions suggest the idea of inhabitation instead of incarnation. Mr. Irving's inference from the position, which follows above, is very lamentable, as tending to put us on a par with Jesus.

† To "need continual atonement," I should conceive, must be a mere error of expression: but there is much watchfulness requisite with respect to his view of continual intercession, which, coupled with his views of fleshly holiness, tends very far towards the idea entertained by the Romanists of the efficacy of their mass.

I do, shouldest thou say that thy brother hath a devil, when thou knowest from my fruits that I serve God with a pure conscience? And my dear flock thou hast so misrepresented, whom yet thou knowest not.* My love to thy soul, my desire to see thee standing where God set thee—a spiritual minister—beareth no longer that this sin should be upon thee. Repent of it, and ask forgiveness of the Lord. I fully forgive thee, and love thee with pure heart fervently, as I have ever done, and never ceased to do; though thy words and letters, of which I have seen some, and heard of others, have sore wounded me. Repent of thy rash judgments against the children of God, that thou mayest be healed of thy sin. I write to thee as a man of God, and minister of his Gospel, even thy brother in great love. For I know thou art an honest man, though thou hast greatly erred through thy rashness.

“Your faithful brother,

“EDWARD IRVING.”

There are some general characteristics in the work, which, apart from doctrines or instances of failure of predictions, cast suspicion upon it. One is the extreme secrecy enjoined by the Spirit, and the manifest shrinking from public examination. The Spirit has, both in England and Scotland, forbidden the writing down of utterances, and even the attempt to repeat them verbatim. Thus errors and contradictions are more easily concealed and explained away.

Another is, the manifest denouncement and debasement of the understanding. It is true, the understanding must bow, as well before divine mysteries as before the teaching of the Holy Ghost. But the Apostle exhorts us, “be not children in understand-

* To the charge here made my reply is, what I say of his doctrine and of the spirit which speaks and rules in the midst of them, I desire to speak out of love to them. Not to charge them or judge them, but to shew forth the cunning of the enemy, that if possible, they may be delivered. His position, that I am not to judge his doctrine because I may not apprehend him, is very unsafe, and what he himself cannot and does not act upon.

ing, but in understanding be men;" and prays for the Ephesians, "the eyes of your understanding being enlightened that ye may know," &c. And for the Colossians, "that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding." And for Timothy, "the Lord give thee understanding in all things." St. John also says, "We know that the Son of God is come, and hath given us an understanding that we may know him that is true." It is manifest, the grace of God, and the teaching of the Spirit of God, purifies and enlarges the understanding, and gives us to discover, by the understanding, between truth and error. The understanding, therefore, humbled before the Word and the Spirit of the Lord, is yet used and strengthened by the same Word and Spirit, and the man of God walks according to an enlightened understanding in the degree of light which God vouchsafes to give him. Now I am assured, both from the remembrance of my own utterances in power, and from those of others, as well as from the later correspondence with the gifted persons, that the Spirit manifested in us all, has always striven to put aside the understanding, and bring its followers into an absolute submission to the utterances. To take from them the habit of judging of the utterances, so that they may be led whithersoever, and into whatsoever the Spirit by utterance may please to lead them. The doctrine propounded is and was: If contradictions appear, or failures appear, wait until the Spirit, by other utterances, shall clear up the difficulty. This is in so many words declared to me, by one now speaking as a prophet amongst them; and another has declared, if she were to attempt to exercise her understanding upon what she utters, she should soon stumble; but assuring herself she is speaking of the Lord, she leaves his veracity in his own keeping. Indeed, all of them, who know the circumstances here detailed, must be acting upon this principle, for how otherwise, after such manifest and reiterated failures of the word, could they still call it the word of the Lord?

Another characteristic is, the bitterness of denunciation and hastiness of spirit, found in the manifestations of the power. Many times have I been appalled at the stern and remorseless denunciations which, under the power, I have been made to give forth; and I have marked in Mr. Irving, how far from his natural impetuosity being checked and broken down by rebukes, such as that given by our Lord to his disciples, when they would have called down fire to avenge him, "Ye know not what spirit ye are of"—his hastiness of temper has been passed over, or utterances against the objects of his wrath have been given. Not that he has never been rebuked, but that it has not always been so, but many times the contrary. There is great show of humility in much of the working of the power; as it is written, "He croucheth and humbleth himself that the poor may fall by his strong ones." But the end of its working is not humility. There is in it great flattery, and power of seduction by flattery, and so most truly is it, "a seducing spirit;" and yet when any are fully under its power, it brings most fierce and fiery trials upon them; as it is written again, "The enemy hath persecuted my soul."

The last characteristic to which I would allude is, the spirit of separation, which marks out a line by the reception or rejection of the utterances—all who receive the utterance are received; those who cannot, are not acknowledged, but after the first and second admonition, are rejected. The effect of this is very extraordinary. It casts off, under the name of Babylon, the great mass even of orthodox professors, and raises up the little church which does receive the utterances, into the distinctive title of "The Church." It appears as holiness and zeal towards God, surpassing all other professors. At the same time it takes its own members out of public observation, and leads them into a comparative privacy; far away from the correction of example or opinion beyond their own pale, and so lays them more open to the seductions of the enemy. Flattering at the same

time that it seduces, Christian love is made to turn upon the centre of the utterances, and sectarian feelings are generated.

Whilst, however, I am constrained to declare these convictions concerning the spirit, which I in common with Mr. Irving and his church followed, I must speak very differently both of Mr. Irving himself, and also of those of his congregation, who speak in the power, and others whom I have met there. I believe they are greatly wronged in public estimation. I have been obliged to set out many things to the disparagement of Mr. Irving, and I must therefore be forward to state what my esteem is for him. I believe him to be a man of God, sincerely searching after truth, though for the casting down of high thoughts, and for vindicating his own truth, God has suffered him to be led away of delusion, and to set his heart upon that which is not to the glory of God. Of a noble bearing and of unbounded imagination, it is more than he can conceive of himself, to have been, in his later controversies, fighting Satan's battles instead of God's; and his imagination is too fertile ever to suffer him to lack explanation. He is confident in his own honesty of intentions in all that he has done, not being yet sufficiently versed in the deceitfulness of the heart, and the subtlety of that pride, which clothes itself in the garb of holy zeal, and plumes its own crest, under the name of contending for the truth of God. His mind is so imaginative as almost to scorn precision of ideas, and his views will thus continually vary, without himself being aware of it. His energy and activity, swelling into impetuosity, leave him peculiarly open to error, in all subjects which require deep thought and patient and continued investigation. With the brightest talents, no man was ever perhaps less qualified to investigate and unfold the deeper mysteries of religion, which not only require precision of thought, but a continued watchfulness and patient correction of terms in their statement. With him one line of truth swells over its parallel line, and converging lines cut where they should only

meet. Yet, with all this, there is much real candour—real devotedness—real love to God, and charity towards all men. In the matter of the manifestations, I believe him to be greatly tried. He cannot shut his eyes to facts which are daily rising up before him, and yet he is (as I was under my first doubts) afraid to entertain doubts, and deals with them all as temptations; so silencing doubt, he will give himself up to the power, and go on until God is pleased, by some broad flash of light, or some, gross error in the utterances, to show him its darkness. Up to the period of his delusion, he was greatly honoured of God in individual conversions; and the prayers of such as are not entangled with him, we may trust, go up continually to God for his deliverance.

Of those who speak, and of others of his flock whom I have known, I may say, apart from the influence of delusion, there is, as with himself, a Christian spirit and a sincere love of the truth. The delusion produces a bitterness of spirit and violence very manifest. But they are deceived and not deceivers, save instrumentally. They may conceal their failures and mistakes, and explain away their contradictions, under the conscientious persuasion, whatever is error is of themselves. They may, under delusion, state and uphold things contrary to good judgment, and contrary to what we should deem plain dealing. But I am persuaded there is no intentional guile or deceit about them: they are really acted upon by a supernatural power, and they really believe and worship it as the Holy Spirit of Jehovah.

What a spectacle then is this in the face of the church! Does it not call upon us to lay aside bitterness, reproach, and railing accusations, and out of that love which causes that “whether one member suffer all the members suffer with it,” to labour together in prayer on their behalf, that God would graciously make manifest to them the spirit which rules among them, and give them speedy deliverance. No arguments may avail, nor any exposition of doctrine enlighten; but God may please to overrule the work-

ings of the spirit in them, and make it manifest of themselves and to themselves, that it is not of the Holy Ghost. He may then lead them to enquire, why they have been thus visited, and give them an insight into the fearful errors in doctrine which have provoked the Lord to "give them meat for their lusts, but send leanness withal into their souls." Now, every Christian grace which they possess serves only to give credence to the work of the enemy, and clothe the delusion with a fairer and more seducing character. Their own state is a furnace of affliction, and in the midst of it God doubtless will purify the gold, and cause it to come forth the brighter. But surely it becomes us to bear with them in love, and labour continually for their deliverance.

The difficulty I myself entertained upon the text, "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God," may have occurred to others, and I will therefore state my explication of it. It is given explicitly as the test whereby to try the spirit, and it must therefore be decisive; and as the word of God is true, "Every spirit that confesseth that Jesus Christ is come in the flesh" must be of God. In the case of the child in Gloucestershire, the spirit was not permitted to confess it, even verbally. But I have in power declared it—not indeed when the spirit in me was under trial, for no one ever tried the spirit in me. My brother, in the power, gave the confession, but I was not at the time trying the spirit in him. The parties who speak in London did, I understand, give the confession when the spirit in them was tried; and I was very anxious to learn whether the trial of the spirit was fully made. The circumstances under which it was done, were, I understand, as follows:—When Mr. Irving heard of the occurrence in Gloucestershire, he thought it right to call together the gifted persons, to try the spirit. Accordingly they came together, but (as Mr. Irving told a friend, from whose mouth I have it) when they were all assembled, Mr. Irving was in doubt what he ought to do; being afraid of provoking the Lord by ques-

tioning the spirit, after having so long admitted it as the Holy Spirit, and having such proof to his own conviction that it was indeed such; when an utterance broke from Miss E. C., "Try the spirits." Encouraged and assured by this, he proceeded to try the spirit; and, all except two, broke forth, in a confession, which he considered tantamount to a confession of Christ come in the flesh. Again in doubt about the two who did not join in the confession, he paused in embarrassment; when, after a short interval, whilst he was yet doubting what to do, those two broke forth in a confessional utterance, as the rest had done. Now, here, as it occurs to me, were two great errors. First, Mr. Irving, from his own erroneous views concerning Christ's flesh, was not qualified to demand a confession; and next, instead of holding himself independent of the spirit he was trying, he acted in submission to it, and thus virtually acknowledged it to be the Spirit of God at the very moment he was about to try it.

Now it appears, though I desire to speak with deference, I. That a mere verbal confession is not all that is required; for the devils continually bore witness to Christ whilst on earth, and said, "I know thee whom thou art, the Holy One of God." II. That the person trying the spirit must honestly exercise his judgment, and not in any manner defer to the spirit which he is trying. III. That he must also himself be sound in the faith, or he cannot discover when Christ is truly confessed. IV. That the confession should be sought, not only in the simple statement of the truth, but also upon any points which create suspicion as to soundness of faith. V. That those who are continually in communication and within hearing of the utterance, must not only judge by a single utterance, but continually compare the utterances with the doctrine of Christ.

It is obvious that the confession must be, not the natural utterance of the man, but the utterance of the spirit; moreover, that if we are unsound in the faith, or put ourselves in deference to the spirit, it will

have power over us, to deceive us by a false confession.

As fully proving the inadequacy of Mr. Irving's test of the spirit, even to himself, it is a fact that Miss H., who is now declared by the other gifted persons to have been a false prophetess, was one of those who in this trial joined in the confession.

I have inadvertently omitted, in the course of the narrative, the mention of my utterances in other languages. As considerable stress has occasionally been laid upon this form of utterance, in support of the work : I will here allude to it.

A few days before the prophecy of my call to the apostolic office, whilst sitting at home, a mighty power came upon me, but for a considerable time no impulse to utterance; presently a sentence in French was vividly set before my mind, and, under an impulse to utterance, was spoken. Then in a little time, sentences in Latin were in like manner uttered, and, with short intervals, sentences in many other languages, judging from the sound, and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish; the first she can read and translate, the second she knows but little of. In this case, she was not able to interpret nor retain the words as they were uttered. All the time of these utterances, I was greatly tried in mind. After the first sentence, an impulse to utterance continued on me, and most painfully I restrained it, my conviction being that until something was set before me to utter, I ought not to yield my tongue to utterance. Yet I was troubled by the doubt what could the impulse mean, if I were not to yield to it. Under the trial I did yield my tongue for a few moments, but the utterance that broke from me seemed so discordant, that I concluded the impulse, without words given, was a temptation; and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could neither recognize the words nor sentences as any lan-

guage I knew, except those which were French or Latin. What strengthened me, upon after consideration, in the opinion that I ought not to yield my tongue, was, the remembrance that I had heard Mr. Irving say, when explaining how the utterance in tongues first came upon Mr. T., that he had words and sentences set before him. Immediately following this exercise, there came an utterance in English, declaring that the gift of tongues, which was manifest in London, was nothing more than that of "the tongue" needing interpretation, manifested formerly in the Corinthian church; but that shortly the Lord would bestow the Pentecostal gift, enabling those who received it to preach in all languages to the nations of the earth. I was on several other occasions exercised in the same way, speaking detached words and sentences, but never a connected discourse.

When I went to London after this, I questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes also the former. I was also, in London, made to confirm, in utterance, before Mr. Irving, what had been spoken here concerning the Pentecostal gift of tongues for preaching; and, such was the readiness with which he yielded to the utterances, that though he had both written and published that the Pentecostal gift was not for preaching, he at once yielded, and confessed his error, giving thanks for the correction. Oh! that he may manifest the same ingenuousness in abandoning his opinion concerning the power, when weighing its fruits he sees it is not of God.

My persuasion concerning the unknown tongue, as it is called, (in which I myself was very little exercised,) is, that it is no language whatever, but a mere collection of words and sentences; and, in the lengthened discourses is, much of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected

oration. One day, in the Scotch Church, when I was meditating as to the propriety of yielding my tongue, and was in prayer to God for teaching on it, an utterance broke from Miss E. C.—“Yield your tongues to Jesus;” and going on exhorting to an entire resignation of ourselves to the Spirit of Jesus speaking and dwelling in us. The instances of such obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in her own room, in three or four distinct instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power. This is a very mysterious dispensation; but as a spirit of divination, when any put themselves unfaithfully under the influence of the power, it certainly is able, and does make manifest the thoughts of their hearts, imitating the manner in which we may suppose the spirit of the prophets in the Corinthian church laid open the thoughts of the unbeliever, as referred to by the Apostle.

Indeed, the whole work is a mimicry of the gifts of the Spirit—the utterance, in tongues, a mimicry of the gift of tongues—and so of the prophesyings, and all the other works of the power. It is Satan, as an angel of light, imitating, as far as permitted, the Holy Spirit of God: according to the degree of unfaithfulness of the individuals or congregation with whom it is present, so, am I persuaded, is the degree of power and consequent deceit which is put forth. Unfaithfulness is, of course, in proportion to the knowledge of God’s will; and in those persons or congregations where more of God’s truth is possessed or taught, if they are unfaithful, greater is their offence than if the same act were committed by those less informed: according to the principle recog-

nized, where it is said, "The servant who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes." Had the power and manifestations which have occurred been found in persons of less attainment in religion, who does not feel that they could never have commanded the same attention, nor overthrown the faith of so many as has now been the case? I do not here include my own case, nor challenge to myself these attainments, for as an individual almost wholly unknown, my reception of them would not avail. But those who were well known, and by multitudes highly esteemed, did give weight to the manifestations by the weight of their character and previous profession.

I have sometimes heard the contradictions in the utterances, and acts of those who speak in power, explained away by the question, "Does Satan cast out Satan?"—intending we should infer, that Satan will not bear witness against himself, and, therefore, that only one of the parties concerned in the contradiction can be false. It has, however, been most fully manifested, that a false spirit does bear witness against Satan. The warnings against Satan given by the children in Gloucestershire were very abundant; and the same occurred in Mr. F., Miss H., and almost, without exception, all the others who have spoken in power in the Scotch Church, and have been rejected as false prophets. It belongs alone to the Spirit of God to speak the truth always; and in every person the same truth; and, as God cannot lie, no contradiction can occur in the utterances of the Holy Ghost, however numerous the persons by whom he may vouchsafe to speak. One contradiction is, therefore, sufficient to decide, that it is not the Spirit of God. On the other hand, in the working of evil spirits of Satan, their very name is, "lying spirits;" and their continual work is to persuade us to believe a lie. One person may be open to temptation in one particular, and another in the opposite. One lie will, therefore, be ministered to the one, and another lie to the other. If these

persons should meet, the delusion in one will be contradictory of the delusion in the other, and yet both deluded. When persons are much together, their views and habits become assimilated, and they may lay themselves open to the same temptation, and be deceived by the same lie. When I was with the gifted persons in London, the simultaneous action of the power on all of us, which continually occurred, bringing forth the same testimony, proved the power in all to be of one and the same origin; whilst the contradictions which were developed, in the course of our proceedings, proved also, that it was not the Spirit of God. I understand the gifted persons at Port Glasgow spoke against me, whilst I was speaking in power in London; and that they are now speaking against Mr. Irving. At Cambridge, too, I understand is one, who deems himself called to be an apostle, and to have arrived at perfection; and who sent for a friend, some hundred miles off, to impart to him the gift of the Holy Ghost, by the laying on of his hands: but when he came, and the hands were imposed, the gift did not follow. He also is denounced by Miss E. C. and himself holds Mr. Irving and the gifted in London to be deceived.

These discrepancies and disagreements are so many landmarks, which he who runs may read—showing us the quicksands of delusion are in their course, and warning us to stand aside from them.

To those who have never experienced or witnessed the effect of delusion in perverting the judgment and shutting the eyes of the understanding, its workings are incredible. I have found in myself such woful darkness, want of open and manly confession of contradictions and failures, and such credulity, that, when I think of it, I am almost afraid of making a statement, or advancing an opinion, lest I should still be under its influence. Facts are unwittingly perverted and distorted—expressions and declarations so variously read and understood—and the mind is so left under a perpetual succession of movement and impulse, that the remem-

brance of facts is blotted out ; and, in an incredibly short space of time, a man may be made to change his views, without being conscious of any serious alteration. The mind becomes like a troubled sea, driven and tossed by every wind of impulse, and having no other shore or boundary than such truths of God as have been written indelibly upon it. And yet it was very remarkable, that whatever truth was written indelibly upon the mind, no violent contradiction was ever given to it ; and the truths which were eradicated, were first sapped and mined ; and the decisive attempt at their overthrow was never made, until they had been shaken to the foundation.

It is lamentable to see, to what depths of absurdity we may, unconsciously, under delusion, be led. A friend, who lately attended at Mr. Irving's church, heard him publicly address a servant girl of his, who was speaking in the power, and tell her to speak more to the purpose ; for the spirits of the prophets were subject to the prophets, and she was speaking beside the question !! When a man can so forget himself as to suppose the spirit of God can speak beside a question, and need to be put in remembrance, we may well say, " What more ? " For discipline, it belongs to the pastor to assign the order or course by which prophets shall speak ; but when the matter of their speech needs correction, surely it is as if a sunbeam had written upon it, " Beware."

In conclusion, I cannot refrain from adding a remark or two upon the causes which have, as it appears to me, prepared the way for this awful delusion. In these, I desire to speak not in judgment on others, but simply what I have been conscious of in myself. In the front I would place a habit of speculating upon religious truths, in the hasty interpretation of Scripture, and especially the prophetic portions. That the prophets were written to be read, and that reading in faith and prayer will issue in a profitable understanding of them, no one can doubt. Whatever zeal, therefore, may be manifested in the study of prophecy, and how great soever may be its extension, it

is matter of rejoicing, and not of regret. But, alas ! such frail Christians are we, that a little knowledge may puff up ; and unless deeply humbled under the sense of our ignorance, and continually watchful to wait upon the Lord for teaching, we may stumble over the very way-marks which are given for our guidance. How much ought we to weigh every interpretation—how slow should we be to speak it—and how ready to bear with an opposite view, and to wait for that teaching, which shall give us all one heart and mind in the matter. Especially dangerous is the habit of putting forth crude undigested thoughts in interpretation of prophecy, although they may be stated under the hope some other person may take them up and perfect them. Surely we have so much of glorious revelation made plain to us, that we can feed upon it in peace and patience, with thanksgiving ; and need not to cultivate an unhealthy appetite after crude and novel views, in which we can neither find rest nor edification. Our minds are naturally prone to novelty, and vain curiosity is one of the strongest of our temptations. Every text of Scripture deserves inquiry, and to seek its elucidation must be praiseworthy ; but great watchfulness must be exercised, lest the energy of a spiritual mind should be supplanted by the strong cravings of curiosity, and the restlessness of an excited imagination.

If, after a patient and corrected investigation, any student of the word of God should come to a settled view in interpretation, and should conscientiously feel that the declaration of it is profitable, let him declare it ; but, in so doing, it will be well for him to remember, that, if it contain novel opinions, it ought to have been again and again weighed and pondered upon ; and, even after it is put forth, it is more meet for him patiently and thankfully to answer the scruples and objections, which his brethren in the church may express upon it, than to suffer himself to sit in judgment upon them, because they see not with his present eyes, but rather the eyes he himself saw with but a little time ago. Until any student is, himself, fully

persuaded in his own mind, it must be utterly unpardonable in him to put forth new things to perplex, or carry away the minds of others.

Another course of speculation has been upon doctrines, and generally received truths; in an opening of them after a new method, or in the giving a greater prominence to particular parts. The varying circumstances of the Church require that her ministers should be giving meat in due season: and happy is that minister who is endowed with wisdom to discern what is needful for the present emergency, and to minister the same with faithfulness. But there are minds, whose besetting sin it is to be continually passing to and fro within the circle of truth; now laying hold of one subject, and now of another; and, as each is embraced, dwelling with such intentness upon it, and swelling it out so much beyond its proper bearing, that it is carried over the boundary of truth, and becomes, if not plain error, at least a distortion of the truth calculated to lead into error continually. When such a mind is dwelling upon its favourite subject, whatever for the time present it happens to be, it will not only suffer other parts of truth to be disparaged, but will also disparage and think slightly of all professors whose minds may not have been carried towards the same development; and who, therefore, in the gigantic proportions which it has assumed, may not be able to discern the embryo truth from which the whole has sprung. It may be needful for one congregation, that its minister should dwell upon free grace, and for another that its pastor should develop and enforce good works: so, of every branch of the truth, one part is necessary here, whilst another must be set forth there: one at this time, and another at an after time: each in season, as the Lord shall lead them to teach. But if we suffer ourselves, under even the most glorious opening of any branch of truth, to advance that branch into the place of the whole tree, we shall pluck up the stem, and our branch itself will wither. The mind habituated to such extremes is, however, peculiarly open to the assault of

the enemy, when he is permitted to put forth not only enlarged views of truth, but sensible impulses and signs, in support of his designs.

Amidst speculations the believer becomes unsettled, because taken off that peaceful view of the work and glory of Christ, which is his rest. Anxious and excited, he is continually prepared for new views, or waiting for new events, which may feed the restlessness of an excited mind; and almost, necessarily, every accession of views and change of events ministers greater excitement, and carries him further from that "peace of God which passeth understanding." It is obvious, no state can be more favourable for the entrance of delusion: the very restlessness of mind creating a tendency to receive novelties.

Whether the departure in doctrine has been the fruit of speculation, or, however it may have had its origin, this seems to be the door through which the enemy has come in upon us. The subtlety of the heresy is very great, both as it regards the humanity of our Lord, and the holiness of the believer. But the first branch of the heresy virtually annuls the test of the Spirit, by enabling a false spirit to confess an incarnation, without holding the truth of Christ come in the flesh. And the second branch challenges the possession of the Spirit, in the same fulness and power as he dwelt in Christ. Thus, whilst the Lord's Christ is set aside, believers are put upon an equality with, and arrogate the anointing of Christ himself. What greater provocation can we offer to our Lord, than to debase him to the experience of indwelling corruption, and lift up ourselves to an equality with his purity, and the exercise of greater powers than himself. It is well known, that the delusion first appeared in Scotland, and it was brought to London by Mrs. C., who was one of the speakers, and gifted at Port Glasgow. There, as far as I am informed, it has made little progress; and it was not until adopted and upheld by Mr. Irving, that it began to challenge much attention, and extend its influence. No doubt many persons, warmly attached to Mr. Irving, upheld his general doctrines,

and so sustained the heresy, though they did not themselves fully embrace it: this was the case, both with my brother and myself, and we neither of us knew what were really the doctrines held by him until, by the course I have mentioned, we were brought to examine them; and, at the same time, to separate from them. Nevertheless, as upholding Mr. Irving on all occasions, I am ready to confess myself justly involved in the delusion, and my own personal offences in prophetic speculations and lofty imaginations, would, even apart from these heresies, sufficiently explain my punishment.

One circumstance of these manifestations cannot but force itself upon observation; that is, the continual use which was made of the doctrine of the second advent of our Lord. This was the leading theme of the utterances. The nearness of it, its suddenness, and the fearful judgments which would accompany it, were the continual arguments which were used to excite our minds, and stimulate our decision; as well as to support us under difficulties, and to induce us to lay all other things aside to further the work. The same thing has, as far as we are informed, attended every putting forth of assumed prophetic power from the earliest times. With regard to those manifestations, which have been nearer our own times, we know certainly that it has been so. With the French prophets, who arose about the beginning of the last century, and with the followers of Joanna Southcote, in our own days, the nearness of the second coming has been the leading doctrine. The inevitable effect of this fanatical use of the doctrine is to create prejudice, and to induce a persuasion that it is a dangerous doctrine. We must, however, be on our guard against any such hastiness of decision. Previously to the first advent of our Lord, many false Christs arose, and drew away many; and the nearer the advent, the more frequent and powerful were the delusions. Doubtless they excited in the minds of the Jews a strong prejudice, which led them practically to deny

our Lord when he came, though they yet professed to wait for him. We are also expressly warned with reference to the second advent, that "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." And our Lord's caution upon it is, "Behold I have told you before, wherefore if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." We must not, therefore, suffer ourselves to be brought into an unbelief of his coming, so as to join the company of the scoffers, and say, "Where is the promise of his coming?" But must remember our Lord's injunction, "Take ye heed, watch and pray for ye know not when the master of the house cometh lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch!" The device of Satan, doubtless, is to cast odium upon the doctrine, and lull men into a state of forgetfulness, that "the coming of the Lord draweth nigh." Without, however, dwelling further upon this subject, I would say; whilst, it appears to me, these circumstances ought in no wise to prevent our watchfulness, or patient waiting for the coming of the Lord; they certainly call upon us to humble ourselves, under the remembrance that there must have been much error, in our view of the manner and circumstances of the coming of the Lord, or we could not have been so deceived. May God grant us grace to confess our faults, and, proving all things, to hold fast that which is good.

The speculations, manifestations, and other late proceedings in the visible church, have been most extensively used to unsettle the minds of Christians. This is itself very deeply to be deplored, even though it should as yet have proceeded no farther. These are, indeed, troublous times, and the greater the trouble and excitement around us, the more closely

ought we to be cleaving to the ground of our hope, and resting in peace in the finished work of our Lord and Saviour Jesus. Temptation, however, moves on all hands, inflating speculative minds to give forth novelties—arousing excitable minds by manifestations and wonders—wounding tender consciences upon points of doctrine or discipline, and separating them under conscientious scruples—depressing the lowly labourer in the Lord's vineyard, by the view of the increase of vice and infidelity—stirring up party strife in the different bodies of Christians, and sowing bitterness and division among brethren, and so paralysing their labours. Oh, that we were watchful to put on the whole armour of God, and take the shield of faith on our arm, that resting in the faithfulness of our God, striving together in prayer, and having fervent charity among ourselves, we might stand fast in this evil day, and be nothing terrified by all the assaults of our enemies. Our Lord warns us against “lo here, and lo there,” and shews us the blessing of those servants whom his Lord, when he cometh, shall find giving his household meat in due season. Oh, that we may abide patiently in the sphere of labour, which the Lord in his providence has assigned to us, and there bearing witness for the Lord, and standing fast in Him, may shut our ears to the fears and troubles, as well as to the signs and wonders which the enemy may bring before us. Every Christian, and especially Christian minister, whose mind the enemy can by any means unsettle, and whose hand of labour he can by any means paralyze, is so much gained to the empire of darkness. May we watch against him, and very narrowly examine every thought which leads towards separation from brethren, or from labours, as we would watch against a serpent.

Leaving now (in prayer for forgiveness for its errors), what has been written, I would only exhort those whom the Lord may bring out of the delusion, to watch particularly against the powerful assaults which will be made upon them to abandon faith

in God altogether. Job pleaded before God his righteousness, and though he is called an upright and a perfect man, yet Elihu (Job xxxiii.) reproves him, and shews him that God will, by such visitations, take away pride from man. That He is just in it, for He giveth a warning which his people ought to have seen. And let them remember the case of Job, and see that the Lord is pitiful, and of tender mercy. And let them hold fast Job's integrity, when he said "What! Shall we receive good at the hand of God, and shall we not receive evil?" Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually: when in prayer, the power would come and carry out my utterance in power, and I was obliged to stop to resist it. This was very distressing for a long time, joined as it was to the darkness and deadness of a mind, so long swayed by such delusions; but, under such circumstances, all we can do is to hold fast our confidence, that God will not abandon us; and to watch against every spirit of repining or complaint against God, humbling ourselves, and pleading the blood of sprinkling of the Lamb of God, who taketh away the sins of the world: His mercies fail not, but are new every morning.

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APPENDIX.

THAT I may afford the fullest means of judgment to those who may take the trouble to scrutinize, I have added copies of three letters written at the time when I was first wrought upon in this way—and which have been lent me by the brother to whom they were written. The first shows the state of my mind at the period of my first utterance under the power; and the second and third show the progress of the power, in producing a change of view, and opening and preparing my mind for the further progress of the delusion, during the five months which elapsed between my first and second visit to the Scotch Church. In reading them, it should be remembered, we must not suffer truth to be prejudiced because error has become interwoven with it.

APPENDIX A.

“ Dec. 29th, 1831.

“ You would hear, at the same time with ourselves, of the manifestations which have been made in London, in analogy to those made in Scotland. For many months I have been persuaded the work is of God, and that these are manifestations of the gift of tongues, and prophesying. It has been a subject of much conversation among ourselves, and with all friends who may have come to us; J—— has always evinced considerable doubt as to the character of these manifestations; though, just previously to my going to town, her mind seemed opening to them.

“ When I was in London, I attended at one of the meetings, at which a Mr. T. and a Miss C. spoke; the first in a tongue, the other in prophesying. The prophesying was upon the near coming of the Lord, and rebuking those who did not faithfully declare it: it was delivered in a tone and energy which carried conviction to my soul, that it was the presence, in power, of the Holy Ghost. As the prophesying proceeded, in rebuking the unfaithfulness of those who did not declare the near coming of the Lord, I found laid open the very misgivings of conscience with which I have, for the last six months, been exercised; when I had put back the declaration of his instant coming, to make way for something which might be less offensive to the people. In fact, the secrets of my heart, which I had told to none, were laid open; and I felt myself openly rebuked. The effect upon me was, that tears ran down my cheeks; and my anguish of soul increasing, I was obliged to hide my face, and, as far as I could, suppress my groanings. This, however,

lasted only a few minutes; when the power of the spirit was so great upon me, that I was constrained to cry out, as in an agony, for pardon and forgiveness, and for strength to bear a faithful testimony. In these cryings I was, however, at the time conscious of a power of utterance carrying me beyond the natural expression of my feelings; and though my first emotion, on my conscience being smitten, was that of a deeply wounded conscience, expressing its anguish in a natural way; and, although I had no expectation of any such presence of the Spirit, but was simply lying in humility under the chastisement; yet here I was conscious of a constrained utterance, not my own; and of a power and presence of the Spirit, quite unutterable in a natural way. After this I was silent, but, with composure of mind, my whole body was convulsively agitated; and for the space of more than ten minutes I was, as it were, paralysed under a shaking of my limbs; my knees rapping one against the other, and no expression, except a sort of convulsive sigh. During this period I had no other consciousness, than the bodily emotion, and an inexpressible constraint upon my mind; which, though it kept me composed, and sensible of all I was doing, yet prevented my utterance, and gave no distinct impression, beyond a desire to pray for the knowledge of the Lord's will. This increased so much, that I was led to fall on my knees, and cry in a loud voice, 'speak, Lord, for thy servant heareth;' and this I repeated many times, until the same power of the Spirit, which I had before felt, came upon me, and I was made to cry out with great vehemence, both of tone and action, that the coming of the Lord should be declared, and the messengers of the Lord should bear it forth upon the mountains, and upon the hills, and tell it to the winds, that all the earth should hear it, and tremble before the Lord. At this instant a gentleman present came to me, and took hold of me, begging me to rise and compose myself; and whispering to me that it was the work of the flesh, and that he himself had been once in the same state; that nobody ought to speak, except in perfect composure of body and mind. When he stopped me, I said, almost unconsciously, 'thank you, thank you:' for during the whole period of my being afflicted, I was under such a painful constraint, that every word I uttered was, as it were, wrung from me. My mind was never so wholly filled with the Spirit, as to be carried willingly along; but there was, throughout, a struggling of my natural powers against the constraining power of the Spirit; and when he stopped me, my calmness returned in an instant, and I felt as though delivered from a deeply painful constraint. The assertion of my friend, that I was wrong in yielding to it, confounded me for the moment; but, after a short pause, I requested all present to join in prayer; and shortly prayed the Lord not to suffer the weakness or wickedness of his creature to cause the work of his own Spirit to be blasphemed; and, that as He has seen fit graciously to put me

to shame, because of my unfaithfulness, He would cause the testimony of His Spirit to stand before all present as a rebuke, to provoke to faithfulness, and to a simple and plain avowal of our hope. I was most deeply troubled and humbled on the following day, trembling at what had occurred; and, not being able to see the mind of the Lord in it fully, I made it a matter of inquiry, in prayer and fasting before the Lord; and not having got any clear understanding, I simply wrote an account of what had occurred, and of my own state, to J——; she was very painfully affected by it; being, as she says, persuaded that all these manifestations are not of God, but delusions; the false Christs, and false prophets, which we are told shall arise in the last days. She says it is not according to apostolic order, because it is not by the laying on of hands, and because it is made by women, who are expressly commanded to keep silence: and that it is not in that *power* which manifests it of God. Mr. A. was at my house, and she showed my letter to him, and he confirmed her doubts by his own, and H., who is here also, joins in the doubt.

J—— is in such a state of agitation and excitement as to make her ill, and to threaten very serious consequences, unless the Lord compose and strengthen her. She says I am possessed by one of the false spirits of prophecy, and all I can say by argument, by prayer, or otherwise, has not seemed to convince her to the contrary. She now seems to express a desire to hear from you, and thankful, most thankful, shall I be, if the Lord enable you to give her peace through his word. She is certainly diligently reading, and in every way anxious to defer to my judgment, whenever she can; but in this, she says, she is conscientiously persuaded, and confirmed in it by the result of her prayers, that I am giving myself up to a delusion which will make me fight against God's truth. You may imagine, dear brother, my own mind in the midst of these things. Watchful of that providence, which has set before me such a testimony in the state of my wife—in the discredit thrown upon the manifestations by Mr. A., and Mr. G., of D. (who has been with us, and who has been led to warn me against these things in the strongest and most affectionate manner,) I am set in an awful state. I cannot for a moment doubt the reality of the manifestations; and the Spirit secretly bears witness with my own spirit, that he has spoken in me; and leads me to the expectation that he may yet again constrain my utterance. Indeed, on several occasions, the same power, without utterance, has been manifest in me. And yet, should it be so, I may be made to set before my own wife and my dear friends a testimony of the power of the Holy Ghost, which, in their present state, they may blaspheme. But the Lord alone is sufficient for these things; and I pray he may keep us all faithful to him, though in the midst of the furnace; trusting that we may all come out untouched by the power of that

fire, into the midst of which we are cast. I am persuaded all that agitation of frame, and resistance in mind, which I manifested, was deeply wrong, and but the fighting against the Spirit; that as my friend said, the utterance of the Spirit, when given in power, is in calmness and composure of frame. He very kindly told me the whole of his own case; which, however, did not answer to mine in the convictions of his own conscience. There has been, in all this, such a gracious opening to me of the realities of God's love to us, and our union with Christ by the Spirit, that, though the Lord should not think me worthy of further humbling, yet shall I have reason to bless God for opening my eyes to the difference of knowing the truth in word, and knowing the truth in power. Oh! that we were filled with the Holy Ghost, enabled to enter into fellowship with the mind of Christ concerning sin—how should we abhor sin; and concerning the love of God in Christ—how should we pray in faith to God; and concerning the sanctification of the Spirit—how should we press on in the desire that every thought might be brought into the obedience of God. May the Lord strengthen us all to submit ourselves to his blessed will, and to lie in thankfulness under the power of his work.

“J—— says, she looks upon these manifestations as signs to quicken us in the expectation of Christ's coming: especially as it is said, that there shall be spirits to deceive, if it were possible, the very elect. She also says, she thought me in a very excited state of mind before I went to town, and just ready to be led astray.”

APPENDIX B.

“14th Oct. 1831.

“Having a little space given me this morning, I have purposed to write to you, if the Lord will. I have a great desire to lay before you the Lord's dealings with me. You know not, dear brother, what a fearful witness the Spirit is giving forth on the unfaithful shepherds, and the mockery of his holy ordinances in Christ. The Lord's anger is most fearfully declared, and his purposes of wrath—written in Ezekiel and Isaiah, towards false pastors, and hypocritical professors—are laid upon me with a power which utterly dismays me: I cannot—dare not—rebel against it; and yet the testimony is of such a character, that, in searching what the Spirit ‘does signify,’ I tremble *in myself* lest it should be the utter desolation of his church, under the overflowings of the ‘abomination that maketh desolate.’ Meanwhile, the Lord's love is great towards me, and whilst I am in anguish because of this testimony, the Lord refreshes me exceedingly, by laying me down in

reverential awe before the ministerial office, and the holy ordinances of his church; and thereby testifies that he still holds them in his right hand, and that they shall not be utterly discarded, but be upheld in the Lord's own power. I know not, dear brother, whether, in speaking after this manner, I shall seem to you as one that dreams: but if I do seem such, you cannot be more startled than I have been; and, but for the mighty power of God,—which has several times literally taken away all my strength, and made me, in body as well as in soul, melt away in the overwhelming presence of my God—I should, it may be, be still rebelling against the testimony of his Spirit. From the time the power of the Spirit came upon me in London, I have daily, at intervals, sometimes more frequent, sometimes less, been conscious of a powerful inworking of the Spirit; leading me up into communion in Christ, and giving me a fellowship with the mind of Christ, and at times leading me, by presenting portions of Scripture, into an apprehension of the purpose of God in Christ, which I never before knew; and there has been added to this such a constraining towards utterance, to declare what the Lord has shown to me, and yet such an utter incapacity to utter any thing of it, in the same power in which it has been presented to me, that I have seemed to myself shut up in prison, with an unspeakable enjoyment of liberty. *Faith* has always given me the explanation of it, and enabled me to be composed under it; and even in those times when there has been no conscious presence of the Spirit, and Satan has been permitted to buffet me, the Lord has always sustained me in the faith.

“On Sunday morning, whilst sitting alone, under the buffetings of Satan, the Lord visited me by the power of the Spirit, and gave me utterance in the Spirit in prayer—in great power—and yet in great composure of mind. My mind was much disturbed before the power of the Spirit came upon me, but was immediately calmed; and whilst the prayer was made, *my* prayer, by a constraint upon body and soul, to which my soul yielded with delight, and my body with much agony—I was at the time perfectly conscious that I *was made* to pray; and had it simultaneously impressed upon my mind, that as it was the mind of God's Spirit I was uttering, it was the mind of God, and would surely be answered. The prayer was, that the Lord would have mercy upon, and deliver me from the anguish of my fleshly weakness—that he would bestow upon me the gifts of his Spirit—the gift of wisdom—the gift of knowledge—the gift of faith—the gift of working of miracles—the gift of healing—the gift of prophecy—the gift of tongues, and the gift of interpretation of tongues;—that he would open my mouth and give me strength to declare his glory in the coming again of the Lord—that I might be bold, and his word in my mouth in power and strength; that all the people of the land might hear and not be able to gainsay it.

The love of our God, in pouring out of the fulness of Christ upon me, was very unspeakably impressed upon me. When the prayer reached what I have written, the power of the Spirit departed from me at once, and I was left in amazement at what had occurred. *Faith* told me then, and confirms me now, in the mind of God concerning it; but I am simply shut up unto faith, waiting in calmness and composure upon the Lord. The same secret workings of the Spirit continue; but I have no utterance, nor at present any greater power of testifying than before, just abiding in the faith, that the Lord, in his own time and own way, will make all things clear. I can mention these things to you, dear brother, and desire to do so, that you may remember me in your prayers, and that the Lord may, (if he vouchsafe) counsel me by you. I tremble when I look at myself and my own baseness; and I tremble much more exceedingly, when I think on that which the Lord has spoken to me. If I say, 'will the Lord do thus unto me?' I am ready to cry out in anguish of spirit, lest I should be lifting myself up, and in the end dishonour the name of God. If I would say, it cannot be, I dare not to limit the Holy One of Israel—Faith says it must be, for the Lord has spoken it; how and when, I dare not think. Oh, my dear brother, I am much distressed and bowed down, and entreat your prayers, that the way may be made plain to me. Looking simply unto Jesus, and resting in him, content to be crucified with him, and to be made an instrument for the Lord's glory, I am at peace. As more than a fool, I fear the consequences of my folly, and in my weakness shrink from my faith and say, My vileness, my vileness.' I am as a vessel 'marred in the hand of the potter. Henceforth it is good for nothing.' The Lord is evidently giving again to his church, the wonder-working gifts of his Spirit. But, dear brother, (may the Lord give us to speak with awe, and to ponder much upon it) is this all? Is there not in the out-pouring of the Spirit, which is manifested in the midst of us, an especial testimony to the speedy coming of Christ, and the Lord's judgments upon the earth? Is not the continual testimony, 'Repent, for the kingdom of heaven is at hand?' If we look to Isaiah xl. we shall see the testimony of the going forth of the spirit and power of Elias, which was individually laid upon John the Baptist—was unto that revelation of Christ which will make *every eye* to see him. 'The glory of the Lord shall be revealed, and ALL flesh shall see it TOGETHER.' This is the second coming. Now, our Lord said John was the Elias which was for to come: still we look for some manifestation of the spirit and power of Elias, before the second advent. John, a man in the flesh, was the forerunner of Christ's coming in weakness of flesh; and may not the manifestation of the same spirit in the resurrection power of Jesus, be the Elias testimony of the coming in the resurrection glory.

have not space to say more upon it, but hint it for meditation. I would also hint the inquiry as to the nature of the cry, 'Behold the bridegroom cometh,' which must go forth through the slumbering church. The Lord lead us to all understanding."

" December 20, 1831.

" Though full of weakness and barrenness in myself, the Lord is graciously pleased to open more and more his purpose day by day; and we may well praise him together for the glorious things he hath prepared for them that love him. Oh! that we had strength to receive them, and that we were enlarged into the fulness of that wisdom which is from above, and were taught really to cease from our own foolishness. What an unfathomable depth of debasement does become opened to us, when we see the Lord calling us to walk in the power of his love, and the beauty of his holiness, and find ourselves shrinking back from the Lord's voice, and trembling under the sound of the coming streams, which shall make glad the city of our God. Oh, dear brother, it is a fearful thing to parley with the Lord's message; yet this is what we are doing, through want of faith.

The voice of the Lord is among us; the spirit and power of Elias shall rest upon us. 'The voice crying in the wilderness, Prepare ye the way of the Lord. Repent for the kingdom of heaven is at hand.' The great and dreadful day of the Lord is at hand; and the 'hearts of the disobedient' must be turned 'to the wisdom of the just,' lest the Lord come and smite with a curse. Oh! that our disobedient hearts were so turned, then should we not be afraid of bearing the Lord's message—then should we no longer tremble under the fear of using our Lord's gift to the dishonour of his name. Oh! that we children had our hearts turned to our Father, and that our Father's love were in fulness in us, that we might cast out fear; for truly, truly, fear hath torment, great overwhelming torment.

" The continual testimony of the Spirit is, that the Lord is about to anoint his servants with the spirit and power of Elias: to go forth endowed with power from on High, and bear through the earth the testimony of the coming kingdom, working with the power of that kingdom, so bearing the testimony of Elijah before they are, like Elijah, translated without seeing death. I do glory in the grace of my God, who hath made plain his way before his servant. The Church is now called to lay hold of faith on the promise of Elijah (Mal. iii. 4.), and in answer to the prayer of faith, to receive the spirit and power of Elijah—a double portion of the spirit which rested on John the Baptist—as endowed with power, to go forth as the prophet of the Lord amidst the priests of Baal, and to bear witness for the Lord, testifying to the world of the translation of the saints, as

Noah testified of the ark, and finally to become wrapt from the world into the presence of Jesus, as Elijah himself.

“If you look to Isaiah xl. you will see the voice is to testify unto that glory which is to be seen by *all* FLESH TOGETHER. Our Lord hitherto hath not so been seen, nor shall he be until ‘every eye shall see him, and they also which pierced him.’ If you look to 3d and 4th of Mal. you will see the messenger is unto the *sudden* coming, as St. Matthew xxiv. tells us, ‘in an hour when ye look not for him,’ and is also preparatory to *the great and dreadful* day, not ‘the acceptable year,’ but ‘the day of vengeance of our God.’ The baptism of John was of water, though he was filled with the Holy Ghost from his mother’s womb, because that the Holy Ghost was not yet given, inasmuch as Jesus was not yet glorified; but the church, as the messenger of Christ, going forth now in the spirit and power of Elias, shall not only be filled with the Holy Ghost, but shall baptize in the name of Jesus with the Holy Ghost and with fire.

“Our Lord said of John that he was the Elias which was for to come. He came in the flesh to open the way of Jesus coming in the flesh. Our Lord said he was the greatest of the prophets, and yet that the least in the kingdom was greater than he. The testimony which began in John the Baptist, was confirmed in Christ, and in him opened. It was, as opened in Jesus, borne by the Apostles and Disciples, and confirmed by the Holy Ghost, sent down from heaven. It hath lain in the church as a candle hidden; but now that the day of vengeance, great and dreadful from the Lord, is at hand, the Lord is stirring up his people to ask in faith for the fulness of the testimony; and, in answer to the prayer of faith, the Lord will endow them with a double portion of the spirit of witness, and send them with power to prepare the way before him. The voice is *one* from the beginning, ‘prepare ye the way of the Lord.’ The course of testimony is *one and unbroken*, from John Baptist up to the very present day, and day of vengeance yet to come. It has indeed gone forth as the successive blasts of the trumpet, now waxing louder and louder; now sinking weaker and weaker; now again bursting forth, as the breath of the Lord hath blown it, But it is no new thing; it is the voice of the spirit and power which rested on John the Baptist, and this voice will continue crying in the wilderness, until the church enter into her rest. Thanks be to our God, the time of rest is at hand. O Lord, fill up the number of thine elect, and hasten the day of thy coming. Fearfulness and trembling are upon me, when the Lord testifies concerning the Church of England, and other bodies of men built together in ministry, ordinances, and discipline, as branches of the visible vine, associated members of the visible body of Christ. Ah! they will rebel—they will rebel against the Lord; and the most fearful blasphemy against the Holy Ghost and the most fierce and murderous resentment

against the Lord's faithful ones will go forth from them. They have made an idol of the FORM and of the SENSE, and the Lord, in his just anger, will break in upon their forms and ceremonies, and they will fight for their idol: they have gazed upon the things seen, until they are blinded unto the things not seen; and when the Lord, whose way is in the wind, brings the reality of 'things not seen' before them, they will reject and blaspheme. Oh, dear brother, our hearts may well be sorrowful, for the place of the sanctuary will be defiled, and that which should have been for the help of the people, shall be unto them an occasion of falling. We must stand amidst the blasphemers, even until they cast us out. But no sooner shall the Lord have opened our mouths, than Satan will open the mouths of the enemies.

"The Lord has not opened my mouth before any, but thanks be to him, the power of his presence is with me in private; making me to wrestle in prayer, and to be carried onward towards the manifestation of his own indwelling power in Jesus by the Spirit."







