

Sunday, January 15, 2011—Grace Life School of Theology—*Grace History Project*—Lesson 53 Darby on Trial: Debunking Attacks on the Pre-Trib. Rapture, Part 3

### Was Margaret Macdonald (1830) the Source of the Pretribulation Rapture?

- Dave MacPherson has relocated the source of the teaching of the pretribulation rapture from London in 1832, to Port Glasgow, Scotland in 1830. This shift involved a Margaret Macdonald. In a 1971 brochure titled *Who was Margaret Macdonald?*, MacPherson wrote:
  - “She was the young woman who originated the Pre-Tribulation rapture theory! According to Robert Norton’s book, *The Restoration of Apostles and Prophets in the Catholic Apostolic Church* (London 1861), she claimed on p. 15 to have received a ‘revelation’ in the spring of 1830, while living in Port Glasgow, Scotland, that Christians would be raptured before the Tribulation—something never taught before 1830. Before 1830, the Church taught only one coming, after the Tribulation! Margaret’s revolutionary ‘revelation’ split the second coming of Christ into two phases—first, a Pre-Trib. Rapture; and then after the Trib, the return of Christ to earth. Her own statement, covering three pages in Norton’s book, clearly contains most of the major tenants found today in Pre-Trib. Dispensationalism—meeting the Lord in the air, secrecy, suddenness, invisibility, immanency, a Pre-Trib. Separation of believers and unbelievers, distinction between the raptured bride and Trib elect, and so on.” (quoted in Huebner, 135)
- “Mr. MacPherson refers us to a book by an Irvingite, R. Norton, *The Restoration of Apostles and Prophets In the Catholic Apostolic Church* (London: Bosworth and Harrison, 1861), pp. 15-18, and I cite from the copy located at Yale Divinity School. The account is also found in a book by R. Norton published in 1840, *Memoirs of James & George Macdonald of Port Glasgow*. This 1840 account differs from the 1861 in an important way—one tells a story. Here is the 1861 account of Margaret Macdonald’s revelation, after R. Norton had become a member of the Catholic Apostolic Church (Irvingites):
  - “Marvelous light was shed upon Scripture, and especially on the doctrine of the second Advent, by the revived spirit of prophecy. In the following account Miss M. M., of an evening during which the powers of the Holy Ghost rested upon her for several successive hours, in mingled prophecy and vision, we have an instance; for here we first see the distinction between the final stage of the Lord’s coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him.
  - See writes:--“I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with glorious light. I saw it was the Lord Himself descending from heaven with a shout—the glorified Man—even Jesus; but that all must be, as Stephen was, filled with the Holy Ghost, that they might look up and see the brightness of the Father’s glory. . . **The spiritual temple must and shall be reared, and the fullness of Christ poured into His body; and then we shall be caught up to meet Him.** None will be counted worthy of this calling but His body the church. . . I saw the people of God in an awfully dangerous situation. Now will the wicked one be revealed with all power and signs, and lying wonders, so that if it were possible the very elect will be deceived. . . I said, Now shall the awful sight of a false Christ be seen on this earth; and nothing but Christ in **us** can detect this awful attempt of the enemy to deceive. . . This is the trial through which those are to pass, who will be counted worthy to stand

before the Son of Man . . . This will fit **us** to enter into the marriage supper of the Lamb,” (quoted in Huebner, 135-136)

- According to the quotation cited above MM was not speaking of an any moment rapture because she believed in intermediate events (see bold sentence above), despite MacPherson’s claims to the contrary. Where is the pretribulation rapture? Where is the pre-Rev. 4 rapture? The scheme of Miss MM is that Christians will be in the world when Antichrist is there, including herself (which is what posttribulationists believe).
- In 1973, Dave MacPherson published *The Incredible Rapture Cover-Up*, in which he collated R. Norton’s 1861 doctored version of MM’s “revelation” with R. Norton’s 1840 version found in his *Memoir of James and George Macdonald of Port Glasgow*. Several sentences that R. Norton quoted in 1840 were omitted in his 1861 book. Those key sentences read as follows:
  - “The trial of the Church is from Antichrist. It is by being filled with the Spirit that we shall be kept.”
  - “Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived. This is the fiery trial which is to try us.—It will be for our purging and purifying of the real members of the body of Jesus; but Oh it will be a fiery trial. Every soul will be shaken to the very centre. The enemy will try to shake in everything that we believed—but the trial of real faith will be found to honour and praise and glory. Nothing but what is of God will stand.” (1840 edition of Norton’s *Memoir* quoted in Huebner, 137)
- Why did R. Norton omit these sentences from his 1861 book? Could it be because they contradicted his claim that MM was the origin of the Pretribulation rapture?
- “What seems incredible is that in his 1973 book, *The Incredible Cover-Up*, Mr. MacPherson had collated the 1840 and 1861 versions by R. Norton and so he knew about these sentences that were omitted in the 1861 version. To maintain his notions, he had the temerity to state that:
  - Margaret believed that a select group of believers would be raptured from the earth before the days of Antichrist, but also saw other believers enduring the Tribulation.” (quoted in Huebner, 138)
- “Her view is that all members of the body must undergo the fiery trial from Antichrist. He cited these sentences (that R. Norton omitted in his 1861 account) once again in 1983 in his *The Great Rapture Hoax*, p. 127. I would add here that we see in the ‘revelation’ the idea that persecution under Antichrist is meant to make the body of Christ ready for his coming. This is for purification (the idea of purification is a posttribulationism idea also).” (Huebner, 138)
- It is true that R. Norton visited the Macdonalds in 1830 as an observer, as Macpherson states on page 38 of *The Incredible Cover-up*. The following statements regarding what R. Norton believed in 1839 can be found in his book titled *Neglected and Controverted Scripture Truths*:
  - “The tribulation which this fearful reign of the Antichrist will bring upon the saints, and for which, therefore, we should be preparing, instead of anticipating nothing but a smooth and immediate passage into the latter day glory. . .”

- “. . . we have also seen that he shall make war with the saints, and prevail against them, for the well-known period of 1260 days. We have next to remark, that at the last judgments and woes of the Apocalypse, a most important event intervenes, viz., the translation of the saints, and their consequent exemption from these woes.” (quoted in Huebner, 138)
- It is clear from these quotations that R. Norton espoused a historicist-type, pre-conflagration view, or a historicist-type pre-days-of-vengeance view as many others had done in the past. So in 1839, the chroniclers of the Macdonalds, R. Norton, who himself heard MM, propound the same post-antichrist type notions in 1830 just as others had done in the past. In 1840 he did not pretend that MM was the first to give the distinction between two-stages as he claimed in his 1861 book. The fact is that in his 1861 book, R. Norton, then a member of the Catholic Apostolic Church (Irvingite), omitted the sentences that stood in his way, claiming that:
  - “. . . the power of the Holy Ghost rested upon her for several hours, in mingled prophecy and vision. . . for here we first see the distinction between that final stage of the Lord’s coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him.” (quoted in Huebner, 139)
- Dave MacPherson has followed the false claims of this dishonest Irvingite crediting the pretribulation rapture as having originated with Margaret Macdonald. In a paper dated Jan. 23, 1990, MacPherson touts himself as the “world’s leading authority on the origin of the Pre-Trib rapture theory:
  - “1830—“The Occult Connection”—Darby didn’t originate any rapture view in 1827 or any other year. Pre-Trib leaders know that Prior Rapturism began in 1830. But they’re also aware that both the originator and the first group to adopt it (that is, the Irvingites—followers of Edward Irving) were all heavily influenced by the OCCULT! So leaders today do everything they can to draw attention away from 1830. . . Darby knew that in 1830, Margaret (whom he had visited) had given birth to the Prior Rapture. He also knew that the Irvingites had soon echoed her ideas and given her credit. Too many people knew about this even in 1850. If Darby had dared to claim in 1850 that he’d come to these ideas BEFORE 1830, he would have been the laughingstock of Britain! In effect, the Pre-Trib Darby of 1850 contradicts today’s Pre-Tribs who deviously emphasize 1827. Such history revisionism allows them to detour around 1830 (even though Darby himself pin pointed it!) and thus escape the stigma of the OCCULT! Their claim that Darby was the originator in 1827 is groundless. Neither Darby nor any other early developer made such a claim.” (Macpherson *Hoax*, 7-9)
- “Here it comes out plainly that the purpose is to stigmatize. . . At any rate, . . . ‘the world’s leading authority on the origin of Pre-Trib rapture theory’ has distorted, and revised, and manipulated history. . . Instead of: 1) apprehending the plain import of her statement, which has affinity to the posttribulation scheme and no real resemblance to the interlocking church truth, pre-Rev. 4 rapture and dispensational truth, and 2) not being alarmed by R. Norton’s omission of certain statements in his 1861 version of MM’s revelation, he has read into her statement what he appears so anxious to find. He has calumniated and slandered JND for about 30 + years now, as well as indulged in *ad hominem* attacks and attributing unsavory motives to those who have not fallen for his manipulations.” (Huebner, 139-140)

- “Mr. Macpherson stands in a line of discredited calumniators of JND, regarding the recovery of the pretribulation rapture, i.e., the pre-Rev. 4 rapture, beginning it seems, in 1855 when the supporter of B. W. Newton (i.e., S.P. Tregelles) in his effort to attack the recovered truth said the doctrine came from (merely) Judaizers, while in 1864 he stepped up the calumny to say it came from a spirit—a great difference.” (Huebner, 140)
- “From S.P. Tregelles, Mr. Macpherson received that idea but subsequently shifted to MM of Port Glasgow, Scotland; hence his baseless allegation, “So Plymouth Brethren organizer John Darby rejected Margaret’s ‘miraculous gifts’ but accepted her novel ‘two-phase coming.’ It is interesting how some who are hostile to dispensational truth have fallen for this obviously absurd calumny. Consider the following by ‘reconstructionist’ postmillennialist’ Gary North:
  - The students are not told of Dave MacPherson’s discovery that Margaret Macdonald, a girl about twenty years old, went into trances in 1830 and announced the pre-tribulation doctrine. We are still waiting for Professor John Hannah, a competent and talented church historian, to go into print and show from original source documents that MacPherson’s thesis is nothing but a sham. Strangely, he has decided to remain silent. Or not so strangely, as the case may be.” (North, XXXV)
- In order to accept Macpherson’s thesis one would have to conclude the JND as well as all his early ministry companions, including B.W. Newton, who later opposed him were all liars.
- In point of fact, JND knew and visited the Macdonalds shortly after the outbreak of tongues there. Interested parties should consult Appendix B to read JND’s entire account of this visit.
- B.W. Newton, who later became JND’s chief opponent offers great insight into what Darby understood and when he understood it when he states the following regarding his visit with the Macdonalds in 1830:
  - “But what decided him when on the spot was when those who were inspirited were expounding prophetic Scriptures such as Isaiah respecting Israel and Jerusalem they explained them as being prophetic of Christian Churches of this dispensation.” (quoted in Huebner, 141)

### **Concluding Remarks**

- The word “rapture” was in use, to designate the catching up of the saints, long before JND was even born and therefore certainly before 1830/1832. Joseph Mede (1586-1638) the father of English historicism wrote:
  - “Therefore, it is not needful that the Resurrection of those which slept in Christ, and the Rapture of those which shall be left alive together with them in the air. . .” (*The Complete Works of Joseph Mede*. 1677, quoted in Huebner, 83)
- Many before the time of JND were trying to reconcile 1 Thessalonians 4 with Revelation 19. Early attempts at reconciliation placed the rapture at some point during the tribulation because these men did not see a difference between Israel and the Church and therefore failed to understand dispensational truth.

- Two Stage Pre-conflagration Rapture:
  - Joseph Mede—*The Complete Works of Joseph Mede*, 1677.
  - Increase Mather—*A Dissertation Concerning the Future Conversion of the Jewish Nation*, 1709.
  - Cotton Mather—*The Threefold Paradise of Cotton Mather, An Edition of Triparadisus*, 1729.
- Two Stage Pre-1260 Days (Mid. Trib.) Rapture:
  - Morgan Edwards—*Two Academical Exercises on Subject Bearing the Following Titles: Millennium, Last-novelties*, 1788.
- Two Stage, Post-1260 Days, Pre-45 Days, Pre-conflagration Rapture:
  - Manuel de Lacunza—*The Coming of Messiah in Glory and Majesty*, 1790.
- Once JND understood the difference between Israel and the Body of Christ, and the Church's unity with its Head in heaven, the correct placement of 1 Thessalonians 4 before the 70<sup>th</sup> week of Daniel was natural and easy. JND did not invent this teaching – it was contained within the pages of Scripture for almost 2,000 years. This doctrine experienced resurgence thanks to the ministry of Darby.
- When viewed in this fashion, the pretribulation rapture is the end result of a nearly 200+ years of doctrinal refinement to reconcile 1 Thessalonians 4 and Revelation 19.

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### Appendix A

This appendix allows the student to compare R. Norton's account of Margaret Macdonald's supposed "revelation" in both his 1840 work *Memoirs of James & George Macdonald of Port Glasgow* with his 1861 account of the same event found in *The Restoration of Apostles and Prophets in the Catholic Apostolic Church*. The reader should keep in mind that it was in 1861 that R. Norton first attributed the origin of the Pre-Trib Rapture to Margaret Macdonald. For the sake of comparison all the sections that were omitted in 1861 have been italicized, bolded, and inserted into their proper place so as to match the text as it originally appeared in 1840.

This appendix can be found on pages 105-108 of Dave Macpherson's 1973 book *The Unbelievable Pre-Trib Origin* as well as on pages 151-154 his 1975 book *The Incredible Cover-Up: Exposing the Origins of Rapture Theories* with the following note to the reader: "This is Margaret Macdonald's handwritten account of her 1830 Pre-Trib. Revelation, as included in Robert Norton's *Memoirs of James & George Macdonald, of Port-Glasgow* (1840), pp. 171-76. The underlined portions represent her account as it appears in shorter form in Norton's *The Restoration of the Prophets; In the Catholic Apostolic Church* (1861), pp. 15-18."

"Marvelous light was shed upon Scripture, and especially on the doctrine of the second Advent, by the revived spirit of prophecy. In the following account by Miss M. Macdonald, of an evening during which the powers of the Holy Ghost rested upon her for several successive hours, in mingled prophecy and vision, we have an instance; for here we first see the distinction between that final stage of the Lord's coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him." (Norton. *The Restoration of Apostles and Prophets In the Catholic Apostolic Church*, 1861)

She writes:

"It was first the awful state of the land that was pressed upon me. I saw the blindness and infatuation of the people to be very great. I felt the cry of Liberty just to be the hiss of the serpent, to drown them in perdition. It was just "not God." I repeated the words, Now there is distress of nations, with perplexity, the seas and the waves roaring, men's hearts failing them for fear—now look out for the sign of the Son of man.. Here I was made to stop and cry out, O it is not known what the sign of the Son of man is; the people of God think they are waiting, but they know not what it is. I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light. I saw it was the Lord Himself descending from heaven with a shout—the glorified Man—even Jesus; but that all must be, as Stephen was, filled with the Holy Ghost, that they might look up and see the brightness of the Father's glory. I saw the error to be that men think it will be something seen by the natural eye, but it is spiritually discernment that is needed,—the eye of God in His people. Many passages were revealed in a light in which I had not before seen them. I repeated, Now is the kingdom of heaven like unto ten virgins who went forth to meet the bridegroom, five wise and five foolish; they that were foolish took their lamps, but took no oil with them; but they that were wise took their vessels with their lamps. Be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine, wherein is excess, but be filled with the Spirit. This was the oil the wise virgins took in their vessels: this is the light to be kept burning—the light of God—that we may discern that which cometh not with observation to the natural eye. Only those who have the light of God within them will see the sign of His

appearance. No need to follow them who say, See here or see there; for his day shall be as the lightening to those in whom the spirit of Christ is. ‘Tis Christ in us that will lift us up—he is the light--tis only those that are alive in him that will be caught up to meet him in the air. I saw that we must be in the Spirit that we might see spiritual things. John was in the Spirit when he saw a throne set in heaven. –But I saw that the glory of the ministration of the Spirit had not been known. I repeated frequently, ‘the spiritual temple must and shall be reared, and the fullness of Christ poured into His body; and then we shall be caught up to meet Him. None will be counted worthy of this calling but His body which is the church; and which must be a candlestick all of gold. I often said, Oh, the glorious in-breaking of God which is now about to burst on this earth; oh the glorious temple which is now about to be reared; the bride adorned for her husband; and, oh, what a holy, holy bride she must be, to be prepared for such a glorious Bridegroom! I said, Now shall the people of God have to do with realities—Now shall the glorious mystery of God in our nature be known; now shall it be known what it is for man to be glorified.’ I felt that the revelation of Jesus Christ had yet to be opened up—it is not knowledge about God that contains, but it is an entering into God—I saw that there was a glorious breaking in of God to be. I felt as Elijah, surrounded with chariots of fire. I saw, as it were, the spiritual temple reared, and the head-stone brought forth with shoutings of grace, grace unto it. It was a glorious light, above the light of the sun, that shone about me. I felt that those who were filled with the Spirit could see spiritual things, and be, as it were, walking in the midst of them, while those who had not the Spirit could see nothing; so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the Kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will the wicked one be revealed with all power and signs, and lying wonders, so that if it were possible the very elect will be deceived.

*This is the fiery trial which is to try us.—It will be for the purging and purifying of the real members of the body of Jesus; but Oh (Omitted by R. Norton in 1861)*

It will be a fiery trial. Every soul will be shaken to the very center. The enemy will try to shake in everything we have believed—but the trial of real faith will be found to honor and praise and glory. Nothing but what is of God will stand; the stony-ground hearers will be made manifest; the love of many will wax cold. I frequently said, that night, and often since, Now shall the awful sight of a false Christ be seen on this earth; and nothing but the living Christ in us can detect this awful attempt of the enemy to deceive, for it is with all deceivableness of unrighteousness he will work. He will have a counterpart for every part of God’s truth, and an imitation of every work of the Spirit. The Spirit must and will be poured out on the church, that she may be purified and filled with God and just in proportion as the Spirit of God works, so will he; when our Lord anoints men with power, so will he. This is particularly the nature of the trial through which those are to pass, who will be counted worthy to stand before the Son of Man. There will be outward trial too, but ‘tis principally temptation. It is brought on by the outpouring of the Spirit, and will just increase in proportion as the Spirit is poured out.

*The trial of the Church is from Antichrist. It is by being filled with the Spirit that we shall be kept. (Omitted by R. Norton in 1861)*

I frequently said, Oh, be filled with the Spirit; have the light of God in you, that you may detect Satan; be full of eyes within; be clay in the hands of the potter; submit to be filled, filled with God. This will build the temple. It is not by might nor by power, but by My Spirit, saith the Lord. This will fit us to enter into the marriage supper of the Lamb. I saw it to be the will of God that all should be filled; but what hindered the life of God from being received by His people was their turning from Jesus, who is the way to the father. They were not entering in by the door. For he is faithful who had said, by me if any man enter in he shall find pasture. They were passing the cross, through which every drop of the Spirit of God flows to us. All power that comes not through the blood of Christ is not of God. When I say, they are looking from the cross, I feel that there is much in it—they turn from the blood of the Lamb, by which we overcome, and in which our robes are washed and made white. There are low views of God’s holiness, and a ceasing to condemn sin in the flesh, and looking from him who humbled himself, and made himself of no reputation. Oh, it is needed, much needed, at present, a leading back to the cross. I saw that night, and often since, that there will be an outpouring of the Spirit on the body, such as has not been; a baptism of fire that the dross may be put away. Oh there must and will be such an indwelling of the living God as has not been—the servants of God sealed in their foreheads—great conformity to Jesus—his holy, holy image seen in His people—just the bride made comely by His comeliness put upon her. This is what we are at present made to pray much for, that speedily we may all be made ready to meet our Lord in the air—and it will be. Jesus wants His bride. His desire is towards us. He that shall come will come and will not tarry. Amen and Amen. Even so come, Lord Jesus.”

Amazingly the following quotation is found in Macpherson’s 1975 *The Incredible Cover-Up* in his commentary on R. Norton’s quotation of MM quoted above. After spending the entire book arguing that JND learned this doctrine from MM, Macpherson admits that Darby’s scheme does not even match MM’s supposed revelation. Macpherson states, “Margaret believed that a select group of believers would be raptured from the earth before the days of Antichrist, but also saw other believers enduring the Tribulation; she divided up the last generation of believers while Darby at least kept the Church intact—but exempted all the church from the Tribulation.”

So not only does Macpherson maintain his position despite full knowledge of R. Norton’s manipulation of MM’s account, he then admits that Darby’s scheme does not match MM’s.



## Appendix B

JND's Remarks on Visiting the Macdonalds in Port Glasgow, Scotland during 1830.

*Collected Writings of J.N. Darby, Volume 6, pages 284-285*

284 Mr. N. is not quite exact in his account of the report of the "Irish Clergyman," or at least of what the "Irish Clergyman" saw and heard. There was a pretended interpretation. Two brothers (respectable shipbuilders at Port Glasgow, of the name of M'D — ), and their sister, were the chief persons who spoke, with a Gaelic maid-servant, in the tongues, and a Mrs. J — , in English. J. M'D — spoke, on the occasion alluded to, for about a quarter of an hour, with great energy and fluency, in a semi-latin sounding speech — then sung a hymn in the same. Having finished, he knelt down and prayed there might be interpretation; as God had given one gift, that He would add the other. His sister got up at the opposite side of the room, and professed to give the interpretation; but it was a string of texts on overcoming, and no hymn, and one, if not more, of the texts was quoted wrongly. Just afterwards there was a bustle; and apparently some one was unwell, and went into the next room; and the gifted English-speaking person, with utterances from the highest pitch of voice to the lowest murmur, with all strange prolongation of tones, spoke through (if one may so express oneself, as if passing through) the agony of Christ. Once the Gaelic servant spoke briefly in "a tongue," not, if the "Irish Clergyman" remembers right, the same evening. The sense he had of the want of the power of the Holy Ghost in the Church made him willing to hear and see. Yet he went rather as deputed for others than for himself.

The excitement was great, so that, though not particularly an excitable person, he felt its effects very strongly. It did not certainly approve itself to his judgment; other things contributed to form it. It was too much of a scene. Previous to the time of exercising the gifts, they read, sung psalms, and prayed, under certain persons' presidence (one of them a very estimable person, whom he has since seen free from all this, and a minister of an independent or some dissenting church in Edinburgh, then a church-elder). This being finished, the "Irish Clergyman" was going away, when another said to him, "Don't go: the best part is probably to come yet." So he stayed, and heard what has just been related. He was courteously admitted, as one not believing, who came to see what was the real truth of the case. The parties are mostly dead, or dispersed, and many freed from the delusion, and the thing itself public; so that he does not feel he is guilty of any indiscretion in giving a correct account of what passed.

285 It may be added, without of course saying anything that could point out the persons, that female vanity, and very distinct worldliness, did not confirm, to his mind, the thought that it could be the Spirit's power. The M'D — s were in ordinary life, quiet, sober men, and, he believes, most blameless. Their names were so public that there is no indelicacy in alluding to them, but the "Irish Clergyman" did not think they had that kind of peace and deliverance from legal thoughts, which is a sign in another way of the Spirit's power. They never received the apostolic pretensions of London and Albury, but repudiated, in the strongest way and on full enquiry, the blasphemous doctrine of the Irvingites as to the person of the Lord. Mr. N.'s reporter, the "Irish Clergyman," doubts that they were in the least aware of it at the time they professed to receive the gifts; but they certainly entirely repudiated it when he saw them afterwards.

It may not be generally known that the "gifts" among the Irvingites were founded on this doctrine of Christ's being a sinner in nature like ourselves. Mr. Irving's statement was, that he had long preached the "gifts," but there were none, because there was nothing for the Holy Ghost to testify to; but that when he preached this doctrine, they came as a witness to it. His teaching moreover on the subject was confirmed by what was received as the prophetic power amongst them. I am afraid the tongues are not quite "exploded" yet, as they have allied themselves with other influences suited to the world (that is, the spirit of Romanism and Puseyism). At any rate, there is one consoling fact, that as yet, in God's patient mercy, in spite of efforts from without and provocations of many Mr. N.'s from within, the lapse of eighteen

hundred years, instead of three, has not "exploded" the effect of Paul's "extravagances" and "hallucinations," and Luke's "exaggerations." We possess the blessed testimony that the Holy Ghost has given to the glory of the person of the Lord Jesus; and, despite their many sins, mercy is yet extended to the Gentiles.

The rest of Mr. N.'s remarks on the tongues are not worthy of an answer. The term "barbaric jargon" is avowedly used because it was not understood by the hearers. He that spoke was "as a barbarian." The rest is composed of a kind of sneer, which, in the presence of the proofs and facts, throws scorn on the sneerer, not on the things sneered at.