

IRVINGISM.

LETTER I.

SIR,

In a former public communication I remarked (in substance) that, Mr. Caird, began his mission in Kingston by asserting the continuance of "Miracles", and "Miraculous Gifts in the Church. His discourses went to say, that, the true Church of Christ had the miraculous gifts of the Holy Ghost; that it could not be the true church of Christ unless it had these Gifts, and that wherever these gifts existed—that whoever had the Gift of the Holy Ghost, had the "Gift of Tongues" and the power of "Working Miracles," &c. &c., and of course, that the members of the true Church did not want *instructors* to teach them Languages, nor *Doctors* to heal their sick! Moreover, that the followers of Mr. Irving, or the People gathered by him and his associates and followers, were *the only true Church of Christ now in the world!*—That all others were either fallen, or Antichrists, and that no one of them was, or could be the Church of Christ.

I objected to Mr. Caird, at the time, that it was very extraordinary that he should have come 4000 miles to preach up the necessity of "Miraculous Gifts" *when he did not possess them himself!* that if this was a proof of the true church and of his being of the same church with the Apostles—he *had not that proof*, for HE HAD WORKED NO MIRACLE.

His followers answered, that, "The working of Miracles did not belong to the order that Mr. Caird held in the church—that he was an *Evangelist*, and not a worker of Miracles. To this very lame answer I replied, that "Not to speak of the folly of not bringing a Miracle Worker with him, to establish his assertions by matter of fact; Mr. Caird being an Evangelist was no bar to his being also a Miracle Worker, for we read in Acts 8th chapt. that Philip was not only an Evangelist but also a *Worker of Miracles*. Indeed it was more necessary for the *first* introducer of the Gospel into any place, to work miracles than for any that succeeded him, because the Canon of the New Testament scriptures was not then completed and he could not, therefore, appeal to it (as we can) as a Standard of Faith and Practice."

I attended Mr. Caird's whole series of discourses, when, in Company with Mr. George Ryerson, he first visited Kingston—when he was permitted to place "The abomination (of Irvingism) which maketh desolate" in the place WHERE IT OUGHT NOT—when he first exhibited his Gorgon, *snaky* heads of Error, and unblushingly displayed upon them his names of Blasphemy against all that was savingly experimental—when he spoke lightly of the essential, and indispensable truths of Christianity; and endeavoured to substitute in their stead his own wild destructive Theories—when he made light of Bible Societies and Missions to the Heathen—when he asserted that the World was growing worse and worse—still darker and darker from the days of the Apostles to the present day! That since then no *true* light had arisen until Mr. Irving and his Associates gathered, what he called "The Church"—when he treated with contempt the labours and sufferings of the whole Host of Worthies—the whole succession of those "Lights of the World" whom God raised up as His Witnesses from the time of Wickliffe to the present