
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>







4139. uua. 35.

AN
EARNEST EXPOSTULATION.

A LETTER

ADDRESSED TO THE AUTHOR OF

“High Church Claims of the Exclusive Brethren.”

LONDON :
HOULSTON & WRIGHT, 65, PATERNOSTER ROW.
1869.

PRICE THREEPENCE.

Letter (7)

AN

EARNEST EXPOSTULATION.



A LETTER

ADDRESSED TO THE AUTHOR OF

“HIGH CHURCH CLAIMS OF THE EXCLUSIVE BRETHREN.”



LONDON :

HOULSTON & WRIGHT, 65, PATERNOSTER ROW.



In Earnest Expostulation.

TO THE AUTHOR OF "HIGH CHURCH CLAIMS OF THE
EXCLUSIVE BRETHREN."

Sir,

In your sixth and last letter to Mr. J. L. Harris, on the *High Church Claims of the Exclusive Brethren*, you refer to "two systems of doctrine about the sufferings of Christ," one as having originated with Mr. B. W. Newton, and the other with Mr. J. N. Darby. In regard to the system *imputed* to Mr. Newton, you have given Mr. Darby's dictum concerning it, promulgated in 1847, and you comment on the cruel persecution which Mr. Darby has inflicted upon those who would not join with him, fully and unreservedly, in his condemnation thereof; also you charge Mr. Darby with holding and teaching at the same time a system of doctrine very nearly akin to that which he has pronounced to be heretical.

You say, "the doctrines I am now opposing are so nearly allied to those which were the alleged grounds of the original separation from 'Bethesda' that none but the acutest intellects can draw the *supposed* line of distinction between them—real and substantial distinction there is none. What then can be said to the fact, that the person who set agoing perhaps the fiercest and most unrelenting crusade that was ever

carried on by Christians towards a congregation of their fellow-Christians, because they failed to deal with certain doctrines concerning Christ which he then judged to be heretical, has now introduced *the same doctrines*, with scarcely a shade of distinction, amongst his own followers, as 'the truth,' and that yet the pretended original opposition to them should be with unabated rancour still maintained? This is a refinement or a depth of iniquity that I do not wish to understand."

There is indeed a "depth of iniquity" in the actings of Mr. Darby which it is difficult to fathom; and I feel it to be especially so in regard to his treatment of Mr. Newton, who has been cruelly persecuted for the faithful, unflinching opposition he has *always* maintained against the very doctrines you have attributed to him. The result of Mr. Darby's efforts has been, as you very clearly show, the destruction of peace and harmony amongst thousands of believers in Jesus; and the construction of a new system of novel and dangerous doctrines, which is intended to supplant the old truths so long accounted orthodox.

His system of doctrine, which was at first only partially manifested, but has now become more fully developed, has been always vigorously opposed by Mr. Newton. Mr. Darby soon saw that unless he could silence or neutralize the strong Scriptural testimony which Mr. Newton brought to bear against those various forms of error which he from time to time advanced, he could never establish his system. He knew that Mr. Newton possessed a clear apprehension of its true character, and he had proved that in a fair field he could not successfully resist so able an opponent; he therefore armed himself with the weapons

which you so forcibly describe ; and by these he has succeeded in branding Mr. Newton with heresy, and blinding his deluded followers, so as to lead them whither he will. And now, after exercising over them, for more than twenty years, a cruel despotism, by which he has enforced upon them the implicit reception, and constant active dissemination of the falsehoods he has coined respecting Mr. Newton ; he has brought them into a state of abject submission, and surrender of mind and judgment ; so that they are altogether unconscious that the doctrines which they are unjustly attributing to Mr. Newton, and are stigmatizing as "awful blasphemy," "dishonouring to the Person of the Lord," are the very doctrines which form an important part of the system they are slavishly bound to sustain. This system has so confused their minds, that very few of them can give any clear account either of that which they profess to hold or of that which they so industriously oppose. They have been taught to regard themselves polluted by association with Mr. Newton, or his friends ; or by reading any of his writings, except the garbled extracts which have been selected by their leader, and which have been by him invested with the alleged heresy. To read Mr. Newton's writings, or to attend his ministry would lead to certain excommunication, if such a course did not previously open their eyes and induce voluntary separation.

And although the character of some of the heretical doctrines of Mr. Darby has been so clearly pointed out by yourself and others who have escaped as birds out of the snare of the fowler, the greater number are pleased with their net, and rejoice in their captivity.

It matters but little now to Mr. Darby that a few of his more intelligent, though once blinded partizans, have cast off his yoke. He has gained his object and so thoroughly established his position that he scarcely deigns to notice your remonstrances, or to reply to your accusations.

He has worked his way with jesuitical subtlety and audacity, and strange to say, has been, and still is, greatly helped in the dissemination of some of his evil doctrines, as well as in his ceaseless persecution of Mr. Newton, by many who have come under the ban of his excommunication.

That you and others should have separated from Mr. Darby when your eyes were opened in measure to see how heretical were some of his views, I can easily understand ; but now that you have detected his jesuitry and untruthfulness ; and after you have had such painful experience of the unscrupulous way in which he imputes thoughts, feelings, motives, and heresies, to those who in any way oppose him ; I wonder how you can any longer accept his false statements respecting Mr. Newton. I marvel also that you can still continue in the course of misrepresentation of that truly honored servant of God, which twenty years ago you commenced and for eighteen years carried on under the unprincipled leadership of Mr. Darby. Surely you should reconsider this point.

I can well understand how your zealous, active co-operation for such a length of time with this persecuting sect and system, must have become, after the fascinating spell had been broken, "a matter of unutterable humiliation to your mind." No wonder you confess that "your heart has been withered by this cruel work," and that you have to mourn over the "spirit of fanaticism," by which you have been so

grievously misled. To look back upon the greater part of your Christian life as having been devoted to such a work is a sad, sad retrospect. I would not thus dwell upon these painful circumstances had I not an earnest desire that you should be also delivered from the contradictory, not to say sinful, position which you still maintain in regard to Mr. Newton. If your course in reference to "Bethesda" was a wrong one, that which you are still pursuing in reference to Mr. Newton is ten times worse. You still publicly represent him as holding doctrines which present "a false Christ," and thus brand his name with obloquy and heresy. While so acting, are you not unwittingly engaged in the work of Satan, by still perpetuating the falsehoods and base calumnies of your late leader?

I still fearlessly maintain, and am prepared to prove, that Mr. Newton does not and *never did teach, or hold*, the heretical doctrines so persistently attributed to him by Mr. Darby, which you and others continue to echo.

As you assert, that as far as you can remember, the active part you have taken in the controversy "was never mixed with feelings of personal hostility," I can only account for the way in which you have heaped all manner of heresy upon Mr. Newton on the supposition that his *name*, or the initials *B. W. N.* have been regarded more in the light of an algebraical sign or quantity, representing a kind of standard of heresy, than as belonging to a Christian Minister, who, possessing keen sensibilities, is jealous of everything that would injuriously affect the interests of truth, as well as his own character and principles.

I am thankful to find that you have repented of having taken an active part for eighteen years in the persecution of the Christians at "Bethesda," because

they would not draw the distinction which Mr. Darby sought to force upon them, between the doctrines propounded by himself, and those which he had imputed to Mr. Newton.

You say, "this is the exact ground on which a warfare the most vindictive and unsparing in character, has been carried on against a congregation of Christians, and against all who did not condemn them—without confession, and without abatement, over nearly a quarter of a century! This difference alone has been the ground of endless calumnies—calumnies the most base and groundless, during the whole of that period. It has been, too, the occasion of the bitterest animosities, far and wide, between former friends and fellow labourers in the Gospel. It has occasioned in innumerable instances the severing of family ties, the sundering of truest affections, and the sending of many a faithful Christian broken-hearted to the grave."

I do not hesitate, from your long acquaintance with this system, to accept as literal truth, this strong and terrible testimony as to the dreadful results of Darbyite doctrine and discipline.

But although the Brethren at Bristol refused at first to judge Mr. Darby's evil charges against Mr. Newton, they soon afterwards yielded to the force he brought to bear upon them, and passed the following resolution, which has never been rescinded, namely, "That no one defending, maintaining or upholding, Mr. Newton's views or tracts should be received into communion." This was, however, insufficient for Mr. Darby, and his ban of excommunication was not removed.

Mr. Darby had thus enlarged the sphere of his persecuting operations against Mr. Newton, by including therein the large gathering at Bethesda, in Bristol,

and all the gatherings everywhere recognized by them. The late Mr. Craik was an especial object of attack, and the persecution he underwent through Mr. Darby caused him much suffering, and followed him to the end of his days.

But while the Bethesda Gatherings have been thus persecuted by Mr. Darby, they have been in turn the persecutors of Mr. Newton, by having in the first instance, and at the forced instigation of Mr. Darby, passed their excommunicatory minute; and secondly, by having seriously misrepresented Mr. Newton in the various pamphlets in which they have defended themselves against Mr. Darby. And here I may specially mention the last two pamphlets which have been issued in their defence, entitled, *Darbyism; its Rise and Development; and a Review of the Bethesda Question*, by Mr. Henry Groves, and *The Exclusive Brethren*, by Mr. Henry Grattan Guinness, in both of which Mr. Newton is very much misrepresented.

The statements made in these and like pamphlets are not to be relied upon as facts, and as an example of the inaccuracies that pervade them, and the injustice done to Mr. Newton, I will quote from the former the following passage, namely:—"Only one person holding Mr. Newton's errors ever even applied for fellowship at Bethesda, a cousin of his own, who on being examined by Mr. Müller and Mr. Craik, was found to hold the views in question and was consequently not received."

The lady referred to wrote to Mr. Groves pointing out the mistake he had made, and stating that neither Mr. Newton nor herself ever held the errors imputed to them, and that it was *not true* that Mr. Müller and Mr. Craik refused to receive her into communion,

either on the ground stated or for any other reason. With her permission I here insert the greater part of her letter to Mr. Groves, dated 4th March, 1867.

After quoting the passage above mentioned, she says, "Now, sir, this is a misrepresentation of facts, though not intentionally I conclude on your part, as you were not in Bristol at the time. For twenty years previous to the year 1848 when the crisis took place at Bethesda relative to the points in question I had, more as a sister than a cousin, been closely associated with Mr. Newton, and had in private and in public been more thoroughly instructed than most, in his teaching respecting the Person, work, and sufferings of the Lord Jesus Christ; I had drunk into my soul and fed upon those instructions. It was not therefore as one ignorant of his true sentiments that in November, 1848, I appeared before Mr. Müller and Mr. Craik in the presence of Mr. Merideth to be examined by them. Mr. Müller questioned me for nearly three hours on the condemned passages of the said Tracts, and afterwards Mr. Craik addressed to me a few pointed questions as to my *personal* faith.

"Both pronounced me *sound*. Mr. Müller then took me aside and said they could not reject me from communion on the grounds of my faith, for that I was '*personally sound*,' but seeing that I upheld and defended Mr. Newton's Tracts, and was, moreover a *relative* of his, he must inform me that if I attempted to commune at Bethesda about fifteen persons would withdraw!!

"Shortly after this Mr. Craik wrote me a note bearing date 'Saturday, Nov. 11th, 1848,' in which he said as follows:—'Great difficulty has been experienced on the part of a considerable number in your being received to morrow at the Lord's Table.

For myself I feel it right to say that *I* could most fully receive you, but I desire at the same time to respect the consciences of those, who, from godly zeal for the truth, may have their minds exercised and tried respecting the reception of one who is understood to be a firm and warm adherent of our brother, Mr. Newton. Myself, and the other labouring brethren have given the subject hours of prayer and consideration, and, after looking at the matter on every side, most of us feel no other course open, but just stating to you the actual state of things and waiting for further light.'

"I replied that out of consideration to their feelings of perplexity and difficulty in relation to those under their care at Bethesda and Salem, I would, as a matter of *grace* abstain from attending *any* of the meetings in either of those places, during the remainder of my stay in Clifton, but that I did *not withdraw* my *privilege* to sit down at the Lord's Table with them as a fellow-believer in the precious Blood of Christ.

"After this occurrence a large meeting was convened, at the house of my friend Mrs. ———, at the end of which Mr. Müller came up to me and said he wished to assure me that notwithstanding the course they had pursued towards me, they considered me '*personally sound*.'

"I have troubled you, Sir, with these details, *not* for my *own* sake, but to prove to you the moral *impossibility* that Mr. B. W. Newton could have taught unsound doctrine, when I, who had derived *all* my spiritual instruction from him for no less than twenty years *in the family circle*, as well as in public ministrations—when *I*, let me repeat, thus under his influence, was, after a long and detailed examination,

pronounced by the two leading teachers of Bethesda to be '*personally sound*.'

"These *facts*, Sir, for such they are, present a paradox which I leave you to explain to your own mind as best you can. (Signed) "Amy J. Toulmin."

To this letter Mr. Groves made no reply, neither did he deign to acknowledge a letter which I also wrote to him concerning his misrepresentations of Mr. Newton. This disregard to the common courtesies of society is, I regret to say, from personal experience, not infrequent among those who bring indefensible charges against others.

I sincerely hope that those who have been in the habit of circulating these false statements will reconsider their position in reference to Mr. Newton; and if they are not prepared at once to confess their unchristian conduct towards him, they may perhaps at least refrain from further misrepresentation, remembering the command, "*Thou shalt not bear false witness against thy neighbour.*"

The adoption of false principles and doctrines leads to wrong practices; and those who maintain that the law of the ten Commandments is not to be regarded by them as a rule of life, will, I fear, have their course marked by many culpable deviations therefrom.

The bases upon which these accusations of blasphemy and heresy against Mr. Newton have been raised, are threefold, and as unreal as the charges are untrue.

The *first* charge was made in 1846, and was grounded upon some notes of a lecture delivered by Mr. Newton on the sixth Psalm. These notes had been *incorrectly* taken, and had never been seen by him until he heard that "they had been read and

severely censured at a meeting convened at Exeter for that purpose." Shortly afterwards they were published with the strictures and charges of Mr. Harris thereon.* Mr. Newton immediately wrote a pamphlet, in which he repudiated ever having held the heretical doctrines, and fully vindicated himself from the charges thus unjustly imputed to him, but his enemies only took occasion therefrom to increase their accusations.

The *second* charge followed soon after the first, and is referred to in the following extract from *Five Letters to the Editor of The Record on Recent Denials of our Lord's Vicarious Life*, by Dr. Tregelles. These letters have since been published in a separate Pamphlet, from which I now quote:—

“Those who know anything of the Brethren are aware, that, for a long course of years, they have been agreed in opposing and attacking Mr. B. W. Newton. It had been the endeavour of Mr. Newton to prevent the Brethren at Plymouth from adopting the practices and opinions as to ministry and absence of order into which those in other places, professing to hold the same principles were running. In this endeavour he was for some years successful; so that there was at Plymouth the definite recognition of ministry, such as was not unsuitably termed ‘modified Presbyterianism.’ When, in order to uphold certain prophetic and dispensational theories, the Brethren, at first covertly and afterwards openly, were setting aside Covenant, Priesthood, and Mediation, as if they could not relate to the Church; and when they were teaching that the Church does not include Old Testament saints, these erroneous doctrines were distinctly opposed by

* See “Refutation of certain Charges made by the Brethren,” p. 11.

Mr. Newton. This led to the course of action carried on against him by Mr. Darby and his associates, at first privately, and from the year 1845, and onwards, publicly. When all their endeavours to traduce the character of Mr. Newton had failed, they had recourse to other measures. In 1835 he had published a pamphlet against Irvingism, defending Christ's spotless humanity, but in which, some of the relations in which our Lord stood to others, were inaccurately set forth. In 1847 these statements were eagerly seized by the Brethren. When the passages were brought before Mr. Newton, he attentively examined their bearing, and seeing that they were mistaken, and that they might lead to consequences (to which, in fact, they had not led him or others), he published, in the most definite manner, a withdrawal of these statements; expressing his sorrow that he had made them twelve years before."

As the "pamphlet against Irvingism" has been for many years out of print, as well as Mr. Newton's acknowledgment of his mistake; some who malign Mr. Newton have taken, and still take, advantage thereof, to magnify the mistakes and pervert the acknowledgment, representing the one as too awful to mention, and the other as a mere instrument by which he has sought to cover over sin.

In regard to this second ground of charge I would here call attention to the following points, namely:—

1. That this pamphlet originally appeared as an article in the *Christian Witness* for April 1835, and that it did not then contain the passages objected to and afterwards withdrawn.

2. That these passages were added soon after, and the article was then published as a pamphlet, in order

to meet certain Irvingite errors which had been introduced at Plymouth. This was done at the special request and with the full approval of some of the Brethren who twelve years after accused Mr. Newton of teaching therein doctrines which impugn the true Deity and sinless humanity of the Lord Jesus. The article in its enlarged form also appeared in the second Edition of the *Christian Witness*, published in 1838.

3. That this pamphlet was widely circulated by the Brethren in this country and India for *twelve years* before they discovered anything wrong in the statements in question.

4. That the circulation of the pamphlet had been productive of much good, and is known to have been useful to many who might otherwise have become entangled with Irvingism.

5. That the withdrawn statements did not refer to the *Person* of Christ, but only to certain *relations* in which he stood to others. This important distinction has been overlooked, and I request special attention to it. (See *Three Letters* by Dr. Tregelles, p. 13.)

6. That while Mr. Newton strongly maintained throughout the pamphlet the true deity of the Lord Jesus, the sinlessness of His Person, the purity and holiness of His life, the entire voluntariness of His service and sufferings, and the substitutional character of His work, he stated, in substance, that Christ stood in federal relation to Adam so as to be under federal imputation. He did not see, neither did the Brethren who approved and circulated this Pamphlet discover, until after *twelve years* had elapsed, the consequences that might have been deduced from these statements. Dr. Tregelles says, "It is not that such consequences *had* been drawn by Mr. Newton, for if that

had been the case, or if he had seen that such deductions could have been made, it would at once have shewn him that the terms of which he had made use were incorrect. He would have rejected them as thoroughly as he did when he saw what might be deduced from them." (See *Three Letters, &c.*, by Dr. Tregelles, p. 12.)

It is manifest, from the pamphlet itself, as well as from all his other writings, that Mr. Newton did not hold the heretical doctrines with which he was charged. He had stated certain views which might have led toward them, and when he saw what might be *deduced* therefrom, he fully, frankly, and publicly acknowledged that he had made an inaccurate statement, and withdrew it.

Upon the principle adopted by his accusers, any one might be said to have sailed from London to Newfoundland, when he had only gone as far on the way as the Straits of Dover, without having had any intention of proceeding further.

I may safely say, that not one of the writers among the Brethren, or even the most careful of theologians could, escape the charge of heresy, if judged according to this principle.

The accusers of Mr. Newton are not to be blamed for having pointed out an incorrect statement in one of his early writings (published thirty-four years ago) but they are open to the severest censure for the bitterness and malice which characterize their accusations, and for having attributed to him heretical doctrines which he never held.

They were evidently desirous of finding occasion of fault in him in consequence of the opposition which he had manifested against their novel views on ministry,

doctrine, and prophecy. They therefore gladly laid hold of, and most unfairly used, the incorrect passages in the article opposing Irvingism, grounding upon them their false charges. And although the paper withdrawing those passages was written at their special request, and in the hope that it would end the painful controversy, it has been used by them only as an instrument for increasing their cruel persecutions. It is sometimes referred to as an admission on the part of Mr. Newton that he once held awful heresy, and at other times spoken of as a "mere cunning device," and "the clever expediency of the enemy of souls in bringing about that which he can use to cloak over sin and blasphemy."

The *third* charge was made in 1847, and is based upon two Tracts, published by Mr. Newton in that year. As I have specially dealt with this subject in my pamphlet, entitled *A Refutation of certain charges made by the Brethren*, I need only now refer to that pamphlet simply restating that Mr. Newton completely and courteously answered all the accusations thus brought against him; but when he saw that the real object of his opponents was to calumniate him, to destroy his influence, and hinder the circulation of his writings; he retired from further controversy with them, and has not for nearly twenty years replied to any of their bitter and untruthful charges.

While you and others have been, during those years, actively engaged in "revolting Christian minds generally from him" and his writings, he has been steadily occupied in expounding the Scriptures, and bringing out in his extensive and valuable works with a force, clearness, and precision of thought, which strikingly contrasts with the ambiguous writings of many of his opponents, the very opposite doctrines to those with

which they have branded him, not one of which can they find in the nineteen volumes which now constitute his published works. Of course they are not aware of this, as it is part of the decree of your late leader that these writings should be stigmatized but not read, and any deviation from his mandates would bring down upon them his denunciation, the very thought of which even now, you say, "makes you shudder."

I am here reminded of a circumstance which I have recently read in D'Aubigne's *Reformation in Europe in the time of Calvin*, vol. iv., p. 537. Curione, an Italian reformer of the sixteenth century, had gone with his friends to hear a Romish monk preach, who in the course of his sermon thus addressed his audience:—"Do you know," he exclaimed, "why Luther pleases the Germans? Because, under the name of Christian liberty, he permits them to indulge in all kinds of excess. He teaches, moreover, that Christ is not God, and that he was not born of a virgin." And continuing his monkish philippic with great vehemence, he inflamed the animosity of his hearers.

"When the sermon was over, Curione asked the prelate, who was present, for permission to say a few words. Having obtained it, and the congregation being silent and expectant, he said, 'Reverend Father, you have brought serious charges against Luther; can you tell me the book or place in which he teaches the things with which you reproach him?' The monk replied, that he could not do so then, but if Curione would accompany him to Turin, he would show him the passages. The young man rejoined with indignation: 'Then I will tell you at once the page and book where the Wittemberg Doctor has said the very contrary.' And opening Luther's Commentary on the Galatians,

he read aloud several passages which completely demonstrated the falseness of the monk's calumnies."

Every volume Mr. Newton has published, and every exposition and lecture he delivers at his chapel in the Queen's Road, Bayswater, Sunday after Sunday, is a refutation of the charges which are brought against him. But those who are indoctrinated into his supposed heresies, as you well know, are not permitted to hear for themselves any more than to read for themselves. They have, almost as much as the Papists, abjectly surrendered the right of private judgment.

Eight years ago it was my privilege to have been led, in the good providence of God, under the ministry of Mr. Newton. At that time I knew scarcely anything of the Brethren, but I soon found that I was connected with a company of Christians, who were regarded by a large number of them as associated with a teacher of heresy, and from whom they withdrew as from that which defileth. As I read tract after tract manifesting implacable, unrelenting hostility towards Mr. Newton, in one of which he was characterized as "a teacher of blasphemy," "the evil doer;" and his doctrine referred to, as "deep, damnable, fundamental denial of Christ," "strange and poisonous doctrine about our Lord," I was greatly distressed, and scarcely dared to enquire concerning these things, fearing lest I should find that my beloved Pastor had been, in days past, the greatest heretic that ever lived; and that there was some *real* foundation for this long continued hostility. But upon a full investigation of the matter, my fears gave place to confidence, and I felt a burning indignation when I discovered that the charges of his opponents were false, and that the persecution they had inflicted upon him was unmerited. They had heaped upon him un-

deserved reproach and shame: while his conduct towards them had been always courteous, gentlemanly, and christian.

For a long time I thought that he ought to take up his pen and continue to refute their slanderous charges, but I have since seen the wisdom of his more dignified course. After all he had endured, he could not have continued to carry on the controversy with such opponents without having his spirit chafed and ruffled, and so be unfitted for the valuable service he has rendered, and continues to render, to the Church at large. In this service he has already been greatly honoured by God, and will be in far greater measure hereafter.

It was, therefore, well that he should have committed all personal questions "to Him who judgeth righteously," and seek to keep his mind free from all that would hinder his study of the Holy Scriptures. So he has wisely abstained, for nearly twenty years, from answering or even reading the legion of tracts and pamphlets in which he has been so grievously misrepresented.

The case was, however, far different with those who were associated with him, and for a long time I felt ashamed that so little was done by Mr. Newton's friends in his defence, but I found that this was partly owing to the restraint which he put upon them, hoping that, if left to itself, the opposition might die out; thinking also that if these charges were met his enemies would only take occasion to increase their calumnies.

Notwithstanding this partial prohibition, Dr. Tregelles, my father, and others, have in many ways sought to stem the tide. The wrong statements which have appeared in the religious Periodicals of the day, and in various pamphlets and tracts, have been refuted, and I am thankful to say not without good result. While I

have seen and heard of several whose prejudices have been altogether removed by reading the explanations that have been given to them, not one of the facts adduced in favour of Mr. Newton has been disputed.

In a pamphlet published in August, 1867, entitled *A Refutation of certain Charges made by the Brethren*, which has had a good circulation, I gave the following challenge, which no one of Mr. Newton's opponents has to the present moment taken up. "Appended is a list of Mr. Newton's works, and I challenge his accusers to produce from them fair and honest proof that he holds any of the heretical doctrines which they have unrighteously imputed to him." p. 44.

I again repeat this challenge, and reprint a list of these works, which will be found at the close of this letter; and moreover, I am prepared to render all the assistance in my power, in order to clear up any difficulties which might be experienced by those who may not have the opportunity of examining some of the early papers, which cannot now be obtained, as they have been for a long time out of print.

Although I feel strongly respecting the course which you and others have followed in regard to Mr. Newton, I do not wish to accuse any one, who would repudiate it, of having *intentionally* defamed and injured him. I believe that the larger number of those who spread these injurious statements implicitly rely upon the misrepresentations of others without having investigated the matter for themselves.

I am, however, greatly surprised that your last letter to Mr. Harris should have been written upon the assumption that Mr. Newton is a convicted heretic; and that there is scarcely a shade of distinction between his views and those of Mr. Darby, which you have

so forcibly condemned. Having pointed out to you in my letter of the 24th October, 1866, (see *Judge Righteous Judgment*, No. 1, page 3) the great injustice of this view, as contained in your pamphlet entitled *The Close of Twenty-eight Years' Fellowship, &c.*, I certainly was not prepared for a repetition of it from your pen. The absence of any acknowledgment from you of that letter, might, perhaps, either warrant the conclusion that it had never reached you; or that you did not think it worthy of your attention, and are not therefore acquainted with its contents. Your wrong statements have been on both occasions, grounded upon the withdrawn passages in the pamphlet to which I have already referred, (see page 14); and upon the Tracts alluded to on page 17, which were withdrawn by Mr. Newton from circulation in 1847, not because they contained the heresies imputed to them, but *for re-consideration*, and in the hope of allaying the sorrowful conflict. These Tracts, even if they contained the wrong views charged to Mr. Newton, (which they did not) ought not in common fairness to be still used against him, having been removed from the field of controversy for nearly twenty-two years. Nevertheless, you have thus used them, without even mentioning the fact of the withdrawal, or making any reference to the works of Mr. Newton since published.

My only object in thus writing is to vindicate the truth, and the maligned servant of the truth; and to seek if possible to bring again into union some of those who have been alienated by the subtle machinations of Mr. Darby.

I do not anticipate that what I have written will have any weight with the greater number of his deluded followers, but I do hope that you and others who are

emancipated from his thralldom will at least forbear to add any further ingredients to the bitter cup of sorrow which Mr. Newton has had so long to drink. The injury done to him by such statements as you have made in your pamphlets, and which also appear in those written by Captain Hall, Mr. Henry Groves, and Mr. Guinness, is at the present time perhaps greater than that which comes more directly from Mr. Darby's agency.

I have recently met with an illustration of this in the second volume of a work entitled, *The Religious Tendencies of the Times*, just published by Mr. James Grant, in which, through having been misled by the above mentioned pamphlets, he has unwittingly misrepresented Mr. Newton as to his *past* views, while he has fully vindicated him from *now* holding any heretical doctrines. He says:—"In justice to a man who has been most grievously misrepresented, and against whom charges alike greatly injurious and utterly groundless have been brought, I feel it a duty to truth and to Mr. Newton thus publicly and deliberately to express my full conviction, that there is not a man alive whose views in relation to the person and the work of Christ are more scriptural, more sound, or more glorifying to our Lord Himself, than those of that gentleman." Mr. Grant also refers to Mr. Newton's *Seventeen Propositions for the Solemn Consideration of Christians* as being "in perfect accordance on all the great truths of the Gospel, with the views which were held and advocated by Leighton, Archbishop Ussher, Sibbes, and the other most eminent and soundest divines of the sixteenth and seventeenth centuries."

But while Mr. Grant has thus vindicated Mr. Newton, he has, trusting to the representations of others, made

the wrong statement that Mr. Newton "for a season fell into substantially the same awful error respecting the humanity of our Lord," as that now held by Mr. Darby and his followers. Mr. Grant kindly corrected this statement when it was pointed out to him, and published the following circular to accompany his book.

He says:—"In my preface to this work I referred to the 'difficulty I have experienced in getting at the more important facts connected with the *History and Heresies of the Plymouth Brethren.*'

"I had, however, hoped that what I had written was correct, but since the volume has been published I have ascertained that notwithstanding all my efforts to ensure accuracy, I have been (through relying upon the printed representations of those I had considered to be worthy of trust) led to make certain statements respecting Mr. Newton which are altogether at variance with the facts of the case, and which I lose no time in correcting, in justice to that gentleman.

"I feel it to be due to Mr. Newton at once to correct the mis-statement, and gladly do so in his own words which I extract from letters I have received from him on the subject. Mr. Newton writes:—

'You are altogether mistaken, trusting to the mis-statements of others, in supposing that I ever held doctrines the same, or substantially the same, as those attributed to Mr. Darby in your recent work, *The Second and Concluding Volume of the Religious Tendencies of the Times.*

'I have always maintained the pure and spotless humanity of the Lord Jesus.

'I have always maintained that the life he had as man was pure and holy; and that the same life He laid down, that very life He took again.

‘Almost from the time when the separation of the ‘Brethren’ commenced, now nearly forty years ago, I was convinced that there were certain seeds of false doctrine sown amongst them which would, except they could be checked, work their ruin. As early as the year 1834, or before, they embraced a notion that instruction conveyed through the twelve Apostles was Jewish and not designed for the Church. Indeed, they became virtually Marcionites. I regard their doctrine as to this as the fountain-head of all that has since happened.

‘False doctrines and false practices may be corrected if we have a right rule, but if the rule be set aside there can be no hope. From that day to the present, I have anxiously endeavoured, as far as in me lay, to counteract the doctrines which you so justly condemn. No one can tell how I have sorrowed over their rejection of the doctrine of justification as taught by Luther and the Reformers; and over that fearful doctrine now so prevalent among them, that the Church in glory is not composed of all those who are washed in the blood of the Lamb.

‘As regards atonement, I have been aware, ever since 1847, that it was taught by them that Christ was on the cross in the ‘actual’ relation of a sinner towards God. This statement appeared in one of the tracts they published against me. I instantly opposed it, and shewed that substitution would, in that case, have been impossible. I maintained that He was neither on the cross, nor before, in moral distance from God.

‘But though I was aware that they held this dangerous and false doctrine respecting the Cross, whereby atonement is really nullified, yet I did not know until recently that any among them held that

Christ had a life to which, by imputation, sin attached; and that we are justified by His laying down that life and taking another. The danger of this doctrine cannot be over estimated, whether it be looked on as affecting justification, or as affecting the Person of the Lord. The former doctrine may perhaps in some cases be attributable to confusion of thought, but this cannot. To say that He laid down the life He had as man and took another, is as plain a contradiction of Scripture, and as destructive of all that Scripture teaches respecting justification, as any doctrine that can be conceived of. I therefore feel peculiarly pained in being associated with it. As I have said, I never knew till lately, that it was taught by any of the 'Brethren,' but it was taught by Mr. Irving, and as long ago as 1835, I wrote against his statements on this very point. I enclose a tract entitled *Salvation by Substitution*, published by me a few years since, in which (see page 57) I repeat the statement originally made by me in 1835, and insist upon the fact, that the Lord took the same undefiled life that He laid down. For this and other statements in opposition to their views I was informed that I was publicly cursed in some of the Irvingite Assemblies. I think you will agree with me in thinking that it is somewhat hard that I should now have charged upon me a doctrine against which I have always painfully contended.

'I thank you for your offer of putting a rectifying statement in your next publication.'

Mr. Grant concludes his Circular by observing:—
"As stated in the preface it is my intention to reprint, in a separate form, the chapters on the Brethren. I shall gladly avail myself of that opportunity of rectifying the erroneous statements in question."

I commend these things to the careful consideration of yourself and others, and ask you to "judge righteous judgment" concerning them. I earnestly hope that you may be led to reflect upon your position as regards Mr. Newton, and to re-consider the circumstances on their own merits; and that you will be satisfied that the charges of heresy and blasphemy with which he has been relentlessly pursued for so many years are altogether false. And should you again take up your able pen either to oppose the heretical doctrines and lofty assumptions of Darbyism, or to espouse the cause of Bethesda, I hope that you will be prepared to defend and no longer to defame Mr. Newton.

I will now conclude this letter with the following testimony given by one who is not a personal friend of Mr. Newton's, or in any way connected with him.

"We gladly give our testimony to Mr. Newton's calm and dignified demeanour under the unusual trials that have come upon him. The provocations he has received have been exceeding great—the accusations unscrupulous and of the worst description, the insults unlimited; and all this has been going on for years, without pity or abatement—without the slightest recognition that he ever has been esteemed a Christian, a gentleman, and a friend—or one who for several years was highly esteemed amongst the Brethren. His opponents have forgotten all that he once was to themselves and to others—nay, they have almost ceased to remember that he is of the human species. And yet amidst all this indescribable violence, and these multiplied vexations and distresses, no angry word has ever escaped him, no tart reply or expression of irritation ever for a moment disturbed

the unruffled placidity of his most courteous pamphlets. His enemies have, on several occasions, laid themselves open to severe thrusts, but he has withheld his arm, and when the sword had fallen from the hands of his antagonists, he has disregarded the advantage, and honourably sustained the lofty dignities of the gentleman and the philosopher. As we have rarely seen the like of the animosity of his enemies, so we have rarely seen the like of his personal possession and imperturbable serenity. In this respect he is a pattern to controversialists; and if the names of the Plymouth Brethren shall endure long enough to secure a page in history, then in this quarrel—which is, unhappily, the most prominent part of their existence—Mr. Newton's conduct as seen in his writings, will form a striking and noble contrast with the vulgar warfare of his intemperate adversaries."

The long and faithful service which Mr. Newton has rendered to the cause of truth amid unparalleled persecution, ought to have secured for him far different treatment. The value of his truthful testimony cannot be over estimated, neither can the great responsibility of those who prejudice the minds of Christians against him and his writings.

I trust that this letter may be useful in removing wrong impressions in relation to one who, for nearly forty years, has sustained among a large number of Christians, who esteem it an honour to enjoy his personal friendship, the unsullied character of a Christian teacher, a Christian scholar, and a Christian gentleman.

I remain, Sir, yours faithfully,

17 AU 69

JOHN COX, jun.

58, Palace Gardens Terrace,

London, May, 1869.

LIST OF WORKS
BY
BENJAMIN WILLS NEWTON,
(Formerly Fellow of Exeter College, Oxford.)

OCCASIONAL PAPERS on Scriptural Subjects.

Vol. I. Royal 8vo., cloth, with Map of the Ten Kingdoms, colored, mounted, and in cloth case. Price 10s. 6d.

Containing Nos. 1, 2, and 3, each of which may be had separately, in wrapper. No. 1., price 2s.; No. 2, price 2s. 6d.; No. 3, price 3s. 6d.

Including Papers on Justification;—Sanctification;—the Song of Solomon;—the Histories of Abraham, Lot, and Jacob;—European Prospects;—Remarks on "Mosaic Cosmogony" being the fifth of "Essays and Reviews";—Note on the Locality of Hades;—Notes on the Greek of several Portions of Scripture, &c., &c.

Vol. II. No. 4. Royal 8vo., in Wrapper. Price 4s.

Including Remarks on Judgments on "Essays and Reviews";—a Paper on Salvation by Substitution;—Note on *Ecce Homo*, &c.

DAVID, KING OF ISRAEL. 12mo., cloth. Price 2s.

DOCTRINE OF SCRIPTURE Respecting Baptism.
12mo., Cloth. Price 1s. 6d.

THOUGHTS ON PARTS OF LEVITICUS.

Vol. 1. Second Edition. Fcap. 8vo., cloth. Price 3s. 6d.

Contents:—The Burnt Offering. The Meat Offering. The Peace Sacrifice. The Sin Offering. The Trespas Offering.

Vol. II. 12mo., Cloth. Price 2s.

Contents:—The Consecration of the Priests. Things Clean and Unclean. The Leprosy.

NOTES Expository of the Greek of ROMANS I.

Crown 8vo., cloth, 2s. 6d.

THOUGHTS on Parts of the ROMANS. 12mo., cloth, 3s.

Containing Tracts Nos. 1 to 4. (See page 3.)

GOSPEL TRUTHS. Crown 8vo., Cloth, limp. Price 1s.
Boards, 1s. 6d.

Containing Tracts Nos. 3 to 6. (See page 3.)

FOUNDATION TRUTHS. 12mo., Cloth. Price 2s. 6d.

Containing Tracts Nos. 9 to 16. (See page 3.)

DOCTRINES OF POPERY. 12mo., Cloth. Price 1s. 6d.

Containing Tracts Nos. 17 to 20. (See page 3.)

LONDON: HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

Any of the above Works sent *Post free*.

WORKS ON PROPHECY, BY B. W. NEWTON.

AIDS TO PROPHETIC ENQUIRY.

First Series. Second Edition, 12mo., cloth. Price 3s. 6d.

Contents:—No Poetic Exaggeration in Scripture;—Objections to the Millennial Reign considered;—Futurity of Antichrist and his connexion with Israel and Babylon;—Remarks on the Prophetic Views of Mr. Fleming, Mr. Elliott, and Dr. Cumming;—Thoughts on Zech. xii., xiii., Matt. xxiv., Luke xxi. &c., &c.

BABYLON: its Revival and Final Desolation.

Being the Second Series of Aids to Prophetic Enquiry.
Second Edition, 12mo., cloth. Price 3s.

Contents:—The Futurity of the Final Judgments on Babylon; its Gradual Declension, Present Condition of its Ruins (with plans);—the Establishment of the Ephah in the Land of Shinar;—Remarks on Isa. x., xi., xii., xiii., Rev. xvii., &c., &c.

PROSPECTS OF THE TEN KINGDOMS of the Roman Empire Considered.

Being the Third Series of Aids to Prophetic Enquiry. 12mo., cloth. Price 4s.

Contents:—The Scope of the Roman Empire;—History of Governmental Power as taught in the Vision of the Image of Dan ii.;—Formation of Ten Kingdoms;—on the Four Beasts of Dan. vii.;—Thoughts on Matt. xiii., Dan. ix., x., xi., xii., 2 Thess. ii., &c., &c.

THOUGHTS ON THE APOCALYPSE.

Second Edition, revised. Demy 8vo., cloth. Price 8s. 6d.

THOUGHTS ON PARTS OF THE PROPHECY OF ISAIAH. Crown 8vo. Vol. I. Cloth. Price 3s. 6d.**ANTICHRIST—EUROPE AND THE EAST.**

12mo., cloth. Price 2s.

Containing Tracts, Nos. 21 to 26, (See page 3.)

ISRAEL AND JERUSALEM. 12mo., cloth. Price 2s.

Containing Tracts, Nos. 27 to 33. (See page 4.)

THE COMING OF THE LORD; Events connected therewith. 12mo., cloth. Price 2s. 6d.

Containing Tracts, Nos. 34 to 41. (See page 4.)

LONDON: HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

Any of the above Works sent *Post free*.

TRACTS BY B. W. NEWTON.

1. ROMANS I. & II. CONSIDERED. Price in wrapper 1s. 6d., cloth 2s.
2. ROMANS VII. CONSIDERED. Price in wrapper 1s., cloth 1s. 6d.
3. JUSTIFICATION. ROMANS V. *Fourth Edition.* Price 2d.
4. ETERNAL RECONCILIATION. ROMANS V. *Fourth Edition.* 2d.
5. REGENERATION IN ITS CONNEXION WITH THE CROSS. *Third Edition.* Price 2d.
6. NO CONDEMNATION TO THEM WHO ARE IN CHRIST JESUS. ROMANS VIII. *Third Edition.* Price 2d.
7. THE BLOOD THAT SAVETH. *Ninth Edition,* 12mo. Four for 1d., or 2s. per 100. *Eighth Edition,* 32mo. Two for 1d., or 4s. per 100.
8. ACCEPTANCE WITH GOD. *Third Edition.* Four for 1d., or 2s. per 100.
9. ANCIENT TRUTHS RESPECTING THE DEITY AND TRUE HUMANITY OF THE LORD JESUS. *Second Edition.* Price 3d.
10. CHRIST OUR SUFFERING SURETY. Price 6d.
11. NOTE ON 1 PETER II. 24. Price 2d.
12. *SALVATION BY SUBSTITUTION. Price 3d.
13. *ON JUSTIFICATION THROUGH THE BLOOD AND RIGHTEOUSNESS OF A SUBSTITUTE. *Second Edition.* Price 2d.
14. *ON SANCTIFICATION BY THE BLOOD OF JESUS. Price 1½d.
15. *JESUS WASHING HIS DISCIPLES' FEET. Price 2d.
16. PROPOSITIONS FOR THE SOLEMN CONSIDERATION OF CHRISTIANS. *Third Edition.* Price 2d.
17. ON HOLY SCRIPTURE AND TRADITION. Price 8d.
18. ON ORIGINAL SIN. Price 4d.
19. REFLECTIONS SUGGESTED BY THE PRESENT MOVEMENT IN ENGLAND AGAINST ROMANISM. 1850. Price 4d.
20. IN A DISPENSATION OF FAILURE, CATHOLICITY THE SURE TOKEN OF APOSTASY. *Second Edition.* Price 2d.
21. THE ANTICHRIST FUTURE. *Second Edition.* Price 2d.
22. THE 1260 DAYS OF ANTICHRIST'S REIGN FUTURE. Price 3d.
23. CONVERSATION ON REVELATION XVII. Price 2d.
24. WHAT IS THE EPHAH OF ZECHARIAH V. ? *Third Edition.* 3d.
25. FINAL PREDOMINANCE OF RUSSIA INCONSISTENT WITH THE DECLARATIONS OF SCRIPTURE. Price 6d.

* Extracted from *Occasional Papers on Scriptural Subjects.*

LONDON: HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

Any of the above to the amount of One Shilling sent *Post free.*

TRACTS BY B. W. NEWTON, *Continued.*

26. ENGLAND'S FUTURE COURSE IN THE EAST. Price 6d.
27. ON THE PROPHECIES RESPECTING THE JEWS AND JERUSALEM, IN THE FORM OF A CATECHISM. *Third Edition.* Price 2d.
28. JERUSALEM; ITS FUTURE HISTORY. Price 4d.
29. PROPHETIC PSALMS IN THEIR RELATION TO ISRAEL. Price 6d.
30. ISRAEL'S PROSPECTS IN THE MILLENNIUM. Price 4d.
31. OLD TESTAMENT SAINTS NOT EXCLUDED FROM THE CHURCH OF GOD. *Second Edition.* Price 1d.
32. THE WORLD TO COME. *Third Edition* Price 1½d.
33. THE MILLENNIUM AND THE EVERLASTING STATE Price 2d.
- 34.*DUTY OF GIVING HEED TO THE PREDICTIONS OF SCRIPTURE RESPECTING EVENTS THAT ARE TO PRECEDE THE RETURN OF OUR LORD. *Second Edition.* Price 2d.
- 35.*THE SECOND ADVENT OF OUR LORD NOT SECRET BUT IN MANIFESTED GLORY. *Second Edition.* Price 2d.
36. THE PROPHECY OF THE LORD JESUS, IN MATT. xxiv., xxv. Price in wrapper 8d., cloth 1s.
- 37.|| THE SEVEN PARABLES OF MATTHEW XIII. Price 4d.
38. THE CHRISTIAN AND JEWISH REMNANTS AT THE TIME OF THE END. Price 3d.
39. SCRIPTURAL PROOF OF THE DOCTRINE OF THE FIRST RESURRECTION. *Second Edition.* Price 4d.
40. THE DAY OF THE LORD. ON ZECHARIAH xiv. *Third Edition.* Price 2d.
41. A LETTER IN REPLY TO A LECTURE AGAINST THE PREMILLENNIAL ADVENT OF THE LORD. *Third Edition* Price 3d.
- 42.+THE PROPHETIC SYSTEM OF MR. ELLIOTT AND DR. CUMMING CONSIDERED. Price 4d.
- 43.*REMARKS ON "MOSAIC COSMOGONY." Price 6d.
- 44.*ON THE SPREAD OF NEOLOGY IN ENGLAND. Price 2d.
45. THE RECHABITES. Jeremiah xxxv. Price 2d.
- 46.*THE JUDGMENTS OF THE COURT OF ARCHES, AND OF THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL in the case of the Rev. Rowland Williams, D.D., one of the writers in "Essays and Reviews," *considered.* Demy 8vo. Price in wrapper, 1s. 6d. Cloth 2s.

* Extracted from *Occasional Papers on Scriptural Subjects.*

+ Extracted from First Series of *Aids to Prophetic Enquiry.*

|| Extracted from Third Series of *Aids to Prophetic Enquiry.*

LONDON: HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

Any of the above to the amount of One Shilling sent *Post free.*



