

**A MORNING VISIT TO THE REV. E. IRVING'S,
AND AN INQUIRY INTO THE ALLEGED RETURN
TO THE CHURCH OF THE GIFT OF TONGUES;
WITH REMARKS, INFERENCES, AND
SUGGESTIONS, ASLO, AN APPENDIX,
CONTAINING FACTS AND NOTICES
ILLUSTRATIVE OF THE WHOLE SUBJECT**

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A morning visit to the rev. E. Irving's, and an inquiry into the alleged return to the Church of the gift of tongues; with remarks, inferences, and suggestions, aslo, an appendix, containing facts and notices illustrative of the whole subject by Anti-cabala

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ANTI-CABALA

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ALSO,

AN APPENDIX,

CONTAINING FACTS AND NOTICES ILLUSTRATIVE OF THE WHOLE SUBJECT.

BY ANTI-CABALA.



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PREFACE.

THE following pages were, for the most part, prepared before scarcely any thing had appeared in print expressly on the subject of them. But circumstances occurred to prevent publication; and indeed it was not sufficiently evident to the writer that any advantage to the cause of truth was likely to accrue from publicity. The continued and reported spread of the delusion and increase of its victims, however, now resolve him to submit his observations to those who desire information on the matters to which they relate.

The form in which his remarks are presented allow him to adopt a style, and to embrace particulars, and to offer an amplitude of refutation, that did not consist with the design of those excellent *Sermons* that have been already called forth by the same occasion.

A MORNING VISIT

TO

THE REV. E. IRVING'S.

DECEMBER 1831.

THE grave consideration of extravagant claims will, perhaps, appear such an evidence of weakness as, unexplained, must imply incompetency to make a just award. The individual, therefore, who enters upon such a task, and who, at the same time, wishes to engage co-operation in the notice he may give and the decision he may pronounce concerning them, need assign some reason for his course. Such reason or explanation will be found, in the present instance, in two simple facts. First, the fanaticism at Regent Square is developed under the sanction of an individual not to be classed with those whose defective education and *consequent* susceptibility to erroneous impressions, may account for the wildest conceit, and therefore neutralize their example and authority. And again, several persons of whom better things might have been expected, have become its votaries, and are multiplying their number. This may, no doubt, be attributed, in a

great measure, to the late popularity of their pastor, and the decorative attractions of their spacious place of meeting,—two circumstances likely to affect weak minds, and holding out something in the shape of protection to those who, while they would indulge a childish curiosity, or a diseased imagination, or a perverted intellect, are solicitous, at all events, to maintain their reputation for worldly respectability.

In many, perhaps in most, cases of intellectual error, reasoning is useless. In these cases, either the error itself is the charm, and, in such, for the most part, the band will be small and of short existence; or, the selfish principle is so effectively ministered to, that the neophytes, few or many, are beyond the hearing of any voice except the one within which, like the horse-leach, still cries, "give! give!" In some cases, however, and the writer deems the present to be one of them, perspicuous argument may be successfully employed. In those, the error itself is *not* the exclusive charm, nor is the present gratification, or the future promise, so great and indefeasible, as to intrench the proselyte within the walls of an absolute insensibility. Let Mr. Irving forget his learning, and dismiss his eloquence, and let it be forgotten what he was—let him be dissociated from respectable society, and be found, with his adherents, like Christ and his disciples, lowly and despised, and the province of reason would be to let them alone and to leave them to wither in the shades, from which, their unsupported and revolting doctrines would never enable them to emerge. But the case is not so. Many who would never have dreamed of listening to his dogmas in the humiliating circumstances supposed, are now induced to lend him a respectful ear, which, however, it is more than possible they may be persuaded to withdraw, when the absurdity of his notions, and their conse-

quent future disappointment, and perhaps disgrace, are made manifest. So much for the grounds upon which the succeeding narrative and accompanying remarks have been undertaken.

The morning selected for my visit to the Scotch church was such as, in December, might be expected; but I could not help reflecting as I rose in the dark and was proceeding through the cold and silent streets, that the choice of such an hour and season for the meeting of the worshippers, bespoke a state of mental excitement, which, if not the symptom of ardent piety, *might* be the diagnostic of unwholesome zeal. The service had commenced before I arrived, and the assembly was then occupied in singing, which being concluded, a man of placid and not at all extraordinary demeanor read, with great propriety, part of the thirty-third and thirty-fourth chapters of Exodus, including the account of Moses' miraculous vision of the divine glory. After expounding, or rather spiritualizing *this* portion, which he did very consistently with evangelical principles, he paused. This, I conclude, was to afford opportunity, if it was not a signal, for the miracle, for, presently burst forth, in startling dissonance, truly an *unknown* tongue. I should judge, by its harshness, it was the utterance of a man. I could not see the speaker, or, to be more correct, the roarer. It lasted but a minute or two, and ran off into the English words, "Abide in Him! Abide in Him! Abide in Him! Ye shall behold His glory! Ye shall behold His glory! Ye shall behold His glory!" and perhaps another phrase or two, all bearing upon the passage that had been expounded. The whole was uttered in a tone of varied cadence, but so loud, revolting, and unnatural, (not *unearthly*;) that it operated upon me as a shock from which I could not immediately recover, and, at the close, I could