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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

quiry; and their significance extends beyond the immediate field of investigation from which they have been taken. For while some of the variations which we have noticed are in themselves trivial, some are evidently important: but they all represent the action of the same law; they all hang together; they are samples of the general character of the Revision. And, even if we estimate differently the value of the particular differences which they express, we can certainly see that they do express differences; and they are sufficient, I cannot doubt, to encourage the student to consider in any case of change which comes before him whether there may not have been reasons for making it which are not at once clear; whether it may not suggest some shade of thought undefined before; whether, at any rate, it is not more reverent to allow the apostles to speak to us as nearly as possible in the exact form in which they first spoke.

B. F. WESTCOTT.

PERSONAL REMINISCENCES OF
EDWARD IRVING.

I COME now to the critical stage of Mr. Irving's career, and of my connexion with him. For three years before I saw him his attention had been powerfully drawn to the study of *Prophecy* by Mr. James Hatley Frere, a gentleman of incisive mind and then well known as a writer on the Prophecies of Daniel and the Apocalypse, specially in connexion with the pre-millennial theory of the Second Advent—a study which some think fitted only to turn people's heads, while others, who find so large a portion of Scripture occupied with it, think themselves not at liberty to neglect it. In Mr. Irving's case, however, there were dangers attending it from his constitutional

tendencies—a rich and surging imagination, never under sufficient control; while the spell of a mysterious future which this study led him to believe was fast approaching, and indeed at the door, laid him open to influences fitted seriously to warp his judgment. But whereto this would grow, who could have foreseen? least of all himself. Its first effect was to give a new and more exact turn to his biblical studies, which till now had dealt only with great generalities. This gradually moulded and modified his whole views both of Christ and of the world, giving rise to scenes in his place of worship which his ecclesiastical superiors felt themselves bound to put a stop to; and this, as might be expected, issued in his severance from the Church of Scotland, but next the formation of a perfectly novel religious body of which he was but the nominal head—it being constructed according to directions given forth by others supposed to be divinely gifted. The unceasing anxieties which this brought on, and the severe exertions he had to undergo in trying to give this movement a footing in the country, at a time when he was ill able to bear them, told fatally on his noble frame, bringing it, alas! to a premature end. And as my connexion with him extended from a time when these events had not even begun to take shape, until the close of his ministry in Regent's Square, my object in the sequel of these Reminiscences shall be to state frankly those occurrences as they came under my own eye, how my own views and actings were affected by them, the time when and the reasons why I was forced to stand in doubt of them, and what at length made it impossible for me any longer to remain with him.

No sooner had Mr. Irving mastered the scheme which in outline he received from Mr. Frere, than he hastened to give voice and volume to it through the press. Instead of first reading what others before him had written on this subject—from which he would have found that for a couple

of centuries Mr. Frere's views in substance had been held and controverted—he regarded that gentleman as the great discoverer, taking in, almost in the lump, whatever he laid down, including some things which no competent judge could fail to reject. To me this was surprising, who for years before that had been led, in my own study of the New Testament, to believe that the pre-millennial theory of the Second Advent was the true one; who had read the works of Joseph Mede, the great master in that line of study, and had even advocated it in a society of my fellow students of theology in my own city.

Mr. Irving's first work on the subject—*Babylon and Infidelity Foredoomed of God*—is an astonishing illustration of the folly of rushing into print so ill-furnished as he was on the subject. He there actually endorses Frere's advocacy of the Apocryphal book called *Second Esdras*, as a piece of inspired prophetic Scripture, and as carrying its own evidence—which evidence simply is, that it confirmed his own prophetic theories.¹ On his morning services this new line of study for some time made little impression. At least during the two months of my first stay in London, the only trace of it I could observe was an occasional reference to the Second Coming of Christ as pre-millennial—which rather drew me to him. But later in that year he preached before the Continental Society a sermon in which he launched out into great detail on this subject, representing “the last times”—the very crisis of European Christendom, and the Second Coming of Christ—as already at the door. In fact, the heated style in which that sermon closes reads painfully as if his mind had been getting off its balance.² Near the end of it he announced that he would “open these

¹ Dr. Westcott's article, in Smith's *Dictionary of the Bible*, on this worthless production will satisfy any one who reads it of the folly of regarding it as inspired Scripture.

² It will be found in *Sermons*, etc., vol. iii. (1828).

mysteries in many discourses every Sabbath evening in that church where the Lord required him to be a watchman." This soon thinned his evening audience; for long experience has shewn that there is no surer way of emptying a church—even where the preacher is eloquent on other topics—than going into minute biblical details on such subjects. To add to this mistake, since he was now becoming more expository even in his morning discourses—which of course afforded less scope for that splendid oratory that had crowded his Caledonian chapel—his popularity even in the morning was not now what it had been.

The students of Prophecy (as they were called) now began to attract attention. They embraced a number of English clergy of social standing, and private gentlemen of wealth and intelligence, such as the Hon. and Rev. Gerard Noel, the Rev. (afterwards) Dr. Hugh McNeile, the wealthy Rev. Lewis Way, Henry Drummond, the rich and eccentric banker, Joseph Wolff (the converted Jew, whose wife, Lady Georgiana Wolff, was the mother of our statesman, Sir Henry Drummond Wolff), and Irving, to whom they all looked up as their chief and their public expositor. At Albury Park, Guildford, Mr. Drummond's splendid country residence, this body held Conferences for some years in succession on prophetic subjects, and were for a week at a time hospitably entertained (as I can testify, having been once at least with them). For about seven hours a day they held friendly discussion, in morning and evening sessions; but how ill-furnished they were with any sound principles of biblical interpretation it was easy for me to see. Once Mr. Irving told me—almost with bated breath—what made me afraid even for himself. At one of these Conferences they came upon what were the Notes of a true Church; and as one "Note" after another was enunciated and accepted, one of the party—"a weak man," said Irving

—began to think he was in the wrong Church, and on leaving said to himself, If these are the Notes of a true Church, I should be in the Church of Rome, where alone such marks are to be found. And into the Church of Rome went this—one of some note at the time.

Mr. Irving's prophetic studies were like the rolling snow-ball, gathering bulk and strength the deeper he plunged into the subject; insomuch that, though as early as the year 1828 he was alleged to be broaching deadly heresy on the Human Nature of our Lord—of which more hereafter—it seemed never to trouble him; Prophecy, and the prospects it opened to him, carrying him away into the near future, while the difficulties he was creating for himself in the present sat lightly upon him. In the month of May of that year, his wife being in Scotland, he determined to join her in order to avail himself of a month, proverbially a red-letter one in Scotland, for gathering into the metropolis ministers, elders, and others to the annual meeting of the General Assembly, in order to lay before them those prophetic views which with him were "the question of the hour." Taking in his way the scenes of his early days at Annan and Dumfries, he preached to immense crowds on his one theme. As soon as he got to Edinburgh he announced twelve Lectures on the Apocalypse, to be delivered in St. Andrew's Church at six o'clock in the morning, in order to leave the day clear for Assembly business. Ludicrous as that hour would have been in any other case, the church was packed long before it. Even Dr. Chalmers and his party could not get in, and they had to adjourn to the "West Kirk," "the largest church (wrote Chalmers) in our metropolis," but "each time crowded." What however did Chalmers find in the Lectures? "Power and riches and gleams of beauty, but they were quite woeful." Returning to London, he published, in July of that year, a thick volume entitled *The Last Days*, a discourse on the

evil character of these our times, proving them to be the "perilous times" of the "last days." The eloquence of these discourses, preached to his own flock, has been much extolled, and the volume was republished a good many years ago; but, though then sympathizing with their general scope, they seemed to me full of exaggerated denunciation of evils seldom absent from great cities, and even at that time not peculiarly rife. Even then it was plain to me that the whole was a foregone conclusion—that having convinced himself that the "last days" of his text had already come, he behoved to find them in a demoralized and dissolved state of society everywhere.

But this brings me to the time when, as his assistant, I was able to note every step in his progress, till we had to bid each other a sorrowful farewell. And here I must begin with the General Assembly, 1831, which was memorable for three things. It deposed that saintly man, the Rev. John M'Leod Campbell, minister of the parish of Row, Dumbar-tonshire, for teaching the doctrine of "Universal Pardon"; it deprived of his license as a preacher of the Gospel Mr. A. J. Scott, who, in presence of that Assembly, declared that he could no longer subscribe to the Confession of Faith on the "Extent of the Atonement"; and it did the same to the Rev. Hugh Baillie MacLean, Licentiate of the Presbytery of Irvine, Ayrshire, but ordained by the Presbytery of London over the congregation of London Wall. He had got a presentation to the parish of Dreghorn, also in Ayrshire, and accepted it, but was served with a Libel charging him with teaching "The Sinfulness of Christ's Human Nature"—which charge was found proven, first by the Presbytery, next by the Synod, and lastly by the General Assembly.

In none of these cases was Mr. Irving personally involved; but so close and tender was his attachment to the two former gentlemen, and such his general sympathy with

their teaching, that their condemnation came upon him like a blow struck at himself; while the condemnation of his own views in the person of his disciple, Mr. MacLean, was a clear forecast of what would eventually be his own fate. It is the last of these cases which alone I have here to do with; but the first of them (and even the second) involves so much that to Scottish readers at least is full of significance, that I hope elsewhere to be able to throw some light upon them.¹ The last case, that of Mr. MacLean, I approach with something of the feeling of Æneas, when queen Dido asked him to relate to her the tale of Troy—

“Infandum, regina, jubes renovare dolorem.”

As early as when I first met with Mr. Irving, he had been meditating a course of sermons on the *Incarnation*, and had got deep in it towards the end of 1827, when a stranger stepping in one evening heard what shocked him about Christ's human nature. On asking an explanation in the vestry, and receiving it, instead of calling, as invited, on the preacher for fuller explanation (day and hour being named), he went straight with it to the public press. On learning this, Mr. Irving, who by this time was preparing his discourses for publication, determined to recast them in a more formal style.² Until late in 1830 I never saw those sermons; and as his whole preaching convinced me that to him at least our Lord was absolutely spotless and very

¹ Even here I may say, (1) that after studying Mr. Campbell's writings, as well as hearing him preach once and again, I believe that, before his deposition at least, he did not teach that any man was actually pardoned until he believed; but (2) since the phrase “universal pardon,” which he persisted in retaining, undoubtedly expressed the reverse of this, the Church could not allow him to use it; yet (3) to declare him no longer a minister of the Church of Scotland would have sufficed to free her from all responsibility for his teaching, while the pain of deposing such a man, so trying to many who had no sympathy with his style of teaching, would have been avoided. It is due however to those who most reluctantly voted for that step, to add that they only did so on being informed that by no other step could he be legally separated from his living.

² They occupy the whole of vol. i. of *Sermons*, etc. (1828).

dear, while my own duties were engrossing, I let the whole subject alone until the publication of his pamphlet entitled *The Orthodox and Catholic Doctrine of our Lord's Human Nature*, which was filling all Scotland with alarm, forced me to go into it. With what impressions I first read that pamphlet I cannot now recall. Perhaps the feeling was a mixed one. I had not the self-reliance of my predecessor, Mr. A. J. Scott, who had only too much of it; and I suppose I was neither prepared to challenge his views, nor, on the other hand, to concede what might have to be retracted.

His whole case is briefly expressed by himself in the very first sentence of his preface to this pamphlet: "When I attribute sinful properties, dispositions, and inclinations to our Lord's human nature, I am speaking of it apart from Him, in itself; I am defining the qualities of that *nature* [his own italics] which He took upon Him, and demonstrating it to be the very same in substance with that which we possess." The confusion here is too obvious to need pointing out; but what is surprising is, that he confesses he had never inquired what constitutes *personality* during all the time he was writing that big book on the Incarnation, nor until he had written the first part of this tract. His idea seems to be, that since Christ, when He assumed a human *nature*, did not become a human *person* (as Nestorius is *said* to have held, for only extracts from his writings were preserved by the orthodox), therefore we may ascribe sinfulness to His human *nature* without implicating *Himself* in it. But to every one not involved in some psychological maze, it must be obvious that the word "inclinations" (or "dispositions") has no meaning at all if not those of a person—whether it be Christ Himself or one of ourselves. In the person of Mr. MacLean, the General Assembly of 1831 could do nothing less than deprive him of his license to preach such doctrine.¹

¹ As I was present during the whole trial, the following particulars may

One more stage of these Reminiscences will bring them to what proved the beginning of the end of Mr. Irving's

interest Scottish readers. Mr. (afterwards Lord) Cockburn, after examining the papers, agreed to be his counsel if he would consent to answer no questions without his leave. But we, who knew the man's soft nature and ignorance of the world, with his impression that he had a grand testimony to bear on that occasion, were pretty sure he would break down here. The House was choke full, and was in breathless silence while one question after another was put to draw him out—Cockburn meanwhile, with his hand pressed close to his mouth and nudging him, trying to keep him silent as his only chance of escape. At length, getting fairly entrapped, he came out with an admission which sent a thrill of horror through the House; and Cockburn, seeing what would follow, whispered in my hearing (for I was close by), "The big idiot!"

. The only sect, to my knowledge, that was ever known to hold the "sinfulness of Christ's Human Nature" with the "holiness of His Person" is that of *Madame Antonia Bourignon*—born at Lisle (Flanders) 1616, died 1680: a lady abnormally formed from birth, and as she grew up showing unnatural cerebral activity, pouring forth a farrago of wild religious opinions, under supposed Divine inspiration, first orally and then in writing. (Her French works fill nineteen thick 12mo volumes.) Strange to say, these incoherent tenets (including the above one of Mr. Irving's) found their way into Scotland, and were embraced, entire, by an Aberdeen Doctor of Divinity of the name of Garden (or Gairden, as spelt in the books of the Presbytery of Aberdeen, kindly shewn me). This gentleman published *An Apology for M. Antonia Bourignon*, but had it printed anonymously in London, 1699. When asked by the Commission of the General Assembly, 1700, if he was the author of that book, he declined to answer, but defended its contents as fitted to promote the cause of religion; and failing to appear when cited before the General Assembly, 1701, he was then deposed. The Act containing the sentence of deposition charges him with eight blasphemous tenets, the seventh of which is thus expressed: "The assertion of the sinful corruption of Christ's human nature and a rebellion in Christ's natural will to the will of God." Even for years this system held its ground in Scotland; so that in 1709, among the Acts of Assembly we read that, "understanding the dangerous errors of Bourignonism, already condemned by this Church, do notwithstanding abound in some places of this nation, the Assembly does therefore earnestly recommend to Presbyteries to use all effectual means to prevent the spreading," etc. Again in 1710, "The General Assembly, finding by instruction from several Presbyteries to their commissioners that the gross heresies and errors under the name of Bourignonism are greatly prevailing in the bounds of several synods in this National Church, they, as a remedy against the same, do appoint all ministers in whose parishes the foresaid errors do abound to preach most particularly and faithfully against the same," etc. Finally, in the Assembly 1711, among the questions then prescribed to be put henceforth to men at their ordination is this one:—*3tio*. "Do you disown all Popish, Arian, Socinian, Arminian, *Bourignon*, and other doctrines, contrary to," etc. (In the Free Church, however, when the formula had to be revised, the name of this antiquated system of opinions was supplanted by one more suited to its circumstances.)

career. Even before I joined him, Mr. A. J. Scott had once and again expressed to him his conviction that there was nothing to prevent those "gifts of the Spirit" which were possessed and so exuberantly exercised in the Church of Corinth from reappearing even now, provided there were faith enough to ask and be prepared to receive them; for there was no evidence that they had ever been withdrawn, except their actual cessation. A small tract by Mr. Scott on 1 Corinthians xiv., entitled *Charismata*, was intended to enforce this opinion. Irving, always ready to listen to Scott, would naturally conclude that it had an important bearing on the great events which he was expecting. For some time it did not appear to have taken strong hold of his mind, though once and again in the course of his expositions he expressed his conviction that these gifts were still the heritage of the Church. I have a faint recollection of his questioning me on the subject, but of my answer I can remember only this, that I also could see no clear evidence that those "gifts" were intended only to give a start to Christianity in apostolic times. With Mr. Irving, I expected the Second Advent to be pre-millennial, but not so near at hand as he did; at the same time, if he were right, Christendom, then ill prepared for it, would need to be roused by other means than then appeared; and who could say that this might not be one of the ways of reaching the ear even of the deaf?

Events in the west of Scotland soon brought this question to the front. The beautiful memoir by Mr. Story of Roseneath of Isabella Campbell, a parishioner of his and a saintly girl, had spread so rapidly and attracted so much attention, that crowds of people came to the little cottage where she had lived and died, to see her sister, there spoken much of. This Mary Campbell was a person of attractive appearance and very clever, but very excitable. Engaged to a young man with whom she was to have gone abroad

on a mission to the heathen, the desire to carry out this object, even after his death, remained with her; and at length, through a growing persuasion of the power of believing prayer to heal the sick and bring back the other "gifts of the Spirit," it was given out that Mary Campbell had "the gift of tongues," and that it was the language of some far-off tribe to whom the Gospel was thereby to be preached. For the whole facts of this remarkable case—which Mr. Story watched, at every stage of it with unprejudiced mind, until he had indisputable evidence that it was a delusion—I must refer the reader who has any interest in the subject to the Rev. Dr. (now Professor) Story's admirably written and valuable memoir of his father,¹ whose acquaintance it was my happiness to enjoy while assistant for more than a year to the parish minister of Dumbarton. But the facts there detailed were then quite unknown to me; and beyond faint rumours of strange goings-on at Roseneath and Port Glasgow I knew nothing. What I now most wonder at is, that while Mr. Story had vainly tried to disabuse Mr. Irving's mind of his belief that hers was a genuine work of God, he never came upon the case with me.

For two weeks before and during the General Assembly, 1831, when his own case was virtually to be tried in the person of Mr. MacLean, morning prayer-meetings were held in his church on the subject; and as they had proved so refreshing and reassuring, they were henceforth continued, even till Mr. Irving's severance from that place of worship. They were held for an hour every morning, from 6.30 to 7.30; and as they were now devoted to prayer for the outpouring of the Spirit, with special reference to the expected restoration of the apostolic "gifts," they were largely attended, and by many outside his own flock. Mr. Irving himself always presided, or, if absent at any time, I did.

¹ Macmillan, 1862.

“Our morning worship,” wrote Mr. Irving of it as late as the beginning of November to an Edinburgh friend, “is attended by nearly 1,000 persons, and the order of it is beautiful. I seek the blessing of God, then we sing, Mr. Brown or I read a chapter, and the Spirit confirming our interpretation one adds and exhorts in few words,” etc.

As time went on, a select number of us would go to breakfast with Mr. and Mrs. Irving, who lived hard by. At one of these breakfasts a sweet, modest young lady, Miss Emily Cardale, began to breathe heavily, and increasingly so, until at length she burst out into loud but abrupt short sentences in English, which after a few minutes ceased. The voice was certainly beyond her natural strength, and the subject matter of it was the expected power of the Spirit, not to be resisted by any who would hear. Mr. Irving asked us to unite in thanksgiving for this answer to our prayers. My own attitude at the moment was a waiting one. It *might* be what was sought, but of more I could have no certainty. Other such utterances followed, but as yet all in private, first by the same voice, but afterwards by a Miss Hall, and then by a man who rather repelled me (a teacher of the name of Taplin), who professed to speak in an unknown tongue. In fact all that was uttered in English seemed to me so poor, and the same thing over again, that I was kept in uneasy suspense; and the only thing that might seem to indicate a “power not their own,” as its source was the unnatural—I could not say preternatural—strength of it.¹ But Mr. Irving was now brought to a stand. “Am I at liberty to confine the Spirit’s voice to private gatherings, never letting it be heard in ‘the great congregation’?” If once heard

¹ A German teacher, when contrasting in my presence what of it he himself had heard with the majesty and the weight of the Bible oracles, said in his broken English, “Will anybody *comment* you?” (think it worth while to write a commentary on such pointless effusions.)

there, he knew well enough the trouble it would bring him into; but the die was cast. "I cannot hinder it." At the prayer-meetings, and at length from the pulpit, he let his determination be known, which when noised abroad drew, as might be expected, crowds to Regent's Square Church. Miss Hall was the first whose voice was heard (it was Communion Sunday); but, alarmed apparently at what she had done, she rushed to the vestry, near which she was sitting. Mr. Irving, seeing the stir which this created, addressed the audience calmly, and referring to the scenes which occurred in the Church of Corinth (1 Cor. xiv.), of which this was but a repetition, dismissed the congregation.

In Mrs. Oliphant's account of what took place there is some confusion, unavoidable with the materials she possessed. But happily she has given Mr. Irving's own account of it, which I am able to supplement, as it refers to myself. It had been arranged that I should preach in the evening; but the church being packed to the ceiling (in consequence of the scene of the morning), he offered to take the service himself. Several things however had combined to brace me up to it, and I declined. That God had some great purpose to unfold in connection with coming events I could not but think; and as all London was then astir about the cholera, for the first time coming to our shores and even at the door, I had prepared myself to preach upon the 91st Psalm, whose assurances, vividly realized, would be the best preservative against fear, to which nature itself would lend strength. Another thing was engrossing me, to which I was determined to give voice in the lesson I had selected for the evening. This was a remarkable utterance in this "power" of a very different speaker from any yet heard—Mr. Robert Baxter, a solicitor, then of Doncaster, but afterwards of high professional standing in London—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.”¹ Is there then to be any new way of giving to the Divine message a prophetic power which it certainly has not now? With this thought weighing on my spirit I read from the pulpit Isaiah xxii., and in a running commentary on the desperate shifts resorted to by godless counsellors when the capital was invested by Sennacherib’s army, I indicated how a similar change of public guides, ecclesiastical as well as civil, to those in Isaiah’s time, might possibly be seen in our day. “*The spiritual ministry! the spiritual ministry!*” was the cry at this stage of a male voice not far from the pulpit. It was Mr. Baxter’s. After a momentary pause I went on as if nothing had happened, though before closing the service was twice slightly interrupted by a voice from one of the female speakers. Mr. Irving, however, sitting below me, was able to quiet the audience. When he and I met in the vestry, he shook me by the hand, and said, “Well, you do have the instinct of expounding.” The sermon, however, seems to have been what struck him, for he wrote the very next day to our mutual Edinburgh friend, Mr. Matthew Norman Macdonald—father, if I mistake not, of our present Lord Advocate—in the following terms (the letter I take from Mrs. Oliphant’s *Life*, vol. ii., pp. 203, 204):—

“*London, 7th Nov., 1831.* My dear friend, yesterday was our Communion, and the Lord gave me great increase to my Church, nearly a hundred during the half-year; but some have drawn back, offended in the word of the Spirit, in the mouth of the prophets, which, in obedience to the Lord’s Commandment, I have permitted ‘when the Church is gathered together into one place’ on all occasions. Now it is remarked that in all instances the Spirit hath permitted the service to be concluded and the blessing pronounced before the manifestations. [Mr. Irving’s memory, I suspect, is here at fault]. . . . David Brown preached a mighty sermon on the 91st Psalm, bearing

¹ *Narrative of Facts characterizing the Manifestations, etc.*, p. 5. (Nisbet, 1833.)

much allusion to the cholera; and twice did the Spirit break forth, once in confirmation generally, that it [the cholera] was the judgment of God, once in particular to the scoffers. I was seated in the great chair, and was enabled by my single voice to preserve order among, I dare say, 3,000 people, and to exhort them, as Peter did at Pentecost, and to commend them to the Lord, and they departed in peace," etc.

Soon, however, the face of the whole thing was changed. Some of Mr. Baxter's utterances on public affairs were fitted to stagger his best friends, while his movements—believed by himself to have been Divinely directed—staggered even himself by the failure of their predicted effects. The impression of all this upon me may be conceived. Never fully convinced that there was anything Divine in these movements, yet prepared to bow to decisive evidence either way, I had watched with painful anxiety every movement in the case; and when some unpleasant things came to my knowledge about one of the parties, fatal to any Divine source in *her* utterances, I was brought by degrees to an immovable conviction that, however these "manifestations" were to be explained, there was nothing supernatural and Divine in them. And as soon as this conviction was reached I felt it to be my imperative duty to make it known to Mr. Irving. But as the day for his appearance before his Presbytery—on a charge from the trustees of his church that he was allowing the public services of religion to be interrupted in a manner inconsistent with the provisions of the Trust Deed and to the disturbance of the worshippers—had all but arrived, I determined to lay the matter first before Mrs. Irving, who had ever treated me with much respect, whose prudence I admired, and in whose judgment I confided. I stated quietly how slowly and reluctantly my final conviction had been reached, and while hinting at the grounds of it I laid stress on what was to me incredible in Mr. Baxter's claims. And as I deeply felt for her husband's position, who *the very*

next day was to stand forth expressing his full belief in the Divine source of these manifestations, I left it with her to break the matter to him, when and how she thought best—though suggesting the propriety of delaying it till after next day. In this she concurred, and we parted affectionately on both sides.

Next morning the usual prayer-meeting was largely attended, Mr. Irving and I present—he deeply solemnized but calm, and I the same though with very different feelings. The select few of us came home with him to breakfast, in the midst of which Miss Cardale uttered, in the usual unnatural voice, some words of cheer in prospect of the day's proceedings. But scarcely had she ceased when a ring came to the door, and Mr. Irving was requested to speak with the stranger. After five minutes' absence he returned, saying, "Let us pray"; and kneeling down all followed, while he spoke in this strain: "Have mercy, Lord, on thy dear servant, who has come up to tell us that he has been deceived, that his word has never been from above but from beneath, and that it is all a lie. Have mercy on him, Lord: the enemy has prevailed against him, and hither he has come in this time of trouble and rebuke and blasphemy, to break the power of the testimony we have to bear this day to this work of Thine. But let Thy work and power appear unto Thy poor servant," etc., etc. On rising, Mrs. Irving and I cast a glance at each other—I, with a strange feeling of wonder at this confirmation from the man's own mouth of what I had said of his utterances and movements not many hours before to her, while she, stunned, no doubt, would nevertheless cling to the belief that her husband's confidence would still vindicate itself. Mr. Baxter, it seems, had come up from Doncaster expressly to tell Mr. Irving what he was now convinced of, and having delivered his message he went straight back. For myself, I went home to make

arrangements for the termination of my engagement with Mr. Irving. The trial proceeded on the 26th and 27th of April, and was concluded on the 2nd of May, 1832, by the judicial removal of Mr. Irving from the National Scotch Church, Regent's Square.

From that day I remained in my lodgings, in daily expectation of a call from Mr. Irving—not feeling it to be my part to intrude upon him, who from his wife had doubtless been put in possession of my whole mind. At length he called, and after being seated, and a long pause—each appearing to expect the other to break silence—he rose up, and said, “Well, Mr. Brown, you have left us.” “Yes, Mr. Irving, I have; but not, as you know, while there was in my mind any shadow of ground to think that this work was Divine. But when that was gone, I had no option.” After a momentary pause, as if to think whether he would enter on the subject with me or break off at once, he said, with a good deal of suppressed feeling, “Your intellect, sir, has destroyed you.” “Yes, sir, I confess it; my intellect *has* done the deed, whatever that may mean; I am responsible for the use of my intellect, and I have used it.” With his hand held to mine and mine warmly grasping his, he left me—my feelings very acute, and his I am sure the same. And thus ended my connexion with this grand man, whose name can never be uttered in my hearing without a feeling of mingled reverence and love arising within me.

DAVID BROWN.