

# FRASER'S MAGAZINE

FOR

TOWN AND COUNTRY.

---

No. XXIV.

JANUARY, 1832.

VOL. IV.

---

FACTS CONNECTED WITH RECENT MANIFESTATIONS OF  
SPIRITUAL GIFTS.

BY THE REV. EDWARD IRVING.

FACTS CONNECTED WITH RECENT MANIFESTATIONS OF  
SPIRITUAL GIFTS.

BY THE REV. EDWARD IRVING.

\* \* We do not think that there is any apology requisite for the publication of a paper from the pen of Mr. Irving. We are sure it must excite great interest. Our own opinions we reserve until the close of the following series, which will, we believe, extend to two or three Numbers. O. Y.

MY DEAR FRIEND,

National Scotch Church, Dec. 24, 1831.

YOUR urgent request that I would permit you to publish, through your Magazine, some authentic account from my own pen of the work of the Spirit in my church and elsewhere, in order to stay, if possible, the torrent of blasphemy which is sweeping through the land, and give reasonable and religious people the means of making up a judgment upon so important a matter, has at length prevailed with me; and I sit down faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources. For, while it is a great point of duty not to cast pearls before swine, nor to give that which is holy unto the dogs, it is so also to sow beside all waters, and especially to make known the work of the Lord among other classes, now that the religious world are violently rejecting it. These two duties I shall endeavour to unite in this narrative, by presenting the subject in an historical form, with only so much of doctrine intermingled as is necessary for the right exposition of the matter. Referring you and your readers, for the mysteries of the subject, to my public ministrations, to the papers in the *Morning Watch*, and to my *Treatise on the Day of Pentecost, or the Baptism with the Holy Ghost*, I shall merely set down in order the particulars of this work, as they are most certainly known by me to have taken place.

Your faithful Friend and Pastor,

EDWARD IRVING.

To Mr. James Fraser.

Four years ago, about the time of the opening of the National Scotch Church, when teaching to my people the orthodox and Catholic doctrine of the holy sacraments, I shewed from the constitution of Christian baptism (Acts, ii. 38, 39), that the baptised Church is still held by God to be responsible for the full and perfect gift of the Holy Ghost, as the same had been received by our blessed Lord upon his ascension unto glory, and by Him shed down upon his church on the day of Pentecost, and by them exercised in all the ways recorded in the book of Acts and the epistles of the holy apostles. The doctrine, as I then taught it, may be found briefly set forth in the second of the *Homilies on Baptism*, which I published shortly after, and more fully in a *Treatise on the Baptism with the Holy Ghost*, whereof the first part was published a few weeks ago. From that time to this, (and indeed since ever I read the Word of God for the building up of my own faith), I have never ceased to believe that the spiritual gifts and the spiritual office-bearers, as they are enumerated in Scripture (1 Cor. xii. 4—11; Eph. iv. 7—17; Rom. xii. 6—9; 1 Pet. iv.

10, 11, &c.), together with the various supernatural methods of operation recorded in the Gospels and the Acts of the Apostles, are not accidental and temporary occurrences of a miraculous kind, for certain special ends and occasions, but substantial and permanent forms of operation proper to the Holy Ghost, and in no wise to be separated from Him or from the Church, which is his chosen residence and temple, the "body of Christ," and "the fulness of Him who filleth all in all." With this faith firmly rooted in my heart, I did not doubt that the only reason for the disappearance of those endowments from the visible Church, or rather from the face of her history, was the evil heart of unbelief, and the hiding of "the light of the world" under "the bushel" of human systems and ordinances, and the "burying of our talent in the earth" of the natural man;—a condition of things which ought not to be wondered at, seeing our Lord had expressly forewarned his Church against it; nor did I hesitate to preach this as a great head of Christian faith, needful to be believed for the honour of the risen Lord, for the completeness of the Spirit's work,

and for the consolation and establishment of the Church; and I was never loath, on any fitting occasion, to maintain the argument with any of my clerical brethren, whether of my own Church or the Church of England, as some to whose eye this may come will bear me witness. The consequence of this distinct and explicit witness-bearing was, to prepare a people for receiving the manifestations when they did appear, and also to prepare my own mind for taking the decisive steps which I have taken after I was persuaded that they were come into the midst of us.

But while I was convinced so long ago of the undoubted right which the Church hath in all the manifestations of the Holy Ghost made by Christ and his apostles, and that her unfaithfulness was the only cause for their disappearance, it was not so clear to me that they would be restored again anterior to the time of his second advent, when all things shall be reconstituted (Acts, ii. 21), and the complete inheritance shall be brought to us, whereof this seal of the Spirit is only the earnest and the first-fruits (Eph. i. 14). For though I saw clearly and beyond question that this, like all "the gifts and callings of God, is without repentance" (Rom. xi. 29) on his part, it was then doubtful to my mind whether or not the Church of Christ, like the Jewish nation, might not have been ejected from her rightful possessions, and left to famine and misery of spiritual good until the times of refreshing shall come from the presence of the Lord, and he shall send forth Jesus Christ, "which before was preached unto us" (Acts, iii. 19, 20). If I had applied myself steadily to the resolution of this doubt, it would speedily have cleared away before the express promises of the Holy Ghost the Comforter (John, xiv. xv. xvi.) made, not to the Church as a whole, but to every one who believeth, for the performance of all "the works which Christ did, and for greater works than these, because he went unto the Father" (John, xiv. 12); for preaching and for prophesying (John, vii. 37); and in particular for "casting out devils, speaking with new tongues, taking up serpents, and drinking of deadly things without being hurt, and laying hands on the sick that they might recover" (Mark, xvi. 17, 18). But the way had to be prepared by the full preaching of Christ's coming in our

flesh, and his coming again in glory—the two great divisions of Christian doctrine which had gone down into the earth, out of sight and out of mind, and which must be revived by preaching before the Holy Spirit could have any thing to witness unto; for he doth not witness to any system of man, Calvinistic or Arminian, or to any ordinance of man, Episcopalian or Presbyterian; but to Jesus, who suffered for us in the flesh, who shareth with us his life and power, and cometh with us in glory. Being occupied with the ministry of these two great truths—Christ's union with us by the one flesh, and our present union with him by the one Spirit—I had not made sure to my own mind, nor taught my people to look or to pray for the restoration of the spiritual gifts, but confined myself to the confession of our sins and the sins of our fathers, for which they had ceased, and to the bewailing of our low and abject state before the Lord. Thus we stood, when the tidings of the restoration of the gift of tongues in the west of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact.

If some fond parents, having parted from their children for a time, should hear of their being all cast away and lost at sea, while on their return to their paternal home and inheritance, how their hearts would grieve under the sore bereavement; and if, after long years of sorrow, they should hear of a family of children with their attendants having been discovered upon some island of those seas, answering in feature and in form, in age and in number, to their dear offspring whose loss they had so long lamented—what joyful hope, what trembling anxiety, what earnest and careful search would fill their hearts and occupy all their minds! I cannot say that my feelings were altogether such, but they belonged to this class. I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the Church had been found again. It was as health to my navel, as marrow and fatness to my bones. And I felt it to be a matter of too great concern to yield up my faith to any thing but the clearest evidence, and at the same time of so great importance as not to leave a stone unturned in order to



come at the truth; for if it should turn out to be true, I perceived at once that it would revolutionise the Church, and make such an upturning as the world had not seen. I had the amplest means of obtaining information, first from eye and ear witnesses, men of reputation, elders of the church, then from many of the most spiritual members of my flock, who went down to see and hear, and finally from the gifted persons themselves. And the particulars of the work in Scotland are as follow.

In the west of Scotland the thick and dark veil which men have cast over the truth had been taken away, chiefly by the preaching of that faithful man of God, John Campbell, late minister of Row, who was deposed by the last General Assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all that land, and took firm and fast hold of many to the saving of their souls. But he had received no insight, nor held any discourse with the people on this subject; only he had prepared them for every thing by teaching them the boundless love of God, and the full and free gift of Jesus with all the riches of glory which he contained. To another preacher of the Gospel, now also deposed by the same Assembly for postponing the Confession of Faith to the Holy Scriptures, presiding at present over the Scotch congregation at Woolwich, it was reserved to sow the seed which hath borne this precious fruit. He was at that time my fellow-labourer in the National Scotch Church, being our missionary to preach to the poor of this city; and as we went in and out together, he used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the Church; that we are at liberty, and indeed bound to pray for them, as being baptised into the assurance of the "gift of the Holy Ghost," as well as of "repentance and remission of sins" (Acts, ii. 38). When I used, on these occasions, to propose to him my difficulty, as stated above, lest for our fathers' transgressions we should have been adjudged to the loss of our inheritance until our Redeemer should come, he never failed to make answer, that though we were baptised into one body, the Church, we were called to act thereon upon our several responsibility as persons; that the promise is to every believer personally, who, re-

ceiving of the same, do by their several gifts constitute the body and membership of the Church. Though I could make no answer to this, and it is altogether unanswerable, I continued still very little moved to seek myself or to stir up my people to seek these spiritual treasures. Yet I went forward to contend and to instruct whenever the subject came before me, in my public ministrations of reading and preaching the word, that the Holy Ghost ought to be manifested amongst us all, the same as ever he was in any one of the primitive churches.

Towards the end of the year 1829, our excellent missionary—whose mind God was more and more confirming on this head, and enabling to disentangle the subject of the baptism with the Holy Ghost from the work of regeneration, with which it is commonly confounded, whereof the latter cometh from the incarnation, and the former from the glorification of the Son of God—being called down to Scotland upon some occasion, and residing for a while at his father's house, which is in the heart of that district of Scotland upon which the light of Mr. Campbell's ministry had arisen, he was led to open his mind to some of the godly people in those parts, and, among others, to a young woman who was at that time lying ill of a consumption, from which afterwards, when brought to the very door of death, she was raised up instantaneously by the mighty hand of God. Being a woman of a very fixed and constant spirit, he was not able, with all his power of statement and argument, which is unequalled by that of any man I have ever met with, to convince her of the distinction between regeneration and baptism with the Holy Ghost; and when he could not prevail, he left her with a solemn charge to read over the Acts of the Apostles with that distinction in her mind, and to beware how she rashly rejected what he believed to be the truth of God. By this young woman it was that God, not many months after, did restore the gift of speaking with tongues and prophesying to the Church; and that man might have no hand in such a work, He took from our missionary the honour of convincing her, and from her the honour of having readily opened her ear to instruction; reserving to Himself both the work of teaching her and inclining her heart to be taught. Her disease went

on rapidly increasing, and to all appearance hurrying her into eternity; and her communion with God grew apace as her hope of being removed to his rest drew nigh. But, though there was not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God's Spirit, both in the way of discernment and utterance, and also apparent glory. They were able to know the condition of God's people at a distance, and to pray for the very things which they needed; they were able to search the hearts of persons in their presence; they were above measure strengthened to hold out both in prayer and exhortation. In one instance, the countenance shone with a glorious brightness, as if it had been the face of an angel; they spake much of a bright dawn about to arise in the Church; and one of them, just before death, signified that he had received the knowledge of the thing that was about to be manifested, but he was too far gone to give it utterance. It came like a halo over the soul of the departing saint, to cheer him on his way; but it was not intended for communication. I knew this man; I had conversed with him a few months before, when I went into that neighbourhood preaching the coming and kingdom of the Lord. He was a saint of the first degree. The particulars of these death-beds, more especially that of James Grubb, were regularly communicated to me by one of the deacons of my Church, a native of that district, who with all his father's house fear the Lord, and was wont to receive by letter from his kindred very full details of these matters. My friend and fellow-labourer also, upon his return, confirmed all which I had previously heard, and was stronger than ever in his conviction that the gifts of the Holy Ghost would be restored, and that speedily.

In the month of December of the same year, 1829, the handmaid of the Lord, to whom reference hath been made above, was led by the Spirit of God to read with a new light that blessed portion of his Word which is written in the 14th, 15th, and 16th chapters of the Gospel according to John, and to find therein that seed of faith and hope which afterwards bore fruit in the manifestation of the Holy

Ghost. She saw there the truth of our Lord's human nature, which in itself was no other than our own, and derived the virtues of immaculate holiness and superhuman power from no passive quality, but from an active operation thereon of the Son of God by the Holy Ghost. She came to see what for six or seven years I had been preaching in London, that all the works of Christ were done by the man anointed with the Holy Ghost, and not by the God mixing himself up with the man. The person is the Son of God; the bounds which he hath consented to speak and act in are the bounds of mortal manhood; the power by which, when within these narrow bounds, he doth such mighty things, against and above the course of nature, death, and hell, is the power of the Holy Ghost; and the end of the whole mystery of his incarnation is to shew unto mortal men what every one of them, through faith in his name, shall be able to perform; as it is written in the first of these chapters, "Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John, xiv. 12). The effect of this discovery upon her mind, I have heard her tell, was such as to fill her soul by night and by day for some time, to the exclusion almost of her natural rest. And these words of Peter's sermon to Cornelius were constantly in her mind:—"How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts, x. 38.) She straightway argued, if Jesus as a man in my nature thus spake and thus performed mighty works by the Holy Ghost, which he even promiseth to me, then ought I in the same nature, by the same Spirit, to do likewise "the works which he did, and greater works than these." I have now before me the original letter which she wrote to a friend soon after this, bearing date the 16th of January, 1830, which, however, I will not transcribe, lest I should swell the narrative too much, and introduce into it spiritual things too sacred for the common eye. It contains the first overflowings of a soul filled with the glorious truth, that every baptised man should, through the indwelling of the Spirit of Christ and the presence of the Comforter, shew



forth the same signs and wonders as Christ did, "that the Father might be glorified in the Son;" as it is written (Mark, xvi. 17), "And THESE SIGNS shall follow them THAT BELIEVE: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This letter is remarkable as containing the true view of bodily suffering as a manifestation of Satan's power in this sinful flesh of ours, which Christ took in order to cast him and keep him out of it. With these emphatic, and, in her own case, prophetic words, the letter concludes:—"You cannot conceive the effect which this view of suffering has upon me. I am indeed most painfully exercised in mind when I think of it, and am sometimes forced to exclaim, Why should I, seeing I am a daughter of Abraham, be so long bound by the devil? Pray for me, my dear friend, in reference to this thing."

I am writing a record of the workings of God for the eye of a most unbelieving generation, who would fain persuade themselves that God hath forsaken the earth, and left it to be managed by infidel statesmen, false-hearted churchmen, and lying prophets; but they are all my brethren, and some of them may, by God's grace, be delivered from the snare of Antichrist by what I write; therefore I will write every thing as if I were speaking it from my own pulpit, with the single love of truth in my heart, and fear of God before my eyes. There was no manifestation of the Holy Ghost until the end of March, that is, about two months from the date of this letter; but how surely the sound doctrines stated above had struck their roots into the heart of this young woman is made manifest from another letter, bearing date the 23d of March, of which the original is still preserved, and lies now before me. Along with some others, she had conceived the purpose of a mission to the heathen, and so was brought into the very condition in which the apostles were anterior to the day of Pentecost, when they had received their commission to go forth into all nations and preach the Gospel, but were commanded to tarry in Jerusalem until they should receive power from on high.

The following is an extract from a

letter communicating this missionary design:—"The former rain was first poured out on 'unlearned and ignorant men,' that the excellency of the power might appear to be of God, that no flesh might glory in his presence. And I am taught of the Holy Ghost to believe the 'latter rain' will first descend on those of God's children who are esteemed the weakest and the basest. It is needful God should select such instruments to advance his glory, that even Christians may behold what mighty victories simple unlimited confidence in God will effect." The sentiment expressed in this quotation I can no longer doubt, after what I behold proceeding in the churches and seats of learning and high places of power within the Church, which are but one great confederacy against the truth as it is in Jesus, and to smite with the fist of wickedness every faithful man, and cast them forth with indignity from their apostate and apostating synagogues. When I see the Presbyteries of the North, and the Bishops of the South, and the heads of the populace among the dissenting bodies, uniting to silence every watchman who hath in him any discernment or faithfulness, what can I conclude, but that God will rather stain their glory than suffer his Son's glory to be by them overthrown. Saul, the son of Kish, than whom there was no goodlier person in Israel, has wearied the Lord, and he is proceeding once more to bring David from feeding the ewes with young to feed his people Israel. I believe that the day of carpenters and fishermen is come again, and the day of masters in arts and doctors in divinity is gone by. "Not by might nor by strength, but by my Spirit, saith the Lord."

The letter from which the above extract is made is very long, and almost entirely taken up with the subject of missions, and, indeed, was written to persuade a faithful brother in the Lord to undertake that service for Christ and his Church. This purpose hath not yet obtained its fulfilment; but I have no doubt will in its own time. So, also, the setting apart of the Apostles to go to the heathen, though anterior to the day of Pentecost, obtained not its accomplishment till several years after the baptism of power, for witness-bearing was accomplished upon them on the day of Pentecost. They had a previous work to do within

the bounds of the Church; the work of reviving the decayed life of the true members, and separating the false members thereof. For to this double end, of cherishing the humble, and utterly disgusting the proud, prophesying with the sign of another tongue doth serve, as saith the prophet Isaiah, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips, and *another tongue*, will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken."—(Isa. xxviii. 9—13). No doubt the baptism with the Holy Ghost, whereof the sign is speaking with another tongue, doth qualify for bearing witness for Christ to all lands, as our Lord in divers places expressly declareth (Luke, xxiv. 49; Acts, i. 8); but it hath also a special application to the Church, being God's simple and childish food to restore the constitution of his people, debilitated with the strong drink of man's opinions, and his snare to take captive and utterly make away with all those proud hypocrites, who prefer the traditions and arguments of men to his own precious and simple truth. And of these two offices, served by the ordinances of prophesying with the stammering lip and the sign of another tongue, the latter is that which God will first set himself about; because he loveth not to cast off nor to separate from his people until he hath made all efforts to retain them in their love and obedience. And accordingly, both in the days of the apostles and in these our days, he hath begun his work, first at home, and is labouring in it with all speed; and when he hath prevailed to separate the living from the dead, and to nourish up the living into some stature and strength fit for foreign travel, he will send them forth into all lands to preach the everlasting Gospel unto every nation, and kindred, and tongue, saying,

"Fear God, and give glory to him; for the hour of his judgment is come." The army must first be enlisted and disciplined at home, before it is sent abroad to the field of warfare. The Lord first gave to his disciples the promise of the baptism of the Comforter, in the 14th, 15th, and 16th chapters of John; so brought he the minds of those in our days, whom he was preparing to baptise into the understanding of that divine discourse; he then, during the forty days between his resurrection and his ascension, gave them their commission to go to the heathen; and the like spiritual desire and self-devotion did he awaken in this case. Finally, after he had ascended to his glory, he poured down his Spirit on the day of Pentecost upon his disciples, who straightway spake with tongues and magnified God; so also, as we now proceed to tell, did he revive this wondrous gift, so long dormant in his Church.

Sometime between the 23d of March 1830, the date of the letter from which the last extract is made, and the end of that month, on the evening of the Lord's day, the gift of speaking with tongues was restored to the Church. "Then he restored that which he took not away." (Isa. lxix.) The handmaiden of the Lord of whom he made choice on that night to manifest forth in her his glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave; whither her sister had been hurried by the same malady some months before. Yet, while all around were anticipating her dissolution, she was, in the strength of faith, meditating missionary labours among the heathen; and this night she was to receive the preparation of the Spirit,—the preparation of the body she received not till some days after. It was on the Lord's day; and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and