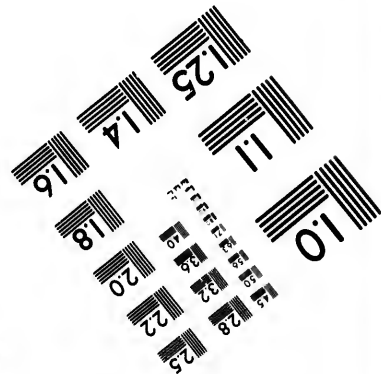
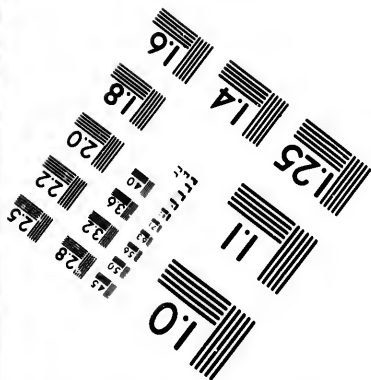
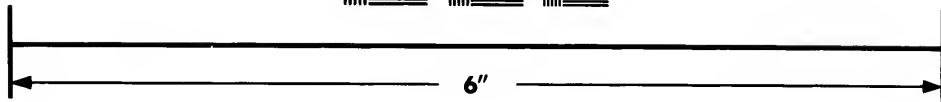
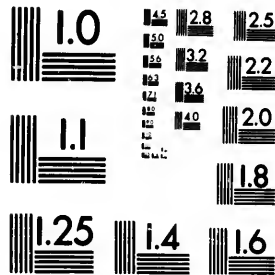


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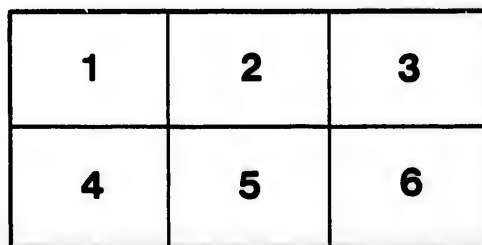
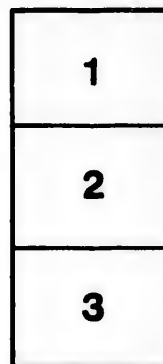
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SEVEN LETTERS

ON

IRVINGISM;

BEING

AN APPEAL TO CHRISTIAN COMMON SENSE,

ADDRESSED

TO ONE WHOM IT MUCH CONCERNS.

---

If one man assert, that, a line is crooked ; and if another man assert that the *same* line is straight—the TRUTH does not depend upon the Name, Creed, or Character of either man—it depends upon his proofs.

If Error is allowed to make **STRONG unsupported** assertions—then, surely, Truth may be allowed to use equally strong *well supported* assertions.

“ Wherefore rebuke them sharply, that they may be sound in the Faith—Not giving heed to Jewish fables and *commandments of men.*”—[Titus 1 chap. 13 & 14 v.]

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BY THE REV. — OLD PATHS, O. M., &c.

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KINGSTON.

*Printed at the Herald Office.*

1837.

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## 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

hour!" of whom the world was not worthy."—When instead of assisting in the reformation, and purgation of the church of Christ—he seemed intent upon destroying it—when he prostituted those advantages which Heaven had favored him with, (for a better purpose,) and endeavored in his little sphere to become a *mis-Leader* of the people—when he endeavored to confound men's minds, and take possession of their rational faculties by a *coup de main*—by positive, violent, dogmatical assertions; and by uttering these assertions as if *inspired*, worked on that *something* in the human mind, which has always a tendency to whatever is *novel*, however visionary, enthusiastical, or fanatical it may be: and thus in some instances he deceived the sincere, but *unstable* and *unvary*; and also led astray a few who were *already* but a small remove from insanity—when he covered the *hook* of his designs with the *bait* of a rapid eloquence—when inch by inch, little by little, indeed almost imperceptibly, he brought forth his (otherwise hideous) mass of absurdities, compounded of some truth, more error, and a still greater proportion of *Nonsense*, and covered this idol, of Irvingite creation, with gaudy, tinsel garments, made up of a *shew* of Scripture distorted by his great volubility of speech; and ornamented with the flowers of an oratory worthy of a better cause—when this occasioned admiration (in some already mentioned instances,) to *gape so wide that it swallowed his pernicious Errors by wholesale!!!*

During all this time I regularly attended the discourses of Mr. Caird, while (in a place where he ought not to have been allowed, and with the tacit, silent connivance of those who ought to have opposed him) he night after night, and at each time for hours together laboured to hew out a channel for his stream of Error. I narrowly watched him as he slowly, (and slyly) lifted his flood gates in order to make way for the flowing of his River—of Destruction—I noted down whatever was advanced, contrary, to what I conceived to be the Truth, and classed it under (I believe) 18 or 19 particulars; leaving a large Margin. I sent this Manuscript to Mr. Caird with a note requesting, that, if I had mis-conceived him in any particulars, he would mark it on the Margin with his negative; and that all particulars, wherein I stated his opinions rightly he would mark with his approval; and told him that on his returning me the paper, he should hear from me again.

This request he did not comply with; and finding, that no body else made any attempt to arrest the spreading mischief; nor to arcuse the attention of those who were fast lulling to sleep by his Siren song—I wrote to Mr. Caird again (in substance) as follows—

SIR,—I perceive you are a zealous man—I believed you to be a good man—I am willing to believe so still. I think, you have advanced many dangerous, if not destructive, Errors. These are the more dangerous, as they were *mixed up* with many solemn and weighty truths. The people who have allowed you a place in which to advance those sentiments, will, of course, allow you the same place for their investigation. I therefore request you will meet me in that place, and for that purpose, on Thursday evening next at half-past seven o'clock, that, we may "Gather the *good* into vessels, and cast the *bad* away." If either of the Methodist Preachers wish to take my place, I shall (with your concurrence) resign it to him.

I am Sir, &c.

This note was delivered at Mr. Caird's Lodgings,—but as Error ever flies the force of Truth, he left town the same day without giving any reply!

His confidants from time to time urged me to have a *private* conference with him: but I answered—No! that those who had had private conferences with him, had no witnesses but those who were of his own party, and that they undeviatingly stated, that he found no difficulty in putting down all who opposed him; that, therefore there should be no "hearsay" about whatever

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discussion I may have with him—it should be in the presence of ALL.—  
 ↪ The rhapsody of declamatory Enthusiasm ever shrinks from candid investigation—therefore, Mr. Caird shunned that investigation.

Mr. Caird on this, his *second* visit has now no excuse—no subterfuge—if gifts of Miracles are in his Church, why not exhibit them? He has brought with him, from his HEAD QUARTERS, a number of official men, sufficient to give a Sample of every order in (what he calls) “The Church,” yet where do we see any of those things of which Mr. Caird boasted so much on his *first* visit. Can Mr. Caird shew us any who has “miraculously” acquired the knowledge of any language he or she did not know before? Has the Blind been “miraculously restored to sight?” Has the Sick been “miraculously cured?” Has the Dead been raised? In fine—is there proof, that, a single Miracle has been wrought by the whole aggregate of their Church Orders? except indeed, it be considered a Miracle, that some persons whom the Tories counted Radicals (if not Rebels) are changed into, not merely good British Subjects, but into men fitted to become *Slaves* to the Sultan of Turkey, or to the Autocrat of all the Russias! Men willing to give up their reason and judgment—willing to be led blind-fold by Priest-Craft—and willing to surrender to a self-constituted, impiously pretending Priesthood *The tenth of all that they possess!!!*

This to be sure is a miracle in its kind; but as to miracles in the proper sense of the word, Mr. Caird and his Associates feel the weakness of their position, they therefore *now* say little about them.

↪ I am no party-man—I care not for NAMES—you may call “Bread” by any other name, but it will still *equally* support life. Shew me the man—the people—who is—who are made instruments of GOOD to mankind; and I will wish him or them “Good luck in the name of the Lord.” If Mr. Caird and his Associates had come preaching Salvation from the Guilt, the consequences, the Power, and the *Practice* of SIN, I would as soon cut off my right hand as speak against them—but no—they have not even this last mark, which Christ gives of a true christian Ministry—they do not “preach the Gospel to the poor” any more than to the rich—the Gospel of Christ tells a sinner PUBLICLY how he may be saved—they do not tell a sinner *publicly* how he may be saved—therefore, they do not preach the Gospel of Christ.—It is “another Gospel.” It is *their own* Gospel!—The whole burden of their song is, “we are *right* and all others are *wrong*.” What they call their inspired “utterance” is nothing more than *violently delivered, pell-mell Nonsense!* and all that could be gathered from fifty years of such Preaching as I heard from them would be just “WE are right, and *all others* are wrong.”

The part Heathen—part Jewish—and part *something else*—Yoke that they would impose upon us under the name of Christianity,—is, “A yoke which neither we nor our Fathers were able to bear;” therefore its consequences are too appalling to be couched in a few sentences—and therefore these, as well as the awful state of some Methodists, as well as that of others who have been blindly led by those “false prophets,” and the airy, unsubstantial, unsatisfying Phantom which they offer as food for the immortal souls of Men, shall be reserved for future communication.

↪ This is truth, and they cannot deny it. ↪

I am Sir, &c.

OLD PATHS.

Fredericksburgh, July 20th, 1837.

## LETTER II.

SIR,

So far are the Irvingists from preaching the Gospel of Christ, that they unblushingly preach *Contrary* thereto.—They preach contrary to Christ himself—Contrary to his Apostles—Contrary to his forerunners—Contrary to the whole tenor, current, and Scope of Scripture.

It can be proved that Irvingites, in what they call their teaching, preaching, or "utterance," assert, that, *men need not Repent?*—That it is false Doctrine to preach *Repentance!* Whereas John Baptist preached, Saying, "*Repent for the Kingdom of Heaven is at hand.*"—Jesus Christ began His Mission. Saying "*Repent ye for the Kingdom of Heaven is at hand*"—*Repent and believe the Gospel.* "And his Apostles" went out and preached that men *Should Repent.*"—Peter preached on the day of Pentecost, Saying, "*Repent.*"—When Peter miraculously healed the lame man, he preached, Saying, "*Repent.*"—Peter also exhorted Simon the Sorcerer, Saying, "*Repent, therefore of this thy wickedness.*"—And when Peter had narrated his Divinely directed visit to Cornelius "The Apostles and Brethren that were in Judea," acknowledged, Saying, "Then hath God, also to the Gentiles granted *Repentance.*" And when pleading before King Agrippa, Paul testified that to both Jews and Gentiles he had preached, that "*They should Repent and turn to God.*" Paul, also, in recapitulating to the Elders of Ephesus the "*profitable*" things he had taught said, "*testifying Repentance towards God.*" But time and room would fail me in recounting all that is said of Repentance in the Scriptures. How dare, then, those "*Deceitful Workers*" to come in the Name of Christ and yet preach *Contrary* to Christ? He says "*Repent*"—They say you need not Repent!" Paul declared it was "*profitable.*" They assert it is "*unprofitable.*" Therefore whatever Church they may belong to—they do not belong to the Church of Christ—they do not belong to the same Church with St. Paul.—Therefore they must be a new edition of those "*Deceitful Workers*" who in common with the Grand deceiver, transform themselves as far as the *Cloven foot* will allow, into the *likeness* of Ministers of righteousness, even, as Satan transforms himself into an Angel of light—see 11th chapter of 2nd Corinthians. If they have Apostles—they must be of those "*False Apostles, Deceitful Workers,*" of whom the Saviour prophesied, that, they would "*If possible deceive the very Elect.*" And indeed they do seem to have deceived some who declared constantly, and most confidently, that, "*They had full, and undoubted assurance, that they were the Elect of God!*"

And as Irvingites assert (in what they call, their teaching, or preaching,) *contrary to Christ* as it respects Repentance; so, they also assert *contrary to Christ* with respect to FORGIVENESS OF SINS. They say that men's sins are *already forgiven!*—That Drunkards, Whoremongers, Sabbath breakers, Liars, unjust persons, unclean persons,—that ALL MEN, every where, whatever may be their present *conduct, spirit, or character*—all—all "*Stand in a State of forgiveness!!!*" They say that, therefore no man *need* ask forgiveness!—That no man *should* ask forgiveness of sins, that they are all already forgiven!

Now this, their *Assertion*, is an Insult to Common sense—a flat contradiction to the Scriptures—a blasphemy against the truth of God.—

1st. It is an Insult to Common Sense—It destroys all distinction between Right and Wrong—between Saint and Sinner—between the Righteous and the Wicked—between him that serveth God, and him that serveth him not.

2ndly. It is flatly contradictory of Scripture: whether we consult the Old Testament or the New. Does not the whole Book of Psalms abound with petitions, put into the mouths of Penitents, for *forgiveness*. Is it not the same, more or less, with every book in the Old Testament especially the prophets?

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Is not Forgiveness of Sins, as a peculiar privilege, interwoven with the texture of the whole of the New Testament? not as a thing in possession but as a *privilege to be sought for*. Not as a something *already* in the possession of Sinners, or men in general—but held forth as a *Good* to be prayed for, and only obtained by those who believe in Christ “with the heart unto Righteousness” declaring that its real possessors, invariably bring forth holy fruits of love to God, and love to man—fulfilling the Royal law “Thou shalt love the Lord thy God—and, thy neighbour as thyself.”

3dly. It is a Blasphemy against The Truth of God! Men who enjoy *forgiveness of Sins*, are represented in Scripture as enjoying fellowship with God—as being led by His Spirit—as being united to Christ, even as the branch is united to the parent Vine. Now a *State of forgiveness* implies all this—yet Irvingism asserts that this is the State of *every man!* But the Scriptures say, that, God is Holy—Separate from Sinners—that, He cannot look upon sin with any degree of allowance. Irvingism goes to say, that men in a state of sin have fellowship with a Holy God! and *that*, while in a State of actual rebellion against him! Irvingism goes to say, that, there is fellowship between Christ and Bellial—between light and darkness—THE TRUTH OF GOD says to man, in order that they may have fellowship with him “Repent and turn”—“Put away the evil of your doings”—“Cease to do evil”—“Humble yourself before the sight of the Lord”—“Though I am the High and Lofty one—yet—~~that~~ man will I look (and to him only) who is of a broken and a contrite Spirit”—God invites such (and such only) to come to him for mercy.—God says, “Come and let us reason together—though your sins are as scarlet, they shall be (not—they are) white as snow: and though they be red like crimson, they shall become (not,—they are already) as wool.” It is said David confessed his sin unto the Lord, and *then*, (not, before) “God forgave the iniquity of his sin.”

Irvingism not only represents God and Christ as having fellowship with the unfruitful works of Darkness—the unholy and the profane—but—it charges God and Christ with *folly!*—with needless, useless, foolish acting. God says “Return ye backsliding children—I will heal your backslidings.” But Irvingism says “This is a *foolish* invitation, and a *needless* cure!”—that—“all men are already in a state of forgiveness, therefore, there can be no necessity for their return or cure—for—that they *are returned and healed already!*”—Jesus Christ says to the woman in the Gospel “Thy sins are forgiven—thy faith hath saved thee—go in peace.” Irvingism says Jesus Christ was a fool—that he made a vain boast of *now* doing what had been done *already*—that the woman already stood in a *state of forgiveness*—that there was therefore neither use nor necessity in, or for our Lord’s act!!!

Irvingism says the framer and maker of the Lord’s prayer was a fool!—Irvingism says that Christ *foolishly* taught us in that prayer to say “*Forgive* us our trespasses.” “Not so! Not so!”—Says Irvingism—“Not so! Jesus Christ”—“You ought to come again upon the Earth—you ought to visit London—you ought there to visit and assemble with the Head Quarters of our Church—*There*, Jesus Christ, you would have been taught more perfectly—*There*, Jesus Christ, you would hear *our infallible* “voice of Prophecy,” rising from the midst of our prostrate Elders and crying All men’s sins are already forgiven!—All men—Harlots, Publicans, and Thieves—all—all are in a *state of forgiveness!*”—Irvingism says—“Go, Jesus Christ, alter your absurd prayer—strike out that absurd petition which prays for *forgiveness*—It is a needless, useless, and therefore, a *foolish* petition!” surely, this is horrid Blasphemy.

And yet, is not this the plain, deductible language of Irvingism? And is not this a blasphemy against the *Holiness* and *Wisdom* of the Truth of God?---

Tremble ye apostates--ye deniers of that Truth which *once* made you *free*.—"Deliver thyself as a roe from the hand of the hunter; or as a bird from the snare of the fowler." Arise--tarry not--Escape at once from the intanglements of "False Apostles--deceitful Workers. Blaspheme no longer against those holy principles--those holy feelings--that holy *practice* which the *true* and pure Gospel *once* gave you, and in which you could not be deceived.--You did not depend upon the testimony of *others* (calling themselves Apostles, Evangelists, or Prophets. You *knew*, for *yourselves*--you *felt* for yourselves the influence and changing power of Gospel Truth;--yea--you solemnly professed that you were as conscious of it, as of *your own existence!* Did you lie *then?*--or rather--do you not lie *now?*--do you not lie unto God? Are you not in imminent danger of lying and blasphemy against the Holy Ghost? Is not *deception and delusion* the Grand Work of the Devil? Have you not called the genuine work of the Holy Ghost by this name? Have you not called that Divine influence, which first called you from darkness to light--from sin to Holiness--from misery to happiness, by this name? Have you not thus attributed the work of the sanctifier of man to the foul Spirit of darkness? And was not this the essence of "the unpardonable sin" of the Jews. This looks like *Blasphemy*.--Or--

Do you take the word of a *pretendedly inspired man*, in preference to the testimony of your *own* mental, innate *Senses*, operated upon, *and* guided by that unfailing trinity--Reason, Scripture and the Spirit of God--*this* looks like *Folly*. In such Blasphemy and in such Folly there is DANGER--awful imminent Danger.

☞ This is truth, and they cannot deny it. ☞

I am Sir, &c.

OLD PATHS.

Fredericksburgh, July 24th, 1837.

### LETTER III.

SIR,

The Body is not the Soul--An Alderman's cloak is not the Alderman himself--A Judge's robes or wig is not the Judge himself--The King's retinue or crown is not the King himself.

Many a body of large dimensions, has a contracted soul.--Many an upstart, foolish Alderman has a superb cloak.--Many a cipher, addle-pated Judge has flowing robes and a highly decorated wig.--Many a hen-pecked, petticoated Royal Biped is surrounded by shining throngs of knaves and fools.--There's many a Crown, the fineness of whose gold is but a contrast to the coarseness of the sense of its inhabitant skull; and many a stupid blockheaded King whose wit only sparkles in the brilliancy of his diamonds.

Religion is not the *saying* of prayers--Religion is not the going to church, or to mass, or to meeting--Religion is not a *long* face, a *long* bonnet, nor *long* prayers. Many *say* prayers all the year, and yet never pray at all!--Many go to church who know nothing, who believe nothing of its real doctrines as set forth in its articles, but especially in its homilies. Many a swearing, cheating, adulterous drunkard calls himself a "good Catholic."--Many a Quaker dress covers a proud heart--Many a Presbyterian, many a Seceder, many a Mountain man, who would as soon go to the devil as say his prayers *out of a book*--is as *formal* in the nasal twanged "spectacle-bedstrid" tone of the (very same all the year) EXTEMPORE! worded prayer, as his Church of England, or (as he would say) Popish neighbour who never attempts to use his *heart*, or to supplicate without "crutches."

Many say *long* prayers for which "they will receive the greater damnation."

—Many a mouth belonging to a *long* face, under a *long* bonnet, has a *long* back-biting tongue. The devil of envy, hatred and malice, covers himself with a holy coat; and from his *own* habitation (a hypocritical heart) jumps right through the “open sepulchre” of a slanderous throat, and with the covering of a long bonnet, or broad brimmed hat, adorned with a long face and demure looks, he uses a *long*, mischievous *tongue*, belonging to a mouth filled with “spears and arrows”, and with it, among families and neighbourhoods, he “scatters fire-brands, arrows and death.” He or she commits sin professedly out of a mere hatred to sin; and enjoys the “pious sport” of “setting every man’s sword against his fellow”. Or—they find some “ugly crittur” guilty of some breach of their scheme of morality; and instead of speaking TO him, or giving him any advice, they only speak OF him; and, purely, for his soul’s benefit, they tear his character all to pieces!!

Those *good* people with all their commandments, have forgotten the *eleventh* commandment, which is, that “Every one should mind his *own* business.”

But let no one imagine, that, I wish real Christians to dress, or look like butterflies. I like plain bonnets be they short or long. I like to see apparel neat and respectable; but not so as to exhibit evident marks that the heart is in the “poms and vanities of this wicked world.” I like to see that manly, cheerful gravity, which befits beings engaged in exalted preparation for that Glorious Destiny for which man was intended. In short—I wish every one to wear that dress—of clothing, looks, and character, to which they have a legitimate claim: for, is it not as absurd for a slanderous, mischief-making hypocrite, to wear grave clothing, or a black coat—as it is for a coward to wear a red coat? Let every one wear the uniform of the army to which he or she belongs. Those who give themselves up to the possession of a Slanderous Devil, should *look like* the Devil—and not carry a back-biting dagger under the fleecy, innocently-looking covering of a lamb of Christ!

I did not intend to step so far wide from my main subject; but, like Captain Marryatt, have suffered my pen to have its own way; and have permitted it to make this digression for the especial benefit of *that kind of Christians* who are a curse to every community.

The body is not the soul—a building of brick or stone is not “the Church”.—church order is not church piety. The Ourang-outang has all the prerequisite materials for speech, yet it *cannot speak*. It has all the material arrangement in the brain for thinking, yet it *cannot reason*. It looks like a man, yet it is not a man! It wants the *essentials* of a man. While on the other hand, many individuals have had so many personal deficiencies and imperfections, that they could scarcely be regarded as belonging to the human species: yet they had the *essentials* of a man, for their children were free from those deficiencies! So, different bodies of Christians may have different forms of church government, and different aspects of discipline, and yet may each possess the *essentials* of “the Church,” and although one may appear to possess a *leg*, of which another may appear deficient, or may appear to *want* an *arm* of which another is possessed, yet each may possess that *essential* germ of faith, holiness, and love, which will enable it to produce and bring up children for the Lord of Hosts—real Heirs of His eternal glory.

For the *essentials* of a church do not consist in its forms of prayer—form of worship—nor form of church government. Neither do the *essentials* of a church consist in the NAMES, the number, nor the power of its Ministerial orders, any more than in the quality or size of the brick or stone of its edifices. A thousand houses may each differ from one another in their *form* and *structure*, and each still be a House:—may each possess the *essential uses* and conveniences of a House.

Now this is one of the principal advantages which Christianity has over Judaism. Under the Jewish (inferior) dispensation all outward things were regulated with the most scrupulous and indispensable exactness. The form and materials of the Ark and Tabernacle. The form and materials of the High Priests' garments. The forms and manner of sacrifice and offering.—Every particular of every rite,—of every ceremony and of every observance was made important, and was to be minutely attended to, in all its parts. And the Jewish church (in common with every fallen Christian church) was never more particular about outward forms than at the moment when most fallen! and just ready to shed the Redeemer's blood.

But under the Christian (superior) Dispensation every thing is estimated not *arbitrarily*, but according to its own *real* and intrinsic value. Whoever will candidly and dispassionately view the whole tenor of the New Testament—whoever will take it together, shall see, that *Nation* or *Name—Church* or *Form* is made of *little*—indeed rather of *no* account. The declaration of Heaven, is, “In every Nation he that *feareth God*, and *worketh Righteousness* is accepted of Him.” And the indispensable essentials of Christian worship are embraced in “God is a Spirit and they that worship him, must worship him in *spirit* and in *truth*.” Therefore, to fear God—to work Righteousness—to worship a spiritual God in the truth of Spiritual worship—is what the Gospel makes *essential*. In order to produce this spiritual worship, and that working of faith and love in the heart and life, here termed “Righteousness,” we must be changed—we must become “new creatures” and St. Paul says “If any man is in Christ, he is a *new creature*”—and again St. Paul says, “Neither circumcision availeth any thing nor uncircumcision, but a *new creature*,” and again “Neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love.” Here then we see, that “Fearing God, and working Righteousness—Being in Christ Jesus—Being a new creature—Having Faith, working by Love,” &c. are but different terms, meaning the same *essential* thing: which is elsewhere called “The Kingdom of God,”—i. e. The Government God set up in the soul, whereby the Divine Spirit *rules* our very motives and springs of action; and consequently every action of our lives, harmonizing our passions, and filling us with happiness—or as the Apostle expresses it “Filling us with all peace and joy in believing.” This is that “Kingdom of God” which our Lord says “is within you,” and which he elsewhere says, “A man cannot see” until he experiences that great change which Christ calls “being born again,” and the very same change which St. Paul denominates being made “a new creature.” And St. Paul declares, that this *essential*, indispensable “Kingdom of God *within* us”—this sway of God's love and happiness, set up in the human heart, “is not meats and drinks”—does not consist in any outward form—nor in all OUTWARD forms, orders or ordinances put together;—but the Great Apostle tells us, that, it does consist in “Righteousness, Peace, and Joy in the Holy Ghost.”

This Kingdom of God is *essential*—it gives holiness and happiness here, and Heaven *hereafter*. And nothing else is essential. For joining any particular Church; or engaging in any merely outward form, can no more make us holy or happy—can no more fit us for heaven *than walking out of one room into another*.

Now, therefore, any church which makes any thing *essential* which Christ has not made essential—cannot be Christ's church—And that church which does *not* make that *essential*, which Christ has made essential—cannot be Christ's church.

But Mr. Caird, on his *first* visit to Kingston, made “miraculous gifts” the *essentials* of “the Church,” contrary to St. Paul in the 12th & 13th chapters of

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first Corinthians: and Mr. Caird, and his "false Apostles" now make certain orders of Apostles, Prophets, Angels! Evangelists, &c. *essentials*! And as they make their *assertions* flatly contrary to the united testimony of our Lord and his Apostles--Therefore--whatever church Mr. Caird and his "false Apostles" may belong to--they do not belong to the same church with St. Paul--they cannot belong to the Church of Christ.

Read the whole of "the Acts of the Apostles"--Read every account of the founding of every church, in every place, where a Christian church was founded,--and where do you read of any Apostle instituting in any one church, or place, any such ministerial orders, or any of those regulations to which the Irvingites pretend? much less, did they make any thing of the kind indispensably *essential*.--Did they ever claim the "tenth" or "lord it over Gods heritage," telling men, that, "they must ask no questions, but, suffer themselves to be led along like little children!!." I assert, that, all who speak thus, are Anti-christ--For as God gave us our reason, and constantly appeals to our reason, all pretended teachers who try to deprive us of the exercise of our reason--are anti-christs, as they "set themselves above all that is called God."

Under the direction of a voice from heaven, Cornelius said to St. Peter "Now therefore are we all here present before God, to hear ALL THINGS that are commanded thee of God." Well, what did St. Peter tell him? Did he tell Cornelius of orders in the ministry--of the absolute necessity of miracle working faith--of giving the "tenth"--&c. These would have been among the "all things" commanded, had they been in the least *essential*. But not one single word about them as *essential*--but--the *essential*--the climax of Peter's sermon--that which he was commanded to proclaim to Cornelius (as well as to all the world) was "to him give all the Prophets witness, that through his name, whosoever believeth in him (and no one else) shall receive remission of sins." Can Mr. Caird or his "false Apostles" teach better?--

In the Epistle to the seven Churches of Asia--does our Lord either reprove or command any one of them touching orders in the church--or miraculous gifts--or giving the "tenth." No--He only speaks of *essentials*--of their first love--of their *purity*--and of their laxity, or strictness of *Discipline*. Go--ye "false Apostles" ye "deceitful workers" of miracles--go Mr. Caird--go--learn of Jesus Christ the *Essentials* of his simple--FREE--unincumbered--Christian Gospel. We do not want your "other (Jewish) Gospel." Attempt not to deprive us of our Christian liberty.--Attempt not to bring back upon us your motly mixture of Jewish and anti-Christian orders and observances "A yoke which neither we nor our fathers were able to bear."--We want no yoke, but Christ's yoke which is "easy"--We want no burden but Christ's burden which is "light." Most (perhaps all) other churches were (more or less) pure in their beginnings. And their first mark of death--the first token of their fall, was, the paying a greater attention to *outward circumstances*, than to *inward love and holiness*. And did not these effects increase from this increased cause, until each fallen church possessed a majority of "Baptized Infidels"--"brutish" as to Christian "Knowledge," and "Heathenish" as to christian practice. But, O Ye Irvingites, ye are fallen already--ye were fallen before your rise! Corrupt in your beginning, ye rise like a "smoke from the bottomless pit" Revelations 9 chap. 2nd verse, and "darken the sun and air" of Christianity wherever ye come.--Ye come forth like the "unclean spirits" mentioned Rev. 16 chap. 13 and 14 verses--with your "false Apostles" pretending to "lying wonders." And, "if possible, deceiving the very elect." I am, Sir, OLD PATHS.

Fredericksburgh, July 25, 1837.

## LETTER IV.

SIR,

Any one who teaches any thing—must teach *positively*. Any one who teaches, merely, *negatively*—teaches *nothing*. Therefore there is no incongruity—no contradiction in my stating, that, the sum total of what, the Irvingites call their preaching, is, “We are right and all others are wrong.” For Irvingism, does not teach *positively*—it only teaches *negatively*—therefore it teaches *nothing*: It only UN-teaches.—It denies what has been taught by all truly Evangelical Ministers and preachers for more than 1800 years. It attempts to blot—and wipe off from the pages of New Testament Truth, all that is *essential*! Irvingism attempts to render Christianity a blank sheet on which it would strive to write with the Irvingite *Pen* of declamatory “Utterance” of Pell-mell nonsense; only, calculated to involve the understandings of its hearers, in the smoke of its “confusion, worse confounded,” out of which proceed; the “unclean Frogs,” Revelations 16 chap. 13 verse; which croak aloud “our *voice of Prophecy* is infallible—all men must submit to it—without enquiry,—it must lead you along as little children,—you must ask no questions. Our Voice of Prophecy is the umpire, the *infallible Judge*,—the decider of all controversies.” Thus Irvingism Makes an image, to the (infallibility of) the Beast; Revelations 13 chap. 14 verse, and imitates a likeness to his “Mouth, speaking (not proving) great things.” 13 chap 5. verse. ↗ Let no one think lightly of Irvingism—Let no one be *too sure*, that, from it, there is *little danger*.—It has already slain its “Baraks” as well as its “Deborahs.” Let no one suppose my labour lost, in thus tearing off its Christian mask, and thus shewing its own, naked, Satanic features.

Irvingism is “Another Beast—with two horns *like a Lamb*”—exercising a two-fold power (spiritual and temporal conjoined) which it pretends to derive from the “Lamb’s” Gospel; and with this Lamb like appearance, it, “Speaks like a dragon” and shall “deceive the men that dwell upon the earth, by the means of those miracles which it shall have power (permittedly, derived from Satan) to do.” Revelations 13 chap. 13 & 14 verses. Yes—Irvingism shall deceive more of the men that dwell upon the earth (who have not laid their foundation on “the Rock”) than any one *now* imagines. No Professors are likely to escape its “deceivableness” but those who hold fast the *essentials* of religion; and lay the whole stress—the foundation of their Christianity on a fruitful faith in Christ Jesus producing Holiness and Love; love to God and love to man: “Jesus Christ himself being the chief corner stone” of God’s love. This is the true foundation, and not Church orders, “voices,” “tongues,” nor (bodily) “miracles.” The elect of God, if they would avoid being deceived, must not cling to the skirt of every new comer—nor attend to every *new cry* of “Lo here! or Lo there! The elect of God must not let go their *conscious* hold of the “Head” in order to cleave to any one pretending to be a “member;” the elect of God, if they would avoid “deceitful workers” must “hold fast the head” even “Christ,” and “follow the meek Jesus in the lowly “way” of Gospel humility and “well doing.” All such shall be counted worthy to escape the general deception that is to try them that dwell upon the earth. They shall not walk in darkness. They shall have the light of life.

The Gospel of the Irvingites, is not the Gospel of Christ. The Gospel of Christ is the Gospel of *salvation*. It brings “Good tidings of great joy to all people” It gives “Glory to God in the highest, and on earth peace and good will toward men.” But, Irvingism is the Gospel of DESTRUCTION. It says “The world shall grow worse and worse—darker and darker—sinful and yet more sinful, until, when arrived at its most horrid excess of iniquity and corruption the Lord Jesus will suddenly be revealed, and shall as suddenly *destroy* all sinners from off the face of the earth!”

Now if the world shall grow worse and worse *continually* then the whole of

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mankind, at least the most of them, will become sinners and enemies to God : and, consequently, when Jesus Christ shall be revealed (in their sense) He will *destroy all mankind*, with scarcely an exception.—Then the earth must be depopulated, and left without inhabitants. Then, says Irvingism, “Jesus Christ shall *destroy men’s lives—not save them.*” And then—what shall become of the Prophecies and promises of the Most High God? For—has not Jehovah immutably promised, have not his Prophets prophesied? that “the earth shall be covered with his Righteousness; and filled with his Glory, even, as the waters cover the face of the great deep”. And if we do not mean to make God’s promises a mockery we must believe, that, there will be at that day *multitudes* of people on the earth; for God hath said “*All shall know the Lord, from the least even unto the greatest.*”

Is it any wonder, then, that, Irvingites should “croak” and rave, and roar against Missionary societies, and against all exertions for evangelizing the heathen? For every one must see, that it suits well with their Gospel of *darkness* to leave the heathen in *darkness*—For as the greater proportion of the mass of mankind are now “heathen”—they know nothing either of the Gospel of Irvingism ; nor of the gospel of Christ, and therefore it suits well with the favourite idea of Irvingism—to *leave the heathen in darkness* that, the destruction of mankind may be the more inevitable, and their damnation the more sure ! It suits well with their favorite idea, that, the Lord Jesus shall come and suddenly *destroy* the most of mankind “at one fell swoop.”

O ye Irvingites—is not your Gospel—a Gospel of Darkness and *Destruction* ? It is not the Gospel of Christ. It is not the Gospel of *Good news* to men. (☞ This is the truth, and you Irvingites cannot deny it. ☞)

I am Sir, &c.

OLD PATHS.

Fredericksburgh, July 26, 1837.

#### LETTER V.

SIR,

The Church of Jerusalem, the church of Rome, the church of Corinth, the church of Galatia, the church of Philippi, the church of Ephesus, the church of Smyrna, the church of Philadelphia, &c, though they were all sections of the General Church or visible “Body of Christ:” yet each of them was a church in particular; and had power within itself to regulate and manage its own affairs. They were not “respectable Bodies, established by law” but were little persecuted flocks of (generally) poor, despised men. And their Elders or overseers (for whom we *now* usurp the sounding title of “Bishops,”) were not “Prelates” living in *Palaces* and riding in *Carriages*; but each was some one of each flock chosen by the People, or selected by the Apostle, or whoever planted that Church. Perhaps some weaver—tailor—shoe-maker—tent-maker—or fisherman : and who was not superior—but subordinate to the Ministry.

There is no ground to believe, that, the “helps,” “governments” or management of each of these several churches was the same *in every particular*, but, that, they differed in *non-essential* things, according to the differing circumstances of each particular church. Indeed, the Apostle seems to give a license to this effect, restricted by the injunction “That *all things* be done to edifying.” And certain it is that many practices grew up among the Corinthians which the Apostle never, previously sanctioned, much less introduced; which the Apostle did not afterwards prohibit; but only restrained their excess : all which is evident from his Epistles. For, so, that they grew in faith, and love, and holiness—so, that they kept the unity of the Spirit, and lived in the bond of Peace—all the other less essential matters were, to him, quite immaterial. And all rationally, scriptural, Evangelical Churches have walk-

ed by the same rules. For, even our Grand Mother of England, who (next to our Great Grand Mother of Rome) is the most pertinacious as to *Forms*, allows that nothing is to be required of men *as necessary to Salvation*, except what has the express warrant and command of Scripture. And moreover, she admits, that, "Rites and Ceremonies MAY differ—and HAVE differed in different Churches, places, and times."

But, as the law of the land, allows every man to choose that situation for business, which he finds most profitable; so the Gospel allows—nay—*enjoins* every Christian to adopt that course of conduct; and to use those means, that he finds to be most conducive to his growth in faith, love, and holiness.

But, as no man of peace or wisdom will stand upon *trifles* when they affect the harmony of a Family, or of any other community, of which he is a member: so no *Christian* will, nor should, sacrifice "the unity of the spirit" to any *trifling differences* in judgment: but will as far as possible submit to every Church regulation, whether commanded or *prudential*, in order that he may enjoy with his Pastor and Brethren, the blessings of "the Bond of Peace."—The scripture says "He that loveth is born of God." And every one that thus "loveth" will allow his own conveniences and inclinations to give way to the peace and happiness of others: when he can do so with a "Good conscience." LOVE is the general and ruling law of the church of Christ.—And every thing must be sacrificed to the "love of the Brethren" when such sacrifice is not contrary to our love and duty to God.

I am Sir, &c.

OLD PATHS.

Fredericksburgh, July, 26, 1837.

#### LETTER VI.

SIR,

Suppose you were to see the Empyrean blue Heavens open, and a Mighty Angel put forth his glorious form! and with a voice, resounding from pole to pole! proclaim some Doctrine or system of Doctrines, CONTRARY to the Gospel you had already received; and which you had *experienced* to be "the (happifying) power of God, unto (your) Salvation," from Sin and its polluting miseries—would you not consider such a proclamation, a more sufficient warrant to *doubt the truth you had already received*, than any other? Would you not think such an announcement a sufficient proof of whatever doctrine this Mighty Angel would thus preach from the clouds of heaven? And, if you should change at all, from your former *opinions* or *practice*, would you not consider it your duty to change in *such a case as this*? Would not this be a *surer* ground to act upon, than the *assertion* of any Irvingite "Angel?"—Most certainly it would.—And, yet the great Apostle proclaims Galatians 1st Chapter, 8th and 9th verses, "Though *we*, or (even) an Angel from Heaven preach any *other Gospel* to you—let him be accursed!" And why?—Because God has given us our natural and spiritual senses—our Reason and Judgment—our common sense, which in conjunction with Scripture, is to be our rule; and when their united exercise forms our "Experience"—When we *see*, *feel*, and therefore *know* what is good—when we *taste* and therefore *know* it to

\* See Articles 6th, 18th, 20th, 21st, and 24th of Church of England, particularly the 24th Article, which says. It is not necessary that Traditions and Ceremonies be in all places *one*, and *utterly like*, for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word.

Every particular, or National Church hath authority to ordain, change, and abolish Ceremonies or rites of the Church, ordained only by man's authority, [and all are of "man's authority" except Baptism and the Lord's supper,] So that all things be done to edifying.

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be "the Good word of God"—when we *feel* it to be "the powers of the world to come."—God himself declares, that, we must NOT receive the testimony of any man, of any teacher, nor even of any Angel: CONTRARY to this (our own) "Experience."

☞ This is the truth, and it cannot be denied. ☞

Then, what must be the condition of those "who have tasted of the good word of God, and felt the powers of the world to come," and who now deny--deride—and contemn that "Good word" that "Truth which (once) made them free?"

I am Sir, &c.

OLD PATHS.

Fredericksburgh, July 27, 1836.

LETTER VII.

SIR,

All descriptions of men require food. And a sufficiency of nutritious food will support all.—Yet different men have different tastes—this man has a greater relish for this kind of food—the other man has a greater relish for that.—And, even, where food is of the same quality, or description, men differ in their tastes, and likings, as to the mode of its cookery; and the implements or vessels to be employed. And, however men may differ in these respects, yet, all agree as to the necessity of food. *Food* is the *essential* thing,—not its kind, or mode of Cookery—not the *form*, materials, or size of the vessels or implements employed. It is not the vessels, nor the preparation, which support life—it is the **FOOD** which they are used for to prepare or contain.

☞ This is exactly parallel to our spiritual case under the Gospel. God has given Christ for the life of the world. Christ is that living Bread sent down from Heaven, to give and support the spiritual life of men. That life consists in **HOLINESS** and **LOVE**. And the *only essential hand*, or means, for receiving this living Bread is **FAITH**—living faith—a believing in Christ with an heart unto Righteousness. And as natural Bread is necessary to the support of natural life; so this living Bread is necessary to the support of this spiritual life. But, as it matters not what may be the *form* of the vessel in which we prepare or receive our natural food—nor of what materials the vessel is composed; provided the food it contains is good; and the vessel itself, not too unwieldy for our management,—So, it matters not, what the *form* of Church worship or discipline may be; nor what the *Names* of its orders in the Ministry—no matter what may be the *Form*, structure, or material of the Church vessel; provided it shall contain the Bread of life, and that by the simplicity and suitability of its structure, it shall aid (not impede) the exercise of our hand of Faith in the procurement and partaking of that living Bread.

But, the nature of the case requires, that, we must not make this vessel of church *Forms*, orders, and ordinances a substitute for the Bread of life itself; nor make it so cumbrously heavy as to be inconvenient for Christian management; neither should we adorn this church vessel in such a way, as that the multiplicity of its gilded ornaments and sounding titles, shall attract the eye of our Faith to the *vessel itself*; instead of the living Bread, which *it ought to contain*.—This would be Anti-Gospel—This would be evidently, contrary to the genius of the free, unincumbered Gospel of Christ. This would be to bring us back again under the Jewish "school master"—the non-age of the "Law." This would be to direct our minds to outward forms of splendid shew, or to sounding titles of church "orders": and, thus, turn away our spiritual eye from the spiritual *essentials* of the Gospel of Christ!

But, this is what **IRVINGISM** has done; or fain *would* do! And this is what several other Churches have too much already done; which were once pure, and (at least, essentially) Gospel in their beginnings.

In proof—I say—whatever God has commanded, is *essential*.—Whatever

God has *not* commanded is *not* essential. But God *did* command respecting the smallest particular in the outward forms and ceremonies of the Jewish Church; therefore the smallest particular in the Jewish rites and ceremonies was *essential*. But God has *not* commanded concerning the particulars of any outward forms or observances for the Christian church; therefore *no particular* of the outward circumstantials, or forms of any Christian church, is *essential*. And, therefore, this silence of the Most High and all wise God has left every Body of Christians at liberty to adopt and enact those forms of worship and discipline, which they shall prove to be *for them* the most spiritually profitable: provided that nothing be enacted or adopted, contrary to the Gospel. And no confusion or ill consequence will necessarily flow from this graciously given liberty; for the Spirit of love enjoins every particular member not to break, or act contrary to the harmony of order and discipline which may have been adopted by the aggregate or majority of his Brethren.

Nay, so far, is the exercise of this liberty from producing evil, that, the principle if carried out, and fully acted upon is eminently calculated to produce good—it would “gather together in ONE (bond of affection) the children of God, which are (now) scattered abroad,” by those little shades of difference in their forms of worship,—in the names which they, severally, give to their Ministers and church officers—it would take away the effects of that *seeming* difference of opinion, which merely exists in the using of *different words*, where all mean the *same thing*! And, more especially, it would obliterate that objection raised against Christianity—that—“There are so many sects and parties; there is no possibility of knowing which is right!” It would shew, that, all true Christians agreed in all that was *essential* in *faith and practice*. And that Christian MEN could step over those separating trifles—those straws of difference, against which infants and ideots (in Infidelity and Christianity) as well as Irvingites “stub their toes” stumble and fall.

God has commanded concerning the substance—God has *not* commanded concerning the particulars of the shadow, and this is one chief particular that makes *Christianity* so plain, that, “He that runs may read”—that “the way-faring men, though fools shall not err therein.” This is what gives the glorious Sun of the Gospel the pre-eminence above the shadowy moon of the law. The veil—the *importance* of particular rites and ceremonies is taken away. God has written the substance of his Gospel—his great cure for the maladies of mankind as with a sun-beam. “Repent and turn—bring forth fruit meet for Repentance”—“Believe in the Lord Jesus Christ with an heart unto Righteous—and bring forth the fruits of Righteousness.” This is God’s talk—Man’s talk is about forms, and orders, and names—God’s talk is about the substance—Man’s talk is about the shadow!

When Satan cannot entirely prevent men from availing themselves of the great remedy provided for the disasters and maladies of man; he constantly strives to lead them to “Grasp at the shadow, and, they lose the substance.” And thus it is he has deceived every church which has fallen from its primitive simplicity. The fall of each several Church, was just in such proportion as they laid the *stress* upon the shadow of outward church forms—they first neglected, and then (some at least) denied that *Power of Godliness* which alone can change the heart and life. And the grand effort of every true Reformer of the visible church of Christ, has ever been, to counteract this evil tendency—this Satanic delusion. Now the grand error of IRVINGISM is, that, it joins hands with Satan in this delusion—The grand evil of Irvingism is, that, it endeavors to counteract the grand effort of every true Christian Reformer!

I have no objection, that Irvingites (or any other people) should preach up “Tongues” and “Gifts of Miracles,” provided, they at the same time, lay that same stress upon the essentials of the Gospel, that God himself lays upon

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them. But they do not. While St. Paul permits the Corinthians to "Covet earnestly the best gifts:" He, in the same breath says "But I shew unto you A MORE EXCELLENT WAY." And the great Apostle shews of what comparatively little importance all "Gifts" and "orders" are, when contrasted with the substantial, changing, happyfying, essential truths of the Gospel. He shews what is this "more excellent way" for he immediately adds "Though I speak with the tongues of men and of Angels—though I have the Gift of Prophecy—though I understand all Mysteries—though I have all knowledge—and though I have all Faith, so that I could remove mountains; and HAVE NOT CHARITY (or Love) I am nothing. I am become as sounding brass, or a tinkling cymbal!!!" Lo, here is the amount of the Riches of Irvingism, calculated by God Himself! Here is the full Gospel weight of that of which Irvingites make their boast! When laid in the balances of the Sanctuary; and weighed against the soul-converting truths of the Sanctuary—Iringism "kicks the beam." It is altogether lighter than vanity."

"Behold I am against them that prophesy false dreams saith the Lord—and cause my people to err by their *lies*, and by their *lightness*—I sent them *not* saith the Lord." Jeremiah 23 chapter 32 verse.

The "False Apostles"—"deceitful workers" of Irvingism not only cause the people "to err" by their "false dreams" and "lying wonders," but they also cause the people to err by their "lightness." Serious, trust-worthy persons have informed me, and are ready to prove, that, Irvingite teachers make the "Pearl of great price" a standing Jest! That wherever the *imparted* Grace of Christ was spoken of—they would break out into fits of laughter! and thus bring ridicule instead of argument to support their cause.

In 2nd Corinthians 1st chapter, the Apostle "Blesses the God of all comfort." Says that "He was comforted of God"—that "His consolations are bounded," and when speaking of these consolations by which he was supported in connection with his Ministry and travels, he asks "Did I use *lightness*?" Nay Paul—that be far from thee—thou wast not an Irvingite.

The Irvingites pretend that their church possesses infallibility, and, of course, that they "speak the same thing," yet how does it happen, that their Gospel is "Yea and Nay." Mr. Irving has written in explanation and defence of his principles; and so has Mr. Burwell (whose case demands the sympathy of every feeling mind) yet Mr. Caird says "He regrets that Mr. Irving ever wrote—and wishes that Mr. Irving had not left a line upon the subject!" If Irvingism has the infallibly deciding "Voice of Prophecy" in it—how comes it then, that Mr. Irving was in favour of one course and Mr. Caird in favour of another, and a *contrary* one? Besides, was not Mr. Irving the father of them all? And if any of them had "tongues—Miracles" *Infallibility*, &c. must not Mr. Irving have had them? But Mr. Irving has *written*—and Mr. Caird says he ought *not* to have written! then—must not Mr. Caird teach falsely?

But reason good—that—they wish that their principles were not *written*—for, their gospel, is not "yea and amen"—They seem to shift their ground according to the change and conveniency of their circumstances—like (what is said of) the Camelion, they change to the colour of whatever necessity happens next to them—they "purpose according to the flesh"—with them, there is not only "yea, yea" but also "nay, nay."—Then (when Mr. Caird first came) it was "Miracles"—and now (when they have not those miracles) it is "Angels, Principalities, and (infallible) powers" against which I now "wrestle," and a fall they shall have in every rationally scriptural judgment; but perhaps as they have no *written* creed, they may yield to necessity, again shift their ground, and DENY what (it is well known,) they have already taught!—or—rather, I should say—have merely *asserted*.

## APOSTLES.

The Throne of Great Britain is hereditary; and none can inherit it, but one lineally descended from the Royal blood. Then, if some tailor, weaver, or shoemaker—whose parents never rose to, even mediocrity—were to be, by a London mob, proclaimed King: and were he to come here, and assert, that, "He was legitimate King of Great Britain and Ireland," would he not be an Impostor? Would he not be a false King?

The Apostles were "Persons sent"—sent for an especial purpose—sent to do a peculiar work—sent to do, what NO OTHER PERSONS COULD DO.—They had not only to do a peculiar work; but they had (and must have) a peculiar qualification for it—such a qualification as no other persons who came after them could have—therefore, as Apostles; they could have no successors—there could be no Apostles after the first.—Of the first twelve, one fell by transgression and one by the sword of Herod. The place of Judas was supplied by Matthias; and that of James by Paul, who was the "Person sent" especially to the Gentiles—so that the Lord Jesus, had still in the world twelve "Persons sent" TO BEAR WITNESS TO HIS RESURRECTION. This was the FACT—the Gospel's foundation FACT.—And to bear witness to this fact was the peculiar work of an Apostle. For although they had the "Ministry" as well as the "Apostleship," yet the "Apostleship" was intended as their peculiar work.—Whatever they may not do—they must do this—they must always, and constantly bear witness to the Resurrection of Christ from the Dead. See Acts, 1st Chapter, 22d verse. And they did do this.—An Apostle never preached without bearing witness to Christ's Resurrection. Look through all the Acts, and you will find, that, in every sermon they testified to the Resurrection of the Lord Jesus, and they constantly declared "Whereof we are WITNESSES." Peter declares, Acts, 2d Chap. 32d verse, "This Jesus hath God raised up, whereof we are Witnesses"—and 3 Chap. 15 ver. "Whom God hath raised up whereof we are Witnesses"—and 4 Chap. 10th, 20th and 33 verses "Whom God raised from the dead—things which we have seen—And with great power gave the Apostles witness"—and 5th Chap. 30 and 32 verses "The God of our Fathers raised up Jesus—and we are His Witnesses"—and 10th Chap. 40 and 41 verses, "Him hath God raised up the third day and shewed him openly—not to all the people, but unto Witnesses chosen before of God, even to US who did eat and drink with him after He rose from the Dead." And Paul declares Acts 13 Chap. 30 and 31 verses, "God raised Him from the dead; and He was seen many days of them—who are His Witnesses." And, even, to the learnedly stupid Athenians, Paul witnessed of "Jesus and the Resurrection" And to the Romans 1st Chap. 4 and 5 verses he declares his "Apostleship (by the exercise of which he was to obtain) obedience to the faith among all nations," and witness to them the Resurrection of Christ, according to the Spirit of Holiness." And 1st Corinthians 15th Chap. 15th verse, "We have testified (or witnessed) of God, that, He raised up Christ.

And immediately after the Resurrection, Luke 24 Chap. 48 verse, and Acts 1st Chap. 8 verse, Jesus Christ specially appointed the APOSTLES to be Witnesses of His Resurrection; and at the same time, they became Witnesses of His miraculous Ascension and Glory. And when Paul "Had seen the Lord Jesus" Acts 22 Chap. 15 verse, and 26 Chap. 16 verse, When Jesus revealed Himself to Paul in His Glorified Cross Wounds—Christ made Paul also, as the Apostle of the Gentiles—"A Witness of the things he had seen."

Now in order to be such a witness as this—in order to be an Apostle, i. e. "A person sent" to bear witness to the Resurrection of Christ—it was necessary, that, he should have "eat and drank with Him"—that, he should have formed part of our Lord's family—that he should be "One who companied with the Lord Jesus, beginning from the Baptism of John, until that same day

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that He was taken up," (Acts 1st Chap.) otherwise he could not "Witness" that he had seen the Man Christ Jesus *alive*—that he saw the *same man dead*, and that he saw the *same man again ALIVE!* For we may be deceived in the identity of a man, we only see casually in the street; but, we could not be deceived in the identity of a man with whom we had "eaten and drank" and lived with as a member of the same family for several years. Now, as any one that would pretend to be legitimate King of England, and, yet, not of the "Blood Royal" should be a false King: so, any one pretending to be an Apostle, who had not the foregoing qualifications—who had not "seen the Lord," would be a "False Apostle."

But, as no Irvingite, nor any other person of the present day, has "seen the Lord" nor can have the foregoing marks, then, IRVINGITE APOSTLES **MUST BE "FALSE APOSTLES."**

☞ This is the truth and they cannot deny it. ☞

—Again—

If a man's *head* be cut off; every one must be convinced, that, the man must be, then, *dead*—that, he can no longer perform the functions of a living man.

Now, as the "Head" of the whole *body* of Irvingite Church "Orders" is their "Order" of "Apostles." And, as, in the judgement, and to the conviction of all rational men, I have, with the axe of Christian Common Sense, effectually *cut off* this "Head"—then—the whole body of Irvingite Church "Orders" must be *dead*—*lifeless*—and inefficient. They can neither give life nor preserve life: and whoever would escape the ruin of spiritual death—and obtain eternal life must seek *elsewhere*.

OLD PATHS.

Kingston, August 4, 1837.

#### ADVERTISEMENT.

It became absolutely necessary that *strong* (unsupported) *assertions* of error, should be combatted (as they have been) by *strong* (well supported) *assertions* of TRUTH. The more than usually intelligent—will make due allowance—that—on the main point, and for the benefit of a certain class of readers, I have given "Line upon line—precept upon precept—*here* a little and *there* a little." Having confined myself to "Seven Letters"—my replication or confutation of their mere, and vain SHOW of Scripture arguments must be reserved for

#### AN APPENDIX.

This is the more necessary, as, since finishing the "Letters" I find, that, the "False Apostles" are widening their circle of error—that—they are attempting a still greater "Dominion over men's faith"—that—they are *gradually* (hellish gradation!) *sacrificing one moral or scriptural truth after another*—and thus leading their deceived people, blindfolded, to the precipice of Infidelity and Atheism!

Such a portion of truth as seemed necessary for *present caution* may be found in the "Seven Letters." In the Appendix, the fog and mists of their deceptive arguments shall vanish before that "Pillar of Fire"—that Sun of Truth—that *Nucleus* of the safely guiding trinity in the unity of Scripture, Reason, and the Spirit of God. Their newly advanced blasphemies *must* be cast into their original "Bottomless Pit."

The true Apostle says, 2 Corinthians, 1st Chap., 24th verse, "We have *not* *dominion* over your faith"—the "False Apostles" say "We *have*—you must believe all *we* tell you, asking no questions!!!"

