

esteem and particular friendship, to which feelings they did much violence in the discharge of their present responsible duty; they had no doubt that he *had* been the honored instrument of turning many from darkness to light—but that at present—why? they presumed not to say—he was under a *very* “strong delusion,” from which they hoped and prayed the Lord would yet deliver him, when the dark and gloomy cloud which for a time had eclipsed his brightness and prevented his usefulness, would be dispelled, and his sun of glory again break forth with more than its former splendor, imparting its salutary influences in a still larger sphere than it had ever before done. Such was the conduct of the court by whom Mr. I. was tried; being in perfect consistency with the well-known characters of the individuals composing it, and such was the conduct of him who stood before them for judgment; both forming a striking contrast with that by whom Christ was condemned. As to the doctrines of these religionists, perhaps the secret root of bitterness whence all this mischief has sprung may be found, by him who only can clearly trace all the lamented effects of sin and folly up to the spring and source which originated them, to be the old heresy respecting the nature of the Lord Jesus Christ, asserting that “the King of Glory,” who was ever “holy, harmless, undefiled, and separate from sinners,” did, notwithstanding, assume not man’s holy and *unfallen*, but his *fallen* nature; so that instead of viewing the incarnate and adorable Redeemer as pure and spotless in body, soul, and spirit; his whole manhood and Godhead in unjarring and profound harmony, loving all righteousness and hating all iniquity; suffering in no way in consequence of his own sin whether original or actual, but only suffering for the sins of others; we see in his person the most horrible tempest ever exhibited as arising from the violence of contest between natural propensities, stronger than *mere* human nature ever experienced, or was capable of experiencing; to every vice that ever germinated in the pollution of a human heart, and the principle of grace (or, as they would rather express it, the Holy Spirit) imparted in such measure as effectually to prevent the out-breakings of such propensities, or the yielding to any such sinful desires in any individual instance. Mr. Meux of London told me that when Mr. I., to whom he was personally known and sincerely attached, began to preach this foul stain on immaculate purity, he said to him, “Irving you must leave this, or the Lord will leave you.” This was no prophesy, *after* the sad sequel of Mr. Irving’s closing career. He mentioned it to me before Mr. I. had incurred the