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No. I.

ART. I.—*Remarks on the Epistles of Ignatius.*

THE Epistles of Ignatius may be said to be the sheet-anchor of diocesan Episcopacy. They are implicitly relied on, continually quoted, and made the subject of unceasing boast, as decisive witnesses for prelatical bishops. Whatever testimony may be doubtful on the subject, *this* has been pronounced, for more than two centuries, altogether unquestionable. In short, so much has been said concerning these Epistles, in reference to the Episcopal controversy, that the opinion seems with many to be taken for granted, that if their authenticity can be established, the cause of Presbyterianism is, of course, defeated. On this account, we presume that a few simple statements respecting the history and character of the Epistles in question, will not be uninteresting to our readers.

Ignatius, as Eusebius tells us, was bishop or pastor of Antioch, early in the second century. Where he was born; how educated; when, or by what means, converted to the Christian faith; and at what time inducted into the pastoral charge of the church of Antioch—are all points concerning which nothing is now known. Some of the ancients alleged that he was the “child”.

so much confidence into the service of prelacy. The only rational solution of the difficulty is, that, finding no solid support for prelatical Episcopacy in the New Testament; and perceiving also the extreme scarcity of any thing that has the semblance of testimony in its favour for the first three hundred years, its friends have thought these Epistles too important to their cause, and the language of them too well adapted to operate upon the popular mind, to be given up. They have thought them too precious to be spared. They have, therefore, determined to hold them fast, as a strong-hold; and have gone on repeating the story of their clear and decisive import in favour of prelacy, until they have honestly persuaded themselves that the fact is really as they have stated.

~~Review of the~~ *Rev. Mr. Baxter*

ART. II.—*Narrative of Facts, characterizing the supernatural manifestations in members of Mr. Irving's congregation, and other individuals in England and Scotland; and formerly in the writer himself. By Robert Baxter. Second edition, with preface on the spiritual influence permitted to Satan.* London. 1833. pp. 155.

THE subject of this interesting pamphlet is, beyond doubt, a series of the most curious occurrences of the religious world in modern times. Various notices respecting them have appeared in the religious periodicals of the day; but none of them in any tolerable degree satisfactory, either as to their nature, their extent, or their history. The little work before us precisely meets these deficiencies. As the title page imports, it is a full narrative of the most striking facts connected with the subject; by one who was a leader in the very scenes and occurrences which he details. It may not be generally known, that Mr. Irving, whose name has been so conspicuous in the whole matter, is no more than a patron of the work; and though long and anxiously waiting for supernatural endowments, has never yet received any thing at all of "the power," as it is technically called. He is, as they express it, yet "in the flesh;" though it has been several times prophesied that he should receive the gift, and become the great prophet of the Scotch church.

The writer of the work before us, who was during the period of his delusion the principal prophet of London, is fully of the opinion, that the whole work is to be ascribed to satanic influ-

ence. The preface to the second edition is chiefly taken up with an ingenious argument to prove this point; and indeed through the whole of the "narrative," the "facts" are ascribed to the same cause: with what propriety the reader must judge. Certain it is, however, that many of the marvellous occurrences here detailed are utterly inexplicable on any known laws, either of matter or mind. There is a compound of truth and error, of consistency and contradiction, and indeed of all kinds of irreconcilables, which is curious beyond description. That some of the unhappy subjects of this delusion were sincerely pious, our author does not question, and that they are yet sincere in their fanaticism will be fully apparent from the following pages. Mr. Baxter himself seems to have been a very zealous and enterprizing Christian. Before falling a prey to this delusion, "he had been in the daily habit of reading to and teaching the poor in the parish where he resides," and so conscientiously did he avoid every assumption of the ministerial office that "he refrained from praying with the people when gathered together." This was probably owing to his rigid high-church principles; in defence of which he had just finished writing, as he tells us, the "Layman's Appeal." From this last circumstance, and from the clear and nervous style of the "narrative," we judge that he is a man of well cultivated mind, though to what profession he belongs does not appear.

He adopted, and still maintains the opinion, "that there is no reason for limiting the manifestations of the spirit to apostolic times." And in view of the growth of infidelity without, and formality within the church, he was "ready to examine the claims to inspiration, and anxious for the presence of the gifts of the spirit, and even longed greatly and prayed much, for such an outpouring and testimony. When he saw, as it seemed to him, proof that those claiming the gifts were walking honestly, and that the power manifested in them was evidently supernatural, and moreover, bore testimony to Christ come in the flesh, he welcomed it at once as the work of God."

At this time Mr. Baxter "was called to London by professional arrangements, and there attended the prayer meetings privately held by those who spoke in the power, and those who sought for the gifts." At the very first meeting which he attended, after an utterance by a lady whom he calls Miss E. C. strikingly adapted to his own state of mind, and which he most reverently regarded as an utterance of the spirit, from its matter and manner and the strange influence it produced on him, "he himself was seized by the power, and in much struggling against it, was made to cry out, confessing his sins in the matter which consti-

tuted the subject of the utterance, and afterwards to utter a prophecy that the messengers of the Lord should go forth, publishing to the ends of the earth, in the mighty power of God, the testimony of the near coming of the Lord Jesus." The attainment of the gift of prophecy considered so desirable, was a source of great joy, and yet he was much distressed and weighed down in spirit, lest he should mistake the mind of God in the matter. "There was in me," says he, "very great excitement at the time of the utterance, and yet I was distinctly conscious of a power acting upon me beyond mere excitement, which I was convinced was the power of God." So fully was he persuaded of this fact, that when he was told the spirit had spoken strongly, even applying the name Babylon to the churches of England and Scotland, that he was much shaken in his zeal and attachment to high-church principles.

"From this period," says he, "for the space of five months, I had no utterances in public, though in private the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, after struggling long with wandering, worldly thoughts, the power came down upon me suddenly, and I found myself lifted up in soul to God, my wandering thoughts at once rivetted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak, at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would deliver me from fleshly weakness, and graciously bestow upon me the gifts of his spirit, the gift of wisdom, the gift of faith, the working of miracles, the gifts of healing, of prophecy, of tongues, and the interpretation of tongues, and that he would open my mouth and give me strength to declare his glory. When I had reached the last word, at which time the utterance was so loud that I put my handkerchief to my mouth to stop the sound, that I might not alarm the house, the power died off me, leaving me just as I was before, save in amazement at what had passed, and filled with thankfulness to God for his great love manifested to me. With the power there came upon me a strong conviction, this is the spirit of God, and what you are asking will surely be given you; a conviction which was never shaken until the whole work fell to pieces. From that day I acted in the full assurance, that in God's own good time all these gifts would be bestowed upon me." The event of this prophecy will be seen in the sequel. "On another occasion, subsequently to the one last mentioned, when teaching at a Sabbath school, the power came down upon me, constraining me to leave and return to my study, and conveying to me very distinctly the impression

that I might be called to utterance in the church during public worship that day. Many circumstances seemed to forbid this; the impression was not so commanding as to leave me without doubt that it was not of the flesh, or the enemy: the minister was opposed and would forbid, and all the congregation would be offended; other circumstances in my family made it painful, and even dangerous for me to do so. Sorely tried, yet desiring to do the will of God, and leave all consequences in his hands, I turned in prayer to 1 Cor. xiv. and sought direction, whether the gift of prophecy ought always to be exercised in the public congregation. Seeing this so plainly laid down in the affirmative, I concluded that it was my duty to yield if the power came upon me to utterance. The whole of the ordinary services passed without any visitation, but after the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance, my tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God as, it seemed to me, exceeded any peace and joy I had ever before tasted at that holy sacrament."

Although there was an utter failure of the prophetic intimation that he should be called to utterance, yet this incident tended greatly to strengthen Mr. Baxter's conviction that the power was of God, because he thought "none but the spirit of God would at such a season be permitted to enter in, and none but the spirit of God could produce such fruits." On the supposition that the influence was Satanic, he can only account for it by supposing it to have been a judgment from God, for neglecting the Lord's injunction, to *watch as well as pray*.

Notwithstanding the frequent visitations of the power in private, Mr. B. had no public utterance until his return to London, which, as already stated, was about five months after his first visit. "Having been asked," says he, "on this occasion, to spend the evening at a friend's with the pastor, one of the gifted persons (Mrs. J. C.) and three or four other persons, I went, and during the evening Mrs. J. C. was made to testify 'that now was the time of the great struggle, and the power of Satan in the midst of us, and that we must take to ourselves the whole armour of God, and stand up against him, for he was coming in like a flood upon the church, and fearful was his power.' The pastor observed," for it seems he claimed the privilege of interpreting and applying these revelations, just as much as the Bible, "that this utterance taught us our duty as standing in the church to wrestle with the enemy; and whilst he was going on to ask some question, the power fell upon me, and I was made to speak, and

for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation, declaring that God's anger rested upon the nation because of its wickedness and infidelity, and that the visitation of Pharaoh would come upon the land, and it would be as a charnel-house for the multitude of the slain. On the church, the denouncements against unfaithful pastors were most fearful. These prophecies, however, were mingled with others most glorious and gracious, declaring that the spirit should be abundantly poured forth, and a faithful and mighty people should be gathered in this land, the presence of the Lord in the midst of them as of old time, that the Lord would anoint, and send witnesses into every nation under heaven, and speedily gather to himself out of every kindred and tongue and people, a church made ready for her Lord, and that the Lord was at hand, the morning star rising among us, and the signs of his coming all around us."

As to the nature of this strange impulse called "the power," the writer adds, "it was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. The things I was made to utter, flashed in upon my mind without forethought, without expectation, and without any plan or arrangement, all was the work of a moment, and I was as the passive instrument of the power which used me."

"During this same evening," says Mr. B. "I was made to bid those present ask instruction on any subject, on which they sought to be taught of God; and to several questions which were asked, answers were given by me in the power. One in particular was so answered with such reference to the circumstances of the case, of which I was wholly ignorant, as to convince the person who asked it, that the spirit speaking in me knew those circumstances, and alluded to them in the answer. This circumstance, however, troubled the pastor exceedingly, because two children in Gloucestershire, who had been made to speak in wonderful power, and who were afterwards found to speak by a false spirit, were accustomed to bid to questioning, and to give answers in the power; and none of the speakers in the pastor's flock ever did so. He came up to me and said, 'Faith is very hard.' I was immediately made to address him, and reason with him in the power, until he was fully convinced the spirit was of God: and gave thanks for its manifestation."

A very curious circumstance mentioned in the "narrative," is a facility and ingenuity in the interpretation of Scripture—even the most difficult parts—so as to wrest it with an air of great

plausibility, to the support of their opinions and practices. These interpretations were entirely unpremeditated; often contrary to all the former views of the speaker; and in some cases not at first fully comprehended by the person who uttered them.

We have space only for one or two specimens: "At the early prayer meeting," says Mr. B. "being called up by the pastor to pray, I had a distinct direction from the power to read the eleventh chapter of the book of Revelation. I read it in the power altogether; and as I went on I was made in the power to expound it—declaring that the two witnesses were two offices; one, the office of the prophet (alluding to the gifted persons who had spoken with tongues and prophesied) the other, the office of minister (alluding to the gift which was now manifested in myself) and this should be multiplied, and many (spiritual) ministers sent forth—that thus the two witnesses were put forth, and the days of their prophesying begun. We were distinctly commanded to count from that day (14th Jan. 1832) 'the days one thousand threescore and two hundred'—1260, the days appointed for the testimony, at the end of which the saints should go up to meet the Lord in the air; and be forever with the Lord." The exposition of this prophecy was frequently repeated. On one occasion a circumstance occurred worth mentioning, as showing in connexion with facts mentioned in the sequel, how completely the eyes of these persons were closed against all kinds of evidence that the whole was a delusion. An individual near the speaker, when he said, 'count the days one thousand threescore and two hundred,' repeated it in order to remember it; and saying the words 'two hundred' louder than the rest, the sound fell on the speaker's ears, as though he had said 'wonderful'. He turned to him and was made in the power to rebuke him, for thinking it wonderful; telling him, 'if he was looking for wonders, he would fall into the snare of the enemy.' The individual rebuked did not correct the mistake until a more private opportunity occurred, lest he should cause those present to doubt of the genuineness of the work. The speaker was then made in the power to say to him "so you would rather be unfaithful to your heavenly father, than shame your poor brother! Is this the love you bear to your father?" This seeming jealousy for God at once laid to rest all suspicions and only led them to the conclusion "that the Lord did sometimes suffer his prophets to stumble that the people might not rely upon them, but on the Lord."

Another instance of very ingenious accommodation of Scripture was given by Mr. Baxter while "preaching in the spirit," to a company of young men assembled at Mr. Irving's, "declaring that the church in the apostolic days was as Sampson in his strength; that when the church began to commit fornication with the kings

of the earth, the world was as Delilah, and seduced the Church to surrender its secret source of strength, (which was said to be the teaching of the Spirit;) and instead of it to seek the applause and opinion and learning of the world; that thus shorn of its strength, the church had lain in the dungeon, until, like the locks growing on Sampson, the teaching of the Spirit was now again bestowed; and the church was now arousing itself to lay hold upon the pillars of the world, and in the strength of its God, to bring down all the strong holds of wickedness on the heads of the wicked."

An interpretation, more curious and striking because more complicated, is given of the 12th chapter of Revelation and of the six trumpets. The want of space, however, forbids their transcription.

The following passage from "The Narrative" gives the fullest account, that any where occurs, of the nature of this wonderful impulse, and the reasoning by which its subjects are confirmed in their delusion, so as to render their rescue almost hopeless, without the interposition of divine power:

"To those never visited with any power beyond the mere vagaries of excitement, it may seem inexplicable how persons can be brought to surrender their own judgment, and act on an impulse or under a power working in them, without daring to question that power. The process, however, is very simple and plausible; and, the premises admitted—perfectly logical. My own case may be an example: accustomed to try the powers and weaknesses of my own mind in public and in private; in business and in religious meetings; in speaking and in prayer; in reasoning and exposition; I found, on a sudden, in the midst of my accustomed course, a power coming upon me which was altogether new; an unnatural, and, in many cases, a most appalling utterance given to me; matters uttered by me in this power of which I had never thought, and many of which I did not understand until long afterwards; an enlarged comprehension and clearness of view given to me on points which were really the truth of God, (though mingled with many things which I have since seen not to be truth, but which then had the form of it); great setting forth of Christ; great joy and freedom in prayer, and, seemingly, great nearness of communion with God, in the midst of the workings of the power, the course of the power quite contrary to the course of excitement. It was manifest to me that the power was supernatural; and therefore a Spirit. It seemed to bear testimony to Christ come in the flesh, and to work the fruits of the Holy Spirit; the conclusion, then, was inevitable, that it was the Spirit of God; and if so, the deduction was imme-

diate, that it ought in all things to be obeyed. If I understood not the things I was made to utter; it was consistent with the idea of the utterance of the Spirit, that deep and mysterious things should be spoken. If I were commanded to do a thing of which I saw not the use, was I to dare to pause on God's command? When the communication is decided to be from God, faithfulness to God steps in, and all the faith, and love, and simple reliance on God which the christian, through grace, possesses, will be enlisted to perform the command; so that the more devoted the christian thus seduced, the more implicit the obedience to the seducing spirit." And to complete this master-piece of delusion, if a single doubt entered the mind of any of these persons, it was instantly dismissed as a temptation of Satan, and therefore highly offensive to the Spirit.

We come now to a most curious, as well as to those concerned, "a most trying and painful occurrence." Says Mr. Baxter, "While sitting with Mr. Irving and a few others, Mr. Irving remarked that Mr. T. when in the Court of Chancery, had found the power mightily upon him, but never a distinct impulse to utterance. Whilst he was speaking I was made in power to declare 'there go I, and thence to the prison house.' This was followed by a prophecy, setting forth the darkness of the visible church, referring to the king as head of the church of England, and to the chancellor as keeper of the king's conscience; that a testimony should that day be borne before him, which should make the nation to tremble; that I was to bear this testimony, and for it be cast into prison; that the abomination of desolation would be set up in the land, and Satan sit in the high places of the earth, showing himself to be God. Much more was added of the judgments of God against the land, and also against the church for her worldly mindedness. The power upon me was overwhelming. I gave all present a solemn benediction, as though I was departing altogether from among them, and forbidding Mr. Irving, who rose to speak to me as I was going, I went out under the constraint of the power, and shaped my way to the court of the Chancellor, to bear the testimony I was commanded.

"On the way my trials were almost beyond endurance. Might it not be a delusion? Ought I not to consider my own character in the sight of the world, which would be forfeited by such an act; and the ruin of all worldly prospects, which would ensue from it and from my imprisonment? Confident, however, that the power was of God, it seemed my duty to obey at every sacrifice. In this mind I went on, expecting, as I entered the court of the Chancellor, the power would come upon me, and I should be made to bear testimony before him. I knew not what

I was to say ; but expected the subject and utterance would be given me together, as on other occasions. When I entered, no power came upon me. I stood in the court for three or four hours, momentarily expecting the power ; and as the time lengthened, more and more perplexed at its absence. I was tempted to speak in my own strength ; but I judged this would not be faithful to the word spoken. After waiting this time, I came out of court, convinced there was nothing for me to say. I could not resist the conviction, painful as it was, that I had been deluded. How was it then with the others who had heard me, received me, and spoken in power with me as one of them?" Every effort, both of Mr. B. himself and Mr. Irving, failed to solve this astounding case. Still however they could not give up their confidence that the work was of God. The next morning at prayer meeting an utterance came from Miss E. E. who knew nothing of the visit to the Chancellor, 'it is discernment—it is discernment ye lack: seek ye for it, seek ye for it'—which, it seemed to Mr. B. applied to his case. Afterwards the text in Jer. 20: 7-9. was quoted. While thinking on these things the whole matter was revealed by the Spirit making him to say "ye have obeyed the word of the Lord, ye went to the place of testimony, the Spirit was quenched before the conscience of the king; ye a, spiritual minister have borne witness there; and were ye not cast into prison? Has not the dark dungeon been your prison house since ye came from the place of testimony? Ye lack discernment, ye must read the word spiritually, the abomination of desolation is set up, the Spirit of God is quenched in all the churches of the land ; and now the mystical man of sin is enthroned, and sitteth in the temple of God, showing himself that he is God." This explanation was perfectly satisfactory to all parties.

While Mr. B. was doubting whether the whole work were not a delusion, Mr. Irving related the following striking case, well authenticated. "A man, a stranger to the Scotch church, came up from the country, and spoke in a power in the midst of the congregation. He was rebuked by some one, and afterwards being called into the vestry, Mr. T. one of the gifted persons, and Mr. Irving reasoned with him, to show him from the nature of his utterance, that the power could not be of God. The man would not yield, when suddenly Mr. T. was made to rebuke him in an unknown tongue, and the man fell down upon the ground crying for mercy. Afterwards, wishing to speak with two other gifted persons at their own houses, he was again rebuked in the power, and as if by the force of the word was cast down upon the ground, foaming and struggling like a bound demoniac. The gifted persons were then made to pray for him in power, and he soon became calmed and went away."

Mr. Baxter's doubts being all removed, he next received a prophecy concerning the church, of which we give an outline, as curious in itself, and entirely contrary to his wishes and settled views as expressed in the "Layman's Appeal." It was revealed that the ordination of ministers by the laying on of hands by succession from the apostles was no longer valid, that God would endow men with the power of utterance in the Spirit, as the gift distinguishing those set apart for the ministry. That the whole visible church was now cast off because she had quenched the Spirit's manifestations in her midst, and that God would bring forth his spiritual church, with the fulness of the gifts of the Spirit; and extend it to the ends of the earth within the appointed time of the testimony of the two witnesses already mentioned—three years and a half: and that this was the setting up of the abomination of desolation, spoken of, Matt. xxiv. and Luke xxi.

"The *mystical* man of sin, (2 Thess. iii.) was also explained to be the spirit of Satan, now bearing rule in the visible church, manifested in her worldly-mindedness, and her opposition to the work and power of the Spirit. This interpretation was not to invalidate the application of the passage in its full sense to the papacy. In both cases Satan was ruling as the Spirit of God, and *showing* himself *that he was God*. And moreover there was to be a more fearful manifestation of the man of sin, in Satan's usurping the authority of Jesus as King of kings, and Lord of lords, coming to bear rule over all the earth. Before this could take place, however, at the end of the three years and a half, God would take away his Spirit and his church altogether from the earth, by causing his faithful spiritual church to be caught up to heaven like Elijah, and the earth being without a witness for God, Satan would stand forth in all his hideous power in the person of one man, to receive the worship of all the earth, even the papacy having been destroyed as too narrow to admit of the full manifestation of this personal man of sin, claiming to be the Christ of God come to establish his kingdom on the earth. The person thus energized of Satan was subsequently declared to be young Napoleon."

At the same time were uttered fearful denunciations against all benevolent societies, on the ground "That all religious knowledge was hereafter to be imparted by the teaching of the Spirit, and any attempt to accomplish by the combined efforts of men, what God had ordained to effect by the outpouring of his Spirit, was leaning upon an arm of flesh, instead of exercising faith on

God. And besides, there was a strong temptation to keep back unpopular parts of God's truth, because the accession of members and the increase of funds were more earnestly laboured after, than the setting forth of the truth." The passage in Isaiah (viii. 9) 'associate yourselves, O ye people, and ye shall be broken in pieces,' also verse 12 were applied by the Spirit to all these societies. Distinct denunciations were uttered against the "Bible Society" and the "Trinitarian Bible Society," of the latter of which Mr. Baxter was a member and a warm friend. The burden of prophecy against it was "that it compassed sea and land to make one proselyte, and made him twofold more a child of hell than before."

All such utterances, however unwelcome, were implicitly received as the word of God.

In conformity with the revelation concerning the spiritual ministry, Mr. B. at one of the early prayer meetings, was made to command all present and all who should hear, to go forth and declare in all the highways, streets, lanes and alleys, the near coming of Christ, and the coming in of the spiritual ministry, and exhort all to repentance. "In conformity with this message," says he, "many of the congregation went forth publicly to preach, and continue in it to the present day, being called up before the magistrates on account of it."

Having set the people to work, Mr. Baxter received "a distinct intimation that he had nothing more to testify to the brethren in London, and therefore determined to visit his brother, (a clergyman,) in one of the eastern counties." This visit is connected with some of the strangest incidents related in "The Narrative."

"While on the journey," says Mr. B. "it was revealed to me that God had set me apart for a special purpose, for which he would commission and endow me, that for this purpose I should be taken away from my wife and family, and become a wanderer without home or habitation, that this separation would be, in God's hand, a visitation upon my wife for her opposition to the work of the Spirit, and yet would be overruled for a blessing to her, that I should find my brother at home, and, as I entered the paddock gate, he would come out to meet me, that whilst I was there he should receive the Spirit and speak in the power, which should be signs of the truth of the revelation, that I should be made in power to deliver to him two messages, one to be carried by him to my wife, declaring God's purpose concerning us, and the other to some relations enjoining the winding up of all my worldly concerns, and the future provision for my wife and family, that a child of my brother should be called to be a pro-

phetess, and that I should minister on the ensuing Sunday in my brother's church; that when my brother went to carry the message, he should be commissioned to baptize with the Holy Ghost my youngest child, an infant six weeks old. Not knowing certainly that my brother was at home, I looked with no little agitation for the first sign. I arrived, and as I entered his gate, he came out exactly as was shown me. This seemed to seal the truth of the whole. On the second morning after my arrival, having had as yet no utterance, my brother's wife called to me and said, "has the Lord revealed to you what he has done?" On my answering in the negative, she added "he has given the Spirit to your brother, he spoke much in the power during the night." Here then was fulfilled the second sign. I had said nothing about the revelation. My brother soon after called me to his room, and in the power said "every spirit that confesseth that Jesus Christ is come in the flesh is of God; Jesus Christ is come in the flesh." At breakfast the power came on me, and I was made to utter the declaration and message concerning my wife and family shown me in the revelation, accompanied with my putting my hands on the head of his child, and declaring her set apart for the office of a prophetess, and with a command to him to go and baptize my infant with the Holy Ghost. After family prayers and some further inquiries, he made ready to go, when the power came upon me to give him the other message to our relations, and enjoin him to proceed immediately on his mission. On his saying he did not quite understand what he was to do with the infant, I was made to explain to him, that he must take her in his arms, and say, (repeating her name) I baptize thee with the Holy Ghost, in the name of the Father, of the Son, and of the Holy Ghost. After this I was made to declare that I would minister in his church on Sunday, which would commence the spiritual ministrations which should never cease until the Lord should come.

"During that day it was indistinctly revealed to me that I should be called to bear witness at Cambridge, and in the House of Commons; and that for this purpose I should be caught away by the Spirit as Philip was (Acts viii.) that very day. No sign in proof was given me, and I could not yield full credence to it; but fearing to grieve the Spirit, I gave myself into the hands of God and waited for the result. But as nothing followed, I concluded it was a snare of the devil.

"The next day, being Sunday, I was much tried to know what I should do in case the power did not come upon me, for I could not command it when I would. I was, however, relieved from my fear by an utterance in a most awful oath, that God would not

leave me nor forsake me. On commencing the service in church, the power came upon me, explaining the spiritual ministry, and continued in prayer for an hour. While they sang, I went into the vestry to fetch a bible. Here I was wholly impotent, and seemed to have no strength to exhort the people. My sister, under the nervous excitement of anxiety, was seized with an hysterical fit. My confidence for the moment was gone, and I felt as though my mouth was shut for ever. The power however came down upon me again, and I preached in power upwards of an hour; and then dismissed the people with the customary benediction. In the afternoon I took the same course, and the power continued during the whole service. Fearful denunciations of judgment were given both morning and evening; and the reiterated declaration, that within three years and a half the believers in the Lord would be caught up to him, and the world delivered over to the judgments of God: accompanied by energetic and arousing exhortations to repentance."

After Mr. Baxter's return to London, he had to encounter new trials. While in company with Mr. Irving and Miss E. E. conversing about his separation from his family, and much weighed down in spirit, Miss E. E. after some preliminary utterances, was made to declare in power "ye must not leave them." "If a thunder-bolt," says he, "had burst at my feet, it could not have created half the pain and agonizing confusion which these utterances cast upon me. The impression rushed on me like a flood, "the revelation must then have been of Satan. I have betrayed my brother into a satanic embassy, ruined his character, and insured his expulsion from the church; I have sent my wife a lying torture, and shall seem to her as a monster, and I shall have forfeited all my professional pursuits, contrary to God's will, and brought discredit upon the work of God, and so cast a fearful stumbling block before God's children." (It not even then occurring to me, that the whole work was of Satan.) I reeled under the weight of the agonizing suggestion for a moment; but having lifted my soul to God in prayer, appealing to him for my honesty, I seemed immediately to have light upon the subject. It was that the revelations were of God; but the time of my leaving my family and ceasing from my worldly labours was not yet; and that the reproof was to correct my haste and rashness in rushing upon their immediate fulfilment. Relieved in a measure, I returned to my coffee house, and there found a letter from my wife, saying that her brother had been to her, and delivered the message in power, which she now recognized as of God, and desired to submit to the will of the Lord, great as the sacrifice was. This seemed like God's own

seal of his own work; for I had long seen the utter inability of human efforts to convince her; whereas this revelation, so likely to prejudice her more and more, was overruled, as it was predicted to me, for her good.

“In the evening my brother returned. He had delivered the message, and also in the power took up the infant and said over it the form of words, I had given him. When the ceremony was performed, the babe did not speak in the Spirit as he fully expected. This startled him somewhat; and on his journey to the other relatives, so pressed upon him that when he reached them he was ready to burst into tears, and confess that he had been deluded. But suddenly the power came upon him, and he was carried out in utterance of the message, all the time almost trembling at what he was saying. They to whom it was delivered wondering at the strange exhibition which they had never witnessed before, laid hold of his arm to stop him. Their entire disbelief of the message, contrary to his expectation, gathered from my utterances, confirmed his fears that it was delusion; after some consideration he wrote to my wife begging her to forget all that was past, for he believed it to be a delusion. A careful consideration of the utterances brought my brother to see that his expectation, both with regard to the child speaking, and the relatives immediately believing, was groundless; my wife’s letter also had such weight with him that he confessed his want of faith, and reproached himself for stumbling in the way of the Lord. His hope was that my wife’s faith would be stronger than his own, and enable her to withstand the effect of his letter. My professional engagements being ended, and being in great anxiety about my family, I determined to return home and wait the Lord’s farther direction. I found my wife relapsed into unbelief, though in a few days her difficulties were overcome, and she expected with me the fulfilment of the things prophesied.”

We come now to what Mr. Baxter calls the masterpiece of doctrinal delusion, the development of “the baptism by fire,” as expounded by himself, and adopted and still held by the members of the Scotch church. Very frequent allusions to “fire” had been made in his late utterances, without any understanding of their meaning. At length he was made to declare “that his wife should be baptized with fire; and that the Lord would again send apostles, by the laying on of whose hands should follow the baptism by fire, which should subdue the flesh and burn out the sin; and give the disciples of Christ the full freedom of the Holy Ghost, and full and final victory over the world.” A day or two after it was declared, in an appalling utterance, that he was set apart for this office, that from his calling to the spiritual ministry there should be

a probationary period of forty days, now nearly elapsed, at the close of which he should receive the gifts of *signs and wonders and mighty deeds*; that the sick should be healed, the deaf should hear and the dead be raised; and that apostles should be ordained, endowed, and sent forth to the end of the earth, to warn the world and make ready a people prepared for the Lord. It was distinctly revealed that Mr. Irving should not become an apostle, because the Scotch church had erred in rejecting the apostolic form of government, but should become the great prophet of Scotland, to bear the Lord's warning before the carnage produced by the cholera. It was also specified that on the fortieth day, having received the power, Mr. Baxter should go to the relatives to whom the message had been sent by his brother, and, in their presence, cast out an evil spirit from a deranged girl residing near; and that they should immediately be convinced the work was of God. About the same time, a revelation was made to a neighbouring clergyman, directing him to go and heal a poor cripple, who had for many years been bed-ridden.

Mr. B. in obedience to the revelation, repaired to London, where he was to receive the apostolic endowments. The expected *fortieth day* arrived. At the morning prayer meeting nothing peculiar occurred. At breakfast it was clearly revealed to him, though a stranger to the company, that an unbeliever was present, which he immediately announced. One of the company inquired if it were he? To whom it was replied in the negative. After the conversation became general a voice from the top of the room struck him, and it was shown he was the man. Having mentioned this, the individual confessed it, and showed that the state of his mind had been exactly made known. The day, however, passed without any manifestation of the signs and wonders foretold. Still they expected from day to day to witness the consummation of their fond hopes.

At the close of a large meeting at Mr. Irving's a few days after, a circumstance occurred which created great confusion. A power to utterance came upon an individual, "but instead of distinct words, nothing but muttering followed, and an expression of countenance the most revolting. Almost at the same moment an utterance broke from Mrs. C. and myself, says Mr. Baxter, 'it is an evil spirit.' A thrill of horror passed through the assembly, and presently an utterance came from Mrs. C. 'Rebuke the unclean spirit, and command him to enter no more into him.' The power came on me, and I said, 'in the name of Jesus I adjure thee, thou foul spirit, to come out of the man.' The man continued muttering and speaking nonsense. Again

the command came from Mrs. C. and the power on me, and I used the same words over him again. Lady ——, who had before once or twice spoken in power, under an impulse rose up, and stretching her hands towards me, cried out, '*greater is he that is in you than he that is in the world;*' and repeating this several times, sank down on the floor. The muttering and disgusting utterances continued. Mr. Irving suggested '*this kind goeth not forth but with prayer and fasting.*' We were, however, confounded, and the only explanation I could suggest, was that the word of God had gone forth for the expulsion of the evil spirit, and we must rest in faith, that in due time the man would be delivered, and so we parted."

On the next Sabbath Mr. Irving invited Mr. B. to occupy his pulpit, which, deeming himself called to the spiritual ministry, he did not dare to refuse. When the time of service arrived, the spirit, by Miss E. C. forbade this arrangement and he was suffered, much to his relief, to sit among the prophets. During the service, however, a further development of the spiritual ministry occurred.

The visible church and fleshly ministry were already considered as discarded, and an attack was now made on the visible elements in baptism and the Lord's Supper. It was declared that as soon as the spiritual church was fully constituted by the communication of apostolic gifts, which were daily and hourly expected, the spiritual ministers should no longer baptize with water, but with the Holy Ghost and with fire; and that Christ having come spiritually, the mere emblems of his presence would of course be laid aside in the Lord's Supper, according to the text, *As often as ye eat this bread and drink this wine, ye do show forth the Lord's death UNTIL HE COME.* During the service on this day an infant was brought to be baptized. When Mr. Irving took the babe in his arms, and was proceeding to administer the rite in the usual form, an utterance broke from Mr. B. "Jesus receiveth thee into his church thou little one, and baptizeth thee with his Spirit." It was then revealed that this utterance, though he knew not what he was going to say until it broke forth, was to be the form of baptism in the spiritual church. The same thing occurred on a subsequent occasion; though in both cases Mr. Irving proceeded with the usual form, only giving thanks for the utterance, having not yet received the endowments of a spiritual minister.

Mr. Baxter having met with a missionary to our American Indians, who had gone to London with a converted chief, was made to declare that these Indians were the lost ten tribes of Israel, that this chief should then be endowed with power from on high in all signs and mighty wonders, and should be instru-

mental in gathering back the tribes into the holy land, within the three years and a half of the spiritual ministry. Afterwards he went to a Jewish institution, and there reiterated in power this prophecy to the Jews present. He also met with the Indian chief at a public meeting, and was made to address him in a most triumphant chant, as a chosen vessel of God to bring back his brethren. "But afterwards, in conversing with him," says Mr. B. "his countenance and *tout ensemble* were so foreign to my ideas of a Jew, that my confidence was much shaken in my prophecy. But I was soon after relieved by Miss E. C. declaring that the very same revelation was made to her at the same time." This Mr. B. thinks clearly proves that it was the work of an evil spirit, for the subject of the prophecy was new to both of them. This prophecy was a complete failure, for the chief went away an unbeliever, and of course none of the predicted gifts have ever been manifested.

Mr. Baxter's faith was now severely tried. He was weighed down under the delay of the fulfilment of the prophecy concerning the apostolic endowments on the fortieth day; he had heard from his friend who had spoken in the power, and received directions to perform a miracle of healing, in which he had utterly failed. The prophecy about the fortieth day had been noised about the country, and its failure, and that of his friend, had caused his wife and most of the believers in the country to abandon the work as a delusion. Yet he still trusted that God would manifest his mercy and power in the midst of them. He determined with the advice of the gifted persons to return home. At breakfast, at Mr. Irving's, occurred the remarkable closing scene of his ministrations in London. A clergyman from Ireland, an inquirer, was present. "When Mr. Irving began as usual to read a chapter," says Mr. B. "instead of expounding it as before, the power revealed to me that some persons present must depart, for we were assembled at a holy ordinance, to partake of the body and blood of Christ. None going out, I was made again and again more peremptorily to warn, until the clergyman and an aged man a stranger had gone out, when Mr. Irving proceeded in reading, and I was made to expound as usual, greatly to the comfort of all present. After prayer in the power I was made to declare that this was an example of the spiritual ministration of the Lord's Supper, corresponding to that of baptism already mentioned. The opening of the word was the bread, and the indwelling and renewing presence of the Spirit, the wine, and the discerners of spirits would not permit the unbelievers to mingle with the faithful. It is remarkable that when the call for separation was made, the clergymen professed

his faith in the work, and I was made to tell him he was doubting, which afterwards proved to be true. I had not any previous intimation that the Lord's Supper would be given, nor had I any conception of what its spiritual ministrations would be."

After Mr. Baxter's return to the country his hopes again revived, and his prospects brightened for a moment; but it was only the fitful gleams which were to precede their total extinction. A few days after his return he established a public morning prayer meeting, contrary to the wishes and strenuous opposition of his wife. During his absence at this meeting a power came upon his wife, notwithstanding her unbelief, in the form of a revelation; calming all her irritation and in a moment filling her mind with peace, giving a reason why the signs and wonders were not bestowed upon the fortieth day, and promising a speedy fulfilment of what had been prophesied. As a sign that the revelation was of God, it was told her that when her husband came home, as soon as he saw her, he would say "speak—speak," and after she had told him the revelation he would speak in the power, and beginning "it is of the Lord," would fully explain what had been revealed. Strange as it may seem, this revelation was literally and minutely fulfilled; to the entire conversion of his wife that the work must be of God; and much to the relief and joy of his own mind. In the utterance given on this occasion it was declared that the power had not been given on the fortieth day, because the church in London had failed in love to the visible church which God had cast off, but for which he was still jealous. There came a most emphatic declaration that on the day after the morrow they should both be baptized with fire; and the Lord would then bring forth visibly a spiritual church, with spiritual ordinances, in fulness of power and gifts, and thenceforward the work should proceed in swiftness and not again tarry. Most glorious prophecies followed these declarations fully developing the constitution of the spiritual church, and its progress through the earth.

Overjoyed with these communications, they awaited in fulness of hope and confidence, the day of fulfilment. At length it arrived, and in the evening came an utterance from the power, "kneel down and receive the baptism of fire." They knelt down, lifting up prayer to God continually. Nothing however ensued. Again and again they knelt and prayed, but still no fulfilment. Day by day for a long time they continued in prayer and supplication but received no baptism; "until at length," says Mr. B. "my wife concluded the whole must be a delusion, and ceased to follow it. For six weeks, however, I continued unshaken to seek after it, but found it not." The nature of this baptism was fully explain-

ed to be the burning out of the carnal mind, and every sinful lust of the flesh ; so that those receiving it should walk in perfect holiness and spiritual light, accompanied with the fulness of the presence of the Holy Ghost. The full gifts of the Spirit were also to follow, according to the office to which each one was ordained of God. The ministers were to be borne about from place to place by the Spirit, as Phillip was ; and bodily changes would also be wrought. " It was especially declared, that as a consequence of such changes, the marriage state would be no longer blessed with increase, and husbands and wives, sons and daughters, would be called to the ministry, and devote themselves to the office of warning the world, until the expiration of the days of testimony should summon them to the glory of the Lord."

The faith of Mr. B. already stretched to the utmost tension, could not bear the repeated and severe strokes it was now to receive ; his eyes, so long, and one would think, so hopelessly sealed in delusion, began at length to open to the light of conviction. A letter was received from Mr. Irving stating that Mr. F. who had spoken in power among them was found to speak by an evil spirit as Mrs. C. and Miss E. C. both declared. Mr. Baxter himself had declared to him his call to the spiritual ministry, and he had also been present at Mr. Irving's when the two persons were sent out, and it was declared in the power that the Lord would not suffer an unbeliever to be present at the holy ordinance. Here were inexplicable contradictions.

Soon after, came another letter from Mr. Irving, stating that Miss E. C. had rebuked him for repeating the time so often mentioned when the faithful should be caught up to the Lord, declaring the prophecy to be true, yet containing a mystery ; and that the day is really not known, and commanding him to write to Mr. B. not to repeat this in the flesh ; but suffer the Spirit to say it how and when he pleased. This was a severe blow, for he had been made in power to declare the very day frequently, and to explain and enforce it ; and more than once to enjoin ministers publicly to preach it in the flesh, though they had no gift.

A little later came another blow. Miss H. who had been universally received as a prophetess ; and whose gifts had been explicitly recognized as genuine, by Miss E. C. and himself, was now charged by Mrs. C. and Miss E. C. with feigning utterances ; and both had pronounced in power that the whole work in her was of the flesh. And what was still more startling, the very message for which she was condemned, was in perfect harmony with what he himself had been made to utter on a former occasion. It was remarkable however that Miss H. acknowledged the justice of the charge of meditating utterances on several occasions, though

not in the case for which she was condemned. However explained, the occurrence still involved all of them in lack of discernment, and two at least, in false testimony to her gift. Besides all this, certain distinct and striking predictions he had been made to utter respecting a day of fasting appointed by the government, and now past, had utterly failed of their accomplishment. Moreover, the servant girl, on whom it was declared the miracle of casting out a devil should be performed, was recovered of her derangement and had gone out to service. This, therefore, could never be fulfilled; and on this account was much more staggering to his faith, than the failure of his friend to perform the miracle of healing on the cripple already noticed, which he readily accounted for by the want of faith in the person to be healed.

Notwithstanding this overwhelming evidence of delusion, he dare not still deny the work, as the evidence of its supernatural character seemed so clear, and the testimony to Christ come in the flesh, so full. But then the perplexing difficulty was, that all this was true of the persons now denounced as false prophets! In consistency with his present opinion, that it is all the work of an evil spirit, the writer of course supposes they erred in requiring of the spirit merely a verbal confession of the scriptural test. In confirmation of his hypothesis, he details a most remarkable case, of two children eight or nine years of age, who spoke in wonderful power, setting forth Christ, and preaching with such recital of Scripture, and such power of argument and exhortation, as would surpass many able ministers. They uttered prophecies, denounced judgments, gave commands to their parents and others, and at length forbade to marry. This unscriptural precept opened their parents' eyes, and they determined to try them by the Scriptural test, which they strenuously resisted, denouncing punishment on every such attempt. The father, himself a minister, feared to make the trial. His curate, however, demanded of the spirit a confession that Christ was come in the flesh. "Paleness and agitation increased over them until at length an utterance broke forth 'we will never confess it.' The curate then went on to say 'I command thee thou false spirit in the name of Jesus to come out,' and as they since described it, a coldness was removed from the heart and passed away. They were then instructed to resist the spirit thenceforth, which they did, and were delivered in time entirely from its influence."

That which was finally made instrumental in opening Mr. Baxter's eyes, was a discovery of the dangerous error of Mr. Irving with regard to the human nature of Christ. This led to a correspondence between him and Mr. Irving, in which the latter,

after careful re-examination of the subject, declared his increased conviction of the correctness of his views, in which Mrs. C. and Miss E. C. fully concurred, and in power declared to be correct and scriptural. To Mr. B. however they were plainly both erroneous and dangerous, and the conclusion unutterably painful as it was, could no longer be resisted, that the utterances supporting these views could not be of the Spirit of God. In this state of mind he visited his brother, who still spoke in the power, and after a full investigation of the whole subject they both concluded, that the whole work was a delusion of Satan. He next visited Mr. Irving, and made an unsuccessful attempt to convince him of his errors. He then showed him the inconsistencies of the utterances, and the total failure of many predictions in so forcible a light, that Mr. Irving and the other abettors of the scheme were obliged to resort to the subterfuge, that the same person might at one time speak under the influence of the Spirit of God, and at another under that of an evil spirit; a very convenient way, certainly, of disposing of contradictions and difficulties of every sort, and not unlike that of the Persian Magi in accounting for the existence of good and evil in the world. It was a little unfortunate, however, for this theory, that it had been repeatedly and explicitly declared in the power by several of the gifted persons, "that God would guard the utterance of his prophets, and they should never be permitted to speak by the power of Satan." When this difficulty was suggested, it was readily met by the assertion that these utterances were misunderstood, and merely meant that God would not suffer his prophets to be under these opposite influences at the same time. This of course reduced them to the necessity of deciding on the origin of each particular utterance, before they could yield credence to it; and none could decide this without the gift of discerning spirits, which none but the prophets, not even Mr. Irving himself, professed to be able to do. This was a sad dilemma, and yet there was no avoiding it.

The utterance now cautiously warned them against having any more intercourse with Mr. B. so that they refused to hear arguments, or discuss the subject at all.

With regard to the utterances in other languages, which have figured so conspicuously in all the previous accounts of this work, the "Narrative" says but little. The author was very little exercised in that gift, and indeed there seems to have been far less stress laid upon this particular manifestation of the power, by the advocates of this delusion, than has commonly been supposed. "On one occasion," says Mr. B. "a sentence in French was vividly set before my mind, and under an impulse to utterance, was

spoken. Then in a little time sentences in Latin were in like manner uttered, and with short intervals sentences in many other languages, judging from the sound, and the different exercise of the enunciating organs. My wife who was present declared some of them to be Italian, and some Spanish. Sometimes single words were given me, sometimes sentences, but never a connected discourse, though I could neither recognise the words nor sentences as any language I knew, except those which were French or Latin. Immediately following this exercise, there came an utterance in English, declaring that the gift of tongues now manifested, was nothing more than that of "the tongue" needing interpretation, manifested formerly in the Corinthian church; but that shortly the Lord would bestow the Pentecostal gift, enabling those who received it to preach in all languages to the nations of the earth."

"My belief now is that it is no language whatever, but a mere collection of words and sentences, and, in the lengthened discourses, is, much of it, a jargon of sounds, though when the power is very great it will assume much of the form of a connected oration. One day, in the Scotch church, when I was prayerfully meditating on the propriety of yielding my tongue to the power of utterance, an utterance broke from Miss E. C. 'yield your tongues to Jesus,' and going on to exhort to an entire resignation to the Spirit of Jesus speaking and dwelling in us. The instances of such obvious discernment of spirits, continues Mr. B. are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual praying in silence in her own room, in three or four distinct instances, answers were given in power by a gifted person, sitting in the adjoining room. With nearly all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or particular state of mind have been so striking, as to conduce to their recognition of the power."

For a more minute and satisfactory account of these curious occurrences, we must refer our readers to the original work of Mr. Baxter. It is earnestly hoped that this narrative of facts may not only prove satisfactory to the curious, but also enlist the sympathies of every Christian, and induce him, at least occasionally, to remember at a throne of grace, the unhappy subjects of this wild delusion. A circumstance which should tend greatly to increase this feeling is, that they are our brethren, Christian brethren, for some of them at least, previously and even yet, give satisfactory evidence of genuine piety. The little work before us, setting forth as it does with great clearness and

force the failure of prophecies, the contradictions of utterances, and inconsistencies of every kind, and yet all this done in a kind and Christian manner, would seem to be abundantly sufficient to open the eyes of all, unless sealed in seven-fold darkness. And accordingly, we are informed in the preface to the second edition, "that many instances had come to the writer's knowledge of the 'Narrative' being made instrumental in opening the eyes of those under the delusion." And yet the delusion, as we have seen, takes hold of some of the strongest principles of our nature, and combines such an air of plausibility, and such a mixture of truth, as to render its eradication by no means easy. The difficulty, moreover, is greatly enhanced by the exciting nature of the two main doctrines which it supports, the personal reign of Christ on the earth at no distant period, and the previous revival of the supernatural gifts of the Holy Spirit. Indeed so powerful is this cause, that if this particular form of delusion were entirely dispelled, there is great reason to believe some other would very soon spring up in its stead. These opinions have seldom been held, without leading to more or less extravagance and fanaticism. Notwithstanding, therefore, the severe blow given to the cause by the publication of the "Narrative," it still retains pretty firm footing, both in England and Scotland. There are two periodicals which have openly espoused its interests, the "Jewish Expositor" and the "Morning Watch." Great discord, however, prevails among the gifted persons in different parts of the country. Those of Port Glasgow, where the whole work originated, and who are quite numerous, spoke severely against Mr. B. while he was speaking in the power, and are now speaking against Mr. Irving. At Cambridge too, there is one man "who thinks himself called to be an Apostle, and to have arrived at perfection; who sent for a friend some hundreds of miles to impart to him the Holy Ghost by the laying on of his hands: but when he came, and the hands were imposed, the gift did not follow. He also is denounced by Miss E. C.; and himself holds Mr. Irving and the gifted persons in London to be deceived." And yet the work finds many abettors, both secret and open, both ministers and laymen, in retired villages and congregations in different parts of the country; and in some places engrosses no small share of the public attention. Some most remarkable cures, by them of course accounted miraculous, were actually performed by persons acting under the power. One case, so well authenticated as to admit of no question as to its truth, was that of a young lady unable to walk for eight years, perfectly restored, so that at the command of the individual commissioned to work the miracle, she immediately rose and walked

without the slightest pain, and continued perfectly well ever after. For a full account of this extraordinary case, and the interesting discussions to which it gave rise, together with a learned, ingenious, and, we think, satisfactory explanation of all the phenomena on natural principles, we refer our readers to the Christian Observer of Nov. 1830, and the Appendix for the same year.

In Oxford, where in one congregation between fifty and sixty persons were so powerfully wrought upon by the power, that on some occasions nearly twenty have been carried out of the church completely prostrated by it, most of the deluded persons have been rescued from their miserable bondage. In London, while many of the leading members have renounced the work, there are still hundreds who are praying and anxiously longing for the gifts of the Spirit; and those who have received these gifts, of whom not more than seven or eight are mentioned in the "Narrative," and several of these are now denounced as false prophets, are going on to still wilder fanaticism and grosser absurdity. One of them is avowedly exercising apostolic functions, upon the mere command of the voice, without pretending to have the signs of an apostle; ordaining to the apostolic office in the name of an apostle; laying hands on others, and ordaining them as evangelists and elders, without pretending that the baptism of the Holy Ghost accompanies this laying on of hands, as had been uniformly predicted. For this, however, they are daily praying with solemn appeals to God, whether he is not his apostle. And yet Mr. Irving, as "angel of the church," claims authority, even over this apostle. This is strange enough; and yet perhaps not more so, than that which he exercises over those who speak in the power. On one occasion he publicly addressed an individual while speaking, telling her, 'to speak more to the purpose; for the spirits of the prophets were subject to the prophets, and she was speaking beside the question.' When a man, says Mr. Baxter, can go so far as to suppose that the Spirit of God can speak beside a question, and to be put in remembrance, we may well say, "what more?"

It remains yet to be seen, 'whereunto this will grow;' and also whether it is to be transplanted into *our* soil, so well adapted, as experience proves, to the growth of every wild or fanatical delusion. We have heard of at least one individual in this country, who, though not a *professed* in the work, has yet ventured to defend it, and seems strongly tending towards the belief that it is a work of God. There may be more of this description. Certain it is, that should the doctrine of the personal reign of the Messiah on earth during the latter-day glory of the church, an event which the signs of the times indicate as near at hand, prevail ex-

tensively in this country, its tendency will be by no means hostile to the spread of such extravagant hypotheses and practices; especially among the more illiterate and excitable part of our population. If, however, there be at present any considerable tendency on the part of any number of persons to this particular delusion, the little work of which we have given a condensed view, will certainly prove an efficacious antidote.

Henry Stoll

ART. III.—*Memoir of James Brainerd Taylor.* By John Holt Rice, D.D., and Benjamin Holt Rice, D.D. New York: Jocelyn, Darling & Co., 1833.

WE rejoice to see worthy tokens of respect for holiness as an ultimate object. For just in proportion as these multiply, "the regeneration" advances, and the final redemption draws nigh; but as these decrease or become disreputable in the Church, we seem to see other years added to the otherwise plain prophetic numbers, in which the whole creation shall continue to groan in bondage, waiting only for this adoption of the sons of God. How long, how long, ere we shall all duly appreciate and propose to ourselves the simple object, and for the simple reason revealed to us and to our children: *Be ye holy, for I am holy?* It is more, however, in congratulation than in grief, that we now urge this question, having just now risen from the perusal of the work before us, so adapted, we had almost said, divinely adapted, to hasten this consummation of holiness for the sake of God. Holiness for the sake of happiness, expediency, usefulness, is an object good indeed, but only conditionally, comparatively, and relatively. To become and to be holy because God is holy, is itself the chief good; the absolute and ultimate excellence and blessedness to which man can aspire. And it is chiefly because this one principle is so happily exemplified and ingratiated by the volume before us, that we value it, and love it, and would commend to higher consideration than it might otherwise claim, or than a brief review can give it. Indeed neither the lamented subject of the Memoir, nor the Rev. authors, have sought in it any higher crown than this, to wit, the one in his life, and the others in their record of it, to rescue *holiness* from its captivity and obeisance, and commend it as "the *great secret* of ministerial efficiency." Understanding this on the principle already expressed: efficiency in a minister's appropriate