

Scotland 1820-1832

Speaking in Tongues, Prophesying *(Persecution by the Church)*

Many people have been told that people began, again, to be speaking in tongues (not prophesying or interpreting), in Topeka Kansas in 1900, at Charles Parham's Bethel Bible School. The Azusa Street Revival, with William Seymour, is another place where people began to speak in tongues in 1906 but few people are aware that seventy years prior, beginning in 1820. the believers of Scotland were praying for the out-pouring of the Holy Spirit. In 1930, Mary Campbell of Scotland, who was dying, acted upon the promise in the Word of Yahweh, which stated that we were all to be speaking in tongues and prophesying (1 Cor. 14); others followed suit, especially in the Church of Edward Irving. In 1820, Mr. J H Stewart, of Scotland, encouraged Churches to begin praying for the Outpouring of the Holy Spirit, which they did. He wrote a book titled, 'Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit.' Edward Irving, a minister from Scotland, wrote of people speaking in tongues and prophesying in Scotland and his Church. Persecution arose, from the Protestant Church, against Edward Irving, demanding that these manifestations of the spirit should be stopped in his Church or he would lose his Church. His courage and fidelity in serving Yahweh and Christ, rather than men, has been recorded.

Today the vast majority of Christian Churches, including Pentecostals, do not allow prophesy, as commanded by Yahweh in 1 Corinthians 14, to occur in their Church services but rather they quench (extinguish) the spirit and despise prophesy, in direct disobedience to 1 Thessioans 5:19-20, in-order that they may please men, avoiding their persecution. Could this be the manifestation of a spiritual enemy (satan), who hates Yahweh, orchestrating Church leaders to implement his will, in-order that the Body of the Christ is not built up? Below is this saga played out in history, occurring in Scotland, between 1820 to 1832 and every day throughout the world.

Excerpts from two Articles **Concerning the Outpouring of the Holy Spirit**

1820's

*Mr. J H Stewart praying for the Outpouring of the Holy Spirit:*¹

On the 11th November, 1820, after preaching eight discourses on the Offices of the Holy Ghost, and circulating a Prayer for the Outpouring of the Holy Spirit, he wrote again:" I would, previous to the Sabbath, earnestly pray . . . for direction how to proceed with the plan for Prayer for the Holy Spirit." And on November 27th, after a private meeting with some clerical brethren, to consider the best means for making general the supplication for the Spirit's influence, he brought forward the subject at the Eclectic Society.

" It appeared," he recorded in his Diary, November 29th, " to excite general interest. Nothing, however, was done except agreeing that the President should make it the subject of his prayers at each Meeting, and that the Church Missionary Society should enlarge their meeting for prayer. I was requested to publish what I had written upon the subject."

¹ Memoir of the Life of the Rev. James Haldane Stewart, M.A. by His Son; London 1857; pg. 90-124

Meanwhile he had repeatedly endeavoured, in private intercourse with others, to awaken their sympathy for the promotion of the great object on which he had set his heart...

J. H. Stewart sent the below article to the Christian Observer, which was published in 1821:

Christian Observer, No. 230, Feburary, 1821

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

In the present day—a day which may indeed be called "a day of trouble, of rebuke, and of blasphemy," and yet a day which, from the progress of true religion, shines with many a ray of bright hope and earnest expectation—one great question ought to occupy the mind; how to overcome the evil, and to extend the good: how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts which are now being made for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute, to provide an asylum for the penitent, to educate the young, to circulate the holy Scriptures, to evangelize the heathen, and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not with a view to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this: TO UNITE THE HEARTS OF ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL EFFUSION OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen—namely, That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. "Paul may plant and Apollos water, but God only giveth the increase." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts:" "That the Holy Spirit, as the Lord Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible, for all hearts are open to Him, and all creatures subject to His will:—That, exclusively of His almighty power as God, in the economy of our salvation He has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He assists in prayer; He acts as our teacher and remembrancer; He guides into all truth; He glorifies the Lord Jesus, and sheds abroad the love of God in our hearts. He has also a boundless treasury of every requisite to accomplish his purposes: for He takes of the things that are Christ's, and shows them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to pour out from this inexhaustible treasury, and what man by all his unassisted efforts can never attain will be immediately accomplished. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He "makes bare his arm," "the

mountains will flow down at his presence," " a nation shall be born in a day," and the kingdoms of this world become the kingdoms of our God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this Divine aid whenever general prayer is made for its attainment. The prophecies clearly show that days of great blessedness are before us, and that those days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms those predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy spirit will yet exercise this office in a very remarkable manner; so powerfully, that those who are now as a multitude of dry bones shall stand up as a great army of true believers? The Divine Oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the lifegiving Spirit came. In another prophecy also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the appointed connexion between this Divine gift and prayer for its bestowment.—So much is this the order in which God is pleased to grant his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to implore this blessing, for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before thy call I will answer, and whilst they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of those glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, a wide and copious effusion of his sacred influences will be afforded. The earnest supplications, therefore, of every sincere Christian for that promised blessing; and his unwearied efforts, in humble dependence upon God, to excite a similar earnestness in others, are objects greatly to be desired. For the readier attainment of these objects, the following hints are respectfully offered.

That all the ministers of Christ should seek a deeper, and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit—both for their own growth in grace, and for success in all parts of their ministerial labours—in order that, under this conviction, they may be led to more earnest secret prayer, for this blessing:

That, like Daniel and his companions, they should unite with their brethren, as opportunity may offer, in prayer for a more general effusion of the Holy Spirit:

That they should preach upon the various offices of the Holy Spirit; in order that their congregations may be more practically acquainted with his important office in the work of salvation:—and that, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his Divine aid, and ascribing their success to his gracious influences:

That all Christians should be invited to devote individually a set portion of time (say, from seven till eight o'clock on the morning of the Lord's day,) for private prayer and meditation on this subject. Their prayer for this blessing may include themselves, their family, their friends, their ministers, their neighbours and fellow-worshippers, their country, the heathen, the Jews—all the ministers of Jesus Christ, and all societies formed for doing good.

That all heads of families should on a fixed occasion, (say, Monday evening,) entreat the same blessing in their family devotions:

That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject; and that they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible:

That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church; and aim, in their conduct, to walk in love with all their fellow-Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

I am happy to state, that several ministers, and many private Christians, have already begun to act conformably to these hints; and it is hoped that, by the Divine blessing, such a devout union of heart in prayer, will eventually, and I trust will ere long, become very general. Such an union cannot be contemplated without feelings of exalted pleasure and bright expectation. It is an union in which no party-spirit is raised, no principles are sacrificed, no private feeling is hurt, no doubtful question agitated, no funds are required. It is an union of piety and love! We are not called upon to violate the dictates of our conscience, or to infringe upon the discipline of the religious society to which we belong. Each Christian may associate in prayer with those of his own more immediate communion; yet at the same time may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the Throne of Mercy, and where practicable at the same hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE. Let it be our desire to be thus united! Let us trust in God simply, pray to him fervently, expect largely, watch soberly, and wait patiently.

"SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS."

1830-1831

Ten years later, this next article addresses the quest of Mr. J. H. Stewart from the Morning Watch Magazine:

THE OUT-POURING OF THE HOLY SPIRIT²

IT is a remarkable phenomenon in the human mind, to pray fervently, and for a long course of time, for certain things which when granted are either despised or hated. The fables of Aesop have rendered this characteristic familiar to us from our earliest years, and show the same general law to belong to our species as much under one mode of moral culture as under another. The pamphlet of Mr. J. H. Stewart³ must be well known to most of our readers, in which he urges the Christian church to pray in especial meetings for the out-pouring of the Holy Ghost, founding his exhortation upon the promise in Joel. Mr. Way replied to this pamphlet, and pointed out from the context that that passage referred to the Jewish people, although an earnest of it in a measure had been given to the Gentiles at Pentecost. In this we think

² The Morning Watch or Quarterly Journal on Prophecy and Theological Review. Vol. II 1830; Published by James Nisbet

³ Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit by Rev. James H. Stewart, M.A.

that Mr. Way was more correct: but Mr. Stewart would have taken up an invulnerable position if he had founded his argument upon the fact of the Christian dispensation being at all times one and the same; and that, consequently, the church had a right, nay, it was her duty, to use those gifts with which God had endowed her at one period, as well as at another: and if she ever found herself without them, she ought to have continued instant in prayer until they were restored. Mr. Stewart was so strongly impressed with the importance of his view, that he circulated many papers upon the same subject; dropping, however, the reference to Joel, and urging the duty on general principles. A very considerable number of churches and individuals followed his counsel; several Dissenting magazines took up the subject also, although on different grounds, and with different objects so that it is not to be doubted that the voices and hearts of many thousands ascended to the Throne of Grace, that the presence of the Holy Ghost might be made more manifest in the church of Christ at present in these lands. Although this measure was considered culpable and visionary by many—so much so that Mr. Stewart found great difficulty in obtaining license for a renewal of his chapel—there is no ground for denying that the promises and gifts which were given to the first Christians are our inheritance also; and, believing that this subject is ill understood amongst Christians at the present day, we deem it serviceable to the church to bring the question under its consideration...

Edward Irving wrote on November 22nd, 1831.⁴

"MY DEAR FRIENDS, I [Edward Irving] think it to be my duty to inform you exactly concerning the order which I have established in the public worship of the church for taking in the ordinance of prophesying, which it hath pleased the Lord, in answer to our prayers, to bestow upon us. The Apostle Paul, in the 14th chapter of the first Epistle to the Corinthians, hath ordered, in the name and by the commandment (verse 37) of the Lord Jesus, that the prophets shall speak when the whole Church is gathered together into one place, 'two or three' (verse 23), and hath permitted that all the prophets may prophesy one by one, that all may learn and all may be comforted (verses 29-31); and he hath given instructions concerning the comely manner in which women shall prophesy in chapter eleven of the same Epistle. Walking by this rule, I have appointed, for the present, that, immediately after the reading and exposition of the Scriptures by the minister, there shall be a pause for the witness of the Holy Ghost by the mouth of those to whom He hath been given (Acts v. 32), and the same have I appointed to be done after the sermon. And this I intend shall have place at all the public congregations of the church, because I believe it to be according to the commandment of the blessed Lord by the mouth of the Apostle, and according to the practice of the Church, so long as she had prophets speaking by the Holy Ghost in the midst of her.

"The Church of Scotland, at the time of the Reformation, turned her attention reverently to this standing order of the Church of Christ, and appointed a weekly exercise for prophesying or interpreting of the Scriptures (First Book of Discipline, chapter xii.), expressly founded on and ordered by the 14th chapter of the first Epistle to the Corinthians, 'to the end that the Kirk may judge whether they be able to serve to God's glory and to the profit of the Kirk in the vocation of the ministry or not.' At that time they had adopted the prevalent but erroneous notion that the office of the apostle, of the evangelist, and of the prophet, are not perpetual; and now have ceased in the Kirk of God, except when it pleased God extraordinarily for a time to stir some of them up again,' (Second Book of Discipline, chapter ii.). God hath now proved that He both can and will raise up these offices again, having anointed many, both amongst us and elsewhere, with the gift of prophesying after the manner foretold in Isaiah xxviii. 11, fulfilled on the day of Pentecost, and particularly ordered in 1 Cor. xi. and xiv. These persons having been fully proved at our daily morning exercise, and found to speak by the Spirit of God, I have, in obedience

⁴ The Life of Edward Irving by Mrs. Oliphant; Vol. II, pg. 218

to the Apostle, and in the spirit of the Church of Scotland, permitted to exercise their gift in the congregation, according to the order laid down above.

"Now, my dear brethren, it is well known to you that by the Word of God, and by the rules of all well-ordered churches, and by the trust-deed of our church in particular, it lies with the angel or minister of the church to order in all things connected with the public worship and service of God. For this duty I am responsible to the Great Head of the Church, and have felt the burden of it upon my conscience for many weeks past; but consulting for the feelings of others, I have held back from doing that which I felt to be my duty, and most profitable for the great edification of the Church of Christ, over which the Lord hath set me. I desire to humble myself in His sight for having too long lingered to walk in the way of His express commandment; and having at last obeyed Him to whom we must all answer at the great day, I beseech you, dearly beloved, to strengthen my hands and uphold them, as in times past ye have always been forward to do; but if ye cannot see your way clearly to do this, I entreat you not to let or withstand, lest haply ye be found fighting against God. And the more, as it is expressly written in the only place, where the method of prophesying in another tongue is mentioned, that it should be for a rest and refreshment to some, for a snare and stumbling unto many (Isaiah xxviii. 12, 13). For the rest, dear brethren, I need only add that, if you should see it your duty to take any step toward the prohibition of this (as I have heard that some are minded to do, which may God, for their own sake, prevent, and for the sake of all concerned), I pray that nothing may be done till after a friendly conference between the trustees on the one hand, and myself, your minister, with some friends to assist me, on the other; for as we have hitherto had good Christian fellowship together, we will do our part by all means to preserve it to the end, without compromising our truth and duty. I have done myself the satisfaction of sending to each one of you, dear brethren, a copy of the first part of a treatise on the subject of the Baptism with the Holy Ghost for your further information on this subject, which I beg you will accept as a small token of the esteem and gratitude of your faithful and affectionate friend and minister,

" EDWD. IRVING."

"Finally, may the Lord guide you in upright judgment, and preserve you blameless unto the day of His appearing, and then receive you into His glory ! Amen, and Amen !"

1832

Edward Irving wrote the following record concerning prophesying and speaking in tongues to Fraser's Magazine:

**FACTS CONNECTED WITH RECENT MANIFESTATIONS
OF
SPIRITUAL GIFTS
BY THE REV. EDWARD IRVING⁵**

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.

⁵ Fraser's Magazine for Town and Country No. XXIV. January, 1832. Vol. IV.

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,

To Mr. James Fraser.

Four years ago [1827], 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; Rotzt. 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 filled' 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, xi v. 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, 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 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 bold 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, receiving 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, she 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 vest 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 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 Conformer: 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 lung 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 former 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 thing 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 constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God; " for he that speaketh in a tongue edifieth himself." She has told me that this first seizure of the Spirit was the strongest she ever had; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. For once " the spirit of the prophets was [not] subject to the prophets." It was so also the first time that silence was broke in my church. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to that volume of majestic sound which passed through two closed doors, and filled the whole church. And so, according to the example of the Scriptures, it ought to be; seeing that when it came upon the Church on the day of Pentecost, they did not, and could not, refrain themselves, but all spoke with tongues as the Spirit gave them utterance, though there was no audience to hear or profit by them. So also in the cases of Cornelius and his company (Acts, x.), and of the Ephesian brethren (Acts, xix.)

And having thus brought my narrative down to the great event of the Holy Spirit's again making his voice to be heard, I shall stay here a little; and, before proceeding further, make one or two observations, which could not be so well introduced into the thread of the narrative. The first is concerning the manner of its bestowal, without any outward sign or demonstration, as on the day of Pentecost, and without the laying on of the hands of an apostle; but in the exercise of faith and prayer. That the Holy Ghost was commonly bestowed in the exercise of faith and prayer, without any visible sign, is not only manifest from the express promise of the Lord (Luke, xi. 6-14); but also from the example of the Samaritan church (Acts, viii. 15). And because faith and prayer come by preaching, the Holy Ghost descended upon the Gentiles at the conclusion of Peter's sermon (Acts x, 45); and in the case of the Ephesian church it attended upon

baptism. In two of these cases the laying on of the hands of the apostles did intervene, but in the other it intervened not, which proveth that it is not necessary. When any one will shew me a passage of Scripture expressly declaring that the laying on of the hands of the apostles is necessary to the receiving of spiritual gifts, I will give heed to him; but till then I will believe the Lord, who declares that nothing is necessary but to ask and to seek, and importunately to knock (Luke, xi.); I will believe Peter, who declares that nothing is necessary but to be baptised into the name of Jesus Christ (Acts, ii. 38, 39); I will believe Paul, who makes the ministration of the Spirit dependent only upon the hearing of faith (Gal. iii. 2, 5, 14; Eph. i. 13). And believing these declarations accordant with all the Scriptures, I will preach, in the expectation of my people receiving the Spirit in the act of hearing; and I will lead them to pray, in the sure faith of receiving the Holy Ghost in answer to their importunate prayers. At the same time, I see the place in the divine economy given to the apostles, to the end that their dignity and authority, as having the true doctrine, might be authenticated against all pretenders and usurpers; and also that the gift might be known, not only to come immediately from Christ, but immediately through the faithful members of his truth. That it might be seen immediately to proceed from himself, the two capital instances, of the day of Pentecost for the Jews, and of Cornelius for the Gentiles, came down without any intervention; but that, if apostles were again raised up—as I believe they will be—they may again have this effectual laying on of hands for the seal of their office. I take not upon me to dispute, but that we are to tarry for it. But when they shall come they will not assuredly supersede Christ, but stand humbly under him, as prepared channels through which his virtue may pass...

Edward Irving being pressured, by the trustees of the Church, to stop having people prophesy in their Church, writes them a letter to reconsider what they are demanding:

Letter to Trustees 1832

(From Edward Irving)

Before, however, these final proceedings were commenced, Irving addressed yet another letter to his opponents. It is without date, but was evidently intended to reach them on the occasion of a conclusive meeting, of which he had been informed; and, while less familiar and more solemn than his former letters, still overflows with personal affection.

"MEN and BRETHREN, As a man and the head of a family, bound to provide for himself and those of his own house, I am enabled of God to be perfectly indifferent to the issue of your deliberations this night, though it should go to deprive me of all my income, and cast me— after ten years of hard service, upon the wide world, with my wife and my children —forth from a house which was built almost entirely upon the credit of my name, and primarily for my life enjoyment, where also the ashes of my children repose.

As a minister of the Lord Jesus Christ, who hath been honoured of Him to bring forth from obscurity a whole system of precious truth, and especially to proclaim to this land the glad and glorious tidings of His speedy coming, and strengthened of Him to stand for the great bulwarks of the faith, oftentimes almost single and alone, I am still indifferent to the issue of this night's deliberations, which can bring little addition to the burdens of one groaning under the reproach of ten thousand tongues, in ten thousand ways put forth against his good and honourable name. For I am well assured that my God whom I serve, and for whom I suffer reproach, will support and richly reward me, even though ye also should turn against me, whom the Lord set to be a defence and protection round about me. As the pastor of a flock, consisting of several hundreds of precious souls, and the minister of the word unto thousands weekly, nay, daily, congregating into our beautiful house, though it hath cost me many a pang, I am also entirely resigned to His will, and can cast them all upon His rich and bountiful providence, who is the good Shepherd of the sheep,

and doth carry the lambs in His bosom, and gently lead those that are great with young. On no account, therefore, be ye assured, personal to myself as a man, as a minister of Christ, or as a pastor of His people, do I intrude myself upon your meeting this night with this communication; but for your sakes I wait, even for yours, who are, every one of you, dear to my heart. Bear with me, then, the more patiently, seeing it is for your sakes I take up my pen to write.

I do you solemnly to wit, men and brethren, before Almighty God, the heart-searcher, that whosoever lifteth a finger against the work which is proceeding in the Church of Christ under my pastoral care, is rising up against the Holy Ghost; and I warn him, even with tears, to beware and stand back, for he will assuredly bring upon himself the wrath and indignation of the God of heaven and earth, if he dare to go forward. Many months of most painstaking and searching observation, the most varied proofs of every kind, taken with all the skill and circumspection which the Lord hath bestowed upon me; the substance of the doctrine, the character of the Spirit, and the form and circumstances of the utterances tried by the Holy Scriptures, and whatever remains most venerable in the traditions of the Church; the present power and penetration of the Word spoken, over the souls of the most holy persons, with the abiding effects of edification upon hundreds who have come under my own personal knowledge; the nature of the opposition which, from a hundred quarters, most of them entirely indifferent, infidel, and atheistical, hath arisen against it, together with the effects which the opposition hath had upon the minds of honest and good persons who have stumbled at it; their haste and headiness; their unrest and trouble of mind; the attempt of Satan, by mimicry of the work, and thrusting in upon it of seduction and devil-possessed persons to mar it, and the jealous holiness with which God hath detected all these attempts, and watched over His own work to keep it from intermixture and pollution; and above all, the testimony of the Holy Ghost in my own conscience, as a man serving God with my house; the discernment of the same Holy Ghost in me as a minister over His truth and watchman over His people; —all these, and many other things, which I am not careful to set out in order, or at large, seeing the time for argument is gone by, and the time for delivering a man's soul is come, do leave not a shadow of doubt on my mind, that the work which hath begun under the roof of our sanctuary, and which many of you are taking steps to prevent from proceeding there, is the WORK of God—is verily the MIGHTY WORK of God, the most sacred work of the Holy Ghost; which to blaspheme, is to blaspheme the Holy Ghost; which to act against, is to act against the Holy Ghost. This is the guilt of the action you are proceeding in; whether there be sufficient cause for bringing down such a load upon your heads, dearly-beloved brethren, judge ye. For my part, I would rather, were I a trustee, lose all my property ten times told than move a finger in hinderance of this great work of God, which God calleth on you to further by all means in your power, and to abide the consequences of a prosecution, yea, all consequences between life and death, rather than hinder. Oh, ' what is a man profited if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?

You have determined to lodge a complaint against me to the London Presbytery, for no immorality of conduct, for no neglect of duty, for no breach of good faith, for no change of ordinance proper to the Church of Scotland, for no departure from the constitution of the Church of Scotland, for no cause, in point of fact, which was or could have been contemplated in the formation of the trust-deed, but simply and solely because God, in His great love and mercy, bath restored the gifts of Providence to the church under my care, and I, the responsible minister under Christ, being convinced thereof, have taken it upon me to order it according to the mind and will of Christ, the only Head and Potentate of His Church, as the same is expressed in the Holy Scriptures. I ask ye before God, and as ye shall answer at the great day, if the trust-deed could have been intended to prevent the spiritual gifts from ever being exercised within the building, or from being ordered according to the word of God? May I go further, and ask whether the constitution of the Church of Scotland, or of any church, could be intended to keep the voice of Jesus from being heard, as heretofore it was wont to be, within the assemblies of His people? Oh, beloved brethren, how can you find it in your hearts to complain against one who hath been so faithful amongst

you to declare the whole counsel of God, and to do everything by night and by day for the good of the flock and of all men, merely because he hath been faithful to his Lord, as well as to the people of the Lord, and would not by a mountain of opposition be daunted from acknowledging the work and walking by the counsel of his God? I beseech you to search your hearts, and examine how much of this complaint ariseth from a desire to do your duty as trustees, how much from dislike and opposition to the work, from the influence of the popular stream, and the fear of the popular odium, from your own pride of heart and unwillingness to examine anything new, from the love of being at ease in Zion, and from other evil causes over which I have a constant jealousy in myself, and in my flock, whom I should love better than myself. I do not judge any one in this matter; but I would be blind indeed if I did not discern the working of these and the like motives of the flesh in many of you, and I would be unfaithful if I did not mention them. I fear lest I may have been unfaithful in time past; if so, God forgive me, and do you forgive me, and take this as the last and complete expression of my love to all of you. Oh, my brethren, take time and think what tenant may be expected to come and take up his abode in that house from which the Holy Ghost hath been cast forth! It will never prosper or come to any good until it hath been cleansed from this abomination by sore and sorrowful repentance. How can you make a fashion of calling it a house of praise or prayer any longer, after having banished forth of it the voice of Jesus lifted up in the midst of the church of His saints, which is the temple of the Holy Ghost? Surely disappointment and defeat will rest upon it for ever. God will not bless it; the servants of God will flee away from it; it will stand a monument of folly and infatuation. Nay, so much hath the Lord made me to perceive the iniquity of this thing, that I believe it will bring down judgment upon all who take part in it, upon their houses, upon the city itself in which the National Scotch Church hath been a lamp, yea, and a light unto the whole land, and to the distant parts of the earth. Oh, my brethren, retrace your steps, leave this work in the hands of the Lord. Come forward and confess your sin in having thought or spoken evil against it. Come to the help of God against the mighty. I beseech you to hear my words. They have been written with prayer and fasting; and when I read them over about an hour ago in the hearing of one gifted with the Spirit, that the Lord, if He saw good, might express His mind, the consequences which he denounced upon the doing of this act were frightful to hear. I had little thought of mentioning this to any one, but it seemeth to be not right to hide it in my own breast. If you desire, dear brethren, any personal communication with me upon this awful subject, I beseech you to send for me, and I will be at your call; for I could stand to be tortured from head to foot, rather than any one of you should go forward in such an undertaking, as to prevent the voice of God from being heard in any house over which you have any jurisdiction.

May the Lord preserve you from all evil, and lead you in the way of His own blessed will I Amen, and Amen!

Your faithful and loving pastor and friend,
EDWD. IRVING."

Edward Irving has now been forced, by the trustees, to be on trial by the Presbytery for having prophesied in his Church:

Speeches of Irving before the Presbytery of London⁶

March, 1832.

ON Wednesday morning, at the meeting of the court, pursuant to adjournment, Mr. Irving commenced his defence as follows:—

⁶ The Life of Edward Irving, Vol. II, by Mrs. Oliphant, London: Hurst and Blackett, Publishers; Appendix C, pg. 421-503.

" The four evangelists, Matthew, Mark, Luke, and John, have one after another recorded it for our learning, that the forerunner and messenger whom God chose and sealed from his mother's womb, yea, and gave to his parents for that very end, John the Baptist, who came forth from the wilderness of Judea to proclaim and herald the coming of the Son of God, did it in these words-

" There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose: I, indeed, have baptized you with water, but he shall baptize you with the Holy Ghost.' Of such consequence did the eternal God, in whose presence we stand, deem it, that the Son of God should be known by the name of Baptizer with the Holy Ghost, that He did send forth His messenger before His face, greater than any of the prophets, with no other message but to announce him by this name, ' He it is who baptizeth with the Holy Ghost.' And when our Lord Jesus Christ, our Redeemer, had arisen from the dead, and had appeared among His disciples, and had spoken to them of the things concerning the kingdom of God, He opened their understandings, that they should understand the Scriptures; but told them to wait in Jerusalem, and expect the promise of the Father, for that not many days hence they should be baptized by the Holy Ghost. He also considered His office of Baptizer with the Holy Ghost to be so essential a part of His dignity and of His name, that He forbade His disciples who had travelled with Him, who had been instructed by Him, whose weakness He had borne with, and whose hearts He had purified by His words, to proceed forth from Jerusalem without that baptism: and it is for the name of Christ, as the Baptizer with the Holy Ghost, that I am this day called in question. It is for that name, which God deemed so sacred and important, as to give it to the Baptist to proclaim, and which the Son of God deemed so important that He would not suffer His disciples to go forth and preach till they had received the substance of that baptism; it is for that name, even for the name of Jesus, the Baptizer with the Holy Ghost, that I now stand here before you, sir, and before this court, and before all this people, and am called in question this day. It hath pleased Him, of His great grace, in answer to the prayers of His people, acting faith on the name of Jesus, crying mightily to Him day and night, that He would fulfil His faithfulness to that name; it hath pleased Him to give to some of us, in my church, this baptism, with its sign of speaking in unknown tongues, and with its substance of prophesying; and I, as His dutiful minister, standing in this room, responsible (as ye all are) to Him, have not dared to believe that, when we prayed to God for bread, He would give us a stone; that when we asked for a fish, He would send us a serpent; but believing that He is faithful who has promised, and trying the thing given by test of the Holy Scriptures, and the testimony of God in my own conscience, and in that of His people, and having thus been satisfied of the truth of the manifestations, I have not dared to put it to silence, as being the thing witnessed in the Holy Scriptures; and have ordered it, as I can show, in nothing contrary to the standards of the Church. Yet, because I would not put my hand on it to suppress the voice of the Spirit against the conscience, both of myself and also of most of my people, against my sense of duty, against the Word of God, against the name of the Lord Jesus Christ,— because I would not suppress this at once with an high hand,—for these reasons am I called in question before you.

" This is a matter of high import; this is a matter of great concernment. May the Lord give me grace to open it in order; may the Lord also give me strength to sustain the burden of so great a cause; and may the Lord give me wisdom in my words, that I may utter nothing which may be a stumbling-block to the least of these little ones; that I may give no offence—no needless offence—to any of His enemies; but that I may order my discourse in the same manner as my Lord would have done, standing in my room. Yea, do thou, Lord Jesus, speak through thy servant, and enable him to set forth the very truth of God.

" That I may lay this case rightly before this court, and in order, this method presents itself to my mind:—

" First,—As I am to justify the thing which I have done, it is needful to show the grounds on which I did it; and to show the grounds on which I did it, it is needful to show the thing in the Word of God, which I believe God has given us. This is the first thing I must do; for even the heathen could say, that the song

and the discourse should begin from God.' Next, It is needful that I show you that the thing which we have received is the very thing contained in the Word of God, and held out to the hope and expectation of the Church of God, —yea, of every baptized man. Thirdly, That I show you how I have ordered it, as the minister of the Church; and show also, that the way in which I have ordered it is according to the Word of God, and in nothing contradictory to the standards of the Church of Scotland. Fourthly, To speak a little concerning the use of the gifts. And finally, To show how we stand as parties, and how the case stands before this court; and then I shall leave it to the judgment of you, and of all here present.

"I read it in the Gospels—and it is in all the four Gospels— that John the Baptist spoke the following words: I, indeed, baptize you with water, unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire.' Now, in the beginning of the Acts of the Apostles, I find it thus written:—'And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.' We have here this message from God by the mouth of the Baptist, that Jesus was He who should baptize with the Holy Ghost; that that was the end of His coming: and we have here also the declaration from the mouth of Jesus Himself; after His resurrection, that He had not done that in the days of His flesh, neither between His resurrection and ascension, but that He was to do it not many days hence, when He was ascended into glory. The baptism of the Holy Ghost, therefore, is a thing which was not by Jesus in His ministry while on earth accomplished; nor by His teaching while on earth accomplished; but it was accomplished when He had ascended up on high, not many days thereafter. On the day of Pentecost, as we see in the second of Acts, was it accomplished; and here is the description of it. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' Here is the baptism with the Holy Ghost which Jesus promised to them when He should go to the Father; and the way in which it was manifested, was the speaking with other tongues, as the Spirit gave them utterance.

" Now Peter, when preaching on that occasion to the people, said to them these words: ' Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost;' that is what he directed their attention to, when he said: Wait for the promise of the Father, and ye shall be baptized with the Holy Ghost;' being, he says, ' by the right hand of God exalted, and having received this promise, He hath shed forth this that ye now see' in these men ' and hear' in these men, speaking with other tongues, and magnifying God.

"The effect of this discourse on the people is thus described: Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? ' Peter having said to them that Jesus, who had just ascended to the Father, had now shed down the gift of the Holy Ghost on His Church, which ye now see and hear, says to all people: Repent and be baptized, and ye shall receive the gift of the Holy Ghost;' the same thing He had been discoursing of, and to which their attention had been drawn by the outpouring of the Spirit, and speaking in the midst of them. And if ye were in like manner exercised, when ye hear in the Church, speaking with tongues and magnifying God—and ye never hear them do anything else in my Church than speaking with tongues and magnifying God—ye would hear the word of truth saying to yourselves: Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gifts of the Holy Ghost.' We have all been baptized, and it is our privilege to be baptized with the Holy Ghost, and with fire; otherwise Peter held out a false message, and preached a false Gospel, and connected a false benefit with baptism; for he promised it distinctly to all. If Christian baptism be that which Peter on the day of Pentecost set forth, preached, and ministered,

every baptized person is privileged to expect, and ought to possess, and, through faith, shall receive, the gift of the Holy Ghost; ' for the promise is to you, and to your children, and to all;' not to this generation only, but to another, and another, and another; for, it is added, 'to them that are afar off,' Gentiles as well as Jews; Jews at hand, Gentiles afar off; yea, ' even to as many,' without exception, ' as the Lord our God shall call.' Ye are called; ye are called by the ministry of the Gospel. We are all called; we are all baptized with the baptism which Peter preached; for there is no other. Jesus had commanded Peter and the Apostles to go forth into all nations, and preach the Gospel to every creature, baptizing them in the name of the Father, the Son, and the Holy Ghost. Peter obeyed that commandment, and, in obeying it, said Ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' But Peter's words are only a quotation, a part of the text of his discourse. The text is taken from Joel; and in the conclusion of his discourse, he embodies the text to his people, referring them to their own prophets; for he was speaking to them that believed the prophets. Peter knew himself to be a man of no reputation, and despised among them. He could say nothing of his own authority. He, therefore, directed their attention to their own prophets, and he referred them to the prophecy of Joel, as containing the promise of the outpouring of the Spirit, and assured them, in the words of Joel, that it should be fulfilled in those days. Now, what is the promise of Joel? And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaidens in those days' (twice over you have here repeated daughters and handmaidens) ' will I pour out my Spirit.' He taketh the first words of that text, ' Your sons and your daughters shall prophesy,' and tells them, the promise is to you and to your children;' and he taketh the last words of it, ' As many as the Lord our God shall call;' and so, knitting them both in one, he projects it on baptism, and binds the prophecy of Joel to baptism. And I say that every baptized person is privileged to possess this gift, and is responsible for it, and will possess it through faith in God; and only does not possess it, because he hath rejected the promise of God, and turneth away from it. I say it is knit unto baptism,—it is the rubric of baptism. And no minister baptizeth in the manner Peter baptized, who cloth not hold out to the baptized person, not only the remission of sins, but also the gift of the Holy Ghost, as set forth in that promise of Joel, which is to ' as many as the Lord your God shall call.' Brethren, this is for the conscience; it is not for the members of the body, for the feet, nor for the hands, but for the conscience of men.

" Now, sir, it is about four or five years ago, very soon after we entered the National Scotch Church,— I think immediately before the first sacrament therein,—for the last thing we did in the Caledonian Church was to administer the Lord's Supper; and immediately before the next ordinance in November, that I was called, I felt called upon to open to the people the subject of the sacraments, in order to prepare them with due knowledge for sitting down at the Lord's table; and so far back as that time I opened to them what I now open in your hearing, and in the hearing of this court; and I gave it as my judgment before them all, that every one of us is responsible for the baptism of the Holy Ghost, in all the fulness in which it was administered by Jesus on the day of Pentecost, and in- all the fulness contained in that name of Baptizer with the Holy Ghost.

"What would ye say if any one were to stand up and reason thus; Yea, John the Baptist said of Jesus, Behold the Lamb of God, which taketh away the sins of the world. No doubt Jesus was the Lamb of God that taketh away the sins of the world. He was so for one or two generations, but he is so no longer.' And what do ye say now to those who reason in this manner, and who affirm, after John the Baptist announced the same Jesus as He who baptizeth with the Holy Ghost, and after Jesus Himself had turned the attention of His disciples to the thing that was to be fulfilled not many days hence, as the baptism with the Holy Ghost (and when that baptism took place, it was with speaking with tongues and prophesying on the day of Pentecost; and Peter, thereupon, baptizing with water, gave the promise of it to the whole Church): what say ye to those who say, Oh, yes, he was the baptizer with the Holy Ghost, in that kind, for one century or two; but he is no longer so now? ' What do I say to them, but that they are deniers of the name

of Jesus! And if they repent not, now that Jesus is manifesting Himself by this name, His judgments will alight on their heads.

"This was several years before any manifestations appeared; and as the Lord ordered, that book containing the Homilies on Baptism was printed, and was before the Church several years before any manifestations appeared; clearly showing you that it was a conviction of my own soul, gathered from the Word of God, and preached publicly in the whole congregation, and the whole congregation entreated faithfully to give heed to it. Now I need not go into other scriptures in order to confirm what I have now said; ,because, a thing coming forth from the mouth of the Baptist, and promised by the mouth of Jesus, and sealed up in an ordinance by Peter, needeth not to be confirmed. You might as well take the passage in the sixth chapter of John, where our Lord, speaking of the eating of His flesh in order to everlasting life, and which He knit up in the ordinance of the Lord's Supper, saying, Take, eat, this is my body; ' you might as well require that that discourse in the sixth chapter of John, sealed up in the ordinance of the Lord's Supper, needeth more scriptures to confirm it, as that the proclamation of Christ's name by the Baptist as Baptizer with the Holy Ghost, the substantiation of it by Christ Himself on the day of Pentecost, and the knitting of it up in the ordinance of baptism, needeth confirmation. But if confirmation be wanting, I have the book before me; and from end to end there is not one passage in which the gifts of the Holy Ghost are mentioned, where they are not mentioned as the property of the whole Church, as the blessing of the whole Church, as needful to the growth of the whole Church, and as designed to continue until that which is perfect is come,—to continue until we shall see eye to eye, and face to face. And again, in the fourth chapter of Ephesians, it is said, these gifts were to continue ' until we all arrive at the measure of the stature of the fulness of Christ.' Christ ascending up on high gave 'to some apostles, to some prophets, to some evangelists, to some pastors and teachers,' giving them all alike, without alteration or reservation, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'

" How any man dareth to take out of this passage apostles, evangelists, prophets, and to say that they were only intended for a season, but that the pastor and the teacher were intended always to continue, I never have been able to find a reason. But I hold it to be a daring infraction of the integrity of the Word of God; and permit me to say, it was erroneously alleged of the Church of Scotland that she denieth this doctrine. On referring to the Second Book of Discipline, which I hold in my hand (whereof you ought not to be ignorant, seeing that I have referred to it in the documents), it is distinctly said that though these gifts do not now exist in the Church, they might be revived when occasion served; and that now they have ceased in the Church, except it shall please God to stir some of them up again. Who can say that it hath not now pleased God to stir them up again? But now at this part of the case, if ye intend to act as attestors of the standards of the Church of Scotland merely, and not as attestors and ministers of the Word of God, I ask of you to say, whether the time in which we live, when Antichrist and infidelity are coming forth in all their strength, when wickedness rages on all hands, when the name of Jesus is cast out by the kings and potentates of the earth, and when monarchs are set up to rule in their own names instead of ruling in His name,—I ask if these are not those extraordinary times in which it may please the Lord to raise them up again. But passing that by, it is said they were bestowed for the perfecting of the saints,—for the work of the ministry,—for the edifying of the body of Christ. Do not the saints need to be perfected? The work of the ministry needeth to be wrought. The body needeth to be edified, and we are not yet come to the measure of the stature of Christ; and I believe the Lord will seal apostles; I believe that the Lord hath sealed prophets; and I believe that the Lord will seal evangelists, and pastors, and teachers, in the power of the Spirit, if only the Church, laying hold of the Word of God, and forsaking the traditions of men; if only the saints of God, believing and establishing themselves on the rock, which is the word of Jesus, and pleading the name of Jesus, and believing on Him as Baptizer with the Holy Ghost, as well as the Lamb of God that taketh away the sins of the world; if one half, if one tenth, if one hundredth part of those

before me will with confidence look unto Him, and call upon Him, they will find Him faithful, —they will find His name to be a strong tower, to which the righteous runneth and is safe. And it will not be long, whether you consider it or not, whether you will hear, or whether you will forbear,—it will not be long until the Lord, who hath sealed prophets, will also seal apostles, and evangelists, and every other gift in His Church. This is the thing, air, which we expected,—which we prayed for in the National Scotch Church, privately before this time last year; and publicly, about this time last year, we met together about two weeks before the meeting of the General Assembly, to pray that the General Assembly might be guided in judgment by the Lord, the Head of the Church; and we added thereto prayers for the present low estate of the Church; and we cried unto the Lord for apostles, prophets, evangelists, pastors, and teachers, anointed with the Holy Ghost, the gift of Jesus: because we saw it written in God's Word that these are the appointed ordinances for edifying the body of Jesus. We continued in prayer, we met morning after morning, at half-past six every morning, and the Lord was not long in hearing and answering our prayers. He sealed first one, then another, then another; and gave them, first, enlargement of spirit in their own devotions when their souls were lifted up to God, and they were closed with him in great nearness; He then gave them to pray in a tongue, which Paul said he was wont to do more than they all: I bless God, speaking with tongues, more than you all.' And Paul, speaking of praying in an unknown tongue, says: ' If I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful; ' just as, in the evidence of yesterday, the witness declared that, in praying in a tongue, he enjoyed closer communion with God than in praying with the understanding. Paul said, when he came into the congregation, it was for edification of the body of Christ; and he would not then pray in a tongue, because it was out of place: for they understood not the tongue, therefore he prayed both in spirit and in the understanding. But in his private devotion, blessing God in his eucharistical services, he gave thanks, speaking in tongues, more than they all; but in the Church, as contradistinguished from his private devotions, he would rather speak five words with the understanding than ten thousand in an unknown tongue; because then it was not for edification, for he would in the latter case be to them a barbarian; for no one would understand him unless an interpreter were also present. Just as it was with Paul, so with these persons, for the first time in their private devotions; when they were wrapt up nearest to God, the Spirit took them, and made them to speak sometimes song, sometimes words, in a tongue; and by degrees, according as they sought more and more unto God, the gift became perfected, until they were moved to speak in tongues, even in the presence of others. In this stage I suffered them not to speak in the Church, according to the canon of the Apostle; even in private, in my own presence, I permitted it not; but I heard that it had been done. I would not have rebuked it; I would have sympathised tenderly with the person who was carried in the Spirit and lifted up; but in the Church I would not have permitted it. In process of time, about fourteen days after, the gift perfected itself; so that they were made to speak in tongues, and prophesy the Word in English, for exhortation, edification, and comfort, which is the proper deflation of prophecy, as testified by one of the witnesses.

"Now, when we had received this into the Church, in answer to our prayers, it became me, as the minister of the Church, to try that which we had received. I repeat it: it became me, as minister of the Church, and not another; and my authority for this you will find in the second chapter of Revelations, where the Lord Jesus, writing to the Angel of the Church of Ephesus, speaks thus to him: I know thy works, and thy labour, and thy patience; and how thou cant not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hath found them liars.' Here the Lord Jesus, the Head of the Church, commended the Angel of the Church of Ephesus, the head of that Church, in whose place I stand in my Church, and in whose place no other standeth (the elders and deacons have their place, but this belongeth to the angel or minister of the Church), and the Lord commendeth him for trying them which say they are apostles, and are not. Therefore, to me, as minister of the Church, watching over the souls of the people, it belongeth to try every one who says he is commissioned of Jesus, be he prophet, apostle or evangelist, pastor or teacher. I, as responsible for those souls, must search into the matter, and it was on my responsibility if I allowed a wolf to come into the fold; and if I keep out one who is a prophet, apostle, or

evangelist, and prevent him from exercising the gift given him for the edifying, not of one part of the Church, but of the whole Church of God, I do it at my peril. I dare not do otherwise; because the Lord Jesus, the only Head of the Church, in writing these seven epistles to the angels of the seven churches in Asia, in order to guide them, commendeth the Angel of the Church of Ephesus for having taken upon him this duty; and I, as the minister of the Lord Jesus, dare not disobey him, though the loss of my head, of my life, of an hundred lives, were the consequence. I dared not willingly disobey him, and set to all my people, and to all authorities, an example of disobedience. I was necessitated to obey him, though my life were taken. Therefore, when the Lord sent us what professed to be prophets, what we had prayed for, what the Lord had given in answer to prayer,— when there appeared the sign of the prophet speaking with tongues and prophesying and magnifying God, and what appeared to be true, —I dared not shrink from my plan of trying them, and putting them to the proof; and, if found not so, preventing them, and if they were so, permitting them; yea, and giving thanks to Jesus for having answered our prayers, and sent us the ordinance of prophesying, which is expressly said to be for the edification of the Church; for it is said, He that prophesieth edifieth the church.' Moreover, I learned that this duty doth devolve upon me, the angel and pastor of the Church, from the same second chapter of Revelations; where, writing to the Angel of the Church in Thyatira, he says Notwithstanding, I have a few things against thee, because thou suffered that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants.' Here we have the proof that there were true prophetesses in the Church. The same thing is referred to in Joel, ii. 28. And again, in the second chapter of Acts, where we are told that Philip the Evangelist had four daughters, virgins, which did prophesy. And in the second chapter of 1st Corinthians, there are instructions for women to pray and prophesy in a comely manner in the Church. In the Church at Thyatira, this woman, Jezebel, calling herself a prophetess, was permitted to teach. A prophetess may not teach: to teach belongeth to a man; it is an office of authority. A prophetess may prophesy, speaking by the Holy Ghost; and none of those persons prophesying in my Church have ever spoken by any power except by the power of the Holy Ghost, as I believe. But Jezebel was suffered to teach in the Church, and also to seduce the servants of the Lord, contrary to the canons of Paul, given in 1 Cor. ii. and 1 Timothy, ii. I produce this second commandment of the Lord Jesus Christ, your Head, the Head of the Church, my Head, and the Head of every man; whom no man, as he values his own salvation, dares, on any account, willingly to disobey. This commandment of Jesus reproveth the angel of that Church for refusing to do that which was his duty, and permitting this woman, calling herself a prophetess, to teach. So that here have I one commended for fulfilling this duty, and one reproveth for not fulfilling it; and I want no more evidence to show that it was my duty, as the servant of Jesus, to fulfil His commandment; and I want no other authority than His command, whom I must not, whom I dare not, whom I will not disobey, to make trial of the persons who have these gifts; and I proceeded to that trial.

"The first thing towards the trial was to hear them prophesy before myself, and so I did it. The Lord, in His providence, gave me ample opportunity in private prayer meetings, of which many were in the congregation established, of hearing them speaking with tongues, and prophesying; and it was so ordered by Providence, that every person whom I heard was known to myself: so that I had this double test,— first, of their private walk and conversation, and second, of hearing the thing prophesied. The private walk and conversation were, as far as I knew, according to godliness; they waited on the ordinances daily; they were all duly baptized; they were all members of Christ, and therefore fully privileged to expect baptism of the Holy Ghost; they were all in full communion, though not all in my Church; but my Church is only a part of the Church of Christ, which condemneth none and separateth from none. It was not the custom of the Primitive Church, in the Apostolic times, that, when one or two brethren came from another church, they were not permitted to speak or to exhort the brethren until they had sat down with them at the Lord's table; for our Lord Jesus Himself, wherever He went, spake in the synagogues; and in the Acts of the Apostles, Paul and Barnabas, though they were only known as brethren, went into the synagogues and exhorted. And I hold it to be contrary to the constitution of the Protestant Church, that any member or minister of one church, being in full communion with it, should not be admissible into full communion

with another. A member, for instance, of the Church of England is in full communion with the Scotch Church, both in respect to Baptism and the Lord's Supper. It is so by the Acts of the Assembly. I cannot tell you the express date of the Act, but it comes between the time of the Revolution, 1692, and the date of 1720. I cannot charge my memory with the exact date; but it is a short Act, setting forth that the member of another communion, coming into the bosom of the Church of Scotland, is admissible to all the ordinances, if his walk is according to godliness; for, as it is generally said, we ought rather to use diligence to draw them over to us, than we to go to them. These persons were members of the Church of Christ, walking in His commandments and ordinances blameless; nay, distinguished for acts and labours of love in their own churches; in fact, there was only one such; and another, though not admitted to membership, was under examination previous to communion. First, they were of blameless walk and conversation, and in full communion with the Church of Christ. Second, in private prayer meetings, where they were accustomed to exercise the gift of utterance, I could discern nothing contrary to sound doctrine, but everything for edification, exhortation, and comfort. There was the sign of the unknown tongue, and prophesying for edification, exhortation, and comfort; and, beside these, there is no other outward and visible test to which they might be brought. Having these before me, I was still very much afraid of introducing it into the Church, and was exceedingly burdened in conscience for some weeks. Look at the condition in which I was placed. I had sat at the head of the Church, praying that these gifts might be poured out on the Church; believing in the Lord's faithfulness, and that I was praying the prayer of faith, and that He had poured out the gifts in the Church in answer to our prayers. Was I to disbelieve what in faith I had been praying for, and which we had all been praying for? When it came, I had every opportunity of proving it. I had put it to the proof according to the Word of God, and I found, so far as I was able to discern, that it is the thing written in the Scriptures, and into the faith of which we had been baptized. Having found this, I was in a great strait between two opinions, and much burdened. God knoweth for certain days, nay, even weeks, my burden I could disclose to no one. A great burden it was, for I felt it was my duty to act; and I feared, if I were to go seeking counsel of others, and any were to say, 'Do not introduce it into the Church,' then I should be putting myself into a strait between my obedience to the Lord and my inclination to follow the counsel of wise men. In this state I remained some time; and I need not tell the leadings of Providence, which led me, at length, to determine; but it was very much the testimony of my own heart. In the morning meeting the Spirit burst out in the mouth of that witness whom you examined yesterday; and, several times in one day, the voice of the Spirit was, that it was quenched and restrained in the Church. I felt this very burthensome to me, and this conviction came at once to my heart: It belongs to you to open the door; you have the power of the keys; it is you that are restraining and hindering it. I reflected on it all that day, and next morning I came to the Church. After prayers I rose up, and said in the midst of them all: 'I cannot any longer be a party to hinder that which I consider to be the voice of the Holy Ghost from being heard in the Church. I feel, I have too long deferred, and I pray you to give heed while I read out these passages, as my authority and the commandment of the Lord concerning the prophets;' and I read, therefore, these passages, 1 Cor. xiv. 28: 'If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?'

The Apostle was here writing of speaking with tongues, in contradistinction to prophesying; that is to say, speaking nothing but the unknown tongue; for what should it profit unless there be an interpreter! He is not speaking of what we have, that which we have is one-fifth or one-tenth in tongue; and the rest in prophesying. He is taking the distinction between speaking with tongues and prophesying. No one in our Church could say the person speaking is mad, because he doth not utter, perhaps, more than two minutes or one minute in tongue, and then he begins to prophesy in English for the edification, exhortation, and comfort of all: the one is the sign of inspiration that it is the power of the Spirit; the other is the thing which the Spirit would give forth for the edification of the Church.

"Sometimes it comes forth without the sign, but, generally, it is otherwise; for I think I have observed in the church, when many are present who disbelieve, or doubt, or mock, the sign is given in great power; but it is otherwise ordered in a company of persons believing the calling of the prophet, when the sign is not given, but the word of prophesy comes out simply. But I have observed, if the word of prophesy is hard to be received, the sign is given, even in the company of those strong in the faith: yea, I have seen it occur more than once that the sign has been given, and then the word in English follows; and then the sign is again repeated. I have noticed that in this case something is added hard to be received, or, perhaps, a rebuke to some one present, or something hard for the will of the party to receive; for the Spirit speaketh to the conscience. Well, I read out this passage: ' But, 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 among you of a truth.' Then it is said, ' When the whole Church cometh together into one place,' they may all prophesy, one by one;' and, it is added, ' Let the prophets speak, two or three, and let the others judge,' and discern the things which they prophesy, and try the Spirit that it is done by; whether the prophet, through carelessness or want of holiness, be overtaken of any temptation, even as the witness examined yesterday did declare before you all, without being questioned, in the honest purity and simplicity of his heart, that he once was made to rebuke me in a manner which he believed was not by the Spirit of God; and this be learned by another prophet's discerning; and after waiting on the Lord, at the end of two days, it was made manifest, agreeably to this, Let the prophets speak two or three, and let the others discern;' and, further, If anything be revealed to another sitting by, let the first hold his peace.' Now I beg your attention to this passage, as it bears much on the case attempted to be made out against me, and yet, not against me, but against the voice of the Spirit in the Church.

"And here let me say, they are not interruptions, though they are called interruptions, of the service of the Church; for, we are told, If anything be revealed to another sitting by, let the first hold his peace.' And if, by the Spirit, anything be revealed to any one sitting by, though I be engaged in praying,—though I be engaged in preaching,— I am required to hold my peace, because I might be preaching falsehood, which the Spirit of the Lord might wish to defend the congregation from. Jesus is the Head of the congregation, not I; I am only His deputy, and the prophets are His voice. You are very ignorant of the Old Testament, if you know not that the prophet is the voice of God to kings and to princes; he is the voice of Jesus to His Church; and if I be speaking anything contrary to the mind of Jesus, shall not He, the Head of the Church, have liberty by His prophets to tell the congregation so, and guard them from error? If I be praying in error, or in a wicked spirit— for a man may be erroneous in his prayers; a man may curse and blaspheme in his prayer; and, if I do so, shall not the Lord Jesus have power in His own Church, then and there, to make manifest the error, that the congregation be not poisoned thereby! If a father saw improper food put upon the plate of his child, which the child should not eat, would he not step in and take the morsel out of his mouth? And shall the Lord Jesus, the master of the house, not be permitted to step in, at any time, and prevent such food from being partaken of by the children whom He hath purchased with His own blood? He shall in my church. He shall in my church, so long as He honours me by permitting me to be the minister of it. Call it not interruption; ye speak it in ignorance,— ye understand it not, and you examine not into it,—and the Lord forgiveth it. Take heed lest your ignorance be not wilful. The complainants have mostly withdrawn their ears from it, and would not hear it; they would not put themselves to the pains of examining it, but would beat, with the high band of a trust-deed, the minister of Jesus from his place, and the Lord Jesus from his place also."

Moderator.—" Order! I will not allow any one to say that we beat the Lord Jesus from his place. We hear Mr. Irving from a matter of tenderness and courtesy, and he must not use this language towards us."

Mr. Irving.—" The thing stated was a truth."

His Solicitor protested against the interruption.

Mr. Irving.—" I have spoken the truth, and nothing but the truth, and God knows it; and whether the truth should not be spoken, He knoweth also; but be it, be it so. Well, then, I read this passage, and also the passage which concerneth the comely way in which women should prophesy and pray in the Church, which is thus written in 1 Cor. xi. 4-10: Every man praying or prophesying having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. . . . For this cause ought the woman to have power on her head, because of the angels.' The woman having power on her head is a sign of authority, because of the angels of the Church, in reference to their office. I know there has been a difference of opinion in this matter, and that the passage has been confronted with that passage in 1 Cor. xiv. 34, 35: Let your women keep silence in the churches: for it is not permitted unto them to speak,' &c.; and, another passage, in 1 Tim. ii. 11, 12, to the same effect. Now, it has been said, we have gainsayed these passages, and that we have interpreted them in a way that would never have been thought of but for this which has occurred. Now, to say nothing of the old commentators, I give you, among the modern; the opinion of Locke, that master of exact interpretation, though not of sound doctrine; yet he was the master of logic, which is the science of sound words. I also refer you to Scott, whom the whole evangelical body in England consider the pattern of commentators. I refer, also, to Brown, who is looked upon in Scotland, as Scott is in England. These three commentators have all judged of these passages as I have judged of them; namely, that the two latter refer to women speaking by their own power and strength, the former to women speaking by the power of the Holy Ghost; the one not to be permitted, the other not to be prevented. I have these three, than whom none stand higher in their respective schools. Locke in the Arminian school, Scott in the Evangelical school, and Brown, universally consulted in the Scottish churches; and all these interpret them as I have done. No one can say that we have strained the Scriptures to suit our purposes. Grotius, also, concurs in the same view, than whom no one, at the period of the Reformation, stood in such reputation among the remonstrants. And almost all the interpreters in the primitive Church held the same views, and the practice was almost invariably continued in the first ages of the Church, and may be traced till the time of Cyprian, when women, and even children, were accustomed to prophesy in the Church by the Holy Ghost; as it is written in the Psalms, Out of the mouth of babes and sucklings Thou hast perfected praise.' And Cyprian, who was Bishop of Carthage, thought it not beneath him to send the things spoken by children in the church, by the power of the Spirit, to the presbyteries of his diocese for their instruction. Now, having read these passages, therefore, I said to the people, I stand here before you, after my conscience has been burdened with it for weeks, and I can no longer forbid it, but do, in the name of the Lord Jesus Christ, permit that every one, who has received the gift of the Holy Ghost, and is moved by the Holy Ghost, shall have liberty to speak.'

" It pleased the Lord at that meeting to sanction this by His own approval; while I was reading, the Spirit of the Lord spoke in Mr. Taplin, who appeared yesterday as a witness, and said, Let them prophesy; but let it be under authority.' And at the same meeting, both Mrs. Cardale and Miss E. Cardale spoke in the Spirit, with tongues and prophesying, rejoicing at what had been done. Now, observe, according to the commandment of Jesus, I took to myself the privilege and responsibility of trying the prophets in private first, before permitting them to speak in the Church. I then gave to the Church the opportunity of fulfilling its duty; for it belongs not to the pastor merely, but to every man, to try the spirits; as it is written in Matthew, that our Lord, when speaking to His disciples in the mount, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits.' And I say, therefore, it is the duty of every one, when the minister puts forth any person before the congregation whom, having tried, he believeth to speak by the Spirit of God, to be on their guard, and

beware of false prophets, and to try them. Moreover, Paul, in his Epistle to Timothy, declares of some who in the last days should give heed to seducing spirits; and he warneth the Church against being ensnared by them. In like manner, John also, in his first catholic epistle, gives instruction to try spirits, whether they be of God; and gives the rule whereby they might be tried: Every spirit that confesseth not that Jesus is come in the flesh, is not of God; and whosoever denieth this is Antichrist.'

"It was my duty, therefore, in obedience to the Lord Jesus Christ, who ever ruleth all churches, and without whom any church is nothing but a synagogue of Satan, after trying the spirits, to put them forth to the people, that they might be tried by them. I put the prophets forth, at the morning exercises of the church; and I made it known to the people at prayer, in preaching, and in all ways; and invited the people to come and witness for themselves, and so the thing continued. I had not yet introduced it into the great congregation, permitting, I should suppose, four or five weeks for probation by the Church, and was still reluctant—for I erred on the side of reluctance; and seeing the spirit of many of the congregation, that they viewed with dislike and suspicion the whole subject. I waited, and it was not until silence was broken, in spite of me, that I spoke in the full congregation concerning the duty of its being then heard; and that day, after the speaking by which the congregation was thrown into a good deal of distress, I left my ordinary subject; for although it was attempted to be instructed in evidence yesterday that I set myself to discourse on one subject exclusively, and fed my people on that, my custom is to go regularly on, reading, preaching, and lecturing; but when the Church was tried in this way, I felt it my duty to take up the subject as it occurs in 1 Corinthians xiv., to prevent their souls being snared by Satan, and exhorted them to try the spirits according to the rules there laid down. I am ashamed and grieved to say that, from that time forward, several of the trustees entered not the church any more, notwithstanding all I could say, to hear and make trial whether it were the work of God or not, but set it down at once as a thing that ought not to be, and then left it. At the same time I appear here, not to complain against any one, but merely to state the truth to the court; that the Presbytery may be rightly informed, I am willing to substantiate these things, if the Presbytery desire it, from the evidence of the persons sworn.

"After the speaking was thus forced on the congregation, I felt I could no longer resist it; but in the evening I rose in my place, and said: If the worship of God should be again added to by those speaking with tongues and prophesying—for that is the right word, for it is the addition of an ordinance of prophesying—that they should understand it to be, not the word of man, but what I believed it to be, the Word of the Spirit of God,' and it was added to. From that time I felt it my duty, in obedience to the great Head of the Church, to take order that it should not be prevented, but encouraged; I claim the word encouraged; and I took all lawful means in the midst of the congregation to encourage it, and did so in obedience to the Lord Jesus Christ, who had given this precious gift; not for nought, but for the edifying of the Church, which is His body; and I would think myself a most unworthy pastor, if, after receiving a gift, I did not lay it out to use, and encourage it to be used for the good of the people. I did it in obedience to Jesus, for the good of the flock; and if you want testimony, I shall pledge myself that I will produce five hundred men and women who shall come forward voluntarily, and testify in this court that there have been prophets raised up in our Church, whose words have been most edifying, yea, like a marrow and fatness to their souls. These five hundred persons, walking in the commandments and ordinance of the Lord, will freely come forward on any day you will appoint, and declare that it hath been the most blessed thing to their souls, next to the ministry of the word and ordinance. And thus these were the steps I took for proving it—for all this comes under the head of probation—first, by myself, privately; then, not in public, but at the morning service, where all might have attended if they would; and then before all the congregation, and still it is continued, for the probation is not yet done. Many in the Church have not yet received full probation of it; and them I teach to wait on the Lord, and they shall receive full satisfaction; for I believe that the Lord tenderly regards the doubts of every one of his children: 'for the bruised reed will He not break, nor the smoking flax will He not quench;' and I believe there is not a weak member of Christ's Church waiting humbly and sincerely on Him, to whom He will not give conviction. I have never

made it a test in my church, although, as a man preaching to his congregation, I have seen it my duty to declare the truth concerning it; for the Lord Jesus is very tender and very loving; and if a man will but turn aside, and see what this great thing is, he will be taught and fed of God. If there be any of my flock here present, let them take assurance, as a consolation to their souls. On the other hand, I believe, that if men turn away from, and harden themselves against it, it will prove to them that which Isaiah said it was sent for. It is only mentioned once in the Old Testament (speaking with tongues); and notice what the prophet Isaiah, in the 28th chapter, says it was sent for: Whom shall He teach knowledge? and whom shall He make to understand doctrine?' The high-minded?—No. Men who are proud in their own conceit?—No. Men who have enough, and want no more, saying, Having the ordinances and institutions of the Gospel, we have enough?'— No. Let the prophet answer: Them that are weaned from the milk and drawn: from the breasts;' babes; those that feel they need much; those that are weak, like a weaned child: for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' As you speak to a child, so should it be; and so it is in prophesying, it is precept upon precept, line upon line, discourse not regularly built up. That is the reason why the learned of the world, those that are not babes, despise it; because it is not built up on argument or reasoning; not set forth in eloquent language, but in simple, pure, unadulterated milk; not cooked in the kitchen, but cooked in the body of the parent, fresh from the body of Jesus, by the Spirit of Jesus, coming down direct from Him, as milk of the children, which, indeed, the pastor may prepare, and serve out to the Church; and which, in dependence on my Master, I have endeavoured to prepare and serve out, according to the taste of the people,—that is, as they can bear it. 'For with stammering lips; ' — ah, who can bear that? ' and with men of other tongues will I speak to this people.' And He hath thus spoken in the midst of us. Paul quotes this of the gift of tongues given to the Gentile Church; on the day of Pentecost it was sealed to the Gentile Church. Oh, and he says, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear.' Though it be rest and refreshing which is preached by it continually, yet they would not hear, and wherefore? 'that they may go and fall backward, and be broken, and snared, and taken.' There is another end of it, and it is for a rest to the weary, but for those who are not children, and think they are learned enough, and do not feel their lowly estate, to them it is given ' that they may go and fall backward, and be broken, and snared, and taken.' And it will prove so to this generation.

" Now ye have heard the method I took to prove that it was the thing contained in the Scriptures that we had received; first, the walk and conversation of the persons; second, by trying it from the words of Scripture, which says that the sign is the speaking with tongues, and the prophesy is for edification, exhortation, and comfort; third, by the consciousness of the Spirit within myself, bringing the conviction to my own heart; fourth, by submitting it to all the people. And I believe the effect of such probation is this,—that the snares of Satan have been detected, and that that which, if left alone, and not taken into the Church, Satan would have prevailed against, hath prevailed against Satan; for we ought to remember the prophets are not infallible: for they are directed to speak by two or three, that the rest may discern; and by bringing it before the Church the spirit in the prophets has discerned when the false prophets spoke, and when the flesh spoke; aye, and the very members of the Church, also, endued with the Holy Ghost, have been able to discern it. I believe it will always be so. Jesus hath not given up His place to the prophet any more than to the minister; and He hath let them know that prophecy is a fallible ordinance, as well as the ordinance of the ministry; and it is only by the congregation, and the prophets, and the minister abiding in Jesus in all obedience, in the light of Jesus as he is in the light, in the love of one another, and in the love of God: it is only thus that the minister can be preserved from erring, or the prophets, or the people; for the minister is not lord over the heritage, nor is the prophet the word of God to the heritage; but the lord of the heritage is Jesus, and the word of God to the heritage is this book; neither are the people rulers over the minister, to say, You shall not do this,' which the Lord required of him, nor the people rulers over the prophets, to say the prophet shall not utter what the Lord giveth him to utter; but these, like the members of the body—the head, the lips, the hands, the feet—are all bound together in mutual respect to one another, and by their mutual respect and service to one another, they are all preserved in health and

comfort, provided the life be in them all, — which is Jesus. Therefore I say, this method of proceeding God has shown to be good; for He hath shown my judgment not to be enough for the prophets; and even the congregation, on whom the Spirit of the Lord is, have detected what I could not detect; and it is not that any one office should be prevented from exercising their functions, or prophecy, or tongues, because they are not infallible, but that one and all, according to the orders of their Great Captain, in this book laid down, and in their various posts, united together in brotherly love and amity, might fulfil their kindly and dutiful offices one toward another. Thus the Church of God is built up and flourishes. If the people rise up against the minister, or the minister lord it over the people; or if either rises up against the prophets, and puts them down, then the golden cord of love is broken, and the Church must suffer. In every case, where love is preserved, it will be found that all are necessary, that all going on together will be preserved in unity, and make increase of the Church. So much for the second head.

"I make no apology for the length of time I have occupied, for eight hours have been allowed to the accusers, and I am the party most deeply interested in the case, and I trust you will bear with me in patience. The third thing to which I referred is the manner of ordering it in the Church; this I have in a great manner anticipated; but still, as the point of the complaint standeth here, I think it good to attend to it carefully. It is complained by the trustees of the National Scotch Church, in discharge of the duty imposed on them by the trust deed, and which is the foundation of their complaint; First, that I have allowed the worship of the church to be interrupted by persons speaking, who are neither ordained ministers nor licentiates of the Church of Scotland. Now, with respect to the ordering of it, which is here complained against as a violation of the trust deed, and a violation of the constitutions of the Church of Scotland, I can say with the Apostle Paul, when he went to Rome to his countrymen, ' That unto this day not only have I done nothing contrary to the word of God; but, men and brethren, I have done nothing against the people or customs of our fathers.'

" I lay it down as a solemn principle, that, as a minister of Christ, I am responsible to Him at every instant, in every act of my ministerial character and conduct, and owe to Him alone an undivided allegiance; and I say more, that every man is responsible to Jesus at every instant of his life, and for every act of his life, and not to another, in an undivided allegiance. He is the head of every man, and upon this it is that the authority of conscience resteth; on this it is that toleration resteth; on this it is that all the privileges of man rest; that Jesus is the head of every man; and this is His inalienable prerogative. Nothing can come between it and a man; and every man must die for his duty to Jesus, rather than his duty to the king; he must die loyally, not rebelliously; but still he must rather die than disobey Jesus: and I say more, every man must gainsay his minister if he believe him to be in error; must gainsay his prophet, yea, every creature on the earth, if in error; must do it reverently, not rebelliously, but still do it, because Jesus is the head of every man; and every elder, and every minister and deacon of a church must do the same. And if any person or court, or the Pope of Rome, or any court in Christendom, come between a man, or a minister, and his master, and say, Before obeying Jesus, you must consult us,' be they called by what name they please, they are Antichrist. I say no Protestant Church hath ever done so. I deny the doctrine that was held forth yesterday, that it is needful for a minister to go to the General Assembly before he does his duty; I deny the doctrine that he can be required to go up to the General Assembly for authority to enable him to do that which he discerneth to be his duty."

Moderator.—" Let these words be taken down."

Mr. Irving.—" Aye, take them down, take them down. I repeat the words: I deny it to be the doctrine of the Church of Scotland, that any minister is required to go up to the General Assembly for authority to do that which he discerneth to be his duty. Ye are pledged to serve Jesus in your ordination vows. Ye are the ministers of Jesus and not ministers of an assembly. Ye are ministers of the word of God, and not ministers of the standards of the Church. I abhor the doctrine; it is of Antichrist; it is the essence of Anti-

christ, — it is Popery in all its horrors; it hath never been endured in this land; and I trust there is still sufficient reverence for the name of Jesus not to endure it. And if any man seeth anything to propose to the Church, in which they err or come short, in duty to the Church, and not in fear of the Church—for there is no authority in the Church above the authority of the minister—it is his duty to set this matter in order, and lay it before his brethren, saying, I have discovered we are in fault in this matter, and have set it in order, and do you likewise.' It is an easy way of appeasing a man's conscience to say, I must go to the General Assembly for authority to do this or that. It is Satan's trap to keep all things as they are to prevent all things from returning to what they have been; and to prevent them from coming forward to further perfection. But I lay it down, as a doctrine, that if I, as a minister of the Church, for instance, see evidence of the speedy coming of Christ to this world, to execute the judgments written in the Scriptures, and destroy Antichrist and establish His kingdom, and reign with His saints upon the earth, I am not to be prevented preaching it, because it is not in the standards. When were the standards made the measure of the liberty of preaching and of prophesying, which is the basis of all liberty? When was the liberty of preaching bound up within the limits of Twenty-six or Thirty-nine Articles? Never since the world began: never was it so, and never shall it be endured. What! is it meant to be asserted, that the decision of a council sitting in Westminster, in troublous times, was for ever to bind up the tongue of the preacher, to preach nothing but the things contained therein. I never subscribed these articles with that view; and if any other man hath so signed them, it is with a false view; and if with that view it is said, I did subscribe them, I say it is not so; and if any one say I must use them, I solemnly say I will not do so.

" As for the trust deed, was it ever heard that those who merely hold a trust over the walls of a building, should step in and take from the minister the right and privilege he hath, as a minister of Jesus, and the obedience be oweth unto Jesus? But this trust deed distinctly provideth for the contrary; namely, that all matters relating to the public worship of God, in the said church or chapel, and the administration of such religious rites and services as should be performed or observed therein, shall be left to the discretion of the minister for the time being, during such time as there shall be a minister.'

" Seeing that the ordinances and services performed or observed in that chapel are left to the discretion of the minister for the time being, the complainants must instruct the Presbytery that I have set up an ordinance contrary to the Church of Scotland; that the Church of Scotland has forbidden the ordinance of prophesying to be in the Church, by those who are moved by the Spirit of God, for the evidence which is on your table, is evidence to the effect that they speak by the Spirit of God. Ye are judges of the fact: it is a complaint on a point of fact; and the fact instructed is this, that they speak by the Spirit of God. But it is the fact you must bring to the constitution of the Church of Scotland; not your opinion of the fact. I charge the Presbytery before Him who is the judge of all, that they put aside their own opinion, whether these persons speak by the Spirit of God; for they have not heard or examined it, neither have they proved them by the text of Scripture. You are not, in such circumstances, competent to question it; and for your souls, your precious souls sake, ye must take the fact as judges, and show by the canons of the Church, that men are forbidden to speak in tongues, and prophesy by the constitution of the Church of Scotland; and ye shall search long before ye shall find it. I have not therefore suffered the public service, as charged against me, of the Church to be interrupted by persons not being ministers or licentiates of the Church of Scotland; I have not. I have permitted it to be interrupted by the Holy Ghost; and that according to the canons of Scripture, where we read, that If anything be revealed to another that sitteth by, let the first keep silence.'

" 2ndly. It is charged, that I have allowed the public worship of said National Scotch Church to be interrupted by persons speaking, who were neither members nor seat-holders. I have not. Your evidence shows I have not suffered the worship of God to be interrupted by persons not members or seat-holders, but by the person of the Holy Ghost speaking in the members of Jesus. And respecting the particular assignation, not being seat-holders,' they are members of the Church of Christ; and I know them to be so; and I never yet heard of seat-holders in Scripture, or in the constitution of the Church of Scotland. Nor did

I ever hear of holding a seat in the Church of Scotland giving any right or privilege by its constitutions; but quite the contrary. For in the generality of the churches, the seats, or at least the greater part of them, are not held by the persons who sit in them; the church being divided amongst the heritors and tenants. It is the custom for the servants and tenants to sit in their landlord's seat indiscriminately; and I wish there was no such thing as seat holding and seat-renting in churches; it is one of the most dishonourable things in the Protestant Church, which has never been known in the Church of Rome, and is not at this day. Yea, more, it is contrary to the law of the realm of Scotland, that seats should be private property; and in the case of Haddington church, it was ruled by the Lord Ordinary, that the lock of a pew should be taken off; and that, if not, any person might break it off, after the worship had begun.

" 3rdly. I am charged with allowing females to speak in the Church. I have not allowed females to speak in the Church; hut, believing that it was the Holy Ghost speaking in them, I have permitted it; but I never allowed any one, male or female, to speak of themselves, as the evidence bears; but, on the other hand, when others spoke, I caused them to be silenced, and even sent for aid to the police office, when I found by milder means they would not be restrained.

" 4thly. It is charged, that other individuals, members of the congregation, were suffered by me to interrupt the public service on Sabbath and other days. I have not done so, as the evidence on the table will show; and that evidence adduced by the complainants themselves.

" 5thly. It is charged, that I appointed set times for the suspension of the worship, in order to encourage and allow these interruptions. This needs a little explanation.

" When I saw it was my duty to take this ordinance into the Church, I then considered with myself what was the way to do it with the greatest tenderness to my flock, so as to cause the least anxiety and disturbance; for complaints immediately came to me from several persons, that they were unable to taste the good and profit of the other services, for fear of these interruptions. My anxiety, therefore, was to deal faithfully by the shepherd, and tenderly with the flock. I observed, therefore, what was the manner of the spirit in the morning meetings; and I found generally it was the manner of the spirit, when I, the pastor, had exhorted the people to add something to the exhortation, either to enforce it, if it were according to the mind of God, or to add to it; or graciously and gently to correct it, if it were incorrect. I also observed it was the way of the spirit not to do this generally, but in honour of the pastor; and that the spirits in the prophets acknowledged the office of the angel of the Church as standing for Jesus; and accordingly, I said, wishing to deal tenderly with the flock, let it begin with this order, that, after I have opened the chapter, and after I have preached, I will pause a little, so that then the prophets may have an opportunity of prophesying if the spirit should come upon them; but I never said that the prophets should not prophesy at any other time. I did this in tenderness to the people; and, feeling my way in a case where I had no guidance, I did it according to the best records of ecclesiastical antiquity; and I was at great pains to consult the best records; and I found Mosheim, in his most learned dissertation on Church history, declare to this effect: That in the first three ages of the Church, it was the custom, after the pastor had exhorted the people, for the congregation to rest, and the prophets prophesied by two or three; so that I walked in the ordinances of the Church of Christ. It is true, there are no directions to this effect in the standards of the Church of Scotland; but I never yet understood that the Book of Discipline, or the Confession of Faith in 1560, was intended to begin a new church, nor that it was intended to be said, we must get at the Scriptures only through these standards; and I know, and am very sure, that if the reformers had expected any such doctrine to be broached by us, their descendants, they would have suffered their hands, aye, and their heads too, to be cut off, rather than have compiled and put forth these articles. There are, in fact, no instructions at all in the canons of the Church on the subject; but in the First Book of Discipline, there is an endeavour made to reconstitute the order of prophets, as laid down in 1 Cor. xiv., and this with the materials they then had. I state it for the information of the Presbytery, and also of the complainers, that so

far was the Church of Scotland from preventing at the time any person from speaking in the Church but ordained ministers or licentiates, that there are express provisions laid down requiring every person who hath a gift to come forward at the request of the minister, on pain of proceedings before a civil magistrate; nay, more, men in whom is supposed to be any gift which might edify the Church must be charged by the ministers and elders to join in the session, and ' company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk, in the vocation of ministers or not; and if they be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted, as best pleaseth him, to live within the Kirk of God; for every man must be constrained by fraternal admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others.' Now, this is in the First Book of Discipline, drawn up by our reformers, and which received the assent of Parliament, in the reign of James VI., and never has been abrogated to this day. The Westminster Articles of Confession were intended as a supplement to the others, but not to supersede them; and they were adopted chiefly for the sake of conformity with the Presbyterian churches in England, and nothing whatever therein contained is to prejudice what is found in these standards.

" So far, then, from being the rule of the Established Church, it is expressly provided that any member, even with an ordinary gift of teaching, if charged by the minister to join with the session to come forward, must obey, in order to see whether he may labour in the vocation of the ministry or not. The prophets, therefore, are one part of the ministry; and in permitting them to speak, I, in fact, did exactly obey this canon. I tried the gifts, and then planted them in the Church; and instead of acting contrary to the standards in so doing, I say I acted in the spirit of them. For it is thus written in the ninth head of the First Book of Discipline, entitled, For Prophesying or Interpreting the Scriptures.'

" To the end that the Kirk of God may have a trial of men's knowledge, judgments, graces and utterances, as also such that have somewhat profited in God's word, may from time to time grow, in more full perfection, to serve the Kirk, as necessity shall require, it is most expedient that in every town where schools and repair of learned men are, there be one certain day in every week appointed to that exercise, which St. Paul calls prophesying, the order whereof is expressed by him in these words: " Let two or three prophets speak, and let the rest judge; but if any be revealed to him that sits by, let the former keep silence; ye may one by one prophesy, that all may learn, and all may receive consolation. And the spirit," that is the judgment, "of the prophets, is subject to the prophets." By which words of the Apostle it is evident that, in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgment, to the instruction and consolation of the auditors; after whom did another either confirm what the former had said, or added what he had omitted, or did gently correct, or explain more properly, where the whole verity was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speak his judgment to the edification of the Kirk: above which number of three (as appears) they passed not for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgment and knowledge of the graces, gifts and utterances of every man within their body. The simple, and such as have somewhat profited, shall be encouraged daily to study and to proceed in knowledge—the Kirk shall be edified. For this exercise must be patent to such as list to hear and learn; and every man shall have liberty to utter and declare his mind and knowledge to the comfort and consolation of the Kirk. But lest of this profitable exercise there arise debate and strife; curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plain contradiction with any other manifest place of Scripture, is to be rejected. The interpreter in this exercise may not take to himself the liberty of a public preacher (yea, although he be a minister appointed), but he must bind himself to his text, that he enter not in digression; or,' in explaining common places, he may use no invective in that exercise, unless it be of sobriety, in

confuting heresies: in exhortations or admonitions be must be short, that the time may be spent in opening the mind of the Holy Ghost in that place, following the sequel and dependence of the text, and observing such notes as may instruct and edify the auditory for avoiding of contention; neither may the interpreter, or any in the assembly, move any question in open audience whereto himself is not able to give resolution without reasoning with one another; but every man ought to speak his own judgment to the edification of the Kirk.

" If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the moderator,. ministers, and elders, immediately after the interpretation is ended.

"The whole ministers, a number of them that are of the assembly, ought to convene together; where examination should be had, how the persons that did interpret, did handle, and convey the matter (they themselves being removed) to each, must be given his censure; after the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

" In that assembly are all questions and doubts, if any arise, resolved without any contention; the ministers of the parish kirks in landwart adjacent to every chief town, and the readers, if they have any gift of interpretation, within six miles, must concur and assist those that prophesy within the towns, to the end that they themselves may either learn, or others may either learn by them. And, moreover, men in whom is supposed to be any gift which might edify the Church, if they were well employed, must be charged by the ministers and elders to join themselves with the session and company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk in the vocation of ministers or not; and if any be found disobedient and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided that the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted, as best pleaseth him, to live within the Kirk of God; but every man must be constrained by fraternal admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgment of every particular kirk, we mean, to the wisdom of the ministers and elders.'

" If our Church has ruled that in a matter of ordinary gifts there should be liberty given to speak, can any one believe that if the gifts of the Holy Ghost had been in the Church they would not have ruled it for these extraordinary gifts also? Is it possible to believe the Reformed Church would have justified the complainers in this motion, or justify the Presbytery in coming to the decision, that I should be ejected from the National Scotch Church because I admitted persons, after they had been fully proved to have the gifts of the Holy Ghost, to exercise those gifts in the congregation. Can any one say that it is contrary to the ordinance of the Reformed Churches of Scotland so to do? But if there were ordinances to this effect (which there are not), I would disobey them; if there were ordinances of the king to this effect, I would disobey them. Yea, I would disobey all ordinances, whether of the ecclesiastical or civil power, which commanded me not to do a thing which I believed the Lord Jesus commanded me to do; and the man who doth not so act in this matter is guilty of treason against the King of Heaven: and I would disobey any earthly king in this matter, but I would do it loyally, not rebelliously. I would say, Whether it be right I should obey man rather than God, judge ye;' and whether it be right in the sight of God to obey the great Head of the Church or His servants; the Head of the Church speaking in His word, or His servants speaking through any confession or canon of their drawing up, judge ye. And if any man thinks I have set my hand to anything contrary to that, I deny it. I tell that man I have not done it knowingly; and if unknowingly I have done it, I do here, before the Church of God, confess I have done wrong; for it never was given to a man to sign away his liberty of serving Jesus. It cannot be required of a man; no power on earth can require it. And if by any act of my life I have given away my power of serving Jesus, I confess I

have done wrong, and when it is brought to my conscience I will renounce it; because I solemnly deny that there is any power on earth which can take away a man's power of serving Jesus, who bought him with His blood, who is King over all; who sitteth in the congregation of His saints as head, and raiseth the beggar from the dunghill to set him among princes, and who casts down princes from their thrones. But I have not done it; the Church of Scotland hath not required it; and if the Church of Scotland had, in an evil hour, in her fallibility (which none is so ready to confess as she is; for, in the preface to the first confession of the Reformed Church of Scotland, words nearly to the following effect are contained. I cannot, perhaps, quote the precise words, but I will answer for the substance: If any man do discover in these Articles anything which repudiates God's word or right reason, we crave him of his honour or of his kindness to inform us; and we promise that we will give him satisfaction out of the word of God and sound reason, or admit that we are wrong ');—if, therefore, the Church of Scotland, in the exercise of that fallibility, which none were so ready to acknowledge as our reformers, standing up as they did against the infallibility of the Church of Rome, had framed any canon to prevent me as a minister of Christ from doing the thing which I have done in obedience to Christ, I would have felt it my duty to disobey that canon, and have borne the consequences. I would not have waited for months or years the result of a slow process before the Church courts for authority so to do; for where in the mean time were my conscience; where were my Lord; where were the spiritual edification of my flock; where were the ordinance of prophesying? But the Church expecteth it of her ministers, that they should walk according to the ordinances of Christ, and fulfil their duty to Him; and in doing so I should have advised my brethren to do it, and would have taken counsel with them in the matter. Nay, I did take counsel with the brethren in the ministry in this matter, at least with two, than whom none stand higher in their respective churches. The Rev. D. Dow, minister of Irongray, in Scotland, than whom no man in that church stood in higher reputation, till he had received the gift of the Holy Ghost; but of whom I must now say, that he hath become a fool for Christ's sake. I wrote to him on the subject, and also communed with another, who stood in the very highest place in the English Church, before the evangelical body; and I asked them what they thought of this matter, and the deliverances I received from them answered exactly to the previous judgment of my own mind. At the same time I wrote to a clergyman of the Church of England, than whom none stood higher in his Church, but who is now also become a fool for Christ's sake, and received his judgment to the same effect; so that in one week I had three judgments concurring with my own opinion to the very letter. These I laid before the elders and deacons, in order to show them that I was not acting precipitately, but with the counsel of my brethren. And I do not say but that, if I had been a member of this Presbytery, which at that time I was not, I would have felt it my duty to lay it before them. Ah, surely I would; I would never have hid anything in my bosom which came from the Lord, and I knew it to be so; for while I was connected with this Presbytery, everything that was brought to me I brought into the Presbytery: but then I had been rejected by this Presbytery as a heretic; I had been publicly repudiated by them as a heretic, and branded with this stigma over the whole land, and I had none to consult with. I would have observed brotherly love, but I was under no authority to them, or to any Church court; for the General Assembly at their last meeting clearly laid it down that they could not exercise any rule beyond the kingdom of Scotland. It was ruled so by men on both sides the house; so that if I had been inclined to act the churchman, instead of the Christian minister; if I had been inclined to act the part of a minister of the Church of Scotland, and not the part of a minister of Christ; if I had been inclined to put myself forth as a trustee of the standards of the Church of Scotland, and not as a minister of the living Word; even then I could not have done the thing required of me, namely, to apply to them to allow the speaking with tongues and prophesying in the congregation; but I would not, so there is an end of that kind of argument. I would not, because, when I felt the authority of my Lord in my conscience, it would have been an insult to Him to ask for more. There is no authority that can come between the angels of the Church and Him the Head. See ye, if it is ever written in the seven epistles of Christ to his Church, in the Revelations, or in the Word of God anywhere, that a minister is required to go to the Presbytery or synod before obeying the commands of Jesus. See ye if there be any instance in which it is not charged to the angel of the Church, if anything disorderly occurs in the Church; and I say, after long and painful

study of the constitution of the Church of Scotland, and after long love, and ardent, to her constitution and discipline, and much active service for her sake, and after much delightful communion with her members, I will say to my younger brethren in the ministry here present, that it is not sound doctrine which teacheth that the Presbytery or the General Assembly, or any court, or any man, or bishop, or any pope, interveneth and interposeth their authority between a minister and the Lord Jesus Christ, who speaks to the minister directly, and the minister directly obeys Christ. The counsels of the Church are for settling the differences that arise, but are not intended to take away the free standing of a minister of Christ in the Church. I say it is the only sound doctrine that the ministers of Christ, and pastors of His people, stand, directly responsible to Christ; all Presbyteries, synods, councils, creeds, canons, and confessions, notwithstanding. These, doubtless, have their use and place, but this is not within the present question.

"Now I have brought this third head to a close, namely, concerning the ruling of it. I deny every charge brought against me seriatim; and say it is not persons but the Holy Ghost that speaketh in the church. I do not say what the judgment of this Presbytery might be if they could say that these persons do not speak by the Holy Ghost. But this they cannot do. This is what I rest my case upon. This is the root of the matter. This is what I press on the conscience of the Presbytery; and it is laid before them out of the mouths of all the witnesses. The evidence is entirely to this effect; not one witness has witnessed to the contrary.

" I do not think it necessary to go into the institution of the Church of Scotland, to show my faithfulness to the Church since I came into this city; how many of the ordinances I found fallen down, and nay labours in building them up again; the office of deacon, the duty of the elders in visiting the sick of the flock, public baptism in the Church, the services before and after the holy communion, &c.; but I am not here to testify of myself, for if I did, my witness were not true. I am here to testify of another, even of the Lord Jesus Christ, whose name as Baptizer with the Holy Ghost, whose standing name of Godhead—for it is that which distinguisheth His name as God, implying that He hath a person of the Godhead to distribute—is denied by this complaint. And though the complainers shut their ears upon it, yet it is the truth, it is the burden of it; and it is, let me say, the guilt of it, and a heinous guilt it is. I believe this standing name of Godhead which Jesus hath, as Baptizer with the Holy Ghost, it is the purpose of this complaint to suppress in the Church, to prevent from being exercised in the Church. It is the purpose of this complaint to prevent the Lord Jesus from fulfilling His covenant of baptism to every member of the Church; it is the purpose of this complaint to prevent the Lord Jesus from speaking with His own voice in the Church.

"*Moderator*: Order I will not allow this assertion. As long as Mr. Irving speaks to facts we will bear him; but when he imputes intentions to the complainers, I submit it is clearly disorderly.

" *Mr. Irving*: You do not understand what I mean. I mean that it is the animus of this document. Is it not the very intention of the whole complaint? I appeal to the court.

"*Moderator*: You have made severe personal charges, and I role it is not competent so to go on.

"*Mr. Irving*: I ask the judgment of the court on this point, whether it is not the very intention of this deed, and whether I was arguing as to the persons, or as to the deed of complaint; and I wax saying it is the very spirit of the complaint to prevent the voice of the Holy Ghost from being heard in the Church, which is the temple of the Holy Ghost; it is the spirit of the complaint to put it down, because it has the sign of the Holy Ghost upon it, which is speaking with tongues.

"*Mr. Mann* here interrupted the defender, and disavowed the intentions imputed to the trustees.

" *Mr. Irving*: I speak to this paper (the copy of the complaint), and I am perfectly in order. I have a good right to judge of this paper, and no man shall prevent me. Surely this Presbytery, to whom I appeal, will allow me to speak to my indictment.

"*Dr. Crombie*: I must say, Moderator, that I conceive Mr. Irving perfectly in order, although the words might have been qualified as to the effect of the complaint. Mr. Irving has explained that he does not impute improper motives to the complainers; he means not the spirit of the complainers, but the spirit of the complaint.

"*Mr. Irving*: The tendency and effect of the complaint then, that is quite regular.

" *Moderator*: That is what I suggested.

" *Mr. Irving*: Well, I say, the tendency and effect of the complaint is to resist and hinder the voice of the Holy Ghost speaking in the church; and let me enumerate the points in the complaint again, and glad am I to have another opportunity of enumerating them. Well, then, the inevitable tendency of the complaint is to destroy the name of Jesus, as Baptizer, with the Holy Ghost, and by a verdict of a court, and with a canon of a church (and it makes no matter what court it is, for the highest of human authorities is but as the lowest, when compared with the dignity of Jesus), to take away from Him this name as Baptizer with the Holy Ghost; and to say that name, in its full property, and grace, and blessedness, and effects, belongeth not to Him. The tendency of the complaint is, to take away from every child of God, in the bosom of the National Scotch Church, the hope and the desire of having the baptism of the Holy Ghost given to them for the edification of the Church, according to the covenant of baptism. The tendency of the complaint is, to take away the liberty from that Church of having and exercising the gift of tongues and of prophecy; the grand ordinance which the apostle expressly says is for edification, exhortation, and comfort. The tendency and effect of the complaint is, to take away the speaking with tongues and prophesying, which is for the edification of the Church. The tendency of the complaint is, to take away the ordinance of the prophet from the Christian Church, which ordinance Jesus hath appointed to be in the Church always, and which would always have been in the Church, had men looked always to the ordinances of Jesus, instead of looking to human wisdom and traditions, and human system and human authority. The tendency of the complaint is to take away from the Holy Ghost the liberty of speaking in the Church, His own temple, the temple of truth; and that because the thing spoken is accompanied with His own sign of speaking with tongues. It is the spirit and tendency of this complaint to take from a minister of Christ the dignity and responsibility which pertaineth to him as an officer of the Church of Christ, to rule and order his church in spiritual things, and to be the responsible deputy of Christ in all things pertaining to words and ordinances. It is the tendency and effect of this complaint to take from a minister of the Church of Scotland the liberty and privilege which belongs to him as a minister of Christ; which, though not given him by the Church of Scotland, yet are guaranteed to him both by the canons of the land and the canons of the Church; which are given to him by Jesus, and are guaranteed to him by the powers, as well civil as ecclesiastical, so that no man shall let or hinder him therein. It is the tendency and effect of this complaint to put trustees (who have nothing to do but with the care of the building, that it be not diverted from its proper ends, which in this case has not been done; and I defy them, and all men, to show that I have contravened any ordinances of the Church of Scotland or of the Church of Christ) to exalt trustees over the minister, and to make him their bondman. And I warn you ministers, that if you do sanction such an interference with a man acting in the spirit in which I have acted; if you do wink at these proceedings, and not look them in the face, but give these men power to cast me and my flock—a flock of hundreds, and a congregation of thousands—out of that church which has been built, I will say, very much on the credit of my name; if you aid them in casting me out into the wide streets, you will do a thing for which the Lord will chastise you, not in higher matters only, but in this kind also in which you offend, namely, in those who have the secular care of the houses where you worship. I have but one word to add

as to the position in which I submit this matter to the Presbytery, because in this matter both parties have a right of judgment. With all reverence, therefore, and you must hear it with patience, for what I am going to say is not pleasing to flesh and blood, but I must exonerate my conscience; with all reverence, therefore, I say, I do not submit this case to the Presbytery, as a Presbytery of the Church of Scotland, having any jurisdiction over me; and ye will not ask it of me, because I have no right of appeal from this Presbytery to the Church of Scotland. I do not, therefore, submit it to this Presbytery as a Presbytery having any right of superintendence over me, for though I was once a member of your Presbytery, I went out from you of my own free will; and when I had so gone forth from you, because I saw you not acting as I judged according to the commandments of the Lord, ye did judge me, in my absence, a heretic on great points of faith; and then, at the sessions of our church, the church did by solemn act of the ruling elders withdraw itself from the Presbytery; and therefore we are in no respect under your jurisdiction. And although many questions have been put by you to the witnesses as to my doctrine, and ye, I believe, would not have done so if you had not supposed erroneously that you had jurisdiction over me, I, although I could have arrested it, yet being desirous that the truth should be fully known, and knowing the examination would throw some light on the question in hand, I suffered it to go on; although I felt that in it the Presbytery did trespass very far on my rights, as a party in this case; and I will say also, did very much forget the calmness and disinterestedness of judges; for never did I hear, or any one else, in any court, witnesses so questioned and cross-questioned—no, not even where evidence of the most suspicious kind is wont to be brought forward—as they were here cross-questioned by the Presbytery; and that, too, even in the most solemn matters. And the witnesses being voluntary, and under no compulsion, were subjected to a most unusual process of vexations scrutiny.

"*Mr. Maclean*: Order! I say, Moderator, the questions were not put in an improper manner. They were questions quite in order, and for sifting the truth in respect to this matter; although the manner may have been that of firmness and decision, there was no improper feeling.

"*The Moderator* rose to defend the Presbytery, and thought they had not departed from gravity in cross-examining the witnesses. There was no parallel between them and civil judges, for the Presbytery were both prosecutors and judges; and therefore, in duty to the Church, they were bound to put all questions needful to elucidate the truth.

Mr. Irving: It stands in evidence that the witnesses were examined as to my doctrine, and as to matters far away from the matter in hand. I can only say I never authorised the Presbytery to inquire into my doctrine. Nay, I say more; I never could submit my doctrines to you as a court of Christ; for by refusing all reference to the Holy Scriptures, ye have put yourselves beyond this privilege. What would any one say of a civil court in Britain which would refuse an appeal to the laws of the realm? Would not such a court., sitting in name of the king, who would so despise the laws, be guilty of rebellion against the king, whose office it is to administer the laws impartially to all his subjects? So say I, if a court, calling itself the court of Christ, says it will not allow appeal to lie open to the Scriptures, which are the statutes of our king, as was ruled by this Presbytery in deliberate judgment yesterday, and that judgment protested against, then that court ceaseth to be a court of Christ; and I cannot retract or qualify my assertion that, by such proceeding, this Presbytery hath become only a court of Antichrist.

"*Mr. Maclean* rose to order, and said, It is quite competent to the reverend gentleman to protest against our decision on that point, but not to impugn the court; but to say that we are not a court of Christ, but a court of Antichrist, I will never, never submit to it. I hold my judgment on the matter to be as good as that of the Rev. E. Irving, and maintain that he is not competent to do anything but to enter a protest against us.

"*Mr. Irving*: I have said the word, and do not retract it, because it is the truth. I said it, I assure you, Sir, in sorrow; I grieve over it, I lament over it in faithfulness. I am bound to say the Presbytery have most

grievously erred in this matter; and, until repentance be shown by them for this sin, the Lord is angry with them. I cannot, therefore, submit this matter to the Presbytery, as a Presbytery, but merely as referees. I do not deny that the Presbytery when it meets is, or at least ought to be, constituted in Christ, the Head of the Church, and ought to be conducted by entire regard to the teaching of the Holy Ghost. But this Presbytery have virtually denied this, and have cut themselves off from the fountain of justice; they have cast themselves from all judgment on the basis of Scripture, which is the only standard of faith and practice, as declared by the very standards of our Church; and they cannot give righteous judgment in this cause until they repent of that which was done yesterday, in cutting themselves off from all appeal to this Book, and expunge their decision on this point from the records; and not only not prevent, but gladly permit, in all causes that come before them, reference to be made to the Holy Scriptures. For how would I be a good magistrate of the king, if, when parties came before me with any case to be adjudged, and those parties were referring to the statutes of the land, I should say, you ought not to refer to the statutes of the king, but to some antique customs, or some of the new-come notions,—some of the notions lately come up in this part of the country—which we have ruled among ourselves? At our Quarter Sessions if a man should come up before a magistrate, and should be accused of any matter, and it should be found out and showed that the statutes of the realm applied to the very point, but that they had been long neglected, and were lying in desuetude, surely you would judge him by the statute so adduced. If that court were to say, No, we cannot permit any such appeal, would you say they were fulfilling their office justly? So I say you ought to encourage appeals to the Word of God, because it is the only rule of faith and of practice. It is the thing which is imposed on every baptized person, and as such it is obligatory on you. Is it not the custom with you, and with every other minister of our Church, to impose it on every baptized person in these very words? Do you not oblige every person who comes to be baptized to declare that these Scriptures are the only rule of faith and practice, whereof an excellent summary is contained in the Confession of Faith, and in the shorter and longer catechisms? Yes, these are the words which are imposed on every baptized person. I have imposed them on every person I have baptized, except occasionally I may have forgotten it; and it is the constant custom to impose them on every baptized person. The Scriptures are laid on every parent as the only rule of faith and practice. You are bound by this obligation, whether as fathers or as ministers: and yet, now when I come into your court, and submit to you a cause, a most solemn cause, a most momentous cause, a most ponderous cause, the like of which has not been agitated in Christendom for many centuries, a cause affecting the honour of the Holy Ghost, and His work in the Church, which is His temple; a cause touching the Holy of Holies, and not the skirts of the tabernacle; ye, when I come before you with this cause, refuse all proof of such work from the Scriptures, and say, We will not rule our practice by the Word of God.

"*Mr. Irving*, on being called to order, said in explanation, I was only saying that, in the practice of this court, there was never such a solemn subject before it. Is it not the naked fact that you did prevent me from appealing to the Scriptures? Am I to be held in disorder for speaking the plain and naked truth?

"*The Moderator* denied the analogy drawn between civil courts and ecclesiastical courts, and disclaimed the inference drawn by *Mr. Irving* from their conduct, that they had interdicted him from appealing to the Scriptures. What are the laws of a kingdom, but the will of the king constructed by the nation? The standards of our Church, in like manner, were held to be the will of the King of Zion, as declared by our Church; and therefore we are in order when we insist that the rev. defender shall plead to the will of the king, as declared in the standards of our Church. The rev. defender must show that he is acting according to his ordination vows in this matter. He has taken a larger range, however, and gone into irrelevant matters. We have borne with him by courtesy and in tenderness; but I will not compromise the dignity of the court, and permit him to use epithets which I think are abusive.

"*Mr. Irving*: I speak at this bar as a minister of the Lord Jesus Christ, as a minister of His word which the Lord has given me to keep and to minister; and as a maintainer of the paramount authority of His word;

and I say again, that dishonour of the most flagrant nature has been done to the Word of God in these proceedings, by preventing an appeal to it; and if I were not to lift up my voice against it, the very stones out of the wall, and the beams out of the timber, would cry out. What if I am not to appeal to the facts which have actually taken place in this court, which have been ruled in this court by the Presbytery in this matter, I will sit down and speak no more. For I will not, I cannot, be prevented by the court. There is a right above every court, and there is one Head over every court. It has been endeavoured to prevent me from alluding to the things which were ruled in this court, to take away from me the only line of defence which, as a minister of the Word of God, I could have taken. Sir, I cannot but appeal from the course that has been adopted towards me, since I was prohibited by a solemn decision of the court from appealing to the only authority on the subject, which is the Word of God; for there is not a line nor a word in the standards of the Church which directly takes up the subject of the gift of the Holy Ghost. There is not a word concerning speaking with tongues and prophesying in the standards of the Church of Scotland. There is not a word within the whole compass of the Church canons to carry an appeal to; and I say it is a mere hoodwinking of a man, after you have shut my mouth on this important part of my case, to say that my judgment was not taken away by your decision. Find me in the standards of the Church anything to appeal to; ye cannot.

" *Mr. Mann* here rose, with a call of Order.

"*Mr. Irving*: If I am to be interrupted thus, I will sit down. I wish to act reverently towards my brethren, but I must be more reverent to the Lord Jesus Christ; God knows I am acting as a minister of His word. Well, I say, I submit the matter to this Presbytery as to a number of men endowed with conscience—with the conscience and discernment of truth; and who are beholden to exercise their conscientious discernment for the Lord Jesus Christ, who is the Head of this court, and the head of every man, and who are beholden to judge all things according to the law of Jesus Christ, which is the law of this court, the law of every man; and I say that this Presbytery are called upon before the Lord Jesus Christ to see and ascertain whether that thing I have declared to them upon the veracity of a minister, which is substantiated by the testimony on their table, given by witnesses yesterday, all of their own selection, and which I will pledge myself to authenticate farther by the testimony of not less than five hundred persons, of unblemished life and sound faith, that it is the work of the Holy Ghost, speaking with tongues and prophesying. And as all the witnesses have borne a uniform testimony to it as the work of the Holy Ghost, the Presbytery cannot, they may not, before God, before the Lord Jesus Christ, and before all these witnesses, shut their eyes wilfully against such testimony in this matter; or if they do, they will have to stand at a bar where they cannot evade the force of conscience and the deep responsibility they now take on themselves, where there is no shutting of eyes, but where everything shall be disclosed. It is instructed before you (surely the Presbytery will not shut its eyes to the evidence on the table) that it is by the Holy Ghost that these persons speak. There is no civil court whatever that would refuse to receive the evidence lying on your table; and you may not as members of a Christian Church, you may not as ministers and elders, you may not as honest men, turn aside from the matter of fact that has been certified to you, and say, We will leave that matter in the background; we will not consider it at all; we will go simply by the canons of the Church of Scotland, and see what they say on the subject. They say nothing on it, seeing they could say nothing, seeing there was no such thing in being. There is nothing of the kind mentioned in the Confession of Faith; and I ask you with what conscience you can turn from the plain evidence that it is the Holy Ghost speaking in the Church, and rest yourselves on nothing but points of formality. I say, go to nothing to make up your judgment, for even from the Holy Scripture ye may not do it; you may not do it, you cannot do it if you fear the living God; you cannot do it if you respect men; you cannot do it if you respect your children; you cannot do it if you respect truth and justice; you cannot do it if you respect the Head of the Church, if you acknowledge the authority of the Lord Jesus; you cannot do it if you have any reverence for the Holy Ghost. And if you resolve so to do, which may the Lord forbid, I shall appear at the bar of the Great Judge as a witness against you, that I did here this day for four or five hours contend,

no irrelevant matter, but contend the very matter in question,—that we have received the gift of the Holy Ghost; that we have ordered it according to the Word of God, and that it ought not to be cast out of the Church. I shall appear at that bar where all secrets shall be revealed, and evidence that you have shut your eyes against this thing, notwithstanding all the evidence that could be adduced; yea, though I have offered to substantiate it by five hundred persons of unblemished reputation, who would willingly come forward and testify to this work being of the Holy Ghost, before this court, or any diet you may appoint. Ah, if ye will turn aside from that, and say, No, there are no customs or authority in the canons of the Church for it, and we will not consider whether the thing is in Scripture or not; if ye will not consider it in the only true light—the light of the Scripture— I tell you, ye shall be withered in your churches; I tell you ye will be visited with heavy retribution; I tell you the waters in your cisterns shall be dried up; I tell you ye shall have no pastures in which to feed your flocks; I tell you your flocks shall pine away for hunger and shall die. Moreover, I stand here rejoicing, not on your account truly, but oh, I rejoice that I am counted worthy to suffer shame and reproach for this testimony! If ye will, as members of a Christian court, give your decision against me, while I deplore it on your account and that of the complainers, I rejoice, yea, I rejoice exceedingly, for my own sake, and for the sake of my flock; yea, I will call on them to rejoice, and to be exceeding glad, that I am counted worthy to suffer for the Lord's sake. And I will say of this Presbytery, that it took away my judgment; that it thrust away my judgment, that it would not examine into the merits of the case; that it set aside the testimony of honest men,—of an elder, and a deacon, and a prophet, and a minister of Christ; and, judging against all the evidence, ye have thrust aside their testimony, and have merely said, Is there any authority for this in the Church of Scotland? Oh, it is a small matter to be cast out of a house; it is a small matter this, seeing we have 'a house not made with hands, eternal in the heavens;' and are here but as pilgrims and sojourners on the earth, as all our fathers were. The Lord, we do not doubt, will provide us another; and if not, we are no worse of than He who was accustomed to preach the glad tidings of the kingdom by the sea of Galilee; who taught His flock in the fields and desert places of Judea, and on the Mount of Olives. We can take ourselves to the fields and open places around this great city, and there I can feed my flock; we cannot be worse off than He who, to seek retirement, went up into a desert mountain to pray, and who had not where to lay His head: and when they all went to their several homes, He went to the Mount of Olives during the night to sleep there. We are not worse off than He. Oh, it is a small matter to be turned out of our church He will soon recompense us with a city which hath foundations, whose builder and maker is God.' The day is near at hand when the heavens shall be opened, and He, the Son of Man, shall appear in the clouds, with power and great glory, and when His saints shall be taken to Him, to dwell before His throne. It is near at hand, we know; that day is near at hand, and we know this voice of the Holy Ghost has been sent to His Church to be the witness to prepare all men for His speedy coming, by a voice that could not be doubted, which the Lord has been graciously pleased to send amongst us in answer to our prayer. When ye had set aside the voice of testimony, which I have lifted up for the last five or six years, to the coming of Jesus, and counted it as a fable, then the Lord, in order that ye might not perish, sent His own voice, as in the old time, to prepare you for His coming; and poured out His Spirit to lead you to Jesus, in order that ye might receive the baptism of the Holy Ghost; to call on you to receive the baptism of the Holy Ghost, through which alone you can be saved in that day when the Lord's judgments shall be revealed from heaven in flaming fire; when there shall be signs in the sun and in the moon, and in the earth distress and perplexity of nations as is now begun. And when Antichrist, that man of sin, shall be revealed, and shall be destroyed with judgment; and when only those shall be preserved from the persecutions of Antichrist who have an anointing from the Holy One. When we know these things, it is a small matter to be cast out of the Church, because we know that house, that throne of glory, that temple in which God dwells, shall be prepared—shall soon be prepared—for us; when we know that in our time—yea, even in our time—He will come with all His saints to execute vengeance upon all them who fear not God, and obey not the Gospel of Christ. But it is a most momentous thing for you, who have been thus betrayed into the snare of Satan, to bring up a complaint against the Holy Ghost, and from which awful responsibility I pray God your souls may be delivered. A blessed thing will it be for you if you give heed, and turn; but if ye will not turn, and yet not having

examined the thing for yourselves, ye will give judgment against it, it will be a burdensome thing to you. It will be a burdensome thing to this Presbytery if it shall give judgment against that which hath been instructed before them to be the work of the Holy Ghost; and which none of them can say, on their own conscience or discernment, not to be the Holy Ghost, since they have not come to witness it, they have not attempted to prove it. Ah, it will be a burdensome thing, not to this Presbytery alone, but to this city also, if ye shut the only church in it, yea, the only church in this kingdom, in which the voice of the Holy Ghost is heard! Think you, O men, if it should be the Holy Ghost, what ye are doing! Consider the possibility of it, and be not rash; consider the possibility of the evidence being true, of our averments being right, and see what ye are doing. Ah, I tell you, it will be an onerous day for this city and this kingdom, in the which ye do with a stout heart and high hand, and without examination or consideration, upon any grounds, upon any authority, even though you had the commandment of the king himself; shut up that house in which the voice of the Holy Ghost is heard, that house in which alone it is heard. Pause—pause—pause, and reflect. Ye are going to set yourselves to the most terrible work to which a Presbytery ever set its hand. I must say, in honesty, I do not see everywhere that spirit prevailing (it may prevail in some of you, I judge no man), but I do not see that spirit prevailing of looking at the act ye are about to do in that solemn magnitude in which it truly standeth before the Judge of all. I beseech you to pause, pause for the sake of the complainers, if not for your own sakes; pause for the sake of this city; pause for the sake of this land. Be wise men; come and hear for yourselves. The church is open every morning; the Lord is gracious almost every morning to speak to us by His Spirit. The church is open many times in the week, and the Lord is gracious to us, and speaks through His servants very often. Ah, be not hard-hearted, be not proud of mind; remember ye are but men. Remember, this work of the Spirit, this speaking with tongues, is, indeed, for rest and refreshing to the weary; but it is also for the stumbling, and offering, and taking of the proud and high-minded. Remember that it is to teach wisdom to those only who are weaned from the breasts, and have the spirit of little children. If ye be like those who are weaned from the breasts, and have in you the spirit of little children, ye will beware, and learn; but if ye have the spirit of strong men, and think your own wisdom sufficient, believing that in the Church there is enough, or in the traditions of the Church there is enough, ye will plunge headlong into the wrath of God. I have no doubt in saying it, and I would be an unfaithful man, pleading not my cause, but the cause of God, the cause of Christ, the cause of the Holy Ghost, in this Presbytery (for it is not the cause of a man; no, man has no charge against me—I stand unimpeached, unblemished before them), did I not say it. It is only this interruption, this new thing (for it is not an interruption), that hath occurred, which is instructed by the evidence to be the voice of the Holy Ghost, the speaking with tongues and prophesying, which I have declared to be the same, which hath given offence. And I sit down, solemnly declaring before you all, before God and the Lord Jesus Christ, on the faith of a minister of Christ, that I believe it to be the work of the Holy Ghost, for the edifying of the Church, for the warning of the world, and for preventing men from running headlong into the arms of Antichrist, and for pointing out that condition of Babylonish confusion into which the churches are come; for we all lament with one accord, and must acknowledge that we have surely departed from what we were originally as a Church, and how could the Lord show what the Church should be, but by restoring those gifts which she had at the beginning. What can reconstitute the Church of God, but that which constituted it at the first? What can deliver the captive from the bondage of the flesh, but that God who called Abraham from his native land! That God is now come in the person of the Holy Ghost, to deliver His Church from the bondage of Egypt, from the bondage of the flesh, in which she is.

One word more, and I conclude. I do solemnly declare (it is the faith of a Christian, and I mean no offence), but I do solemnly declare my belief that the Protestant Churches are in the state of Babylon as truly as is the Roman Church. And I do separate myself, and my flock standing in me, from that Babylonia confederacy, and stand in the Holy Ghost, and under the great Head of the Church, waiting for His appearing, who shall come out of Zion a Deliverer, constituting no schism; but, as a minister believing his Lord is soon to appear, desiring and praying that his Church may, by the baptism with the

Holy Ghost, and with fire, be made meet for His appearing. And with this hope and prospect, I still have great love for each of you, and desire you to know the same, and entreat you to come out from the Babylonish mixture, to come out of all carnal ordinances, from all human authority repressing you, and putting you in bondage to man's devices, and preventing you from entering the promised land of the Spirit. I entreat you to set up the Holy Scriptures as the only basis of faith and practice, to look as ministers, and to look as people, to them alone; and I know this, that if you throw the Bible aside, you will not look to much else that is good. You may talk about standards as you please, but I know there will be little reading of the standards or other good books, if there be not much reading of the Scriptures. Therefore I entreat you to put the standards on their own basis, and every moment to walk before the Lord in His commandments. Cry to the Lord, and repent of worldliness; turn to the Lord, and call on Him to lead you into the true faith, and to baptize you with the Holy Ghost, and the Lord will soon teach you and bless you. What I say to the Presbytery, I say also to you all; and I would further urge you, in doing so, not to fear but that in the day of His appearing the Lord will spread His mantle over you, and hide you in the secret of His pavilion, and give you for ever reverently to inquire for, and to know Him in His holy place. Amen and Amen."

This defence was followed by a speech from Mr. Mann, the representative of the trustees, after which the Presbytery adjourned for a week.

"On Wednesday the Presbytery met; and after the court had been opened in the usual form, the reverend Moderator rose, and said, that, as there was no appeal from the decision of the court, the Presbytery had come to the determination that they would permit Mr. Irving to make any observations he might think fit to make in reply to Mr. Mann's remarks, provided he would keep himself entirely to the matter to which Mr. Mann had adverted."

"Mr. Irving then rose, and after a short pause, which he devoted to prayer, said: In order that I may aid my memory, and walk strictly by the rule which the court has laid down, I hold in my hand the report of the speech made on Friday, on behalf of the trustees (of which I did not take notes), as it is reported in the Record newspaper; and I will endeavour, by the help of my memory, and of this report, however imperfect, to keep within the proper limits; and if in any thing I may travel out of them, I desire to be called by you or the opposite party to order. Nevertheless, you will allow me the privilege of replying in such a manner as that I may set forth a full and fair answer, according to the convictions of my own mind, to the things which were alleged in the speech of the gentleman who appeared on the other side. The first thing of importance which he stated was, that He did not consider himself called upon to make any reply to the unseemly and untimely denunciations with which I attempted to stem the course of justice.' To this I reply, I did not attempt to stem the course of justice by anything which I spoke, but I sought to open the channels for the stream of justice to flow freely; and because I believe that the present question before the Presbytery amounteth to this: Whether the outbreakings of the latter-day glory shall be quenched or permitted to proceed in the churches of Scotland and of England, I was at pains to lay before you the awful consequences involved in this issue; being truly desirous to save my brethren and my country from the wrath of God, which will come upon all who stand in the way of His gracious purposes. For I do certainly foresee that if you, as a Presbytery having power given to you in this matter, should decide on any ground earthly, that this, which is by the evidence on your table sworn, and which I solemnly declare to be the voice of God speaking again in His Church, shall now be hindered and put to silence, the end of it shall be great, and heavy judgments of the Lord on all those who have a hand in opposing His work; yea, and upon the Church itself, if the Church shall take part in these proceedings, if she do not enter her solemn protest against them, and deliver her soul from them altogether. It was not surely to stem the course of justice, but to lay open before your eyes what I believe to be involved in your decision, that I did not hesitate to put these things forth, not in the way of denunciation (for who am I that I should judge or denounce any man?), but as the convictions of my faith: I believed, and therefore have I spoken,' as the

Holy Ghost saith, in reference to the Lord (Psalm cxv.), which the Apostle also taketh to himself (2 Cor. iv. 13). I therefore beseech the Presbytery not to be carried away by this misrepresentation, as if I had taken upon me God's seat of judgment, and spoken from that seat, in order to stem the course of justice on earth. I hope the word was spoken unadvisedly, and not with evil design; yet if it had weight with any of the judges, let them be careful to put it away. The fearful things which I spake were not intended to stem the course of justice, but to let the judges know what depended on the issue of the question before them. And most solemnly do I again, before this court, declare my faith to be, that like as the Man of Sorrows, because of His humiliation, and desertion of all the people, was rejected and crucified by the Jews, whereby they brought down upon their nation all those consuming judgments under which they still lie oppressed, and from which they shall not be recovered till they look on Him whom they pierced, and mourn over their sin; so is this Presbytery now brought into the peril of rejecting the small and slender beginnings of the Holy Ghost's work, because of the humble form in which it hath appeared, as a few droppings before the abundant latter rain; into which snare if you fall, then, while I believe that the Lord's work will not be hindered by you or by all men, I further believe that, because you will not further it, but fight against it, you will bring down upon your heads, not the judgment of the Jewish Church, which can be forgiven, because they sinned against the Son of Man, but the judgment of the Gentile Church, which cannot be forgiven, neither in this world, nor in that which is to come, because it is done against the Holy Ghost, the Spirit of the Father, which is now revealed in its first fruits, and standeth before you, the ministers of Jesus, to be discerned and encouraged, not to be overlooked and quenched, so far as your influence extends.

" The next thing spoken in reply was, That the subject matter before the Presbytery was not of doctrine, but of discipline. But, brethren, I aver, and you should know well, that discipline without doctrine is nothing but legal constraint and absolute tyranny, —a thing unknown in the Christian Church. Discipline is not a thing which can be considered apart; being in truth nothing else than the labour of the vine-dresser, when the vine is putting forth exuberant leaves and branches, which hinder the fruit from being perfected; a labour, surely, which presupposeth life in the vine, which life cometh in the Church from sound and fruitful doctrine? Discipline, apart from doctrine, hath no grace or love to rest upon, and turneth to severity. For herein a court of the Church differeth from a court of law, in that it ruleth everything not according to the letter of the statute, but according to the spirit of charity; and if she findeth her children in error in any matter, the Church treateth with the conscience, not to destroy, but to save; to pluck out the root of bitterness, and set the heart right with God, with our neighbour, with the Church; to indoctrinate him in the mind of Jesus; to deal lovingly and gently with him, for whom Christ died; to open upon him the flood-gates of the gospel, and hold forth to his view the holiness, the love, and the salvation against which sin doth blind the eye and harden the heart. So that, supposing we were even to grant the allegation that it were a mere question of discipline, this Presbytery cannot treat it rightly, unless it inquire into the doctrine which the discipline cloth order and regulate; and if we be found of you to have erred in anything, teach us the true doctrine, and we will promise to walk therein, according to the wholesome discipline of love. But I deny the averment, that it is a question of discipline, and not of doctrine; for if these be the manifestations of the Holy Ghost, what court under heaven would dare to interpose and say, they must not be suffered to proceed? Tell me if that body does exist on the face of the earth which would dare to rule it so, if they believe the work to be of the Holy Ghost. Surely not in the Christian Church doth such a body exist; therefore the decision must entirely depend on this: —whether it be of the Holy Ghost, or whether it be not of the Holy Ghost. For if it be, who dare gainsay it? Will any one say, if it be of the Holy Ghost, that any rule of discipline or statute of the Church, supposing the statutes were sevenfold strong, instead of being none at all— for on this subject the statutes of the Church of Scotland are entirely silent, — will any one dare to say, that, if it be the voice of the Holy Ghost, all laws and statutes in which, during the days of her ignorance, the Church might have sought to defend herself against the entering in of the voice of the Spirit of God, should be allowed to keep Him out? And is it possible that this Presbytery should shuffle off the burden of the issue, and act upon the assertion made, that it is not the matter of doctrine

which is to be entered into, the more when the evidence upon the table is unanimous to this point, that it is the voice of the Holy Ghost? And with such evidence upon your table, and none other, will they say that you should not go into the question, but decide on the matter according to an arbitrary rule, when, in point of fact, there is no such rule in existence! Verily, if the Presbytery should do so, it would make void all the laws of evidence, and convert witness-bearing into an idle formality, if it presumes to judge away from the evidence before it. But I hope better things of this body of ministers and elders, than that they will fall into the trap laid for them, of hiding the matter of fact in evidence before them from their eyes, of shunning the question of doctrine, and converting this weightiest of all questions into a mere matter of form. I know that you consider yourselves constituted under the Holy Ghost; and when you pray to be directed under Christ by the Holy Ghost, you are not putting up prayers in hypocrisy, but in sincerity; and being so, when it is on the table in evidence, brought by the accusing party, that it is the work of the Holy Ghost, this Presbytery, constituted under the Holy Ghost, will surely never set such evidence to a side, and refuse to expiscate the truth of the matter, either to justify before the world the Holy Ghost's work, or else to expose the fallacious pretence thereto; and so protect the dignity and sanctity of that name in which you believe that you sit constituted.

" But to return to the course holden by the other party; taking it up as a question of discipline, the gentleman who was the mouth of the trustees set forth to you, that ' the subject matter before the Presbytery was not the question of the doctrine, it was a question of discipline; that being the case, would he not be right in referring to the discipline of the Church of Scotland, as set out in her own standards? Because he did not go to the word of God, to find out what was not in the word of God, was he to be told that he refused to appeal to the word of God? Certainly not.' In reply to this, I say that any man who will go into the standards of the Church as if they stood upon a basis of their own, and had an authority in themselves, he doth thrust the word of God to the ground, and trample it under his feet. Standards, in their own place, I respect as a testimony against error, lifted up by one generation, not to prevent another generation from standing up in the same liberty of testifying for what our fathers testified, to add to, or take away from, their testimony according as the Spirit in the Church may make the truth more manifest, or array it in better forms against the enemy. I maintain that if any man will go into the standards of any Church, be they Canons of the Council of Trent, the Articles of Pope Pius the Fourth, the Articles of the Church of England and her Canons of different reigns; or be they the Articles of the Church of Scotland, her Books of Discipline, or the conclusions of the Westminster Assembly: be they what they please, and presume to put them forth as having the weight of a feather in themselves, until they be confirmed by the Holy Scriptures, he doth in so doing plant his hand upon the throne of God; and as Amalek was smitten by Jehovah for that sin, so God will have war with him for ever. For what is the throne of God? Is it not His word, his indefeasible, immutable word, his ever-to-be-revered word; every jot and tittle of which is most holy, most awfully holy, and heaven and earth shall pass away, but it shall not pass away?

" But let us come to the facts, and wrestle with them on their own ground. And the fact is this: that there is not one word in the standards against the thing which I have done; I know very well where the minds of those who think differently take refuge; in the clause pointed out in the forms of Church government approved by the synod of divines in Westminster, where it is said that the office of Apostles, &c., hath ceased. But I appeal from that to the Second Book of Discipline, which is of higher authority in the Church, and where it is said that they may be revived if the Lord see it good. Now we say positively, it hath been revived; and in proof of our asseveration, I appeal to the evidence, the whole evidence, upon your table; which, if you refuse to admit, you not only set the oaths of honest men at nought, but refuse to reverence that proviso and reverend supposition of your fathers, that the extraordinary gifts which were ceased might be revived again. Now, saving these two places, I declare before you all, that, up to this moment, I am unconscious of a word concerning the gift of the spirit, and the revival of the offices of apostles and prophets, being spoken of in any of the articles of the Church. I do not say that it is not so, but I am unconscious of its being so: I have never been curious to examine; but having engaged myself in

republishing the ancient books of the Church, I know for certain that in the Confession of Faith, and in the Book of Discipline of the Church of Scotland, there is not a word spoken further on the subject.

" But, even supposing that there were breach of discipline, I ask you to bear on your hearts of what degree and kind the breach of discipline ought to be, which would depose a man from being a minister of the Church of Scotland? The question is not, whether I have in anything infringed on the letter of the standards; but, whether I have been guilty of a crime sufficient to depose me from my church? Am I charged with heresy, neglect of public worship, leaving the flock for five or six Sundays without due notice to the Presbytery, notorious swearing, theft, adultery, fornication? Are these the things which the trustees have come hither to complain of? for, verily, to guard against such opprobrious scandals was the meaning of the clause, under the protestation of which they drag me up hither. In the name of common sense, can you think that the trustees were constituted for the end of keeping a look-out on the discipline of the Church of Scotland, or its doctrines either? To come into every ordinance of the Church and office of the minister, and see whether they can rake up anything in our doings whereon they can fasten a complaint before the Presbytery. Surely this was never meant, but that they should take cognizance of such things as would depose a man in the Church of Scotland. Have I done anything worthy of deposition? Who is the man who can stand up before the Presbytery, and challenge me in any point of doctrine; in my walk and conversation; in my ministerial faithfulness; in anything which would invoke the question of deposition? Oh, if justice is not departed from the breasts of men; if the sacred duty of protecting a brother against oppression is not departed from the breasts of clergymen; if reverence for a pastor and minister who hath laboured and spent himself for ten years in their service, do dwell in the breasts of elders and people, think what you are doing this day, in sustaining a question of deposition against a man who, in the eye of the whole Church, is blameless as to its ordinances; who has been at pains to rebuild the ordinances of the Church, fallen into decay and desuetude; who has reconstituted its discipline in this city, restoring the office of the deaconship, the fast-days, with the other regular services both before and after the communion, the regular meetings of session, domestic visitation of the flock, the custom of lecturing and preaching, and public baptism, yea, and every other form of worship and discipline; bringing it into consistency with the standards of the Church and the word of God! What a thing it is for you to take sides, as you have manifestly done, against a brother brought up before you on a question of deposition, for no immorality, for no heresy, for no neglect of duty, no schism, nothing subversive of the Church; but, upon their own showing, for a mere irregularity or informality, if such it be! Is justice, is charity, is honour gone from your breasts, that you can bear such an insolence? If these be left with you, I can still, notwithstanding your manifested partiality, safely trust this question to the arbitration of the Presbytery.

" It hath been further said by the complainer, that they never merged on the matter of doctrine till they were compelled by the witnesses refusing to answer the questions on the point of doctrine in the way they thought it ought to be put.' Here he appealeth to a fact, in order to show the way in which he was brought into the matter of doctrine; and I, standing here, appeal to the remembrance of the court and people, whether it be not true that, of their own free will, without any constraint of any kind, they went into the doctrine. Was it ever heard that a witness compelled a party or a court to change their purpose? It is too absurd to be mentioned. The witness compels no one to go out of his course; many times the questioner compelled the witness, but never the witness the questioner. A witness is a silent man: nothing can be laid on his shoulders except the simple fact, how he answereth the questions put to him. It is too much for honest men to bear it, if one will say that the questions broached around the table were not put of their own free will, inquiring and on set purpose framed, in order to take to task, yea, and tease the witnesses, in order to find out my doctrine. It is too much for honest men who heard to take it in, that you were compelled by the witnesses to go into the doctrine; and when my solicitor objected to the relevancy of your doing so, I said, ' No, I allow you all liberty to go all length into any inquiry connected with the manifestations of the Spirit, and the doctrines which I preach.' But after you did so fully indulge your inquisitive curiosity, and put the witnesses on the rack of the most refined ingenuity, and almost laid for

them the traps of cunning sophistry, it is too much for you to turn round and say, when it suits your arguments to do so, It is all a matter of discipline; and if we did go into doctrine, it was not our wish to do so, but we were forced out of our course by the witness; who is altogether passive in your hands, and hath no activity or force at all. If, therefore, you have gone into the question of doctrine— as from the evidence appeareth, nine tenths of which has to do with points of doctrine only—an evidence, let me say it, led, as if on purpose, to find out, if you could, some connexion between the manifestation of the Spirit and the doctrine which I teach,—yea, some collusion between the prophets and myself, which you may say was not intended, but was so evident as to strike one of the witnesses with such horror as forced him to exclaim, ' Do you think we stand here as knaves? ' I say, then, if you, of your own accord, have thoroughly expiscated the question of doctrine in the evidence, and turn round upon us, and say, as the gentleman who was the mouth of the trustees declared, It is a question of mere discipline, and not one of doctrine at all—you do commit tergiversation with a witness.

" *The Moderator* here interposed: The court does not commit itself to the allegation of Mr. Mann; we consider it as a mixed question of doctrine and discipline.

"*Mr. Irvine*: I am very glad to hear that, Sir; I am sure the contrary could not be entertained.

" The next thing which was asserted by the other party in his speech was to this effect: That I called upon them to take my assumption, and the assumption of the witnesses, that it was the voice of the Holy Ghost. I assume nothing; but refer you to the testimony. And when was it ever heard that a witness assumeth anything? who only beareth testimony; and his testimony ye are bound to take, for he is upon oath.

"Ye yourselves chose them, led forth the evidence, and requested that they should be put upon their oath: and ye are bound to receive their testimony, if it contradict not itself, or otherwise be invalidated. As you defer to the sacred obligation of an oath, ye are bound to give sentence according to the evidence. Is a man to take an oath in vain, that, after commanding them to be sworn, ye should now declare that to be the mere assumption of the witnesses which is their testimony upon oath? And an oath for confirmation is an end of all strife.' God could not go further than an oath, and man cannot go further: and when a man has given his testimony upon oath, are ye to call that mere assumption? When a witness is upon oath, are ye to say that in his heart he denies the responsibility on oath, and giveth forth assumptions? It is to insult man; it is to insult God, in whose name, and in whose presence he stands arraigned thus to speak; and honest men will not abide it. Have you anything upon your table in counter testimony? Not a word. Here, then, you have the testimony of witnesses selected by my opponents, that this is not a work of enthusiasm or fanaticism, but a work of the Holy Ghost (not their assumption, but their testimony). And surely out of thousands, they have selected men worthy of credit in the matter, the testimony of men whom you required to be sworn to give evidence as in the sight of God: and I say that it is an insult to the Sovereign Lord of heaven and earth to make thus light of their testimony, unless an opposite testimony may be given. The Presbytery will look to it that the evidence be not without cause traduced; otherwise they will be 'answerable to God, whose name they. have caused to be taken in vain, and to these witnesses, whose solemn testimony, confirmed by an oath, they disregard. All law and equity do regard an oath as the most holy of all things. Many men have been hanged on the testimony of a single man: and here are three men, chosen to make good the complaint, whose testimony beareth that it is all the work of the Holy Ghost. Be ye ware, then, of the rash unadvised statements of one who talketh of the testimony of the witness as mere assumption. And as to the other less important part of the charge, that I assume anything, I offered to prove it by the testimony of five hundred men; and I strictly charged my adversaries, in the hearing of the court, that if they judged me speaking anything at random, or away from the truth, they should challenge the same, and I would justify it on the spot, out of the mouths of their own witnesses, summoned and sworn by themselves. After these false charges against me and the witnesses, it was said, that to call it a work of the Holy Ghost was an outrage on common sense and decency. The good Lord forgive this word;

forgive the lips, O God, by which it was uttered! O God, forgive it, and let it not be reckoned against a brother. [Here the reverend gentleman was much affected.]

" The next thing asserted in his reply was, That the doctrine I laid down concerning this matter in my place of minister in this church, was the doctrine of Popery; which he, as an Englishman and a Protestant, could not receive. I founded the doctrine on the authority of two passages of Holy Writ, namely, the two passages from the 2nd chapter of Revelations, concerning the duty of the angel of the church towards apostles and prophets. Now, if I the minister am not the angel of the church, it hath no angel; and the seven epistles cannot be profitable to us, for they are addressed to the angel of the church. The Great Head of the Church approved the angel of the church of Ephesus, for trying the men who came into the church, saying that they were apostles; and for putting them away, because he found them liars. Did the angel herein act wrong? why then doth the Lord approve him? What the Lord Jesus approves, this man may call Popery and tyranny. It mattereth not to me; I will continue to act so unto the end, and will require both Englishmen and Protestants to submit to it. Another passage in the same chapter rebuketh the angel of the church of Thyatira for allowing that woman Jezebel, who calleth herself a prophetess, to teach, and to seduce the servants of the Lord. These were the grounds, and no other, of the doctrine which I held, as I can appeal to every one of my flock, even the trustees themselves. Yet, I did not teach that it was the duty of the minister in any congregation alone to bear the burden of this responsibility; but it is his province to make trial whether they be true prophets, and being satisfied thereof to set them before the congregation; whereupon he and the congregation, acting together by the Spirit of Jesus, will, in due time, ascertain the point. Nor would I consider my office made void, nor yet that I did not discharge my office of a faithful minister, if it should turn out that every one whom I had set before the congregation as a prophet were not a true prophet. My duty standeth still the same though I may sometimes fail therein, and I am bound to fulfil it to the best of my ability. Because I am not a perfect man, because I have not the infallibility of God, I am not to shrink from yielding obedience to the commandment of the Lord Jesus, and to put forth whatever judgment, whatever discernment He hath given me. There is nothing Papal in my doctrine. I do not presume to be infallible, nor even to take the whole determination of the matter upon myself; for this were to offend the generation of his children, and to trample on the rights of the people and their duties also, which are to ' try the spirits whether they be of God.' If I were to say that I would not license any one to speak before the congregation until I was infallibly certain he was a prophet, then God would soon bring me to shame for standing between His people and their duty. The angel's it is to license, the people's to approve or not; and it is his to withdraw the licence when it hath been abused.

" This is the doctrine which I had and have acted upon; I set before the people, according to the best of my ability, those who had the signs of the prophets, and said to the whole church, Now try ye them, they are before you.' And for the purpose of gathering the common voice, I sat in the vestry every day for many weeks, that the people might come to me, and give in to me any doubts or distresses which pressed on their consciences. I ask, was this a Papal act? I deem it was my pastoral duty; it became me as a dutiful minister of the gospel. I think the gentleman should have been at more pains to choose the words which he used before the reverend Presbytery, especially when speaking of the actings of his minister. And, when speaking so much of right, and justice, and good feeling, he should have borne in mind that these are not the monopoly of any single individual; but the constitution of man as the creature of God. Did I charge anything against any man, that I should be so abused with evil words? When at one time you challenged the word I spoke, I appealed the matter to the court, and it was decided that I had not spoken unadvisedly. Yet was I contented to change the word, that no one might be offended; because, as I have said, right, and equity, and good feeling, are not the monopoly of any man, but the gifts of God to His responsible creatures, which He must not suffer to be trampled on if He can prevent it. Let words be well weighed in speaking before a court constituted under the Head of the Church, especially when they affect the standing of a minister of Christ, than which no standing on the earth is more dignified and sacred. The opposite party next took occasion to animadvert upon an answer of one of the witnesses, in that he had

said that on one occasion, when he thought he was speaking by the power of the Spirit, he came afterwards to see that he was speaking by a spirit of error. From which it was argued, that if they knew not the spirit by which they spake, there was nothing to rest upon but my *ipse dixit*.⁷ Before proceeding to reply to this grave matter, I beg to recall your attention to the way in which the witness gave that part of his testimony; for now I feel that we are indeed come to the substance of the question, which entirely turneth upon the evidence before the court. And I do heartily wish that instead of so many irrelevant strictures upon my defence, the gentleman had alluded more to the matter in evidence. Observe, then, that this answer was a free-will offering on the, part of the witness, and not in answer to any interrogations.

Also, it was not from his own conviction, for he declared that he had not yet come to the full conviction of not having spoken by the Holy Ghost, but had some reason to suspect it from some misgivings of his own mind, which had been mainly brought to light by the rebuke of another member of the church in whom the Spirit speaketh. And forasmuch as, in giving testimony, we are called upon only to declare that which we know and have fully ascertained to be the truth, there was no call to put this forth, even if there had been a question leading to it, which there was not; but like a man whose conscience was rendered very delicate by the teaching of the Holy Ghost, and as a man standing before a court which should be constituted under Jesus, and have the spirit of holy discernment, he would not allow a doubt on his mind to remain untold, nor leave a chance of your being misinformed. It was a beautiful instance of perfect purity of conscience, however little it was appreciated both by the other party and the court, concerning which it is not my intention to express what I feel. But with respect to the conclusion attempted to be drawn from it, I must say that it betrays great ignorance of this book of God to draw such a conclusion, as we shall show immediately. But further, with respect to the testimony in answer to the question, how he discerned whether it was the Spirit of God or the spirit of error by which he spake; his answer was, by the fruits: love, joy, peace, and other fruits of the Spirit, which, at the time he had rebuked his pastor, he felt to be absent, and not present with his soul. He was then asked whether it lay merely with his own feelings whether the spirit that came to him was of God or not; and he immediately replied, Can I believe these fruits of the Holy Ghost are from the spirit of error?' And so sayeth the Apostle John: He that is begotten of God keepeth himself, and that evil one toucheth him not.' And now with respect to the conclusion which all, especially the court, sought, by cross-questioning, to extort from this answer, I refer them, for their better information, to the prophet Jeremiah, who thus speaketh to the Lord: O Lord, Thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in Thy long- suffering: know that for Thy sake I have suffered rebuke. Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name, O Lord God of Hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou halt filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed wilt thou be altogether unto me as a liar, and as waters that fail?' Here we have the instance of a prophet than whom no one had perhaps a greater charge laid upon him, and one most like to that now laid upon the prophets to be His witnesses against a falling church; and he was so carried beyond his understanding as to say to the Lord, Wilt Thou be altogether to me as a liar, and as waters that fail?' And in the 20th chapter, verse 7, he uses stronger language Oh Lord, Thou halt deceived me, and I was deceived.' If Jeremiah had not known God's word by some other test than his own understanding of it, or than the expected time and way of the fulfilment, his case would have been desperate, for he looks upon himself as a deceived man. Such words from such a mouth may well make us to pause a little, and study the law of the prophet's calling, and the temptations to which he is exposed. Do not, I beseech you, be rash; let us not, coming straight from the deep and dark ignorance which exists on such a subject, seeing there have been of a long time no prophets in the Church, begin to draw conclusions, and pronounce judgments, and do the part of legislators, before we have inquired into the standing of the prophet, or known anything of his conditions. Surely the Lord hath not lied to Jeremiah, and deceived him; and yet the prophet supposeth, yea, and saith

⁷ a dogmatic and unproved statement.

it, leaning to his own understanding, and so stood in peril of being snared: ' The word of the Lord was made a reproach to him and a derision daily.' The calling of the prophet is a fearful one; Jeremiah flinched from it, because it brought him into trouble, and the word which he spoke from the Lord was not accomplished how and where he had expected. Jonah, who stood to Israel (2 Kings xiv. 25) much as Jeremiah stood to Jerusalem, was so well aware of God's relentings, and of the prophet's apparent dishonour thereby, that he fled away from the presence of the Lord, and refused to be His prophet unto Nineveh on no other account whatever, as he himself averreth (Jonah iv. 1). Let it not be for a moment imagined that God ever gave forth, by the mouth of a prophet, anything but the truth; yet so little were the prophets able to construe their own messages, that they seemed ever to themselves to be deceived in them. The prophet cannot understand his own utterances; if he could, they would not be manifestly from another mind, but might be from his own. And I verily believe that any prophet who will undertake to interpret, either to himself or to others what he utters, will be snared. Sufficient for one man is the honour of transmitting the word pure from the fountain. It belongeth to those who hear it to find out its meaning. It is from faith to faith that God ever speaketh. A dear friend of my own, who lately spoke by the Spirit of God in my church, as all the spiritual of the church fully acknowledge, and almost all acknowledge still—I mean Mr. Baxter, who is now in everybody's mouth—hash, I believe, been taken in this very snare of endeavouring to interpret, by means of a mind remarkably formal in its natural structure, the spiritual utterances which he was made to give forth; and perceiving a want of concurrence between the word and the fulfilment, he hastily said, It is a lying spirit by which I have spoken.' No lie is of the truth; no prophet is a liar; and if the thing come not to pass, he hath spoken presumptuously. But while this is true, it is equally true that no prophet since the world began has been able to interpret the time, place, manner, and circumstance of the fulfilment of his own utterances. And to Jeremiah, thus unwarrantably employing himself; God seemed to be a deceiver and a liar, as the Holy Ghost hath seemed to be to my honoured and beloved friend, whom may the Lord speedily restore again.

" But to return to the case of the prophet Jeremiah—The notion current about the prophet is, that he is a man sealed and set apart for infallible utterances. And I perceived when the prophet who was examined as a witness before you confessed of his own accord to an utterance of which he now doubteth, you shrunk from having any more faith in his prophetic calling, or if I might say it, you triumphed as if you had gotten a victory. But be it known to you that the prophet is, after all, still fallible; and that God is the only infallible being, and the only infallible man is the Lord Jesus Christ; and as for the infallibility in another, the pope is the oldest claimant of it; nobody else having dared to usurp it from the Godhead and manhood of Jesus Christ. The prophet, indeed, and not only he, but every Christian, while he abideth in Jesus, speaketh only the truth; but as he leaves the light of life, so is he liable to snares, as was the case with my brother, or I may say my child, in the Gospel. All the prophecies and writings in the Scriptures were delivered by persons so abiding in the communion of Jesus, and so moved by his Spirit to utter only the truth; but these very persons were liable to fall into snares, and might at other times have spoken presumptuously. We have several examples of the fact in the case of Peter, one of the holy penmen, who at times both spoke and taught erroneously. God will not set up an outward infallibility, but repositeth it in the teaching of the Spirit through the faith of the word; Ye have an unction from the Holy One, and ye know all things.' What saith the Lord to Jeremiah? ' Therefore, thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not unto them' (Jer. xv. 19). So say I to the prophet who is now stumbled and fallen, and to him who did once stumble, as he confessed in your hearing.

"*Mr. Maclean* asked whether, in referring to a certain person he meant Mr. Taplin.

" *Mr. Irving*: Sir, I was referring to Mr. Taplin indirectly, and to Mr. Baxter directly; but, both to the one and the other, only as illustrative of the prophet's standing so entirely misunderstood and misrepresented in the speech of the other party.

" An Elder here interposed, anti defended Mr. Irving from the interruption, when he thus proceeded:-

" I was reading and commenting upon the word of the Lord at the time the reverend gentleman interrupted me, and not putting forth any notion of my own; and the word I read was this, I will bring thee again,' that is, from thy doubting and silence, ` and make thee as a brazen wall.' These things I submit to your consideration, not surely to lower any man's idea of the prophet of God, still less to serve any particular ends of my own, if I had any in this case, which is not mine, but that of the Catholic Church: but in order to put you on your guard against the statements of men who come straight from the counting-house or the shop, and the other engagements of secular life, and rashly decide on such holy and grave matters. Your only safety is to look to the law and the testimony, to the experience of those holy men who stood in the same office heretofore. To this bringing back your attention I refer again to the prophet Jeremiah, ' O Lord, Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His name: but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' (Jer. xx. 7-9.) Whatever was the cause, whether he thought God had not kept His word made to him when He called him to the prophet's office (Jer. i. 17-19), or whether some of his utterances had seemed to himself and the people to fail; or whether the Lord had relented, as Jonah knew to be his manner; this is clear from these verses, that a prophet may be shaken from his position like another man, and may be left to take the resolution of speaking no more in the Lord's name, as hath been the case with my dear brother referred to above, who now restraineth himself from uttering in that power which he and we believed to be of the Holy Ghost, because he thinks it hath deceived him. A prophet may be a very unstable man, and be brought into great doubtings, and yet be a true prophet withal; may grieve and dishonour God very much, and yet be retained in His service, and exalted to very great honour. What then is the guide of the prophet in judging of the power that comes to him in vision, in revelation, in utterance? It is a clean conscience, at peace with God, rejoicing in holiness, and averse from all evil, to which God coming maketh sweet harmony of truth and love therein, and useth the tongue to give it forth in words worthy of God. But that the prophets did not understand the things they prophesied, Peter, in his first epistle, expressly declareth, Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter i. 10-12). The law of the prophets is, as I have said, that they should not understand the thing they did utter, to show that they were speaking not by the understanding of man, but by inspiration and the utterance of God. If the prophets spake by their own understanding, what were the prophets more than a meaner man and I may observe in passing, that the mystery of the unknown tongue introducing the utterance, is to teach us that the thing about to be uttered, as it cometh from a higher source, addresseth itself to another ear than that of the natural understanding, even to the discernment of the Spirit of Christ with us, and that the meaning is hid from the prophet himself; that as neither prophet nor people understand the tongue, so neither prophet nor people are to receive or render out by the understanding the thing uttered. It is not by the understanding, though of a Bacon,⁸ that a word of God can

⁸ Francis Bacon

be apprehended; for ' the natural man perceiveth not the things of the Spirit of God, for they are spiritually discerned.'

" The universal law of all divine truth is exemplified, and as it were embodied, in the act of speaking in an unknown tongue, when the spirit of the speaker is edified, though his understanding be unfruitful; having entire communion with God in spirit, though entirely darkened in the understanding; which, after all, is no more than the most orthodox truth, that without the Spirit of God the word of God availeth not unto any fruit of life, but only unto death: ' the letter killeth, but the Spirit maketh alive.' The prophet's own understanding is as incompetent as the bearer's to interpret this own utterances; and he, as much as we are, is driven upon the indwelling mind of Christ, in order to have fellowship with the word of the Spirit in his own lips. The spiritual man discerneth all things, and every one having the anointing of the life of Christ abiding in him hath the means of discerning and testing the things spoken by the prophet; for Christ and the Spirit are one in the substance of the Godhead, and the Holy Ghost doth only take of the things of Christ, and show them to our souls.— Some of the questions put by the opposite party, but still more put by you, the judges, went to reveal a base suspicion, as if I were lording it over, or acting in collusion with the gifted persons. Oh, perish the thought! I pretend not, save as a pastor, to direct the order of the church, and as a minister to show the mark and stamp of the Spirit of God in the matter and form of the utterances; leaving things future, and things which I discern not, to be opened by the Lord in His own time.

" Jeremiah basted, and fell into the sin of charging God falsely, and stood in peril of falling entirely, if he had not returned and separated the precious from the vile. But it may be said—This is not in point; it is not so exactly in point as that case to which I now refer you, the prophecy of Ezekiel, xiv. 8-11—' And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. 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. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.' Let those who think a prophet, whose lips are sealed up for infallibility, and if he utter anything amiss that it countervaileth and subverteth all which he hath ever spoken, peruse this passage, which is only one of many, wherein the prophets are constantly reproached for their unfaithfulness, as well as the priests and the princes. Our adversaries argue, that because a prophet, speaking by the Spirit of God, hath been once deceived, this doth invalidate his speaking by the Spirit of God at other times, and therefore he is no prophet, and speaketh not of God. But what saith God? If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.' Now the meaning of this will be best explained by referring to the instance recorded in 1 Kings xxii. 15-16, where Micaiah came to the king, who said to him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.' We may, I think, hardly doubt that this word came from Jehovah, in what way he hardened Pharaoh's heart, and doth lead the wicked into temptation. God permitted Micaiah to utter it, as a word to try the temper of the king, and reprove his levity and his tampering with the prophets of the Lord. But when the king became serious, and adjured him saying, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord; ' God seeing the king's mind turned to earnestness, and hearing him speak to His prophet as His prophet should be spoken to, giveth to His prophet another word which might prevent him from the evil he meditated, and not lead him into temptation to commit it. Most true it is, as saith St. James, that God tempteth not any man; ' but when a man will suffer his own lusts to tempt him to evil, the Lord, wearied out with correcting him, and having no profit of His rebukes, doth oftentimes lead him on that He may punish him for his iniquity on this side the grave, and haply save his soul in the day of the Lord. Therefore spake Jesus in parables, that' seeing they might not see, and hearing they might not hear, lest they should

be converted, and I should heal them.' Ye may say, this is strange doctrine. Strange, indeed, it is to a man who cannot think of vengeance in his God, whereas vengeance belongeth unto Him; but how should it be strange to any father or mother who are practised in the education of their children? How oft doth a father, having sought in vain by counsel and correction to heal the perversity of his child, permit him in a little of his own will, yea, lay the very temptation in his way, that he may prove the evil of it, and so avoid it in the time to come. And shall not God be intrusted with the same liberty in disciplining a prophet or a people? Shall He not also lead His children, and give them to taste of the fruit of their own ways Nay, He will and ever doth with the wicked as He did with Pharaoh; and it is a chief part of His discipline with strong-headed and high-banded sinners. Wherefore also we pray continually, Lead us not into temptation.' And this did He that day by Ahab, by making Micaiah the instrument without misleading him. Micaiah was not deceived; but a word through him would have deceived the king, unless he had changed his mood, and adjured him solemnly in the name of the Lord, who straightway answered, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace' (1 Kings axii. 17). This case proveth that a prophet, without fault of his, may be used to deceive a king or a pastor, a people or a flock. But still this is not the case in point; for it was through fault of the prophets that the evil before us fell out. In such a case, I believe, it ariseth from opening the door unto Satan, through some unholy state of his heart. It certainly was so in the present instance. The prophet had conceived suspicions of me as not dealing uprightly but partially; and as not comforting him in his trials, but helping on the affliction. This was entirely a misjudgment; and being against a pastor, it added the sin of insubordination to that of uncharitableness. Through this door Satan entered in, and the Lord permitted him to occupy for once the gift which the prophet had not kept by the Holy Ghost, as Paul commandeth Timothy to do (2 Tim. i.). These are deep things, and I would not be understood to give out anything dogmatically concerning it. But it shows that a prophet may be deceived, and be a prophet still; and it teacheth how rash and foolish are they who question and reason, as if that one thing subverted the whole question. The direction given by the Lord is this, 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' (Dent. xviii. 21, 22). Such a prophet loseth his credit and standing with the people, and maketh shipwreck of his calling towards God. And every prophet standeth in jeopardy of this, and there is no other safety for him than for others. ' My grace is sufficient for thee, and my strength is perfected in weakness.' Our brother did it in that instance presumptuously: as a prophet, he did it in the power of a prophet, and he hath suffered loss for it in his own soul; but now that he hath openly and of free will confessed it in the hearing of all, I believe that he hath delivered his own soul, how many soever he may stumble thereby; myself he stumbleth not, because I have somewhat studied and understood the law of the prophet. And should a prophet, therefore, deem his standing to be unsteady or unsafe? Surely not. He standeth by faith, as every one else doth stand in Christ. Nor is there any other safety in the world but abiding in Christ. Jesus, who lived by faith upon the Father, did always speak the truth; and the prophet who liveth by faith on Christ will with the same certainty speak nothing but the truth; and not he alone, but every Christian. For the anointing which we have received is true, and no lie. If I, as a minister, abide in Christ, my utterances will always be true. And how are the people to be defended? In the same way, by abiding in Christ, and hearing the prophets, without suspicion, as the voice of the Holy Ghost. If they look upon it as lies, they disgrace and trample on the ordinance, and will be punished for the same. Yet, if they rest in reverencing the ordinance, without seeking the answer of the Spirit of Jesus in their hearts, they do neglect the Ordinance-Head; which is still worse, and they shall speedily be shut up in superstition, and given over to the idolatry of men and of gifts, to the destruction of that love which is the life of Jesus, and of God within the soul. And yet a church, and their minister, and their prophets, all standing together faithfully in Jesus, may, nay will, certainly be tried with temptations from Satan, as an angel of light, who will endeavour to introduce heresies and schisms, or to bring in hypocrites, false brethren, unawares; or will entrap some weak, foolish ones, and through them seek to prophesy his lies, and to minister his delusions. But in such a case the Lord will, in due time,

detect him, through the faithfulness of the brethren; and the poor lamb will be delivered out of the lions mouth, and the lion will be driven away from the fold.

" A prophet is not sent for a single person, nor for a family, but for the Church; and if the Church abide in truth and love they will not be misled though all the spirits of hell came forth against them. Moreover, if a church, having prophets sent to them, as my church hath, will not abide in Jesus, but look to the prophet as if he were something, the Lord will chasten that church by the mouth of that prophet, who is ever more jealous of Christ than he is of himself. But if the prophet shrink from rebuking the church, pastor and all, then will the Lord take the other way of rebuking both him and the people, smiting him their idol, and making him to stumble and fall. And if they are inclined to set him above the pastor, and the pastor be faithful, the Lord will justify the pastor; all to teach that the prophet is nothing apart from Christ, even as it is written, Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase' (1 Cor. iii. 5, 6). If the prophets have done me any good, it is in teaching me to do nothing without Christ, and to dare to do everything in and by Christ. They have made me bold for my Master, for myself a very coward. And the same effect I covet for my people. All these things have I spoken, that ye might understand the law and the prophets, whereof we are all woefully ignorant. So may the Lord guard you from rash and ignorant judgment.

" The notion now subsisting in the church concerning the prophet is that he gave signs supernatural, on the credit of which he was to be believed without further question: and concerning inspiration, that it was an enforcement of the organs of speech, whereby they could not utter anything but the truth. The former notion subverts all moral responsibility in the hearers; the latter doth the same by the prophets; and both together do make God first to extinguish responsibility, in order to bring in that word whereto all are to be responsible. We have shown the utter falsehood of the notion as respecteth the prophet, who was no more an infallible person than is the pope; being liable, like every other man, to be drawn aside, as was Jonah, by his distrust of God; and he standeth only by his faith. This only had he above other men, that the conviction of truth within him is wont to be sealed to him by a supernatural revelation of light and power in utterance; which, however, he possesseth not for his own private use, nor for the use of any private family or society of men, but for the whole Church of God; yea, and for the whole world. Of the other part of this bare and baseless hypothesis, which now holdeth the Church concerning the traduction of infallible truth from God to man — namely that the prophet hath but to give a miraculous sign, and let him say what he pleaseth, must be believed; and if any one doubt, he hath but to thrust forth another wonder into the midst of the beholders, and carry on his revelations,—I will just quote against it one of the great standing rules of God, as given in all parts of His Word. In the Law of Moses it is written thus: 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 spoke unto thee, saying, Let us go after other gods, which thou halt not known, and let us serve them; thou shalt not hearken unto the words 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. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him. And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee' (Dent. xiii. 1-5). Was the sign or the wonder to authenticate and verify the word uttered by the prophet? No; but the law and the testimony were to verify the sign. And, if they did not attest it, the prophet was to be put to death, all signs and wonders notwithstanding. So, now have I dealt by the prophets whom the Lord hath sent into my church, trying everything by the written word of God; and at no rate permitting any deviation therefrom, or inconsistency therewith, to have any authority, though uttered with all the tongues of men or of angels. And among many hundreds of instances spoken

in the midst of us, the greatest doubter, the greatest opposer, hath been able to discover nothing repugnant from the Holy Scriptures. Yea, even in one ease which there hath been strong reason to suspect not to be from God, so carefully hath God overruled the enemy, that out of his mouth nothing hath been permitted to issue but glory unto our God and His Christ. Yet do the majority both of ministers and of people stand aloof from the work on no other ground but this, that there are no signs and wonders; thereby confessing that they are willing to judge God's Word by the light of the eye, and by the hearing of the ear, but on no account by the discernment of the Spirit of Jesus within them. From which folly let them be delivered by reading the 2nd chapter of Paul's First Epistle to the Corinthians. The signs and wonders are demonstrations of supernatural power; but whether from the region of spiritual good, or of spiritual evil descending, the fact of their being above nature determineth not. This is to be known by their character, of grace, and goodness, and blessing, or of violence, and malice, and destructiveness. The diabolical possessions were witnessed in the torture which they brought, and the Divine power in delivering from the same, and bringing back to peace of conscience, soundness of mind, and health of body. And so shall it continue to be evidenced unto the end; an evil spiritual world contending with the good in all supernatural acts, in order, if possible, to seduce the faith and obedience of men. The speakers for the one are false prophets, for the other are good prophets; and nothing can discriminate between them but the honest and good heart, which discerneth between good and evil; and the life of Jesus in the believer, which, being of one substance with the Holy Ghost, doth well know His voice, and the voice of a stranger will not follow. I marvel greatly at the dotting, dreaming Church which for the last century, in all universities and colleges, and in all books of evidence, hath been teaching men to look only or chiefly to the external evidence to the things in time or place, the tradition of miracles, and so preparing a snare for the taking of the whole Church, in which all the book-learned and book-readers are at present holden almost to a man, and bound fast. And the common people have escaped only because they are not readers of Paley, Lardner, Macknight, and the host of their followers.

" What test our Lord gives to distinguish true prophets from false, you have written in these words: ' Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that with unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven' (Matt. vii. 15 —21). Do they produce the fruits of righteousness in those who give ear unto them, and obey their words. For themselves, their disguise may be complete in sheep's clothing,' though inwardly they are ravenous wolves;' and their words may to the ear be sound and true, but inwardly they are ravaging wolves,' and will infuse the same spirit into those who follow after them. This spirit will express itself first in a spirit of zealous proselytism; for until they can get the sheep from under their proper shepherds, they cannot so well get their wicked use out of them. Then, when they have got them incorporated into a sect, they work them to their ends, seducing them to commit all manner of iniquity with greediness. Thus was it exhibited in the heresies of the primitive Church, which came in through false prophets, possessed, I make no doubt, in the instances of the Gnostics and the Manicheans, with seducing spirits, propagating doctrines of devils, and ending in abominations hitherto unpractised, and even unheard of in the world. But the true prophets are for edification, exhortation, and comfort of the Church of God, for bringing them up into the stature of the fulness of Christ. Now if you can observe any features of error, or fruits of wickedness about us, or about those who adhere to us, then bear testimony against us; for we desire nothing more than to have our errors exposed, that we may correct them. But if the fruits upon the minister have been greater light, love, faith, and watchfulness; upon those who follow his faith, greater holiness, communion, and obedience, as even our enemies are forced to confess, then do you greatly offend the Lord in not applying His test, but judging those to be false prophets who by their fruits do prove themselves to be true ones. The evil fruits which are produced in the people upon whom

false prophets practise, I have had occasion to know and to observe in the followers of Joanna Southcote, who are a people full of evil possessions; and also in many persons acting as prophets among the ignorant of this city, and actually possessed of familiar spirits capable of divination. And I can lay this down as an invariable rule that the conscience of truth is deadened in them all, having their conscience seared as with a red hot iron,' and the natural strength of the will altogether gone. Irresolute and without determination, they are the slaves of the spirit which overruleth them; and, when speaking in their own understanding, the great, almost the whole bent of their discourse is to justify and magnify the spirit, by recounting the wonderful prognostications which He hath given to them. But it is a certain characteristic of the Holy Ghost, the Spirit of the Father, that He doth not testify of Himself, but of the Lord Jesus Christ, for the witness of whom He is given. When a false spirit getteth bold of an ingenious and cultivated mind, I do observe that it leadeth him into all manner of wanderings, as it did the Gnostics of old, and destroyeth all mark of truth in subtle niceties, striking analogies, and mazes of doctrine of which I had read in the first ages of the Church, but never dreamed of seeing them equalled, yea, and surpassed, in our days. Furthermore it hath befallen me, within these twelve months past, to have had personal knowledge of members of Christ's body, upon whom the subtle enemy hath made diverse attempts to seduce them from their integrity, by taking the form of an angel of light, and in most cases it hath been attended with the fruits of disgrace in their own souls; and when permitted to proceed through ignorance or mistakes as to its true character, hath ended in the entire subversion of confidence towards God and the brethren, to suspicion of, yea, and insurrection against the ordinance of the pastor and of the church itself; or it hath ended in dazzling the mind, and deceiving the conscience with such shows of light and love, as to make it utterly impervious to the counsel of the brethren, to the authority of rulers, yea, and to the voice of the Holy Ghost Himself. The various experience which I have had during the last twelve months of the work of the Holy Ghost, and the work of Satan, hath convinced me that, until the discernment of spirits shall be given as a distinct gift in the Church, there is no rule so certain as that which our Lord hath given of trying them by the fruits. And taking this rule, I must solemnly declare that, if the fruits of the Spirit be love, peace, joy, long-suffering, gentleness, meekness, patience, temperance,' these fruits have been produced by the Spirit speaking in our church, whether you respect the persons in whom He speaketh, or those who have grace given to recognise and confess it as the Holy Ghost.

" Besides this universal test of our Lord, there be others of a more special kind given by the Apostles, which I have found available in some cases for the detection and exposure of evil spirits. The confession that Jesus Christ is Lord,' and that Christ is come in the flesh,' hath, in my own experience, sufficed to detect an evil spirit; and in other cases, when an evil power was present, there hath been such ample confession on these heads as would deceive the most wary and sagacious inquirer. There is a mystery in this which I do not thoroughly understand; but it seems to me that besides evil possessions, when another spirit is actually present in the person of a man, there is a power which Satan putteth forth through the flesh, to imitate and counterfeit the utterances of the Holy Ghost through the spirit. For the former case I believe it is that the test of the Apostles is given; but the latter case yieldeth only to the rule of our Lord, Try the prophets by their fruits,' or to the discernment which is given to one prophet of another, in order to keep his order pure, and to preserve a brother from the attempts of Satan through the flesh. But it is not convenient in this place to go into the details of an experience which would fill a volume. Only these things I have said for the end of clearing a little the matter of true and false prophets, and to show how utterly erroneous is the notion universally current, that a prophet is to be tried by the miracles which he can do; as if there were no evil region in the spiritual or supernatural world, as well as in the visible and natural. Let the Presbytery be upon their guard against the sweeping and loose conclusions of the opposite party, who would have you to believe that nothing will prove a man to be a prophet but unchangeable infallibility. I cannot go into all the trials with which this work of God hath been tried of the enemy. But I will say this, in general, that as well as that which hath been referred to, as every other, have been permitted of God, in order to show the work to be His, who ever cometh forth to suppress and defeat them all. As, in the days of our Lord, Satan's kingdom was 'manifested in demoniacal possessions that Jesus

might be proved not to have a devil, but the Holy Ghost in casting them out; so amongst us hath Satan's power in utterance been permitted, in order that the work of the Holy Ghost might be proved in detecting and exposing them, and putting them to silence. When they charged Jesus with casting out devils by Beelzebub, the prince of the devils, he answered, ' A kingdom is not divided against itself.' So can I, the minister of the church in which the Holy Ghost hath manifested Himself, say to those who allege that it is a work of Satan, Satan would not cast Satan out — Satan would not silence Satan. In every form have I seen Satan seek to insinuate himself into this work and mar it; and as often have I seen him withstood by the supernatural power which speaketh among us in tongues and prophesying, whereby I know that it is the power of God —of Jesus the vanquisher of Satan—of the Holy Ghost, in that very form in which He was manifested in the day of Pentecost.

" The next allegation is, That I have, with no very great kindness, charged on the trustees and complainers that they have absented themselves from the church, and at once denounced the doctrine, without investigation or inquiry. It is not necessary for me to refute this further than to state what I said. What I said was, that instead of coming to the church to hear the utterances, and try the spirits, a great portion of the trustees refused to come near us any more, and would not even hear the spirits, much less try them; and so they come up to the Presbytery, *causda incognita*. I did not say that all had done so, but that a great portion of the trustees had so; and if it is not true, let them now gainsay it. But you perceive they do not.

" The next charge is, That I suffered unauthorised persons to speak in the church. My answer is, They were not unauthorised persons. I authorised them: in the right, in the plenary right, which I possess as an angel of the Church of Christ; —I authorised them; and the man liveth not who can come between the Lord Jesus and me His minister, so as to set that authority aside. I do not say that my authorising of them is credentials enough, but that my Master only can control me in the exercise of that authority. The allegation therefore is not true. They were fully authorised. I say it in the presence of ministers of the Gospel, of the angels and elders of the churches; and in defence of this right, which I must not surrender to any man, or to any body of men, I appeal again to the express command of the Lord himself, in two of the epistles to the Churches, and no one can say that this is not good and sufficient ground of any right.

" Then I was taxed with dishonesty; and I was told, if I was an honest man, I ought to have gone forth of the church. Let me repress the feeling that riseth in my bosom, while I repel the insinuation; for I must not speak out of the resentment of nature, but out of the charity of grace. Dishonesty I if it be such a moot point and simple case of honesty and dishonesty, why trouble they the Presbytery to consider it? Ye trouble the Presbytery, do ye, to adjust a question of common honesty and dishonesty! It is a great and grave question, affecting the right of the ministers and prophets of the Christian Church; a question of the most deep and sacred importance; a question, not of discipline only, but of doctrine; and is a question of 'doctrine, and of discipline, and of ordinance, and of personal right, to be called a question of common honesty, as if I were a knave Ye, being the judges, ought not to have permitted the complainers thus to speak of a reverend brother, and twit me as I was twitted. Ye were quick-scented after their honour, but mine they might trample under foot. My well-known character among you ought to have protected me from this allegation. It was not right in you to permit it; nay, but they themselves know me too well not to know that I am honest, at least, according to the measure of a fallible man, for I do ever aim to be honest. These insinuations are not honourable to you, nor to me; ye should not have permitted them to be uttered of a brother. It is to me a question of great and momentous duty, which hath cost me long, laborious, and painful thought. Was it a small matter for me when planted the Minister of the church of Christ, and secured in the possession of that house during my life, unless I should be guilty of some crime disqualifying me for the ministry, to surrender the poet in which God, and the Church, and the covenants of man, had planted me, to the discontent of a few men, to the opinions of any number of men, whom I believed in my heart to be grieving both God and His Church, by their rash and indiscriminate, their hasty, heady, and unfounded judgments? Seeing they rest so much upon the trust- deed, I also am a party to that

document, representing the Church of God, the flock of believers, and a numerous congregation; whose petition to be heard at your bar upon the issue, you have rejected. If these men be parties representing the house of stone, and brick, and lime, and timber, I am a party representing the flock of believers, gathered unto Christ under my ministry, through whose generous contributions, chiefly, the house hath been both builded and upheld; and being placed as their representative in the trust-deed, I ask if it was a small matter that should move me to consent to go forth from the habitation and home of our souls, and wander, we know not whither, over this wide and wicked city, where we have no Church that will call us sister, or welcome us to an hour's shelter under their roof. These men seem to have little knowledge of the thoughts for my flock, which have exercised and wearied, and, but for our God's presence, would have overwhelmed my heart; else they would not have spoken of it as they have done, as if it were a question of private feeling, and not of great and grave responsibility before God and man. My personal right in that church never once came into my mind. The condition of my wife and young children, cast out upon the wide world, never once was spoken of amongst all the strivings which we have had together, upon this question, in the kirk-session and congregation. Every one felt that the question was altogether one of a higher region, and it doth indeed amaze me to hear it now, for the first time in this presence, spoken of as a personal question merely, and the simplest of all personal questions; namely, whether I was to act the part of an honest man by removing, or of a knave, by abiding in the church. Even in cases where a minister hath done something in direct violation of his ministerial standing, preaching heresy, or practising schism, or breaking the moral law, he may not be called upon to leave the Church out of hand, but must be proceeded against by libel; and even in civil matters a man may not be degraded from his office, or deprived of his liberty, upon any confession of his own, but upon the judgment of his peers, because we are guardians one of another, members of a community: how much more in a question like this, where there are neither written statutes, nor precedents, nor common practice, whereon to convict me,— except, indeed, the statutes and precedents of the word of God, which are altogether on my side. But to cut this matter short, is it not upon your table in evidence that this is a work of the Holy Ghost? and can there be any statute forbidding the Holy Ghost to speak in His own temple! And if He do speak, must I, as an honest man, call upon my flock to go forth with me from the house in which He has spoken, as if it were defiled, and for ever 'disqualified from being the house of our worship and our peace?'

"This is a temptation which has come over my brethren, arising from their loose and unholy way of thinking and speaking upon this subject, as if it were a common bargain between the trustees upon the one hand, and myself on the other. I would it had been such: neither you nor they would have been troubled with it this day, for the world is wide, and the English tongue is widely diffused over it, and I am used to live by faith, and love my calling of a preacher of the gospel, as well as I do my calling of a pastor. I also have been tempted with the like temptation of making this a question of personal feeling. One whole day, I remember, before meeting the elders and deacons of my church, before the first breaking out of this matter, I abode in the mind of giving way to my own feelings, and saying to them, Brethren, we have abidden now for so many years in love and unity, never, or hardly once, dividing on any question; that rather than cause divisions, which I see cannot be avoided, I will take my leave of you, and betake myself to other quarters, and other labours in the Church; and do you seek out for some one to come and stand in my room, to go in and out before this great people, and rule over them, for I can be no longer faithful to God, and preserve the body in peace and unity. I cannot find in my heart to grieve you; let me alone, and entreat me not; I will go and preach the gospel in other parts, whither God may call me.' In this mood, which these men would call honest and honourable, which I call selfish and treacherous to my Lord and Master, I did abide for the greater part of the most important day of my life, whereof the evening was to determine this great question; but the Lord showed me before the hour came. He showed me, with whom alone I took counsel in the secret place of my own heart, that I was not a private man to do what liked me best, but the pastor of a Church, to consider their well-being, and the minister of Christ, to whom I must render an account of my stewardship. I put away the temptation, and went up, in the strength of the Lord, to contend with the men whom I loved as my own bowels; and to tell them, face to face, that I would

displease every one of them, yea, and hate every one of them, if need should be, rather than flinch one iota from my firm and rooted purpose, to live and die for Jesus. God only knows the great searchings of heart which there have been within me for the divisions of the kirk-session and flock of the National Scotch Church. But they have rooted and grounded me in my standing as a pastor, which I had understood, but never practised before, and in the subordinate standing of an elder, which is very little understood in the Church of Scotland, whereof I am minister. And they have knit me to my flock in a bond which cannot be broken until God do break it. I preferred my duty as a pastor to my feelings as a man, and abode in my place. And what hath the faithfulness and bounty of my God yet done? Within six months thereafter, by the preaching of the word, and the witness of the Spirit, there were added two hundred members to the church; not a few of whom were converted from the very depths of immorality and vice, to become holy and God-fearing men; and as I sat yesterday in my vestry for nearly five hours examining applicants for the liberty of sitting down with my condemned and rejected church, I thought within myself, 'Ah! it was good thou stoodest here in the place where the Lord had planted thee, and wentest not forth from hence at the bidding of thine own troubled heart. Behold, what a harvest God hath given thee in this time of shaking! Wait on thy Lord, and be of good courage; commit thy way unto Him; trust in Him, and He will bring it to pass.' These were my thoughts, I do assure you, no further gone than yesterday, when I sat wearied out with the number and weight of the cases which were brought before me in my pastoral vocation. And for your encouragement, O ye ministers of Christ I who sit here in judgment, that ye may labour with good hope in this city, through good report, and through bad report, that ye may not put your hands rashly upon the man of God, and the work of God, I do give you to wit, that by my labours in this city, not hundreds, but thousands, at least upwards of a thousand, have been converted by my ministry; and I feel an assurance that, let men do their utmost to prevent it, thousands more will yet, by the same feeble and worthless instrument, be brought into the fold of the Father, out of which no power shall be able to pluck them. I have no bargain with these trustees. I am not their pensioner, nor bound to them by any obligation, nor indebted to them in any matter, that they should charge me with dishonesty. I am another man's servant, another man's debtor. Their debtor, indeed, I am, to preach to them the gospel, and to guide them, as their pastor, into the way of righteousness. If this deed, to which they have obliged themselves, compel them to raise an action against me before this Presbytery, then let them do it, and leave the issue to the competent judges; but do not let them dare to accuse their minister as a dishonest man, because he sees it his duty to his Maker, to abide where his Maker hath placed him, and where he had) offended neither against the ordinances of God nor the covenants of man; and, on the other hand, if any trustee should see that in raising such an action, he doth offend against the laws of God, then let him not do it, and abide the consequences. For it is better to lose the right hand and the right eye both, than knowingly to offend against God. No action of a man in times past can bind him up in the time to come, that he should not always be at liberty to serve God. But this is not the place for handling these questions; and I conclude this topic of my adversary's speech, by solemnly charging the Presbytery that they be not beguiled into such short and summary views of the question before them. It is a question of deposition, the deposition of a minister, from those rights which, as a minister, belong to him. Now, ye know well what an onerous thing it is accounted by Christ and his Church, that a minister should be deposed by his Presbytery. Remember, I am a man of unblemished character; there is no charge against me of any kind; but the very contrary, the testimony of the other party to my blameless and faultless conversation amongst them unto this day. When this Presbytery rashly charged a book of mine with heresy, these very men, many of them, did come forward of their own accord to repel the charge, and vindicate me against a thousand malicious reports, as a true, and faithful, and orthodox minister of Christ. And bear ye in mind that ye are not at liberty to take up any matter but that which is exhibited in the charge of the trustees. Ye have me legally before you, not in your character of a Presbytery, but of referees under this deed; in that character, and that only, have you any power against me. The question is, simply, whether I, a pastor, shall be deposed from the Church, and deprived of my rights as a minister of Christ, because I have permitted that to take place in my church, which all the evidence upon your table concurrereth to testify is the speaking of the Comforter, whom Christ promised as being to abide with his Church for ever, to lead

her into all truth, and to show her things to come. Is this enough to incur deposition! Give heed to the question which is before you: as pastors having the hearts of pastors, as elders having the hearts of elders, can you conclude this day that a brother elder and pastor shall be deposed because he hath suffered the voice of the Comforter to be heard in the Church! This is the question which these men, by indictment and by testimony, have laid upon your table; it is before you, a Presbytery of the Church of Christ; and remember ye that it is not in a corner, but in this, the chiefest city of the world; before all Christendom, yea, before all nations; before the great Head of the Church, yea, and before the throne of the Majesty of God on high, that these matters are to be adjudicated, and this issue to be tried and determined: namely, whether a blameless and unblemished man shall have the last censure of the Church pronounced upon him, and be deposed from his ministerial office, because he has allowed the voice of the Holy Ghost to be heard in his church; for I maintain that it is in evidence, on the table of the court, that it is the voice of the Holy Ghost that speaketh in the Church. Ah! there never was such an issue before any court — abstract justice being alone considered — as is now before this Court; where a body of trustees, stepping out of their proper place, have impugned their minister, placed over them by the great Head of this church, of a criminal act, in permitting God to speak in His own house; and you, a body of ministers and elders, acting under Christ for God, are called to give sentence.

" And here I must set aside a poor and pitiful evasion with which they would seek to beguile you from seeing the greatness of the issue which is this day joined between the parties. With great appearance of helpless meekness, they come forward and say that they cannot help themselves, they cannot avoid the responsibility imposed upon them by the trust-deed; and they come up, seeking from the Presbytery to be delivered from the dilemma in which they stand, being alike content, whichever way it be determined, so that they have exonerated themselves of their duty to their trust. To this I answer, with all plainness of speech, that they have altogether forgotten their place, through the deceitfulness of their own heart; and being supported by the force of public opinion, have gone aside from their trust, which hath nothing to do either with discipline or with doctrine, or with ordinances of any kind, but simply with this matter of fact, whether the minister be of the Church of Scotland, and the worship be according to the constitution of that Church. Leaving which, they have dared to bring me before the Presbytery, for changing no ordinance, for breaking down no constitution, for denying no point of orthodox doctrine, for abolishing no rule of discipline; and what business have they to interfere at all? I pronounce them daring intermeddlers with my sacred functions, which I will not yield up to any man; and if you have any honour of your office, or resentment of impertinent intrusion, you will send these men back again from your reverend bar, with an injunction to distinguish better hereafter between the office of a trustee over a building, and the oversight of the great Head of the Church over the angels of the Churches, whom He holdeth in His right hand. If I have not been guilty of a gross, yea, of a capital offence against my ministerial standing, these men have no case; they have no business here; they grieve me and they grieve you alike, by their impertinent forsaking of their trust, to meddle in things which are too high for them. It is yours to teach trustees what their place is; and if you do not give them this lesson with all faithfulness, you shall, in the just visitation of God, be trodden and trampled upon by the men who attend to the secularities of your several chapels. I charge you, by the duty you owe to these men, as well as to me, and to yourselves; I charge you, by the sacred immunities of the ministerial office, by the sacredness of covenants, by the bands of justice, by the appointments of Jesus Christ, the Head of the Church, and by the ordinances of Almighty God, that ye be, not deceived by such wily words, but that ye bear upon your heart, and in your mind, what an awful issue it is that ye are called upon this day to decide. Ye shall not, surely, escape the consequences of this day's judgment, if ye should entertain these men's complaint against their minister, and remove me from the church where I abide in all faithfulness in the Lord. They will cleave to you while you live; they will cleave also to your flocks; and chiefly will they cleave to this ecclesiastical court. You will be borne awhile upon the gale of public opinion; you will please yourselves with the idea of having put down a delusion of Satan, and honours may fall upon you from your superiors in the Church; but when you shall see the spark which you have sought to smother, burst out into a flame, mighty to consume you, and all

opposers of the Spirit of God; when ye find that cloud, about the bigness of a man's hand, which ye scoffed and mocked at, overspread the heavens, and pour down the torrents of the latter rain to fertilise the earth; when you see these despised fanatics grow into the mighty witnesses of God, who have power to shut heaven, that it rain not in the days of their prophecy; and to turn waters into blood, and to smite the earth with plagues as often as they will; in what light will ye appear to the men whom ye have misled from the beginning of the glorious work, which ye thought too mean to give heed to, though it hath been pressed upon you by every consideration by which men can be moved? Oh I, I am not careful for myself; but truly I am very careful for you, that you may not err in this great question which you are called upon to decide.

"The next charge made against me (for instead of answering my speech, the gentleman hath raised against me a series of the most momentous charges) is expressed in these words: He begged to call the attention of the reverend defender to the solemn Confession of Faith which he had signed, he believed, without any mental reservation; though he had told them that, if he had believed the signing of it would have prevented him preaching anything which he thought was right, he would not have signed it. Having been ordained a minister of the Church of Scotland, he had declared the Confession of Faith, ratified by law in the year 1690, to be the confession of his faith, and that he owned the doctrine therein contained to be the true doctrine, which he would constantly adhere unto.' And if these words mean anything, their meaning is, that, in virtue of having subscribed to the Westminster Confession of Faith, my hands are bound up from permitting the voice of the Comforter from being heard in the church whereof I am pastor. It were sufficient to ask in what place of that Confession is that interdict laid upon me and so to wait for a reply; for none was quoted in proof of so grave a charge. I am sure that no such injunction is to be found in the standards of the Westminster, or any other, divines since the world began. At most, all that could be produced out of these books is the declaration of the fact that the extraordinary gifts had ceased in the Church, and with them the extraordinary offices, in opposition to the Romanists, who maintained that they were still present. But waiving this question of fact, which had nothing to do with the matter, and upon which I am very much at one with them, where is the declaration that Almighty God neither would nor could ever again raise up these offices by again communicating these gifts to the Church? If there be any such declaration in the Westminster Confession, let them produce it; but till they produce it, I hold their insinuation to be no better than a gratuitous and empty assertion of their own, dishonouring me in your eyes, and tending to turn justice from its course. And, supposing that there were such a declaration in that Confession, I would immediately countervail it with the declaration in the Second Book of Discipline, that these extraordinary offices of evangelist, prophet, and apostle, God, for extraordinary purposes, might again raise up. And I would add, that the Westminster books were to be taken as in nothing prejudicial to the form of sound words and the canons of discipline, originally agreed upon by the Scottish Church, when she was ordering the house of God in that realm according to His word, and under no misleading views of uniformity with the English Presbyterians. I then would my the office of the prophet hath been revived of God, to meet the extraordinary emergencies of these times, wherein the whole of Christendom is receiving a last warning from the God of mercy, before meeting him as the God of judgment and revenge. The same is in testimony upon your table, out of the mouths of my accusers; and I call upon this Presbytery of ministers and elders of the Scotch Church, to examine whether it be so or not Such is the firm basis of ecclesiastical as well as of Scriptural doctrine on which I have to rest this cause.

" But while I do thus argue for the truth's sake, and for the honour of our standards, which, be they what they may, have been most unjustly forced to do service in this cause against the Holy Ghost, I am far from assenting to the doctrine which was stated in your hearing, and hath been vented by some of yourselves concerning the obligation involved in subscribing of articles; and, in a few words, I desire to expose the fallacy and evil tendency of the views on this subject, which I find to prevail almost universally in the minds of honest men. They seem to regard the Confession of Faith as the pillar and ground of the Church; whereas the Church itself is the pillar and ground not of the confession only, but of the truth itself. The

Church hath no basis but the living and glorified Jesus, who is the fulness of the Godhead and the Head of His body the Church; from whom nothing can divide our allegiance in the least; no, not for a moment. Every book which the Church hath at any time stamped with its authority, the same Church doth stand above and not beneath, to take away its authority if it please, to let it fall into disuse, or entirely to abolish it. The book doth not stand over the persons, but the persons over the book. But most of the members of my session, and I perceive also of this Presbytery, and even of the General Assembly of the Church of Scotland, think the Church resteth wholly upon the basis of the Westminster Confession, and is cemented with that band; which is to sell both Christ and His people into the hands of a body of men who lived and acted some two hundred years ago. A confession of faith issued by any minister or body of ministers is good as their testimony for the truth against error, and may be adopted by the Church as a landmark in the midst of the wilderness of man's opinions; but the Church may not impose it upon men as an obligation Godward, seeing everything of that kind God hath Himself written and preserved in the Holy Scriptures. When I subscribe to it, I add my name to those that have gone before me, declaring that I believe the things which are written therein, and, as an honest man, will do and say nothing to the prejudice of what I believe. But my liberty as Christ's free man, my prerogative as Christ's minister and guardian of truth, remains unimpaired and unimpeached; for there existeth no power upon the earth which dareth to meddle with these, whereof the Church is the guardian, but in nowise the maker, or the mender, or the abolisher. And after subscribing that confession, I am just as much at liberty to compare and examine all its doctrines as before; and, finding fault in any of them, I am beholden unto Christ and to the Church to point out the same, and have it set to rights. And this I ought to do in all places, but especially in that corner of the vineyard committed to my care, among the people over whose souls I watch, in the meetings of the elders, of the ministers, in the synods and assemblies of the Church. For, as hath been said, the person is above the book, and not the book above the person. It is not so with the Word of God, just because it is God's Word; it is so with every word of man, because it is man's word; for that man is not under man, but under God. The ecclesiastical courts in Scotland have, during the last three years, held more false doctrine and judged more wicked judgments on this matter, and more grieved God and Christ, and the generation of His children, than did the Council of Trent; and I would sooner be exiled from my native land, and excommunicated from my mother church, ay, and mewed up all my life in the dungeons of the Inquisition, than seal to such doctrines, or take part in such judgments, against which I have ever lifted up, and now again do lift up, my solemn protestation, as outrageous Popery, sanctified with the name of common honesty. The reason why such treasonable doctrine findeth currency among the ignorant, as nothing else than common honesty, is because they think that a confession of faith is like the charter of a corporation, and the signing of it by a minister is as an apprentice signing his indenture; they think it is like a deed of co-partnery, to violate which is a distinct infraction of honesty rectified by positive covenants. And the clergy, instead of teaching them better, know in general no better themselves, and head the hue-and-cry against every enlightened and sound churchman who declareth the true doctrine as laid down above. And so it is that, after all manner of arguments and expostulations, I am content for Christ's sake to lose my character and sit down under the foul charge of being a dishonest man. But while I am content to lose it, I will do all I can to keep it; and therefore I make no hesitation in declaring before you that I subscribed the Confession without any mental reservation or partial interpretation, having carefully read it, and pondered it, and consulted the minister of the parish when I stood in doubt. In subscribing it, I honestly declared it to be the confession of my faith, and never at any time did say or meditate anything to its hurt. But, being a Christian and a Protestant, I subscribed it as itself directeth, not as being absolute truth, self-vouching, but truth under the correction of the Holy Scriptures, whereto it desireth to be brought for examination, and by which I will ever try it. Indeed, I have, since I subscribed it, thought little about the matter, being intent altogether upon the right knowledge and declaration of God's mind, as contained in the Holy Scriptures. Only I have made it a rule to read it, in the hearing of the Church, once or twice in a year; which I am resolved to do no more, because it is the word of fallible man, and not of the living God. Yet do I not feel burdened by having subscribed it; but walk in great liberty with respect to it, keeping it far, far in the background of my mind, neither troubling myself nor my

people concerning it. Only when I have had to handle a matter controverted, I have taken it as evidence of what the Church thought upon the subject in that day. I grieve over the bondage and dishonesty of my brethren in these times; their bondage in declaring that a man's preaching should be guided by the Confession, as if he were a preacher of man's word, and not of God's word; as if the Westminster Confession were to say to the Holy Ghost in the preacher, ' Hitherto shalt thou come, and no farther; ' their hypocrisy, in that, saying thus, not one of them hath ever acted on, or ever doth act upon it; forasmuch, I believe, that no book in the English language hath been more out of the mind of preachers in the pulpit or in the closet than the Westminster Confession of Faith, whereof, till it became a convenient weapon for dashing out the brains of faithful ministers, far more than half of the clergy were ignorant despisers or hearty haters. Oh, the hypocrisy, the seven-fold hypocrisy, of this generation of churchmen I abhor the hypocrisy with which they perpetrate their wickedness far more than the wickedness itself. They lovers of the Westminster Confession of Faith, forsooth! A great part of them know nothing about it, and a still greater part heartily dislike it. Oh, I know Scotland too well, and have looked into the bosom of the priesthood too narrowly, to be taken with that cant about the Confession But what, it may be said, hath this to do with the matter in hand? It is the spontaneous boiling up of my indignation against the mummery which they have set up in order to catch the honest-minded people of this land into their snares, and carry their verdict along with them in the persecution of the most worthy men which the Church of Scotland hath for long ages produced; yea, men in some of whom the primitive gifts of the prophet and the evangelist have been revived. My heart boileth, and fury cometh into my face, when I think of the way in which the people have been hounded on to the slaughter of the most famous men in the congregation. But a higher end than the expression of my indignation moveth me in what I have said concerning the treasonable doctrine advanced to you respecting confessions of faith. It is my firm and rooted conviction that by these acts of setting up the book of men in judgment over Christ's ministers, as they have done, and by insisting that no evidence should be grounded upon the Scriptures, as ye have done, both ye and they have sealed yourselves Babylon, and have set up the abomination which maketh desolate in the holy place. For what is your Confession, taken at the best, but the skilful device of man's wit With all its doctrines and its canons, with all its distinctions and divisions, what is it but the device of man? And when ye set it in the pulpit, and in the place of judgment, in the house of God, and in the meetings of elders, what is it but your idol, the image of jealousy, your drag and net to which you sacrifice your sons and daughters, yea, the rulers and chief men of the Lord's congregation I believe, by the way in which you have set up that book of about two hundred years' standing, in the place of and above God's word, ye have done an act which, if not repented of, will seal you up in darkness and in deadness, in apostasy, and the worship of Antichrist. And being myself the head of a congregation, and a standard-bearer in the Church, I do solemnly denounce you as in arms against the King, and lead forth my squadron from the midst of you, to do battle no longer by your side, but against you, until you do change your ensign, and fight under the banner of the Word of God.

"Do I therefore secede or separate myself and my church from the Church of Scotland? Verily no: but from a degenerate race of her rulers, who are unworthy of the name, and have sold themselves to do iniquity with greediness, and to draw sin as with a cart rope. The Church of Christ, within the realms of Scotland, is now of at least 1600 years standing, and subsisted in great glory before the stream of the Reformation, in times when her children went forth and planted the Gospel in the dark regions of the world, amidst the fierce and unconquered nations who overwhelmed the Roman empire; when her ministers went forth into the court of Christian Emperors, and warned them against the Bishop of Rome, and watched and exposed him, and denounced him the enemy of Christ in all the nations of Christendom. I am a minister of that Church which received into its bosom the persecuted Britons, fleeing from the murderous decrees of Diocletian, which received the Culdees from Ireland, and maintained her independence of Rome for centuries after the other Churches had sold themselves into bondage. Nor do I disparage the work of Knox and the Reformers, when I set it down as but the brazen age of the Church, now degenerated into the age of iron. And this age of iron was, I think, introduced by that same

Westminster Confession, which received royal authority at the revolution. Knox, and the men of his time, raised up a noble protestation against the Papacy, and ordered the Church according to righteousness in her discipline, and in her doctrine coming behind none of the reformed Churches. But the Reformers were too intent upon the mere negation of Popery, and upon the emancipation of the civil estate of Kings and peoples, upon leagues and covenants constructed for the preservation of what they had made good. They lacked discernment in the truth of God; they digged not deep enough in the Holy Scriptures; they saw not the glorious privileges of the Church, her spiritual gifts and supernatural endowments, the coming and kingdom of the Lord, and the blessed offices of the ever-present Comforter. I am in no wise fettered by their shortcomings, I have no homage to offer at their shrines, but in my liberty of Christ's free-man, in my prerogative of Christ's minister, I am intent upon the knowledge and faith of all the truth written in His holy word, and do perceive a work arising into view which will far surpass the work of Reformation, and bring back the best days of the Church. I make no doubt that the Lord is hearing the prayers and rewarding the labours of his servants, and bringing to pass all the promises of the glory of the latter day. Ye are this day either to exert yourselves for or against this blessed work; either to stand with it and prosper, or to stand against it and be overwhelmed. Small are its beginnings, but faith apprehendeth its great and glorious ending. The cloud, like a man's hand, hath appeared; and the heavens shall soon be black with clouds, the earth moistened with rain, and all her fields clothed with plenty.

" Having thus followed the reply of the complainers, topic by topic, I trust you will permit me to add one word in conclusion, in order to express what I feel towards them, the prosecutors, and towards you, the judges in this cause. Though they know it not, and are far from thinking it, I know, and feel, and declare that they are enemies of the cross of Christ in that which they have done; and if they persist in it, they must draw down upon themselves the wrath and indignation of Almighty God. My counsel to them, therefore, is instantly to withdraw their suit out of court, as they wish to prosper in this world, and that which is to come. And this request I make of them the more earnestly, because I do not feel that I am personally much concerned in it. They have impeached me of nothing, but have spoken both courteously and honourably of me, in the hearing of this court, and on all other occasions. It is the work of the Holy Ghost which they have set themselves against, whereof I am but a poor instrument to justify and defend it; and against the rights and dignity of the Christian ministry, in my person represented, they have conspired together, under the pretended sanction of a trust-deed. Enemies they are in this act of the Lord Jesus and of the Holy Ghost; whose enemies I may not take for my friends, but as enemies must henceforth regard them. For I hold it to be the sacrifice of God's honour upon the altar of worldly prudence, or personal courtesy, for any servant of the Lord to call one who is actively setting himself against God, by any other name than his enemy, and as such to entreat him. I cannot any more give to these men the right hand of fellowship, or go forward in company with them to any work. Until they repent of their tin, and turn themselves unto the Lord, with confession and contrition, I must hold them for my enemies, because they are risen up against my King. And thus also must I carry myself to all those ministers and elders of the Church, who have risen up against God's truth in my native land, and smitten from the altar where they ministered, the chosen ones of God's priesthood. It is a vain thing, and a wicked, to make distinctions between my personal friends and God's; neither will I do it any more, being mindful of the example of Christ, and of the words spoken of him by the Holy Ghost, in the Book of Psalms: 'Do not I hate them, O Lord, that hate thee; and am I not grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies' (Psalm cxxxix. 21, 22). I would that the trustees, my brethren, heretofore my friends, and most of them of my flock, might not be offended in this, because I love them not the less; for my enemies I have learned to love, and for them I desire at all times to be willing to die. But whatever offence it may cause them, it is better to offend man than to offend God. I bear them no malice, but contrariwise love; and the first act in which that love doth show itself, is an act of honest testimony that they are the enemies of the cross of Christ, and are entered on a course of withstanding the Holy Ghost, which will bring them to perdition, if they return not from it to serve the living and true God, whose voice in His Church they are this day combined to suppress. I could fall down before them, and

beseech them; yea, I could weep before them, and wash their feet with my tears, for the love I gear their souls, and their wives, and their little ones, if only I might thereby prevail to turn them back from their pernicious ways. If, by anything which I have spoken, I have caused them grief and sorrow, I rejoice if their grief be for the sin they have done in moving for authority to cast out the Spirit and minister of the Lord Jesus Christ; but if, which I rather fear, it be only the natural shame of having their evil deeds exposed, which grieveth them, I pray them to look away from the eye of man, to the eye of God, which is this day bended upon them with looks of mingled anger and mercy. In no way could they have so grieved and offended Him as in this which they have taken; but still there is mercy, if they will repent of their sins, and lie low in the dust before Him. I am much troubled in spirit for you, oh, my brethren! who have now become my enemies, though you all joyfully and plentifully partook of the spiritual bread which I have long broken in the midst of you. Oh, ye have grievously offended me, ye have grievously offended your God! Seek repentance, and withdraw this evil suit from the court of the Presbytery. I will not cease to pray that God will grant you repentance unto the acknowledgment of the truth; otherwise, ye will surely perish in your sins. I say it again, ye know it not, but surely ye are the enemies of the Lord your God in this matter.

"And now, to you, O ministers and elders of the Presbytery, before whom God hath condescended to take witness, and to plead in this cause, bringing before you four of the orders of His Church, a minister, a prophet, an elder, and a deacon, and through their lips testifying in your ears that He hath returned in grace and mercy to His Church, and is speaking in the midst thereof by the mouth of the Holy Ghost I reckon ye that He hath put upon you an honour, and shown you a love, whereof ye are altogether unworthy; because He is gracious, and His mercy endureth for ever. You have wearied him in times past with your iniquities, whereof I stand here a witness, rejected from amongst you for holding, and publishing abroad, the most glorious truths of His incarnation in this our fallen flesh; and ye have this day added a still greater provocation, in that ye have refused, with one voice, to permit a question of the most awful importance from being judged according to His most Holy Word. Fain would I that you might revoke with shame and sorrow that unprecedented act of contempt towards the Word of your God, which He doth magnify above all His name, in order that you might enter with pure hands and a clean heart into the judgment of this mighty issue. Do not gloze it over to the eye of your conscience by saying, as your Moderator did, that it was for the honour of the standards, and not against the Word of God, ye stood up. There was no mention of the standards in my lips, nor thought of them in my mind; no one was calling them into question. I did but ask whether the thing manifested in our Church answered to the thing written of in the Scriptures, when, lion-like, ye rushed with one mouth upon me, as if I had appealed to Satan's oracles. It was a fearful deed, and being gravely deliberate, for you submitted it as a question to the court, and heard their opinions seriatim, it is the most black record of wickedness which this day the eye of Heaven doth look upon -- a gratuitous insult to the Word of our God, and a planting in the stead thereof the abomination that maketh desolate. For the most excellent work of men, yea, and of God himself, when planted in the place and stead of His Word — in the holy place of judgment and ecclesiastical government —becometh straightway the abomination which maketh desolate. I cannot suffer you to pass on to judgment without beseeching you to revoke that gratuitous insult to your God. How else can you expect the Holy Ghost to sit in council with you, without whom you are no Presbytery of the Church of Christ? And how can we expect, in the thing which is questioned, ye will give impartial justice, if ye, in the thing that is unquestioned, do offer deliberate insult unto your God! There may be a question, even with pious but uninformed minds, whether these be the very manifestations of the Holy Ghost; but no question is there, or can there be, that this book is the Word of God. And if ye refuse reverence and weight of any sort in this cause to these undoubted oracles of God, how can ye give any weight to the testimony of men, however clear — to the pleading of a man, however strong? Nor doth it matter to me though I should get your verdict on my side, if at the same sitting, my God should get a verdict against Him. I cannot, I will not rejoice; I must sit down by the rivers of Babylon, and weep over the miserable fall and ruin of those with whom I went in company to the house of God, and took sweet counsel together. Why will ye thus,

for no cause grieve the Spirit of your God? Why will ye trample His laws and His statutes, which make the simple wise, under your feet? Who will thank you for that? The Scottish Reformers will repudiate you from their company with horror; and all Christian men of this day will do likewise; and your flocks will pine and perish; and all honest men will wonder and be amazed when they hear that out of a court of judgment the Word of God was cast wilfully and deliberately; that the court where it was done was a court of Christ's Church; and the occasion, when they were sitting in judgment, the work of the Holy Ghost, by whom that Book was given, for the guide and measure of His operations. I am indeed amazed and astonished at you: I am ashamed and terribly afraid: I could almost arise and run for my life from beneath the roof which overcanopied the perpetrators of such a wickedness. It is not to be reckoned up. The sum of it is only surpassed by the mercy and forgiveness of our God, where I do cast you with prayers and supplications and strong cryings, that it might not be reckoned against you. Oh! it is such a blind as will entirely cover up justice whichever way the Presbytery may decide. But, oh I! cannot think of your deciding against me; I cannot entertain the thought of it. It goes to my heart to put the supposition. Not because it is against me, but because it is against the truth. It is not I that am decided against, but it is you, the pastors and elders of churches, that are decided against. You stand as the representatives of the congregation; and if you err, the judgment falleth on the congregation and the Church; for Christ holdeth the angel as the representative of the Church. Far be such evil from my brethren: from my enemies far be it. By dismissing the complaint the trustees entertain no loss—they have exonerated their conscience as they plead—and there is no evil done to any one. But, oh I! set no store by these considerations I, I would not mention consequences in such an issue. I have not done the part of a pleader, nor will do it, save to plead for the Word and Spirit of God. I do merely point to the opposite consequences of entertaining or rejecting the complaint; but, lest any one may think that I am doing the part of a special pleader, I put that away. Show me what I have done contrary to the Word of God, contrary to the office of a minister of Christ, contrary even to the standards of the Church; then show that the offence is of such a magnitude as cannot otherwise be healed than by deposition, and, without troubling you, I will contentedly go forth. There is no complaint here of elders or deacons, or flock or congregation, concerning their souls or my ministry; but simply of the trustees over a building. And what have they instructed in evidence, but that I have permitted the Holy Ghost's voice to be heard in the Church, without prejudice to any person, or to any ordinance! That you should entertain such a complaint, that you should justify it, that you should ratify it, I cannot endure to think, and cannot speak under that supposition. Wherefore I do just leave it in the hands of God, and in the hands of the Lord Jesus Christ, the Head of the Church, to do with me and my flock and congregation what He pleaseth; but never, never, oh God and oh, thou Head of the Church! never suffer this court of ministers and elders, for their own souls' sake, for any advantage, even though it were to gain the whole earth, to decide that the voice of Thy Spirit shall not be heard in Thy Church!

Amen."