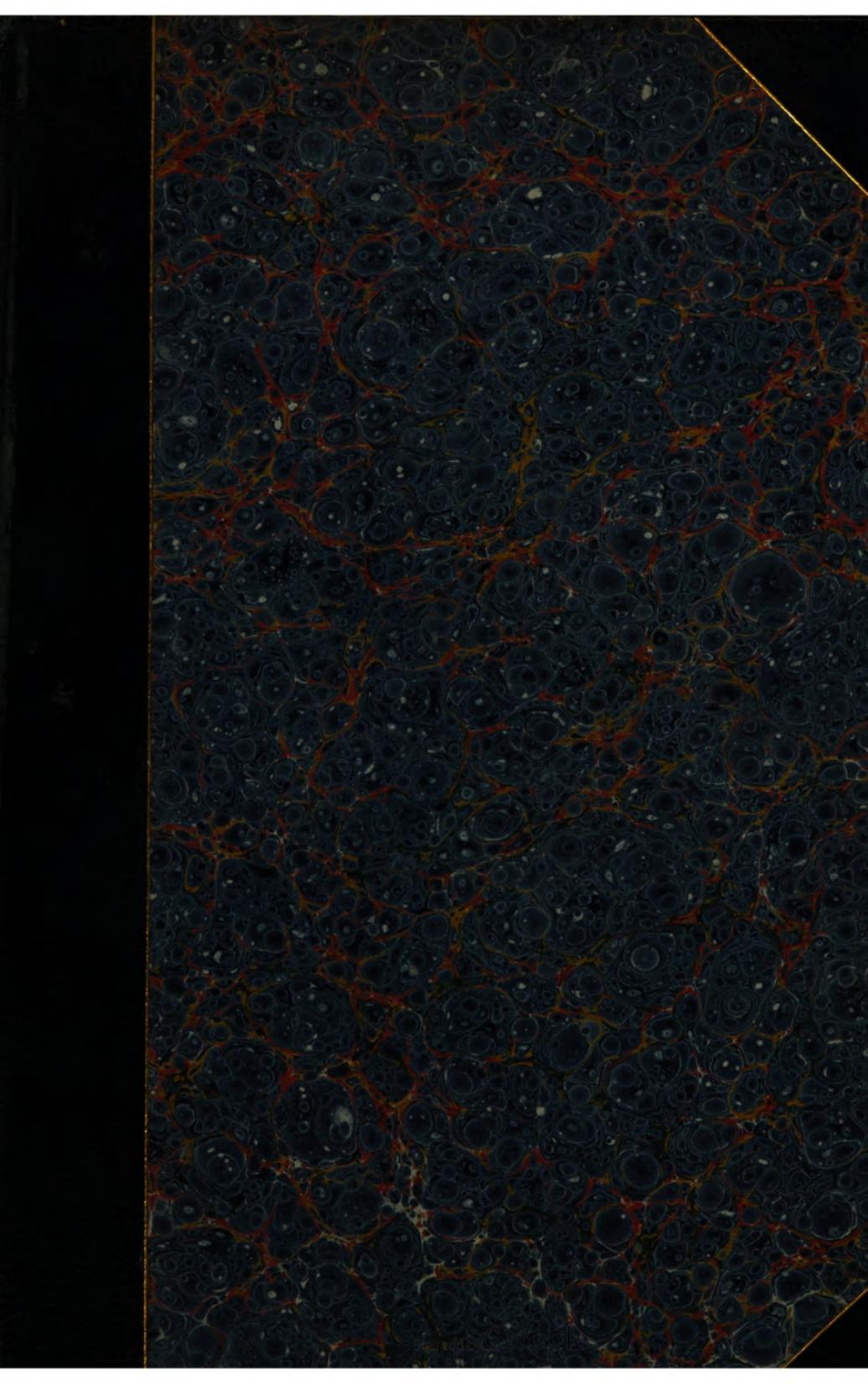

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SECOND LETTER

TO THE

CHRISTIAN EXAMINER.

BY F. SYNGE HUTCHINSON. *R*

DUBLIN:

RICHARD MOORE TIMS, 35, GRAFTON-STREET.

1830.

The publication of this Letter has been unavoidably delayed, in consequence of my having promised in it, that my Remarks on 2 Peter i. 19—21, should be published at the same time; the finishing and printing of which, a variety of circumstances have combined to retard until the present time.

F. S. H.

Nov. 20, 1830.

ERRATA.

- Page 27, line 12, *for any read an.*
33, — 27, *for state read stated.*
47, — 8, *for that argument read that the argument.*
48, — 9, *for PRECEDED read PRECEDES.*
64, — 23, *for Ind read in.*

LETTER, &c.

SIR,

I much regret being again obliged to come forward as an actor in a controversy which partakes so much of a moral character; but the nature of your reply to (or I should rather say review of, for it is *not* a reply to) my former letter, is such, as to leave me no alternative between undertaking the disagreeable task of again bringing forward and justifying my former accusations, and vindicating myself from the charges, or rather reproaches, which you have brought against me; or else, sitting down under the painful imputation of having been a "false accuser." My task is the more unpleasant also, inasmuch as the character and tone of your review is such, as to require me, not only to justify my former charges, but also to *add* to their number; it being written in an almost continuous strain of *ridicule* and *sarcasm*, and the language being occasionally (to my mind at least) altogether unworthy of the pages of a professedly *religious* publication. The *spirit* of it also, is so far from being that of *honesty* in the enquiry after, or defence of *truth*, that it actually represents me, (and that sometimes in the language of *scorn*, I may almost say *insult*,) as holding, and advancing opinions, which I not only do *not* hold, but, which I have literally *opposed* and combated in the very letter of which it professes to be a review. And farther, I find that the first of the three paragraphs into which you have divided the very *few* lines you have

ventured to quote from that Letter, in evidence of the truth of your statements, is formed of *parts of sentences*, the *other* parts of which, had you given them, (and they would not have occupied many lines) would at once have nullified, (even to the apprehension of a superficial reader,) the conclusions which you have exhibited as deduced from them. These latter things I shall observe on further, as I meet with them in detail, but in the first place, I must notice a little the *tone* and *language* of your review.

In page 468, speaking of my observations on 2 Pet. i. 19, you talk of my "*lucid* exposition," my "*high* authority," and denominated me "*our learned* author;" and further, in your note in same page, you *tauntingly* ask, "Has Mr. Hutchinson ever read Horsley's Sermon on the passage? we think it might assist him in his *next exegetical* adventure; but we forgot, Horsley was a learned man!"

Again, in page 469, speaking of an opinion of mine, (which you have also both mistated and misrepresented) you say, "*Let it, however, be understood as the deliberate opinion of an educated gentleman in the nineteenth century,*" &c. Now, I would just ask, does such language in any way correspond with the injunction of the Apostle, which I mentioned in my former letter; viz: "*Let all bitterness,*" &c. &c. Eph. iv. 31. Or, were *such* expressions necessary in order to point out my errors, if any existed? If I even had used language of a similar nature, I think that the Editor of a long established professedly religious publication, might have abstained from following the bad example; as, to be fitly qualified for such a situation, he ought to have imbibed much of the spirit of his Master, "*Who, when he was reviled, reviled not again;*" but I am not aware of having done so, nor do I think you can shew any such modes of expression in my former Letter. I have indeed, made several serious charges, and what I thought uncandid, I have called "*uncandid,*" what I thought dishonest, I have called "*dishonest*"—as I think any other person, if under si-

milar circumstances, and as fully borne out as I have been, might *justly* have done; nay, I think (as I have before stated,) that it were a *duty* to do so. But such a mode of proceeding is altogether separate and distinguishable from the giving vent to unchristian *bitterness*, in the language of *epithetical sarcasm*, which so grievously characterizes so many of the religious discussions of the present day; and in which *you* have so lamentably indulged. The *one* is an actual *duty* commanded by the word of God, while the *other* is as universally forbidden. On this head I shall again quote a passage before referred to :

“*Them that sin rebuke before all, that others also may fear.*”
1 Tim. v. 20.

Of this we have an example in the case of Peter, (Gal. ii. 11, 14.)

“When Peter was come to Antioch I withstood him to the face, because he was to be blamed.”

“The other Jews dissembled likewise with him.... But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all,” &c. &c.

Here we see, that the Apostle Paul thought it no breach of Christian charity to rebuke Peter and his fellows in this sin *openly*, and moreover to charge them with absolute dissimulation, with *playing the hypocrite*, (*συνυπεκρίθησαν*,) but he reasons with him *seriously* and *boldly*, without making use of *taunting epithets*. He does not mince the matter, as to the honest *expression of his opinion* of Peter's guilt, but he does it as a servant of Christ, without descending to use bitterness and *sarcasm*, which (I must say it again and again) can never legitimately be used in the service of the Lord Jesus.

But how much more grievous will the part which you have acted appear, when I shall shew that some of the opinions which you speak of in these terms, are not only neither put forward or held by *me*, but entirely invented by *yourself*, and then *ascribed* to me, in the hope, I suppose, that you might thus evade the force of the opinion which I really did express, and

when I shall farther make it appear, that this conduct of yours can in no wise be sheltered under the plea of having *misunderstood* my meaning; by shewing, that the passage which you have adduced in evidence of your statement of my opinion, is *formed*, not merely by the union of detached expressions or parts of sentences, (which would be quite allowable, were there nothing in the context which contradicted or qualified the opinion so stated,) but, by the *deliberate omission* of sentences, of such a nature, as that had they been inserted as they stand in my letter, they would at once have shewn your statement to be *utterly destitute of foundation*,

I cannot also but express my surprise, that any professing Christian should publicly state, that he was *amused* at what he considered the error or ignorance of any of his brethren. That it might be a matter of *grief*, or *pain*, or perhaps of strong *reprehension*, I can easily conceive; but that it should be a matter of *amusement*, appears to me not a little extraordinary; but I regret to say, that it is quite in keeping with the general phraseology of your periodical. It professes indeed to be *too mild* and *too charitable*, seriously to point out and reprehend error and sin, but yet it thinks it *no harm* to indulge in *taunt* and *sarcasm*, or to try to hold up those who may have reproved it to scorn and ridicule.

I now proceed to *reply* to your observations on my former Letter, together with the charges which you bring against me.

I. I would observe, that you endeavour to make me a *party* with all those who have hitherto been engaged in the prophetic discussion on the *opposite* side from that on which you have ranged yourself. You talk of them as "my friends," (p. 472,) and class me amongst those whom you term "*belligerents*," (p. 461.)

On this point I beg to say, that I am not aware of any passage in my Letter which could give you authority for doing so, and also, to decline being made a party to any opinions which I may not individually avow;

and as to my having been one of the "*belligerents*," I would merely state, that I have never appeared in print on this or any other subject, previous to the publication of my Letter to you.

II. You accuse me of want of Christian charity. No, you do not *accuse* me, but you *insinuate*, (which I think still worse) that my former letter was much wanting in it. You say,

"The charity that hopeth all things, and believeth all things, would willingly ascribe erroneous views to infirmities incident to humanity, to forgetfulness, or deficient information, or deficient power of reasoning, to any thing, rather than the awful destitution of moral principle. Now, we do not accuse Mr. Hutchinson of want of Christian charity; &c. &c. We confess that we would rather err, in covering the sins of our brother, than in affixing such hard names as our friend Mr. Hutchinson has done, without even the shallow defence of being excited by the subject." *Ch. Ex.* June, 1830, p. 462.

Having already shewn, (as I trust) that the openly rebuking error and sin, is not only *not* a *breach* of Christian *charity*, but even a branch of Christian *duty*, I need not again go over the same ground. Glad indeed would I have been to have felt *able* to ascribe your conduct to some of the sources which you have mentioned; but it was the feeling that it could not be so ascribed which caused me to write at all; and I regret to have found in your review further instances of similar delinquency. I must, therefore repeat, *that I conceive it to be the Christian's duty to call what he feels to be want of candour*, "want of candour," and *want of honesty*, "want of honesty," provided he can fully substantiate the charge; while I do *not* think it can be shewn, that *taunt* and *sarcasm*, are justifiable under *any* circumstances. You think it uncharitable that I should ascribe the delinquencies of Whitby and Middleton, and the *suppression* of the five chapters of Irenæus, to *dishonesty*. With regard to the first, referring to the evidence which I have adduced, I really must ask, to what *other* source could they, with any shadow of justice, be attributed? With regard to the latter, I only copied the opinion expressed in a note

on one of *the suppressed* chapters in R. Massuet's edition of Irenæus' works; but which, I confess, I deem to be very probable. But *I cannot be surprised* at your wishing to extenuate *their* delinquencies, as I find *you* have exactly *copied* their example in this very Review, as we shall presently see.

Your estimate of *honesty* also appears to me rather a *curious* one. You say of me, (p. 462.)

“Although we can discover, we think, bad reasoning, inconclusive argument, inaccurate statements, and something like a *suppressio veri*, we are far from judging that these result from want of *candour*, or want of *honesty*.”

Now Sir, if you had said, that you did not consider me a dishonest man, i. e. dishonest *in the general*, I should not have wondered; because, any one who has been in almost any degree brought to a knowledge of the miserable infirmity and carnality of our nature, will, at once, I doubt not, feel it to be quite possible, that even a believer might be betrayed into an occasional sin of misstatement, or even of a “*suppressio veri*,” either by the heat of argument, or from not having sufficient strength of mind to acknowledge a fault or error which he could not honestly defend. Or, if you had only charged me with an “*omissio veri*,” I should not have been surprised, for *that* might easily have been attributed to *inadvertence*; but I do not understand how an individual and deliberate act of “*suppressio veri*” can, by any means, be shewn *not* to have been the result of *dishonesty*. Your proffered exculpation of my character on these two points, together with the accompanying *drawbacks*, I am sorry to say, put me very much in mind of *Joab's taking Amasa by the beard to kiss him, and then smiting him under the fifth rib.* 2 Sam. xx. 9.

III. As to the word “*antipersonalians*,” I am sorry to find that you think it was meant to give *offence*; this, I assure you, was not the case, and I thought I had provided against any such idea by mentioning, that I used it for “*convenience*,” and for

“*distinction's sake.*”* The reason I employed it instead of “*anti-millenarians*” was, from a wish to give as little room for cavil as possible, as I had heard a person on that side the question, when pressed hard in a prophetic discussion, try to divert the argument, by denying that he was an anti-millenarian, any more than his opponent; thus endeavouring to bring round the question to the very first step, viz: that of stating *what* the opinions of each party were. Nor did I think that the term “*allegorists*” would suit me better, for, had I used it, perhaps you also, should I speak of a passage of prophecy as allegorical, would try and divert the argument by some such cavil about *that word* also. However, having given this explanation, as you seem to dislike the term, I shall avoid the use of it in future.

IV. As to your remaining *silent* on the subject of prophecy, you must know very well that I have not even *intimated* that you ought to have done so; nay, had you contended ever so strenuously against “*millenarian*” views, I had not presumed to take you to task. It is doubtless your right to *hold* and *uphold* whichever side of the question you conceive to be *true*; and I think it was even your *duty*, (as I have stated) to have *reproved* the acrimony and violence which was so grievously displayed on *both* sides; but, when I found that you not only did *not* do this, but, on the contrary, *joined* in such conduct yourself, at the same time *concealing* the faults of those on your *own* side, and *magnifying* those on the *other*; and farther, that you were seeking to repress the study of prophecy in general; then indeed, when I saw no other person coming forward, I felt it my duty to attempt to do that which you, as the Editor of a professedly religious periodical, *ought to have done*, and, to admonish *you* also, respecting the course you were pursuing.

V. In reply to my charge of your having endeavoured to check the study of prophecy, you say,

* See former Letter, p. 3, 17.

“The subject of prophecy engrossed, to the neglect in many instances of more important topics, the attention of serious persons, it became both in England and in this country, connected (*not necessarily, but in fact;*) with certain opinions that we regarded as awfully erroneous, and tending directly to Socinianism; and the manner in which prophetic enquiries were instituted and promulgated, proved in our estimation, little, but the presumption and dogmatism, and want of Christian charity, of many who engaged in the study and we shall add that with too many a particular interpretation of unfulfilled prophecy, is supposed to be essential to salvation

“Now, we did deem it our duty to notice these things, to call the attention of the influential part of the religious world to what we considered an intemperate application to a legitimate study; and as assuredly we endeavoured, however unskillfully, to guard equally against the danger of closing any part of the Sacred Volume from the examination of the pious, and that of giving an undue pre-eminence to one part, to the neglect of the other more spiritual and more practical parts.”—*Ch. Ex.* 1830, pp. 462, 463.

Now, Sir, in this 5th item, three things are stated.

1. The reason why you noticed the subject of the study of prophecy, viz: that you thought it engrossed *too much* time and attention—that prophetic subjects were discussed in an *unchristian* manner—and, that it was advocated by *persons, who, you say, hold* “awfully erroneous opinions.”

2. An *admission* that the study of prophecy was “*not necessarily connected*” with those erroneous opinions, but *only* “in fact,” that is, as I have just said, *merely* that it was advocated by those who held them.

In reply, I would say, that really, if this be all the excuse which you have to offer for the long tirade which I have noticed in my former Letter, (page 25.) I think it must be allowed to be a very poor one, or rather *none at all*. For as I have already said and repeated, you attempt to charge and visit on the study of prophecy, evils which you *confess do not necessarily* arise from it. If *too much* time be given to it by any, can you not *point out* to them their error, without *interdicting* the study altogether? If persons contend about it in an *unchristian* manner, *reprove* them strongly and *seriously*, but do not lay the blame OF THEIR *contention ON PROPHECY*. If *persons holding heterodox opi-*

nions *advocate* the study, can you not denounce those opinions, without seeking to *implicate* the study of prophecy with them? Perhaps you will deny that you *intended* to do so; but if so, I would ask, *why* do you mention them *together* in the manner you have done? and, *WHAT* is the *end* or *meaning* of the observations which I have just quoted? Remember Joab and Amasa. If we find a man injuring his health by gluttony, shall we therefore preach the *inutility* of food? *Did* Paul exhort men to refuse the Gospel, *because it so happened*, that some "*preached it of envy and strife?*" Or, are we, because we may find Antinomians "*turning the grace of God into licentiousness,*" and saying, "*Let us continue in sin that grace may abound,*" are we, I say, therefore to *reject* the blessed doctrine, that "*now a righteousness of God without a law has been manifested, which is testified of by the law and the prophets,*" and, that we are "*justified freely by his grace through the redemption that is in Christ Jesus?*" Why then proclaim the *inexpediency* of the study of prophecy, because *some* have occupied themselves *too exclusively* with it; or, because men of "*unsanctified tempers, or erroneous opinions,*" happen to have advocated it?

3. You turn about, and would intimate that your *former* statements were *not* calculated to *check* or *discourage* this study. You call it a "*legitimate study,*"—you speak of the "*importance of its use;*" and you say, "*we endeavoured, however unskillfully, to guard against the danger of closing any part of the Sacred Volume against the examination of the pious.*" Many other similar expressions are indeed to be found in the course of your Review; but they are only fresh examples of your plan of *giving with one hand and taking away with the other*, on which, in its various shapes, I have already had frequent occasion to remark. For *what avail* all these *apparent concessions*, if they be rendered *nugatory* by a host of subsequent *restrictions*; if those "*pious*" to whom you will allow it to be a "*legitimate*" and "*important*"

study,” are *only* to be such as are possessed of “*deep humility, EXTENSIVE learning, GREAT familiarity with the modes, and forms, and applications of prophetic language, and joined to all this, penetration, and caution, and judgment?*” Indeed, Sir, if *all* these qualifications were necessary, I fear that no properly qualified persons would ever examine prophecy at all, for whoever possessed the *first* of them, viz : “*deep humility,*” would probably be among the least likely to suspect that he had the *remainder*, and therefore, if he considered them *all* as *necessary* qualifications, he would never enter upon the subject. Indeed, as I said before, it would require “*Pharisaic presumption*” to do so. But as your recollection on this head seems to be somewhat short, I would beg leave once more to quote at length those passages in the article, which I at first reprehended :

“Deeply should we regret, if any passage in our Magazine would seem to be opposed to the study of unfulfilled prophecy. As a part of the Sacred Volume, it deserves our marked attention, it is our duty and our privilege to study it. Independent of its peculiar prophetic character, it contains such solemn admonitions, such awakening exhortations, promises of such spiritual blessedness, eloquence so animated, and poetry so unrivalled, that the student of taste must be almost astonished into piety, and the believer cannot peruse a single page, without having every devotional feeling exalted and subdued.”—*Christian Examiner, June 1830, p. 65.*

So far so well, with the exception of the last sentence, and the remark about the “*student of taste,*” concerning which, I must say, that I do not like to see any thing issuing from the pen of a professing believer, even *apparently* approaching to the infidel principle of taking that power out of the hand of the Spirit of God, which he has so positively declared, that he has reserved to himself, viz : the original of faith ; but now we come to what I must again call the “*extravagant limitations.*”

“But while prophecy thus proclaims its denunciations, presents its promises, and sanctifies the precepts of the law *for all*, the secret treasury of unseen, because future, events is open but *to a few* ; the difficulty of connecting prediction with fulfilment, may well *affright* the ignorant.....it demands *something more* than imagination, or general information, or piety, to examine pro-

phesy without **RISK OF DANGEROUS ERROR**; and deep humility, **EXTENSIVE learning**, **GREAT familiarity with the modes, and forms, and application of prophetic language**, and a mind unwedded to any hypothesis, and free from the trammels of system—**ALL THIS**, joined to *penetration*, and *caution*, and *judgment* are *requisite* to protect, and scarcely can protect, from danger of mistake. Have we *overrated* the qualifications *requisite for examining* into the **AWFUL MYSTERIES OF UNFULFILLED PROPHECY**, when contradictory interpretations cross our path at every moment, and it has even been made a matter of enquiry, what comes under the denomination of **UNFULFILLED**?

“But we must go a *step farther*, and *assert*, that if these qualifications are *imperiously* demanded in the gifted individual who may sound the depths of the mystery concealed in the prophetic writings, *no small share* of them is required, *even* in the person who *presumes to judge* of the result of this examination.”

Again, after the intermediate passage which I have quoted and commented on in my former Letter, (p. 32,) I read :

“Nor are these tyros of either sex qualified or called upon to form opinions. These demand *more* learning than falls to the lot of the *generality* of men, *more* leisure than *most* can command, and a *degree* of information, and a *power* of reasoning, that are not called for by the *usual* subjects of scriptural examination; and we shall not be accused of underrating the acquirements of our young male and female friends, when we venture to suggest a doubt as to their competence to decide on points concerning which learning, and talent, and piety are divided.”

Now, I really cannot but think, that I am fully warranted in supposing, that any *impartial* person, after having read over all the above expressions and declarations, would *naturally* say, that the object of the writer must have been to discourage and repress if possible, the study of unfulfilled prophecy.

I would also ask, **WHAT** is this “**DANGEROUS ERROR**” which is to be dreaded peculiarly from the study of prophecy? Had you *merely* said “*risk of*” *mis-take*, I could have understood you, and would have fully concurred in the opinion *as thus expressed*; nay, I would have even gone beyond it, for I feel persuaded that *none* of the adventitious qualifications which you have mentioned, **NO** degree of information however great; **NO** human learning however extensive; **NO** familiarity with prophetic language however intimate;

NO penetration, caution, and judgment, however refined or acute; NO independence of mind however exalted, can ever enable us to plunge into and elucidate at will, the mysteries of the kingdom of God. But I know not what this "DANGEROUS ERROR" can be. In your review of my Letter you *allow* that the "*awfully erroneous opinions*," which you there mention, are *not* "*necessarily connected*" with the subject of *prophecy*. I can, therefore, only conclude it to be a sort of imaginary bug-bear, which you would set up at the entrance of the path of unfulfilled prophecy, in order that it may "well *affright* the ignorant," (i. e. those who want this world's wisdom,) from entering upon it. Really, Sir, it is a fearful thing, to hear a professing Christian deliberately assert, that the examination of any part of the word of God is *necessarily attended* with "RISK OF DANGEROUS ERROR."

As to the passage which says, that "tyros of either sex are not *called upon*, or *qualified* to form opinions," I have only to apply the oft repeated argument, and to say, either you must be wrong, or else, "*all Scripture is*" NOT "*profitable to the man of God.*" But I shall say more upon the subject of qualifications hereafter. At present I would offer a few remarks on some of your *permissions* and *exhortations* to this study. In your Number for January, 1830, (p. 68,) you say,

"We are quite aware too, that there are difficulties in Scripture, which the prophetic key will seem to unlock; and he who has fancied that it will turn in some wards, is apt to deem it a master key. We object not to this use, if the person who employs it, does it in a *full conviction of his own unacquaintedness* with celestial mechanics," &c.

Now, I must confess, that all this appears to me not a little contradictory. *Before*, you *complained* of the *waste of time* which the study of prophecy occasioned; *now*, you say you have *no objection* to it, *even* where the person does not expect to reap any benefit from it; and you grant permission to persons to enter upon the study, *provided they feel so ignorant, as to be certain*

not to derive any information from it. This is indeed rather an *extraordinary* kind of "exhortation" and "permission."

Again, in same page, I read,

"Let then our Christian friends read unfulfilled prophecy; let those who are competent, examine it; let others profit by their labours. Every writer, we dare to say, has, according to his measure, thrown some light upon its obscurity; but let not those who are unqualified presume to speculate, or those who are not competent, to decide."

Again, in page 72,

"We deem it, (i. e. the study of unfulfilled prophecy) in all, a duty and a privilege."

Again, in same page,

"We object not even to the formation of opinions, strong, decided opinions, provided they are held in humility and charity, and that the name of Christian is not denied to those who may differ from the fashionable interpretation."

Now, taken by themselves as single isolated passages, these are very excellent remarks; but when we connect them with what has gone before, what a mass of inconsistency do they present? Let us look at them for a moment thus connected:

(1) "*Let then our Christian friends read unfulfilled prophecy;*" "*we deem it in all a DUTY and a PRIVILEGE,*" i. e. if they do it "*in a FULL CONVICTION of their own unacquaintedness with celestial mechanics;*" and that "*tyros of either sex are not qualified or called on to FORM OPINIONS,*" i. e. if they read it without expecting or intending to gain any information by it. (2) "*Let those who are competent, examine it,*" i. e. those who having a high opinion of their own attainments, both spiritual, and literary, *feel confident* that they possess "*deep humility*" and "*piety,*" together with "*EXTENSIVE learning and information,*" "*GREAT familiarity with the modes and forms and application of prophetic language,* ALL THIS *joined to penetration, caution, and judgment, and a mind unwedded to any hypothesis, and free from the trammels of system,*" in other words, those who are perfect "*Pharisees*"—who "*thank God, that they are not as other men are.*" (3) "*Let others profit by their labours,*" i. e. those who have "*MORE learning than falls to the generality of men, MORE leisure than most can command, and a degree of information, and a power of reasoning, that are not called for by the usual subjects of scriptural examination,*" i. e. somewhat more moderate "*Pharisees.*" (4) "*Every writer, we dare to say, has, according to his measure, thrown some light upon its obscurity,*" i. e. NONE AT ALL; for in the preceding page, you said

of the unfulfilled prophecies, "*Are they of so definite a kind, that they do not REQUIRE the EVENT to illuminate their darkness?*"

Really, I do not see to what *else*, than "*want of candour*," I can attribute such a mass of contradictions. Does it not exhibit a complete picture of a man who has pledged himself to the *wrong* side of a question; who feels that it is so, yet endeavours to support it at all hazards, and, by so doing, falls continually into those *dilemmas* and *inconsistencies*, which anxiety to carry his point on the one side, and a fear of complete conviction on the other, must, in such a case, almost necessarily produce. Sincerely would I have hoped, were it possible, that I had been mistaken in attributing these inconsistencies to "*want of candour*" on your part; but I regret, that the nature of the case, (as must be obvious to any one) is such as altogether to preclude my entertaining that supposition.

VI. You say that I have "*fallen into a mistake which pervades the entire of that portion of my censure which is addressed to you.*" Concerning this you say, (p. 463, June, 1830,)

"Mr. Hutchinson has, we think, fallen into a *mistake*..... he sees nothing, he tells us, in the *prophecies*, but predictions of future events and promises, and denunciations connected with them; to relish or understand them, he would intimate that a consideration of the events themselves in their detail is necessary, and therefore that an exhortation to the study of prophecy, and yet a warning against its detailed interpretation, seems to be inconsistent."

You then quote my words as follows :

"Now, really, I do not know any thing which prophecy contains, *excepting* promises and denunciations, either in the shape of *actual precept*, or of *admonitory exhibitions* of their result in fulfilment; and if this be the case, it follows, that the denunciations and promises contained in unfulfilled prophecy are (if your position be *correct*) *useless* to the people of God; because they are among the *future* events, and therefore *unseen*, open but to a *few* of the wise and learned; and then, I ask, how can the same things be open *to all* and yet *but to a few*, at one and the same time."

On this you thus comment :

"Now, to *our* apprehension, every part of Mr. Hutchinson's statement is inaccurate, and his reasoning on it unfounded. Our view is, that the promises and denunciations of prophecy belonged

to all, but *future* events to the few who could penetrate the veil of prophetic mystery. Mr. Hutchinson in his observations *limits* promises and denunciations to *unfulfilled* prophecy, and then confounds them with *future events*.

This is immediately followed by a long array of triumphant sounding interrogatories, *some* of which certainly give me credit for more ignorance than I should have thought of attributing to any one possessed of however moderate a degree of common sense, while *others* profess to contain a refutation of things which *I have never advanced*. As to the first kind, the clearing up of the mistake which you speak of will show them in their true light; to the second, I hope to reply as they occur. In the mean time, I shall endeavour to set you right as to the "*mistake*."

1. You state that I have *said*, that I "*see nothing in the prophets but predictions of future events and promises, and denunciations connected with them*." Now, really, I am quite at a loss as to what to ascribe the mistake, which *you*, indeed, have fallen into; for it certainly exhibits, either an attempt at evasion, or a carelessness in the use of words, which could not have been *expected* from the editor of a long established periodical. The fact is, (as you may see if you read over again the passage which you have quoted,) that *I* have said *no such thing*, but *you* have *substituted* the word "*prophets*" for "*prophecy*," and then argued *as if* I had used the *former*. Had I used the word "*prophets*," your arguments would indeed have been just; but I have not done so, and therefore I do not see that you have any grounds for charging me with such an absurdity. Fully, indeed, am I aware that the "*prophets*" or the "*prophetical books*," as they are sometimes called, *do* contain a great deal that is *not* prediction of future events, either in the shape of promises or denunciations; much, for instance, of *prayer* and *praise*, of *exhortation* and *preaching*; and of this, it never would have entered into my head to suppose that any one who had read them even once over, could be ignorant. But then I must humbly submit that all this

is NOT "*prophecy*." "PROPHECY" I take to be a declaration of *something to come*, i. e. of an event or events future to the time of the declaration, nor am I aware of their being any good authority for using it in any other sense. The "*prophets*" and the "*prophetical books*" are indeed used as terms synonymous with each other; but I never before heard of either of them being used as synonymous with the term "*prophecy*." But I *did* and *do* mean to say, that "*prophecy*," in its *appropriate* sense, does *not* contain anything excepting "*promises* and *denunciations*," the "*promises*" being the declarations of those *future* events, the accomplishment of which will issue in the joy and *happiness* of the objects of them, and the "*denunciations*," being on the other hand, those which will be fulfilled in the *confusion* and *misery* of their objects. Of these the unfulfilled portion being *conditionally relative*, bear a sort of "*preceptive*" character: while the "*exhibition of the results*" of those which have already been accomplished, both bear testimony to the truth and veracity of God, and convey a serious and solemn admonition to those before whom the remainder are laid.

2. You say that I "would intimate that in order to relish or understand *them* (*i. e.* the prophets,) the consideration of the events themselves in their detail is necessary;" this also is answered by the observations contained in the foregoing paragraph, the whole point of this sentence consisting in the word "*them*," which refers to the preceding word "*prophets*" in the former; having shown however that I used the word "*prophecy*" and NOT "*prophets*," and also the *consequence* resulting from the difference of expression, I have only now to add, that *if* a prophecy consist of a detail of events, I think it is obvious, that to "relish or understand" *that* prophecy, we *must* consider the *events* to which it refers, and of which it *contains the detail*, and, that I am not aware of there being anything singular in such an opinion. I trust that I have now placed my meaning beyond the possibility of "*mistake*;" that

I have shewn, that I have *not* "limited promise and denunciation to *unfulfilled* prophecy," but that I *have* limited "*prophecy*" to "promise" and "denunciation"—that I have *not* *confounded* these latter with *unfulfilled events*; but that I *have* shown, (what indeed I considered to be a truism, viz.:) that "*prophecy*, (which, as I have said, contains nothing but "promise and denunciation,") is *necessarily connected with the events prophesied of*. I think that it must now be tolerably evident on which side the "*mistake*" has *really* been.

VII. I would just remark, 'en passant,' with regard to the prophecies mentioned in your triumphant interrogations, that I am rather inclined to think; that *some* of those which were spoken of Egypt, Babylon, and others, *have*, in addition to the meaning which had relation to the literal localities mentioned in them, an allegorical meaning *also*, relative to circumstances *posterior* to the first coming of our Lord. But I must decline entering upon these points here, as they are altogether foreign to the present subject, and as I confess myself at present* "*unable to enter into many of the arguments which may be raised concerning them,*" though I have perused some of them with much interest, and I trust it may be with some profit, under the above conviction.

VIII. I would now notice your remarks on *my* view of the qualifications necessary to the study of prophecy. You attempt to lay out two sorts of ways of studying prophecy, and you try to draw a marked line of distinction between them. You say, p. 464:

"We can perceive a difference, though Mr. Hutchinson *cannot*, between that species of study which supplies spiritual food to the mind, which rests in a general belief of God's promises, which appropriates to the Gentile as the Jewish believer, the outpouring of mercy from on high, and rejoices even as David did, that with him "there is plenteous redemption."—We can distinguish between this and a study which has for its principal object the development

* See three lines in my former letter, p. 31, which you have suppressed in quoting the passage.

of the events predicted, the raising the veil that conceals futurity, and instead of resting satisfied with the conviction, that all things will work together for good, and the assurance, that futurity will fully display the mercy, and the justice, and the holiness of the Most High, endeavours to ascertain the *mode* in which it will be carried on and *consummated*. We can conceive a difference between Mr. Hutchinson reading for his spiritual improvement, and Mr. Hutchinson reading for the purpose of discovering the synchronism of seals and trumpets, or evolving the mysteries of the scriptures of Truth. The former species of study is the business and privilege of all; it seems to us to be one of the very objects for which the prophecies have been preserved, and we would regret indeed that a single passage in our lucubrations should be thought to look obliquely on such an employment; but we confess that we do not consider the other species to be so essential in its nature, or so universal in its application; *we do not deem it spiritual in its character, or necessarily evangelical in its tendencies.*"

This is all very *plausible* indeed, but I must add, that the argument is *not sound*. For, let us suppose a prophecy to have a double import, and of course a duplicate fulfilment, I ask then, if the reader be satisfied with having ascertained one of them, and remain in ignorance of the other, does he not *deprive* himself of a part of that *spiritual* food which God has *bestowed* upon him. I will take one of the texts which you have quoted for an instance, viz. Isa. xliii. 1, 2.

"But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee; I have called *thee* by thy name, thou *art* mine. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

Now, *if* under the terms of this prophecy the Lord intended to convey not merely a promise of protection and deliverance to his church, but also a *similar* one to the Jewish people; *if* this, I say, be the case, and that a Christian's mind be drawn to think so, I ask, Does he not *wilfully reject* a portion of that spiritual food which God has provided for him, if he takes *your* advice, and turns from it? And may not the same be said even of the subject of the "seals and trumpets," or of the mysteries of the Scripture of truth? If God *has* intended them for the "*instruc-*

tion" of the "man of God," I ask, Is man to say that they convey no instruction; and that he does not deem the study of them "*spiritual in its character?*" You go on then in continuation to say, p. 465—"We can conceive it to be pursued by men of unsanctified spirits, and unsubdued tempers, and dark and cloudy views of divine truth." You talk of "young and old, learned and unlearned, rushing into the interpretation of prophecy, seizing on remote analogies, giving the rein to the imagination, and in contempt of text and context, finding a favourite hypothesis every where" of those who "unite with the study of prophecy and its details, opinions the most unscriptural, and tempers the most uncharitable,"—"who make the language of a system the Shibboleth of religion, and exclude from salvation all who do not hold their views." Now, that all this is very bad and very *lamentable*, and that it should be *exposed* and reprov'd, I fully agree with you; and, as you might have seen in my first letter, I *have* both reprov'd it, and *called on you to do so*. But what had it to do with the subject in question here? What connexion had it with the abstract consideration of the study of prophecy in the detail? Why do you give it as a sort of reason for not thinking such a study "*spiritual in its character?*" How often must I repeat the almost worn out adage, that "*the abuse of a thing is no argument against its use.*" I find, to be sure, even in the same page, a sort of prophetic palliation; you there say,

"We have sought to set it" (i. e. the word of admonition) "*before our readers, not to prevent them from reading, and studying, and deriving comfort from the prophetic parts of Scripture—God forbid! not to prevent them explaining even the inmost recesses of prophetic events, if they think it would be conducive to their spiritual interests.*"

But, I ask, How am I to *reconcile* all this with your *other* declarations, which say, that it is *not* "*spiritual in its character,*" and that it is attended with "**RISK OF DANGEROUS ERROR**" to all who have not

“*extensive learning*,” and all the long list of qualifications already so often mentioned, and to which, by the bye, you yourself again recur, immediately after the palliation clause which I have just quoted. Surely a simple, straight-forward, honest rebuke of the *mere abuses* of the study, would not involve so much *confusion* and *contradiction*.

IX. I would advert for a moment to where you seek to implicate me with those who would endeavour to find out the *mode* in which the details of unfulfilled prophecy will be carried on and consummated, and where you intimate that the study which I have advocated has a similar result for its object. I read, page 464,

“We can perceive a difference though Mr. Hutchinson cannot, &c. We can distinguish between this and a study which has for its principal object, &c. And endeavours to ascertain the *mode* in which it will be carried on and consummated.”

In answer to this, I would beg to recall to your mind one or two passages in my former letter, which treat of this subject, and in which, so far from encouraging such a proceeding, I have endeavoured to show the impossibility of its success, and therefore its *folly*, viz. :

“Of the fact of the existence of angels, and that they exercise a certain ministration towards man, we have a perfect knowledge, but, of the *nature and mode* of that ministration, whether, and how our mind and bodies are influenced by them, we know little or nothing.” (See former letter, p. 9.)

Again, p. 11, speaking of 1 Cor. viii. 2, I say,

“While it cannot be thus used *in the letter*, to repress all enquiry into the meaning of unfulfilled prophecy, it may most appropriately be used to check the *presumption* of those, who would intrude into those things which are not and cannot yet be seen—of those who would know, not merely that such or such things or events will exist or take place, but also attempt to define their *nature*, or lay down the *mode* in which they shall be transacted. The folly (to say the least of it) of such a proceeding is manifest, from the consideration of our ignorance respecting the present ministration of angels, to which I have already alluded.”

Now, Sir, with all this before you, may I not reasonably ask, how you could deliberately write such a

misstatement of my views as that which I have quoted above? Is it not (to use your own expression) "something like a *suppressio veri*?" I shall say no more about it, but leave others to judge.

X. With regard to the letters of "Unitas and Bedell," I perceive you profess to give a statement of their contents, and you ask, "Are not the statements correct in fact?" p. 466. In answer to this I beg to refer you to their letters,* and to say that when you shall have shown, that their contents did *not* afford a fair ground for the remarks which I made on them, I shall be most ready to express my concern, for any erroneous statement I may have given respecting them.

XI. I now come to your remarks on *my* view of the qualifications necessary for the study of prophecy. Here I would notice,

(1) Your attempt to obviate my former charge of want of candour as to your allowal of that study. In doing this you assert that, "*from one syllable of your former statement of your opinion as to the subject of qualifications and nature of the study, you are not disposed to withdraw;*" and you follow this up with a fresh statement of that opinion, *professedly* the same as *that* which I at first reprehended. But this *second* statement I must beg to say, (as a moment's comparison will suffice to show) is *by no means* the same with the former; for, in the first place, all the amplificatory epithets which the former *contained*, are *omitted* here, which makes the list a good deal *less* terrifying, though still formidable enough; and secondly, the words "*examine*" and "*study*" are exchanged for "*successful interpretation;*" and thirdly, *no mention whatever* is made in *this*, of the "**RISK OF DANGEROUS ERROR,**" so *prominently* put forward in the *first*. Thus you have in *this*, suppressed some of the *most untenable* points of your *former* statement, and yet given it forth *professedly* as the *same*; and, by changing your expressions, you have

* Christian Examiner, Nov. 1829.

(if I understand this second statement aright) represented me as controverting a point against which I said not a word. I allude to the word "*successful interpretation,*" which I understand to mean a *critical* and *argumentative* exposition, or investigation of prophecy. That *some* learning may be necessary for *this* purpose, I by no means denied; and this *you* must have *known*, and, had you not cautiously *suppressed* both the commencement, and also *three lines in the very centre* of the paragraph from which you have taken your first quotation from my letter, your *readers* must have known it too. I shall just give your quotation and my paragraph, side by side, as I have done with Dr. Whitby and Justin Martyr, previous to making any further observations.

As quoted in the Christian Examiner.

As given in my letter.

"All the Lord's people without distinction, low as well as high, poor as well as rich, unlearned as well as learned, may rightly know, discern, and understand, as far as their own light and comfort are concerned, all things contained in his word, according as those things are intended by him to be understood, as to their respective times, places, and circumstances, whether for the strengthening of

"It will then, perhaps, be asked are human learning, wisdom, and information of *no use*? To this I answer, *undoubtedly*; but they are to be kept in their proper place, and not to be exalted out of it, nor to presume to *take precedence of God's* learning and wisdom. Highly useful, indeed, are they as subsidiary aids to *confute gainsayers* on their own ground, and thus are they a valuable assistance to those of the Lord's soldiers who are placed in such situations as to require their aid: but I do maintain, that *all* the Lord's people without distinction, *low* as well as high, *poor* as well as rich, *unlearned* as well as learned, may rightly know, discern, and understand, as far as their own light and comfort are concerned, *all* things contained in his word, *according* as those things are intended by him to be understood, as to their respective *times, places, and circumstances*, whether for the

their patience and hope as to things future, or the confirmation of their faith as to things past.

strengthening of their 'patience' and 'hope' as to things *future*, or the confirmation of their faith as to things *past*.

They may not indeed be able to enter into many of the arguments which may be raised concerning them, nor to confute opposers on their own ground, but their knowledge may yet, through God's teaching, be such as to afford them, as individuals, all the personal comfort and enjoyment which the most learned enquirer amongst their brethren can possess, and to render their souls equally secure against the assaults of opposers."

....."But their knowledge may yet, through God's teaching, be such as to afford them, as individuals, all the personal comfort and enjoyment which the most learned enquirer amongst their brethren can possess, and to render their souls equally secure against the assaults of opposers."

To this, and to the observations on 1 Cor xi. 14, which immediately precede it, I suppose your description of my opinions given in p. 469, as those of an "educated gentleman in the nineteenth century," is intended to refer, I shall, therefore, subjoin that description also here, that they may the more easily be compared, viz.—

"Let it, however, be understood as the deliberate opinion of an educated gentleman in the nineteenth century, that the *only* use of human learning in the exposition of the Scriptures, is to confute gainsayers, p. 30; that it therefore is of *no use* in the exposition of prophecy, and the spiritual man (not doubtless, implying a particular revelation,) is competent to discern all these things; and that therefore, any assistance beyond learning to read, is necessarily a contempt poured on God's wisdom and teaching!" p. 469.

Now, with all humility I must say, that I do think that the paragraph in my letter, *part only* of which you have quoted, was so worded, that no person of ordinary understanding could well *mistake* its meaning; and I rather fear, from the manner in which you mutilated it, that it was *too clear* to answer your purpose. Let us, however, compare it with your description—You say that it is *my* opinion that the *only* use of human learning in the exposition of the Scriptures is to "confute gainsayers." Now, I would beg to

say, that though to "confute gainsayers" be the use which I have *first* mentioned, yet, it is not the *only* use which I have given. There is *another* use (to be found in the three lines which you have so carefully suppressed,) which I have distinguished from the former, and which I think is the only *other* use which can be made of human learning in respect to the things of God. I allude to the passage "They may not indeed be able to enter into many of the arguments which may be raised against them, nor to confute opposers on their own ground." Here the two uses were distinguished for fear of mistake; by the former I meant to denote that sort of *argumentative proving*, which is often used to bring home to the minds of others the truths contained in God's word, and which the Lord also sometimes uses, as a means of bringing them home to the minds of those private enquirers, who, from habit and education, have been brought to stand in need of such a mode of conviction; and whose minds are so constituted, as that such proof can act upon them. It is obvious, that in the minds of such persons, a sort of argumentative *process* generally goes on as to most of the truths proposed for their belief; and, that they, in a manner, discuss each subject in their own minds before they receive it as truth, and, therefore, to *such*, a certain degree of knowledge and learning is undoubtedly necessary; but I do deny that their learning must needs be "*extensive*," or their information "*more than general*." A competent knowledge of the original languages in which the Scriptures were written, with that degree of information which an *ordinary* acquaintance with men and books will give, would, in my mind, suffice even for such; and when you shall point out to me, *any truth in God's word*, which *that* degree of information *can not*, and which a *greater* degree *can* give, I will freely acknowledge my error. And as to those prophecies which are contained in *symbols*, I do say, that the *unlearned* man if he be well acquainted with the Scriptures generally, and taught by the Spirit of God, is

just as likely to attain to the true meaning of those symbols as his more learned and intellectual brother ; for *all* the knowledge which either of them can have upon the subject, must be derived from the Scriptures, with which both may be equally acquainted. As to the idea that a Christian must be instructed in *Egyptian hieroglyphics*, before he can understand a considerable portion of the word of God, (as some would have us to suppose) it is in truth most *monstrous*. If such an opinion were correct, and that it be also true, that but FEW "*wise are called*," it is obvious, that a great portion of Scripture must be altogether shut up and set apart to those few ; but how is this to be reconciled with the *exhortations* to the study of that *same* portion, and the *blessings* promised to those who do so, to which I have alluded in my former letter. You say indeed very authoritatively, (p. 468,)

"What have the blessings to do with the subject?"

I must say, that I think they have a great deal to do with it, for I would ask, why should the blessings be promised in the *general*, if the books were only to be read by a *particular few* ? You ask,

"Has the Christian Examiner ever warned against reading or hearing that book?"

I would answer, that I do not know what can be called a *warning*, if the being told, that prophecy cannot be examined without "**RISK OF DANGEROUS ERROR**," does not deserve that name. You ask,

"Has the Editor cast out the Apocalypse from any Bible he may have been privileged to distribute?"

This appears to me to require no answer but the exhortation of Solomon, (Prov. xiv, 17,) "*He that is soon angry, dealeth foolishly.*" Again, you say,

"Mr. Hutchinson must shew that that book is *easy* of interpretation to all—that its interpretation has been *uniform*, and that a *correct* interpretation is *essential* to salvation."—p. 468.

This is certainly a most extraordinary piece of argument, to say, that *in order to prove* that *all* men have a right to read *all* the Scriptures, and that *all* believers may do so *without* "**RISK OF DANGEROUS ER-**

ROR," and with a just hope of *deriving benefit*, even from the prophecies, it must be shewn—(1st) that all spiritual men have the *same* spiritual gifts, and in the *same degree*; (2d,) that no one of them has ever made a mistake in the interpretation of prophecy; and (3dly,) that no one can be saved unless he knows the exact meaning of every sentence of the Bible from Genesis to Revelation. This indeed appears to me to be very curious reasoning, and though I am not well skilled in *technical* terms, I am rather inclined to think that it exhibits somewhat of the "*ignoratio elenchi*," which you supposed and *regretted* so much to exist in my former letter.

Nor will I even admit that this degree of learning which I have mentioned, is *necessary* for *all*, in order to their attaining to that which I specified, viz. "*rightly to know, discern, and understand, as far as their own light and comfort is concerned, all things contained in the word of God, ACCORDING AS those things are intended by him to be understood as to their respective TIMES, PLACES, and CIRCUMSTANCES.*" By no means. I do maintain it is *only* necessary to *those* to whom habits of thought, and discussion of other subjects have rendered it so, by prompting questions and inquiries which never would *occur* to the simple and *unlearned* Christian; and the argumentative answers to which, he would be totally unable to comprehend. That some of the details of unfulfilled prophecy *may* "require the event to illuminate their darkness," I am fully prepared to admit; while I assert, that this can by no means be said of *all* unfulfilled prophecy. But then, I ask, can the learned, *even in that case*, come a whit nearer the meaning of such prophecy *than the unlearned*? Undoubtedly *not*. *Both* must *equally* remain in the dark about it until the event arrives and clears it up. Again, some prophecies, perhaps, are not intended by God to be understood until the time of their accomplishment *draws near*; but surely no Christian will say, that any degree of human talent or learning will enable a man to penetrate the veil

which God, in *such* cases, *has* thrown over them, before his own appointed time for permitting them to be understood shall arrive. And farther, as to those prophecies which might be understood at all times, I would ask, what is that knowledge or conviction respecting them, which the *learned* and inquisitive Christian, who doubts and weighs every sentence, can obtain by means of his learning, which his more simple-minded and unquestioning brother may not also receive, merely by the careful perusal of God's Word, and the teaching of his Spirit? When you shall have answered this, not by any ebullition of *taunt* and *ridicule*, but by giving instances of what I have demanded, I shall willingly concede the matter; for it would give *me* no pleasure to be left in the peaceable possession of erroneous views, however long and closely I had entertained them.

But perhaps you will say, that at least it belongs to learning and talent alone, to decide to which of those before-mentioned classes, any individual prophecy belongs. I answer, that in order to prove either that or the former position, you must show—(1st,) that *some* certain degree of learning and talent will constitute its possessor an infallible interpreter; (2dly,) *what* that degree of learning is; and (3dly,) *how* the unlearned man is to *ascertain* whether any one claiming such a pre-eminence, *has* attained to this degree of learning or *not*; for this, it is obvious, the unlearned man *must* be able to do, before he *can* confide in the other as an infallible interpreter. But if this be an impossibility, and an *absurdity*, it follows of course, that the privilege of making such a decision, (or I should rather say, of forming such an opinion,) does *not* belong exclusively to the learned. However, you have a short, and, I must say, rather a bold method of getting out of this difficulty. You say, in your number for January, 1830, p. 66,

“ We must go a step further, and assert, that if these qualifications are imperiously demanded in the gifted individual who may sound the depths of the mystery concealed in the prophetic writ-

ings, no small share of them is required even in the person who presumes to judge of the result of such an examination."

And again, speaking of such judges, you say in the same page,

"These demand more learning than falls to the lot of the generality of men, more leisure than most can command, and a degree of information and a power of reasoning that are not called for by the usual subjects of Scriptural examination."

Now, this, in other words, is nothing more or less than to say, that there is a *very large* portion of God's word, the meaning of which, by far the *greatest* proportion of *his people* can *never* attain to understand; being *unable* to interpret it themselves, and *incapable* of understanding it when interpreted by others. This certainly appears to me a most extraordinary position to be taken up by a professedly Christian Protestant; but indeed there is no other way of getting out of the difficulty which arises from the former one.

Nor does what I have said, militate, in the slightest degree, against the fact of the utility of *teachers* in the church of God; for though they be not infallible interpreters, yet may their teaching be of great use, in *leading* others to truths which had escaped their notice, or in explaining difficulties which others were incapable, of themselves, to clear up; not, however, by giving such explanations as their own infallible *dicta* of the *correctness* of which, *none* but they themselves are to be *capable of judging*, but, simply, by going before as leaders to show the way, appealing to God's word in proof of their declarations, and admitting the *right* of *all* to turn "to the law and to the testimony," and consequently, the *competency* of *all* thereby to *judge*, whether they "speak according to that word" or not; i. e. I take it, "to judge of the results of their examinations" as to whether they be correct or not.

And now, Sir, am I not fully justified in saying here also, that your argument is precisely parallel to the blundering doctrine of Popish infallibility. And may I not fairly ask, was it either *fair*, or *candid*, or *honest*

to *mutilate* the passage which you quoted from me, as you have done, and to *suppress* from the very middle of it, a sentence which would have nullified your statement of my opinion? How is it that this never struck you as being "*something not very unlike a suppressio veri?*" Alas! Sir, that I should be obliged to bring forward such charges in the present day, against a professedly Christian Protestant.

XII. I would briefly notice the *note* which occurs in your review, page 466; it is as follows:

"We are not a little *amused* to find Mr. Hutchinson reprobating the Christian Examiner for requiring learning as an essential in a prophetic student, yet employing Greek, even heathen Greek, in rebutting Bedell's admonition, and correcting the authorised version for the purpose of doing so. Did it not occur to him that some portion of learning might be useful, not merely in "defending against the gainsayers," but in investigating the real meaning and interpretation of obscurities."

The answer to this is very short.

1st. I "entered into an argument which might be raised concerning the passage" in question, (see the three lines which you suppressed in your quotation); and a little learning being necessary in order to do so, I accordingly used the little which I had to the best of my judgment.

2dly. I showed that the point in question might be proved *altogether independently* of the critical argument into which I entered. (See page 8 of my former letter.)

XIII. I now come to your remarks on what I have said respecting 1 Cor. ii. 11, 15. Here, as before, you put an opinion into my mouth, and then charge me with a "*mistake*;" when, in reality, you yourself are labouring under a double error; first, as to the meaning of what I have said, and secondly, as to the meaning of the passage itself.

(1st) According to you it would appear, that I have asserted that *every* spiritual man must know the meaning of *every* passage in the Scriptures, from Genesis to Revelation. You say,

"According to him.....the spiritual man is competent to

discover all these things (that is, if we understand Mr. Hutchinson) to interpret all prophecy." p. 468.

This really was giving me credit for rather much ignorance, and I may add, absurdity. As to my *not* being of any such opinion, the preceding section will, I hope, be sufficient to convince you, and that no such opinion can be fairly deduced from my former letter, is plain from the fact of my mentioning, that the continual *bearing in mind* of the inability of man in his natural state to understand any of the things of God; and, on the other hand, his competency to do so, when made a partaker of the Holy Ghost, was absolutely necessary *as a qualification*, to any one who would study prophecy with hope of advantage. For what *could* signify plainer, that I meant to intimate, that while I was persuaded that the teaching of the Spirit of God, as promised by Him, was *fully sufficient* to enable *any man* to understand any or *all* of the things contained in the Scriptures, I *yet* also considered that *every* man was *continually dependant* on that teaching, for every "iota" of knowledge, either in reference to prophecy, or to any other subject which those Scriptures contain? If every spiritual man had "de facto" the power of discovering the meaning of all God's word without control or limitation, and, independent of any *farther* assistance from God, (as you conceive me to say,) the statement or declaration which I have quoted from 1 Cor. ii. had obviously been *useless*, inasmuch as a man could *not* be both *dependant* on, and *independent* of, the Spirit of God, in reference to one and the same thing, at one and the same time; and, by my giving it to be understood that I considered the above declaration to be that to which the words, "*knowing this first*," do refer, I clearly made it appear that I did consider the sense of that *confidence*, and of that *dependance* to be alike necessary; and consequently, that I did *not* consider that *every* spiritual man *had* that *independent* power of interpretation which you speak of. I trust that

what I have said will suffice to justify me from your charge on this head.

(2dly.) I must say that I conceive that *you* have entirely mistaken the true meaning of the Spirit of God in the passage in question, (viz. 1 Cor. ii. 15.) You say, p. 469,

“We have been in the habit of limiting *all* to the things *connected with* salvation. Mr. Hutchinson would extend it to unfulfilled prophecy.”

By the words “connected with,” I suppose you really mean *essential to*, i. e. those things without a knowledge of which a man cannot be saved; and then I understand you to say, that it is to those things, that the term *all* in this verse refers. That this is not the meaning of the passage, is, I think, plain from the context, to which, as considered in my pamphlet,* on (2 Pet. 19—21,) I would beg to refer. I have there been induced, (I would hope with humility) to state my view of it at length, even at the risk of your calling it another “*exegetical adventure*”—in the hope, that it may be the means of removing error, if not from your mind, perhaps from that of some other person who may peruse it.

XIV. In answer to the *note* in which you enquire, whether I have ever “read Horsley upon the passage,” and where you mention, that “it would perhaps assist me in my next exegetical adventure,” I would beg to say, that I had not indeed seen what he has said about it, previous to reading your review; but I have since taken your advice, and read it over, and I trust profited by doing so, not, perhaps, according to the view which was in your mind at the time you penned that note, but still in a way which has given *me* much satisfaction, though I am constrained to differ totally from the view which he takes of the passage. This, I dare say, you and many others will think an act of considerable presumption on my part, but that I cannot help; for, if there *be* not an *infallible* interpreter somewhere, (for which I think you will hardly contend,)

* See end of the next paragraph.

then *must* I exercise my private judgment, both on the words of Scripture itself, and on any exposition which may be offered to me, by any person or persons however learned. And this, it becomes the more absolutely necessary and imperative on me to do, if I find men differing from each other as to the meaning of any text or passage, as I believe has been much the case in reference to this passage. And truly it would be very hard, to compel me to *limit* the exercise of private judgment to a choice amongst the opinions of *men* fallible like myself, and to the study and examination of whose words *no* promise of spiritual guidance and understanding is annexed, and to *exclude* me from the privilege of exercising it on God's word, to the humble and faithful study of which, *so many* blessed and encouraging promises are added. However, I have thought it better not to introduce any further remarks here upon the passage in question, but to print my remaining observations on it, together with what I have already said, in a separate pamphlet, from the consideration that many persons will read observations on Scripture, who would never think of taking up a controversial letter. No difficulty, however, of reference will accrue, as it will be published at the same time as this letter. I mention the foregoing 'in limine,' as a defence against the charge of presumption which many, I doubt not, will be ready to bring against me on this occasion, especially if they can find nothing else to cavil at.

XV. I would now gather together a few of the minor questions, which I have passed over as yet, in order to avoid interruption in the discussion of the more important ones.

1st. In page 467, you *complain* of my having wished you to exert your "editorial authority" to resist the publication of foolish arguments and unchristian language; while in the very page preceding, you state, that,

"The public are wearied and disgusted by dogmatism, and unscriptural licentiousness, and uncharitable accusations, and seek re-

face from the lucubrations of the many, in the sober and learned researches of a few."

Surely this betrays *not a little* inconsistency. You complain, that the public are, "*wearied and disgusted*," and yet, you *yourself* aid and assist in the publication of *those very things*, which you say "*weary and disgust*" them. I appeal to the specimens of argument and language, which are given in my first letter; and I must say, that I think it to be the *bounden duty of the editor* of any religious periodical, to refuse insertion to every thing of a similar nature.

2dly. As to the parallel, which I drew between your conduct and that of the Church of Rome, I would only ask, *why* did you not give your readers an opportunity, of *judging for themselves* as to its correctness, by inserting it in your review? It would not have occupied much room, and (according to you) it so completely exposed itself, that it would have saved you the trouble of writing the *new* one which you have given to your readers, *as if* similar to mine, to which it has no resemblance whatsoever.*

3dly. As to your reiterated statement, respecting the "*not connecting the second advent of our Lord with the millenium*," I have only to observe, that I said nothing to controvert your statement, viz. "*that such a connexion appears no where in the sermons or epistles of the Apostles*." I merely state, that I thought your declaration on this point rather *dogmatical*, as coming from one who *protested* so violently *against* dogmatism. I have no hesitation, however, in saying, that I think you wrong in this opinion; but, my present purpose is not an examination of millennial questions, but rather, a defence of the right of all men to read all the Scriptures, and to exercise their private judgment thereon, with a just hope, that they shall be profited by so doing—I therefore must decline entering at present into the question which you have proposed.

XVI. I am now arrived at where you speak of

* See my first Letter, page 33.

my former remarks on your appeal to the *authority* of others, and to *antiquity*, in order to try to prove that millenarian opinions were "*never generally received.*" Here "in limine," there are two points which I must specially notice.

1. That, here again, you have *altered* my words to suit your *own* purpose. You have *changed* the expression "*generally received,*" (which was the expression which I used) into "*universally received,*" and *then* argued as if I had used the latter. The difference between the two phrases is so evident, and the *consequences* which flow from the alteration are so obvious, that I need not comment on them.

2. That while you have attempted to make me appear guilty of a "*suppressio veri,*" you have, in fact, been guilty of a very glaring one yourself. You say, page 472,

"We would ask Mr. Hutchinson, who takes such indirect pains to shelter his opinions under the primitive Church, if he really knows what the primitive Church thought upon the subject; if he did not, he has written upon what he did not understand; if he did, it is at least something like a *suppressio veri*, to give a partial quotation from Justin, and not to allude to the other contemporary opinions."

In reply to this charge, I would just quote the following sentence, which *immediately precedes* my observations on the subject. (See former Letter, page 40.)

"Here, (my acquaintance with ecclesiastical history, being very slight indeed,) I must avail myself of the labours of *others*; which, however, I do the more willingly, as the testimony of men of accredited learning and talent is, of course, more valuable than mine could be."

Now Sir, may I not ask, how you could make such a charge against me, as that mentioned above, with such a declaration as the foregoing staring you in the face? I honestly acknowledged my *ignorance* of ecclesiastical history, and yet you turn round on me, as if I had said nothing about it, and charge me with having either "*suppressed*" the "*contemporary opinions,*" or else, with having written of what I knew nothing about. Now as to the *latter* charge, I deny it "*in toto.*" I stated plainly and openly my own *ignorance*, as to the

opinion of the primitive Church, and referred to the testimony of *others* to supply *my* deficiency. All that I said, was, that such and such was *their* testimony, and I call upon you to shew if I have misquoted them. The one was a millenarian indeed, but, one who from his moderation, I naturally concluded might be relied on. The other was, on the contrary, a *violent* anti-millenarian; who I found to have used so many unworthy and dishonest *shifts* and *tricks*, in order to bolster up his opinion as to the views of the primitive Christians, by *mistating*, and *mutilating* the words and opinions of the authors from whom he quoted, *suppressing*, and *interpolating*, as might best suit his purpose, without the least hesitation; that, finding on reference, that their opinions were, in reality, decidedly contrary to his, I naturally concluded, that a man who was obliged to resort to *such* means, in order to support his opinion, could hardly be on the right side of the question. So I then gave the statements of the one, referring to chapter and verse, and refuted the arguments of the other; taking away the foundation which he had alleged in support of them, by using against him the very testimony which he himself had brought forward; and having thus shewn, that there was at least *some* evidence against your statements, I called on you to come forward to substantiate them by reference, I called on you to shew, *who* they were that formed that host of "*piety and learning*," which you said was "*arrayed*" against millenarian opinions; *who* they were, that pronounced the "*condemnations*" which you spake of; and to invalidate upon *just* ground, if you could, the testimony which I adduced as to the point of their being *generally* received in the *earliest* ages of the Church. I also suggested, that if it were proved, that the greater number of the holy men of the *earliest* ages, did hold these views, the subsequent rejection or "*condemnation*" of them, by men of unsound or *heretical* opinions, would not afford sufficient ground to argue that but few of God's people, of the saints, confessors, or martyrs, afterwards held them;

and, that therefore, "unless you could bring tangible proof of their having been generally rejected by those who were sound in the faith of Christ, your questions and surmises, though plausible, were altogether powerless."

And what is your answer to all this? Do you enter into, and confute my argument? No such thing. You only taunt me with having studied the "law of secrecy" under Dr. Doyle, and then I read the following extraordinary paragraph:—

"Here we have the writings of the fathers in a countless number of folio volumes on all possible subjects of theology, history, and exposition: in this mass three or four have a few passages on the subject of the Millennium, which would prove they and some of their contemporaries expected it; and in the voluminous writings of the rest nothing on the subject occurs, therefore nothing can be inferred as to their opinion.—*Christian Examiner*, June, 1830, page 472.

So after all that you said as to "*learning and piety being arrayed against them*," as to the "*long array of Christian worthies who had lived and died without discovering them*," (which you talk of "*setting before us*,") it turns out that it is an invisible array, of the very existence of which nothing has been recorded, "only three or four have a few passages on the subject."

Nor is even this correct. Millenarian opinions came into disrepute early, even so soon as the second century, and (having looked a little into the matter in consequence of your remarks,) I find that several *have* written against them at various times. But then, as to the conclusion which the Christian in the present day is to draw from this, it is *highly important* that he should know, *when, how generally, and by whom* they were opposed; not in order to justify him in believing them, for, if any thing be revealed in Scripture, the Christian does not require, (as you say,) "*the wing*" of any of his fallible fellow men to "*shelter*" his adoption of it, but in order to come to a just conclusion as to whether they were ever "*generally*" received in, or rejected by, the *Church of God*, at this or the other

time. I submit, therefore, that I have argued *neither* unfairly *nor* absurdly. You came forward and made a set of sweeping declarations as to facts; such as, "*they appeared early and were condemned*"—"we find *learning and piety* ARRAYED AGAINST *them*"—"they NEVER made any stand in the church until the nineteenth century," and I demanded (as was most just,) some matter of fact evidence in support of these declarations, as for instance, by *whom* were they "condemned," and *who* were those "*arrayed*" against them? To these questions you have as yet given no answer, or at least, your whole array has dwindled down to *three* persons, *Hall, Lightfoot, and Scott*, all comparatively *modern* authors. I must, therefore, beg to say, that the *truth* of your statement as to these points is *still* a matter of *doubt*. As to the third point, I gave some evidence that they did make even a *considerable* stand in the Church in the times immediately subsequent to the apostolic age, at which period we might, I think, expect to find Scripture truth more simply stated, and much less adulterated, than in the following ages, when learning and philosophy were made (as you would make them now,) necessary qualifications of a teacher in the Lord's church or a student of his truth. The injury which occurred to the church by their means, is so forcibly stated by Mosheim, that it may not be amiss to insert it here—

"As yet the whole Christian religion was contained in few precepts and doctrines, nor did the teachers publicly propound any other dogmas, than those which are comprehended in the Apostles' Creed. In their mode of treating of them there was nothing subtle, recondite, or beyond the knowledge of the people. Neither of these things will be wondered at, by him who considers, that up to this time there had been no controversy about the great points of religion which afterwards came into dispute, and that the bishops were for the most part *simple* and *unlearned* men, more remarkable for piety, than for talent or eloquence.

But by degrees this venerable simplicity became much impaired, many things came to be investigated more acutely, and laid down with more ingenuity. Many things also, and those not too sound, were imprudently transferred from philosophy into the more holy learning. The principal reasons of this change were twofold. The

one was the contrivances of certain teachers, who meditated the union of the Christian religion with the rules of the philosophers, and thought it well to deliver the precepts of Christ in the language of the philosophers, lawyers, and Jews. The other arose from the discussions with opposers and corrupters of *the truth*, whom, when the teachers of it sought to oppose, they were sometime obliged of very necessity, to shape more accurately, and to circumscribe within particular terms, things which before that had not been defined.*

Having thus, I trust, exonerated myself from this charge, and proved the *justice* of my former argument, I now come to your attempt to get away from the charge of "*carelessness*" as to one of your statements, page 471. A simple exhibition of the facts will suffice to shew whether I was right or not; they are as follows:—

1. You quoted certain propositions from the Dialogues on Prophecy,

2. You said that those propositions were "*independent of events*," and were "to be found, if any where, in the distinct declaration of Scripture, and were as easily perceivable in the first century, as in the nineteenth."

* I. "Paucis adhuc continebatur præceptis et sententiis universa religio Christiana, nec publice proponebant doctores alia dogmata, quam ea, quæ *symbolo*, quod *Apostolorum* dicitur, comprehensa leguntur. In tractandi ratione nihil erat subtile, reconditum et a populari cognitione alienum. Neutrum mirabitur, qui secum cogitaverit, de maximis religionis capitibus, de quibus decertatum deinde fuit, nullam hoc tempore litem commotam fuisse, episcoposque plerumque viros fuisse rudes et indoctos, pietateque magis, quam ingenio et eloquentia, inclytos.

II. Sensim tamen de veneranda hac simplicitate haud parum detrahebatur, multa acutius indagabantur, et ingeniosius determinabantur, multa etiam ex philosophia eademque non satis solida in sanctiorem disciplinam minus prudenter transferebantur. Hujus conversionis duplex erat potissimum ratio. Altera latet in doctorum quorundam ingeniis, qui concordiam religionis Christiana cum philosophorum scitis meditabantur, pulcrum que ducebant, præcepta CHRISTI Philosophorum, Jureconsultorum, et Judæorum vocabulis efferre. Alteram disputationes præbent cum veritatis tam oppugnatoribus, quam corruptoribus: quibus cum occurrere studerent doctores, ab ipsa interdum necessitate cogebantur, ea qua antea definita non erant, accuratius limare, certisque terminis circumscribere."—Mosh. Eccl. Hist. Sec. II. Pars II. cap. 3, p. 83.

3. Among these propositions I found the following :

“That a great period of 1260 years commenced in the reign of Justinian, and terminated in the French Revolution, and that the vials of the Apocalypse began then to be poured out.”

Now, it struck me that this proposition was NOT “*independent of events* ;” and I mentioned it, as one among other proofs that you wrote “*carelessly*,” and made assertions *at random*, either without considering what you were saying, or in the hope that it would not be noticed or contradicted. Whether my observation was just or not, others will now at least be able to judge.

As to your “*attempt to mislead*” by connecting the *leading* millennial doctrines with some opinions of individuals as to its *minor* details, I think that what I have already said to be sufficient. I shall not, therefore, go over the ground again. What I have already said about it may be found in my former letter, page 38.

Further you state, that I have taken *no* notice of the greater part of your observations. You say, page 471,

“Mr. Hutchinson, in his reply, extending through 37 out of 73 pages of his pamphlet, takes no notice of the greater part of our observations, *and we are not surprised* ; he makes no remarks on what was obviously the object of them all, to prevent an undue valuing of a particular mode of prophetic interpretation ; he ventures no denial, that the great majority of God’s people, have lived and died, either ignorant of, or opposed to millenarian views ; he opposes nothing to the deduction of the opinions of Papias and others, from Jewish Rabbins, nothing to the opposition of Hall and Lightfoot—men unequalled in learning and piety—all these things are passed over, and an expression here and there seized on in the text of very ample comment.”

Now, Sir, I must say that I think I made a *tolerably considerable* number of remarks, on what I, at least, considered to be the *obvious* object of what you had written ; but as *my* view of your conduct, was not exactly to *your* mind, it appears, that you shut your eyes and took no notice of it. As to your *assertion*, respecting the “*general rejection*” of millenarian opinions, and as to Papias, &c. they being *mere* assertions, I naturally said, *Prove* them. *Where* is your evidence ? Surely, if some one should assert, that there were *few*

if any fish in the sea, in the first and second centuries, and at the same time give *no proof* of his assertion, it would be not thought *necessary*, that any person who would oppose that assertion, should produce evidence of *all that had been caught* during that time. I humbly think, that the *onus* of proving the scarcity, would be upon the assertor; and that if he could *not* do so, his assertion might fairly be concluded to be *without* foundation. Feeling your case to be somewhat similar, I have argued accordingly, and I think with justice.

However, you *do* make a *sort* of an effort to defend your position. In page 473, you say,

“In truth the matter is *susceptible of demonstration*, and of such a kind that the obviously popular statements of Justin in a controversial tract, can weigh nothing against its force. We have an account of at least eleven Councils held in different parts of the world, Asia, Africa, and Europe, previous to the Council of Nice; and the acts of many of these remain.

“Is it at all probable, that if the opinions that are now stated to have prevailed universally, really had that prevalence, that they would not have found an entrance in one way or other into the proceedings of these Councils? If they prevailed exceedingly, and were approved of, is it not strange that approbation never made its appearance—if disapproved, that the heresy was not stigmatized? Again, is not strange, that if these views were so universally held, they have not penetrated into any of the creeds composed at this time for the use of the Churches, or put forward as the sentiments of individuals?”

Noticing, merely “*en passant*,” the substitution of the word “universal” in the place of “general,” I would observe, that *three* points are stated here.

1. That *had* these opinions been “*general*,” they would have been mentioned in the *acts of the Councils* which were held at that time.

2. That *had* they been then general, they would be found in some of the *Creeds* which were then drawn up.

3. The express assertion, that they were *not* put forward as the sentiments of individuals.

To the *first* objection the answer is obvious, viz. That the usual objects of *Councils* was to determine such questions as related to *matters of discipline*, and

to *such* points of *faith* as were deemed *essential* to salvation, other objects rarely coming before them; and that, therefore, as the question of the Millennium did not involve either a matter of discipline or a point of faith *essential* to salvation, it was not *likely* to be brought forward on such occasions.

To the *second*, the answer is very similar. *Credo*s are ordinarily compendiums or short collections of *those* points of doctrine, the belief of which is *necessary* in order to constitute a man a member of a certain order or society of individuals; and the society in the case of the *Credo*s in question, being the *Church of Christ*, I submit that we have *no* reason to expect, that those *Credo*s should contain anything, the belief of which is not *essentially necessary* to constitute a man a Christian. But the Millennial doctrines are *not* such, neither are many other most valuable and profitable truths of Scripture such. Ergo, they are not to be found in those *Credo*s.

But indeed you have answered yourself most efficiently as to this point. In the sentence immediately following the one I have last quoted, you say,

“*Even those who we know held them as truths, have yet NEVER embodied them in their symbols.*”

So that you state, that those who actually DID hold these opinions, NEVER embodied them in their *Credo*s or symbols, and YET you call upon me and others to receive the *fact* of their NOT being so embodied, as a *proof* that they were NOT held. I think I need say no more upon this point.

As the third comes under the general assertion that these opinions were “*never generally received*,” it will be answered when I come to speak more directly as to that point.

I would now say a few words, as to Papias having derived his opinions from the Jewish Rabbins. Poor Papias has indeed been handled most unceremoniously by many of the anti-millenarians. Whitby calls him “*a man of slender judgment*,” and you say that he was a “*man of weak judgment and credulous dispo-*”

sition." You both quote Eusebius as your authority for giving him this character, and to a certain degree you are correct in doing so; but as Eusebius contradicts *himself* most glaringly upon this point, and his observations on it are very important in reference to other points, as well as to the character of Papias, I shall insert them here, accompanied by a few remarks.

First, in Book III. cap. 36, he says,

"At the same time there flourished in Asia a disciple of the Apostles, namely Polycarp, who had received the episcopate of the Church at Smyrna from the companions and servants of the Lord, besides whom, Papias, the bishop of Hierapolis, was celebrated, a man *in all respects* MOST LEARNED and *well acquainted with the Scriptures.*"*

Secondly, in cap. 39, page 112, we read,

"Moreover, this same writer" Papias "alleged, that certain other things came to him by unwritten tradition, as for instance, certain new parables and discourses of the Saviour, together with some other things more like to fables, among which he mentions also, that there would be a certain chiliad of years after the resurrection from the dead, during which the *reign of Christ bodily* would be established on this earth, which opinion *I think* him to have taken up from having *hastily received* the narrations of the apostles, without having *rightly understood* those things which were spoken by them *mystically* and in figures; for he was a man of *very weak judgment*, as is clearly manifest from his writings. NEVERTHELESS, he was the cause of SIMILAR opinions being held by THE GREAT MAJORITY of the ecclesiastics who came after him, they being influenced by the antiquity of the man; as for instance, Irenæus, and who ever else has appeared of a similar opinion."†

* "Διέπρεπε γε μὴν κατα τούτους ἐπὶ τῆς Ἀσίας τῶν Ἀποστόλων ὁμιλητῆς. Πολύκαρπος, τῆς κατα Σμύρναν ἐκκλησίας πρὸς τῶν ἀποπτῶν καὶ ὑπηρετῶν τοῦ κυρίου, τὴν ἐπισκοπὴν ἐγκεχειρισμένος· καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ΑΝΗΡ ΤΑ ΠΑΝΤΑ ΟΤΙ ΜΑΛΙΣΤΑ ΛΟΓΙΩΤΑΤΟΣ ΚΑΙ ΤΗΣ ΓΡΑΦΗΣ ΕΙΔΗΜΩΝ."—Euseb. Eccl. Hist. Lib. 3. cap. 36.

† "Καὶ ἄλλα δὲ ὁ αὐτὸς συγγραφεὺς (Παπίας) ὡς ἐκ παραδόσεως ἁγράφου εἰς αὐτὸν ἦκοντα παρατίθεται, ξένας τέ τινας παραβολὰς τοῦ Σωτῆρος καὶ διδασκαλίας αὐτοῦ, καὶ τινα ἄλλα μυθικώτερα. ἐν οἷς καὶ χιλιάδα τινὰ φησὶν ἐτῶν ἕσσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, σωματικῶς τῆς τοῦ χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησόμενης. ἃ καὶ ἠγοῦμαι τὰς ἀπστολικὰς παρεκδεξάμενον διηγῆσεις, υπολαβεῖν, τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυστικῶς ἐρημμένα μὴ συνευρακότα. σφόδρα γάρ τοι μικρὸς ὢν τὸν νοῦν ὡς ἂν ἐκ τῶν αὐτοῦ λόγων τεκμηράμενον εἰπαῖν, φαίνεται. πλὴν καὶ τοῖς μετ'

Such is the testimony of Eusebius. Let us now examine it a little.

First, I would observe that there are two facts here stated.

1. That Papias (who was a companion of Polycarp, who was the disciple of St. John,) *did hold* the doctrines of *the resurrection of the saints*, and of the **PERSONAL COMING of Christ at the COMMENCEMENT of the Millennium.**

2. That **THE GREAT MAJORITY** of the ecclesiastics who came after him held the *same* doctrines.

Secondly, that we have three of the private opinions of Eusebius concerning Papias.

1. That he considered, that Papias took up his views from having *misunderstood* (i. e. in his, Eusebius' opinion,) the sayings of the apostles, and so interpreted *literally*, what *ought* (i. e. in Eusebius' opinion) to be understood *figuratively*.

2. That he, Papias, was a man of very weak judgment.

3. That the *nature of his writings* was the cause of his (Eusebius) thinking so.

From these things it is evident, that the character which Eusebius here gives of Papias is *merely* an opinion formed (as he acknowledges) *from a perusal of his writings*.

But let us ask, *what were those writings?* The only ones ascribed to him are Five Books, entitled Explications of the Discourses of our Saviour and the Apostles, which have long since been *lost*. Now *if* Papias was a Millenarian—*if* he believed in the personal advent of our Lord and the resurrection of the saints at the commencement of the Millennium, it is *obvious* that these books must have contained *much which related to those things*. Holding these views, it would be *more than probable*, that in the account of

αὐτὸν ΠΑΛΕΙΣΤΟΙΣ ὄσοις τῶν ἐκκλησιαστικῶν, τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τάνδρὸς προβεβλημένοις. ὡς περ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν." —Ibid. Lib. 3. cap. 39.

the transfiguration, the *future* glory of the Lord and of his *risen* saints would be alluded to—that in the account of the woman and the seven brethren, (Luke xx. 3,) the *two* resurrections would be spoken of—that in speaking on the remarkable declaration, “they shall fall by the edge of the sword,” (Luke xxi. 24—27,) he would allude to the *restoration* of the Jews and to our Lord’s *personal* advent; and so of many passages which might be mentioned. All this, if he was a Millenarian, would be quite *natural*—nay, we should wonder if it were *otherwise*. But then what would be the consequence? Why to be sure that Eusebius and the other anti-millenarians would consider him to be (as you and your party do those who hold these opinions in the present day,) “a man of weak judgment and credulous disposition,” or, as one of your correspondents expresses it, (as well as I recollect,) “a man of warm mind and weak judgment.” Now, add to what I have just said, the *fact*, that Eusebius himself elsewhere (*when the millennium was not present to his mind*,) calls him “a man in all respects MOST LEARNED, and well acquainted with the Scriptures;”* and I think it will appear *more than probable* to any *unprejudiced* mind, that the stigma which has heretofore been attached to the character of Papias, as to *mental ability*, has been most *unwarrantable*, resting as it does, on opinions formed in the manner I have described above.

But then, you will say perhaps, as indeed you have said, the sayings of this man and others are so *absurd* that they are sufficient to authorise any sober minded person to conclude, that their authors were very weak minded and credulous, if indeed they could be Christians at all. To this I answer, that doubtless there were some in those days, as in the present, who *associated* the great and leading points with many absurd and impious *details*, but that this was not the case in the earlier days when corruption and heresy had made comparatively but *little* progress in the

* See page 42.

church, as for instance, in the days of Papias and those who immediately succeeded him. In reply to this, I suppose you would refer me to the story of the *vine*, which you have already quoted—to the statements of others that marriage would continue in the millennial state—and that feasts would be provided by the Lord for his people. Now as to the first of these objections, *viz.* the story of the vine, I must say, that I cannot but wonder to see persons who are almost continually in the habit of *allegorization*, become in a moment such pertinacious *literalists*, when it suits their purpose to do so. I think I may confidently assert that the circumstances of that story are such as would *necessarily* lead any dispassionate mind to a full conviction, that it was nothing more or less than a parable or symbol in the figurative and hyperbolic style of the Oriental nations, intended to express the great fertility of the earth during the millennium, when the curse should be removed. The circumstance of the vine being said *to speak*, would, I think, be sufficient to shew that I am correct in my opinion. But I would also mention a few passages of Scripture, and ask, if the language contained in them is not to the full *as* figurative and hyperbolic. How often is the land of Canaan called “*a land that floweth with milk and honey?*” (See Lev. xx. 24, &c.) Do we not find Job saying “*I washed my steps with butter, and the rocks poured me out rivers of oil?*” (Chap. xxix. 6.) Do we not read in Joel, chap. iii. 18, “*In that day the mountains shall drop down new wine, and the hills shall flow with milk?*” and so in many other places which might be quoted. And I ask, *WHY must* such a story as that of the vine be taken literally, when these need *not*.

But again, perhaps you will say that Papias asserted that the Lord himself delivered this parable “*verbatim*,” which from its clumsiness of expression is not to be believed; I answer, that it cannot be certainly shewn that he said any such thing. In the quotation which I have given from Eusebius there is a *distinction*

between the things which he propounded as “discourses of the Lord,” and those which Eusebius says were “*more like to fables* ;” and in the passage in which Irenaeus speaks of him, there is nothing which would force us to the above conclusion ; it is as follows :

“As the Presbyters, who saw John the disciple of the Lord, related that they heard from him after what sort the Lord used to teach concerning those times, and used to say, the days come, &c. &c. (See your Review, page 472.).....and Papias also, an ancient man, who used to hear John, and was a companion of Polycarp, testifies these things in writing in the fourth of his books, and added, saying, these things are credible to those who believe, and Judas, the traitor, not believing and asking how shall such produce be brought about by the Lord, the Lord answered, they who reach these times shall see.”*

Now, in the first place, it is manifest from the original passage, that neither the presbyters nor Papias gave out this parable as being *the very words* of the Lord, but merely as a *mode* of instancing the great degree of fertility which the Lord had declared should exist in the earth during the Millennium. This conclusion, the expressions “*after what sort*” (“*quemadmodum,*”) “*used to say*” (“*dicebat,*”) will fully justify. Nor will the answer of Judas militate against this ; for he is only recorded to have said, “How shall *such* productions be brought about”—not “How shall the *identical* ones here mentioned take place ;” and, doubtless, the statement, *that the earth, which now of itself bears only weeds and thorns, shall, when the curse is removed, SPONTANEOUSLY PRODUCE, and that in requisite abundance, those things which man himself still under the natural curse, is now obliged to acquire by “the sweat of his brow,”* would be as incredible

* “*Quemadmodum Presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audisse se ab eo, quemadmodum de temporibus illis docebat Dominum et dicebat venient dies,*” &c....“*Hæc autem et Papias Joannis auditor, Polycarpi autem contubernalis, vetus homo, per scripturam (εγγραφως) testimonium perhibet, in quarto librorum suorum : sunt enim illi quinque libri conscripti. Et adjecit, dicens, hæc autem credibilia sunt credentibus. Et Juda, inquit, proditore non credente, et interrogante: Quomodo ergo tales geniture a domino perficiuntur? dixisse Dominum: videbunt qui venient in illa.*”—Iren. Cont. Haer. lib. v. cap. 33.

to an *unbeliever*, as the possibility of subduing the gigantic inhabitants of the promised land appeared to the *unbelieving* Israelites of old, whose carcasses *accordingly* fell in the wilderness; or as the sudden plenty foretold by Elisha, in the midst of the siege of Samaria, appeared to the *unbelieving* lord, who said, "Behold, if the Lord should make windows in heaven, might such a thing be?" Therefore, I submit that argument, which I have controverted, though *plausible*, would not be *sound*.

One word now, respecting the statement of the continuation of marriage during the Millennium, and of the Lord's *then* "preparing feasts" for his people.

As to the first, I cannot say but that there *may* have been many, who, when the Millennial doctrines began to be corrupted and abused, *did* hold, contrary to the word of God, that the *risen* saints should "marry and be given in marriage;" but even Whitby, with all his exertions, has *not* been able to substantiate this charge against the *earlier* Fathers, as, for instance, Papias, Justin, or Irenæus. He accuses Irenæus, indeed, of having disgustingly brought forward "*sensual delights*" among the objects of the happiness of the Lord's people; but let us examine *his quotation*. It is this:

"In their millennium, they were not only to feast and junket it, but also to beget children."

"The virgins," saith Irenæus, "shall rejoice in the assemblies of young men; and they that are left shall be multiplied upon the earth."

Here a person would *naturally* suppose that these words form *one continuous sentence* in the original of Irenæus; but this is NOT the case. The first clause, viz. "*The virgins shall rejoice in the assemblies of young men,*" occurs in the middle of a long quotation from Jer. xxxi.* beginning at ver. 10, and going down to the end of ver. 14. This clause is rendered in our English version, "*Then shall the virgins rejoice in the dance.*" But the Septuagint renders it precisely as

* According to the Septuagint, chap. 38.

Irenæus has done, (expressing the meaning of the Hebrew by a periphrasis,) thus,

“Τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων,” v. 13,

which, like the passage as given in the English version, is merely an allegorical mode of expressing the joy and gladness which shall then take place; and from the Septuagint he *probably* quoted.

But further. The latter clause, viz. “*They that are left shall be multiplied upon the earth,*” PRECEDED the former in Irenæus’ writings by an interval of *at least a page*, and does not again occur until the next chapter of his work. And yet Whitby had the audacity to unite them together, with a view to show that *Irenæus* understood the passage to mean, that the virgins and young men should come together in order to the procreation of children. This is another proof of anti-millenarian *honesty*. Whitby also mentions, that Origen, Stephen Gobarus, and others, brought similar charges against *all* the Millenarians, except Methodius; but he merely gives their assertions, and does not bring forward any *proof* on their part; and therefore, after all the falsehood and mistatements which I have seen in the endeavour to bring the true doctrines into disrepute, by traducing the character of those who have held them, I would merely beg leave to say, in reply,

“Quodcumque ostendis mihi sic, incredulus odi.”

But *you* also seem to make an attack of a similar nature upon Justin Martyr, which you ground upon his rendering of Isa. lxxv. 23, as follows :

“Mine elect shall not labour in vain, nor bring forth children for a curse.”

Now, first, it is plain that Justin did *not* apply this text to the *risen* saints; for, in the *next* page, he quotes the very words of our Lord, as given in Luke xx. 35, 36, viz. that “the children of the resurrection neither marry nor are given in marriage.”

Secondly, There is very little difference between his translation and the English version, which is,

“They shall not labour in vain, nor bring forth for trouble.”

And, thirdly, His rendering is *precisely the same* as that of the Septuagint, which is,

“Οἱ ἐκλεκτοὶ μου οὐ κοπιήσουσιν εἰς κενὸν οὐδὲ τεκνοποιήσουσιν εἰς κατάραν.”

And, as he merely quotes it in the course of a long extract from that chapter which contains it, extending from ver. 17. to the end, and does not *apply* it to the risen saints, I am *utterly unable* to see what *ground* it can afford for the charge.

But perhaps you will object to the idea, that *even those who remain* in their *mortal* bodies, shall “marry or be given in marriage.” Now, I should like to know on what such an objection could be grounded. Shall we be told, that sin is something *physical*, and not *moral*? or will it be said, that marriage was *immoral* in *Paradise*? or that it is now only *allowed* for “the hardness of our hearts?” And, if the time *shall* come in which the curse pronounced upon the earth at the period of the fall shall be done away, **WHY** may we not suppose, that the curse pronounced at the same time on woman shall then likewise be removed, without putting the world into a state of celibacy? In fact, if such were the case, the removal of that curse would be a work of supererogation; because, if women shall not then bring forth, they cannot, of course, *suffer the pains of childbirth*. As to the risen saints, however, entering into the marriage state, it is a calumny invented in order to bring the primary doctrines into contempt and reproach; and those who have brought it forward *have not* (as I have shewn) been able to adduce real proof that the Millenarians in the first ages held any such opinion.

I would also say a word or two, as to the charge, *that they looked forward to “DELICIOUS FEASTS” and “BANQUETS” during the Millennium*. That Irenæus uses these words, viz. “that God shall feed them with all sort of dainties,” there is no doubt; but that he supposed that the blessing which he alludes to under these words, was a promise of a *sensual* enjoyment in the gratification of *the wandering and unsatisfied desire*

of the appetite or palate, we have *no* reason to conclude. Nay, I think we have *every* reason to conclude the contrary, so far as the passage exhibited against him is concerned. He is speaking of Luke xix. 29. "*Verily I say unto you, there is no man that hath left house or parents,*" &c. "*who shall not receive manifold more in this present time, and in the world to come life everlasting.*"

On this text he thus comments :

"What are the hundred-folds in this time, the dinners given to the poor, and the suppers which are repaid? These are in the times of the kingdom, that is, in the seventh day, which is sanctified, in which God rested from all the works which he made, which is the true Sabbath of the just, in which they shall *do no earthly work*, BUT shall have a table at hand, prepared by God, feeding them with all dainties."*

Now, I do think, that it would require *more* than an ordinary repugnancy to *allegorization*, to lead one to interpret the whole of this passage of Irenæus **LITERALLY**; and to conclude from it, that Irenæus expected that the just were to be gifted with an insatiate appetite, and that wherever they were, there should be also *an actual table*, laid out *by God* himself, in order to gratify that appetite? But, if this be *too absurd* an idea to be attributed to him, how are we to interpret the passage? I answer, simply as a *figurative* mode of expressing the *cessation* of the *curses* which were pronounced respectively *on man and on the earth*, at the fall, viz. "*In the sweat of thy face thou shalt eat bread;*" and, "*Thorns and thistles shall it bring forth.*" The *cessation* of the one he denotes by man's enjoying a Sabbath of rest from earthly labour, in which he should "*do no earthly work;*" and that of the other, (*i. e.* the earth's again *spontaneously* producing its fruits, as at the first, *without* that labour, but by the mere

* "Quæ enim sunt in sæculo centupla, et prandia exhibita pauperibus, et cœnæ quæ redduntur? Hæc sunt in Regni temporibus, hoc est in *septima die* quæ est sanctificata, in qua requierit Deus ab omnibus operibus qua fecit, quæ est verum justorum sabbathum, *in qua non facient omne terrenum opus*; sed adjacentem habebunt paratam mensam à Deo, pascentem eos epulis omnibus."—Iren. Cont. Her. Lib. 5. cap. 33.

energy of God,) he signifies, by the expression, that "*a table would be prepared for them by God.*" But moreover, the *allegorists* themselves, according to *their* view of the Millennium, suppose, that during it, men will continue to "*eat and drink,*" to "*marry, and be given in marriage;*" and why, then, is the abstract fact of the resurrection of the saints, at its commencement, to have the effect of *turning them all into gluttons and adulterers?*

That the *risen* saints shall eat and drink during the Millennium, Irenæus, and I believe others, *do* indeed assert; and I doubt that it would be possible to gainsay their assertion, by any scriptural argument, either direct or inferential. Our Lord appears to say it directly:

"I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke xxii. 29, 30.

And this is further strengthened by the *fact*, that our Lord himself "eat and drank after he rose from the dead," as we find in Luke xxiv. 42, 43:

"And they gave him a piece of a broiled fish and of an honeycomb, and he took it, and did eat before them."

This shews us, that it is neither *impossible* nor *improbable*, that his saints should do the same after their resurrection. Perhaps some of the theologians would say, that he did not really eat at all, but played a cheat upon his disciples, by only pretending to do so, on this and similar occasions. I should like to know what Dr. Pye Smith would say upon the subject.

XVII. I now come to notice your remark on the extract which I made from Bradford, together with the charge against me of "*ignoratio elenchi*," which you ground thereupon. In a note in page 474, you say,

"In the beautiful passage quoted from Bradford, we have only to say, that to every line of it we may assent, without losing our *anti-personalian* prejudices, if we have them: it is indeed only another glaring instance of the "*ignoratio elenchi*," which, we regret to say, characterizes Mr. Hutchinson's school."

This declaration certainly amazed me not a little ; for it is evident from the passage I quoted, that Bradford believed that this earth, and all its creatures, inhabitants, and productions, would be renovated ; and that *at the time of such renovation*, the Lord's saints would be *raised* and *partake* of the felicity which would arise from that renovation. This the following sentences do clearly evince.

First, He says, as I have quoted in my former letter, page 68,

“ The text itself considered, with that which the apostle writeth of Christ, (Eph. i. Col. i.) as the restorer and reformer of all things that are both in heaven and earth, and with the argument which St. Paul was then considering, enforces a godly mind to take ‘ *every creature* ’ (as also St. Chrysostom and St. Ambrose do) for the whole world, and every creature, both heavenly and earthly.”

Again, page 69,

“ I therefore told you what I take the apostle to mean by ‘ *every creature* ’—simply even all the whole shape and creatures in the world that as every and all things were made for man, so by the man Christ, all and every thing, both earthly and heavenly, shall be restored.”—See Bradford's Writings, published by the London Tract Society, pp. 225–227.

From these quotations, I think it is evident, that Bradford looked for such a renovation of the earth as might be consistent with the existence *on it* of plants and of animals, all noxious and hurtful things being done away ; and, of course, for the present enmity among the animals, and *between* them and man being removed. In other words, that he looked for the *Adamic curse* being repealed. It may be well to observe here, that *death* formed *no part* of the *Adamic curse*, properly so called ; that is, of the curse pronounced by God in the Garden after the fall. Death was *originally* attached to disobedience, as its necessarily attendant penalty ; it was a consequence “ *de facto* ” of transgression ; and therefore *the moment* that Adam *fell*, that moment he became subject to death, and to corruption ; and that altogether *independent* of the *subsequent* curse in the garden, where it is only mentioned incidentally, in order partly to explain its *nature*, viz. That it is a returning of the body to its original dust.

“In the sweat of thy face shalt thou eat bread until thou *returnest* to the ground, for out of it was thou taken; for *dust thou art*, and unto dust shalt thou *return*.”

I now pass on to shew that he considered the resurrection of the saints to be synchronical with that renovation.

We read then in page 227,

“These things you know in effect I spake unto you to stir up both myself and you to a deeper consideration of *our blessed state*, which now we enjoy in hope, which will never deceive us, and the more to occasion us to desire the full fruition of the same..... I mean the felicity of his children, and *the happy state* which one day in very deed *we shall fully possess*, and both together praise the Lord with all the saints, world without end. Amen. Amen.”

Now, as it was evident from the former quotations, that the renovation of the earth and its creatures, which Bradford looked for, was, *the removal of the Adamic curse*; so it is clear from these latter, that he supposed that the saints in Christ would rise *at the time that it should take place*; for he mentions, that he expected that both HE and THE FRIEND to whom he was writing, should have a portion in *the felicity* which should THEN be. This is clear from the expressions, “*Our blessed state*”—“*We shall fully possess*”—“AND BOTH TOGETHER PRAISE THE LORD,” &c.

I have only to observe further, that either you and other anti-millenarians hold this doctrine, (which I was by no means aware of,) or I stand fully exonerated from the “*ignoratio elenchi*” with which you have charged me.

XVIII. You say, p. 471, that I have “*opposed nothing to the opposition of Hall and Lightfoot*,” whom you would have us suppose to have been altogether superior in learning and piety to any other men who have ever appeared in the Christian Church—calling them “*men unequalled in learning and piety*,” and you ask, in a note, page 469, “*should not their being opposed to me, make me hesitate either as to the justness of my reasoning or of my views.*”

In answer to these remarks, I would say,

First, That I do not exactly know *what sort* of op-

position you look for with regard to them. If you mean, that I should deny, that they *were* opposed to these millennial views, I beg to say, that I do not deny any such thing. As to Lightfoot, I cannot speak from personal knowledge; but, as to Hall, I know that he did *not* hold them, from his observations on Rev. xx. where (in common, however, with others) he asserts a most extraordinary hypothesis, viz. THAT THE MILLENNIUM BEGAN IN THE DAYS OF CONSTANTINE, which, of course, involves, as a *necessary* consequence, that in the duration of the Millennium are to be *comprehended* the middle (commonly called the DARK) ages; during which time also, if the former hypothesis be correct, Satan was *so* bound, as that he could not carry on his usual work of temptation and deceit, and the church, of course, was also shining forth in all the excellence of glory and beauty. Now, Sir, I would beg to ask, do you concur with Bishop Hall, (though you do believe him to be "*unequaled in learning and piety,*") in fixing the commencement of the Millennium in the days of Constantine; and, of course, in the necessarily consequent opinion, that SATAN WAS BOUND, and THE SAINTS REIGNING, and THE CHURCH IN HER GLORY, during the DARK ages? And if you answer, *No*, may I not also ask, If his "*unequaled learning and piety*" have not been of *sufficient* weight to induce you to make him your Pope, what reason is there that you should set him up as such to others? I shall only add, that admitting Bishop Hall to be both a pious and very learned man, (though I think he had his equals, if not superiors,) it is nevertheless true, that he could both be mistaken in his views, *as above*, and also have feelings and use language very unbecoming a Minister of Christ; and therefore, I see no *special* reason, why *his* individual opposition should peculiarly lead me to "hesitate either as to the justness of my reasoning or of my views."

Secondly, If you mean that I should give the *names* of some who have held Millenarian doctrines as a sort of *balance* against the authorities of Hall and Lightfoot, I think I may say, without any dispa-

agement to those persons, that I have brought forward names of no mean authority on the opposite side, and certainly *more* of them than you have. I have mentioned Papias, Justin Martyr, Irenæus, Mede, Bradford, and Newton; and I would ask, in return, are these two individuals (viz. Hall and Lightfoot) the *only* men which you are able to bring forward out of all that array of "*learning and piety*," which you described in your Number for January, 1830, p. 74, as "*arrayed against*" Millenarian opinions; or, out of that "*long array of Christian worthies, who have lived and died without discovering these doctrines in the word of God*," which you say you have *set before* your readers? Now, as two names cannot be said to form "A LONG ARRAY," I would beg to ask where are we to find *the rest* of them? You say you have "*set it before us*;" I ask again, WHERE? Really, until you do "*set*" them "*before*" us, and that with accurate reference, I think it is but fair, after all the boast which you have made about them, to consider them as "*arrayed*" solely in your own imagination; and may it not then most appropriately be said,

"Quid dignum tanto tulit hic promissor hiatu?"

And again, I ask, What have *you* brought forward in contradiction of the testimonies of Irenæus, Justin Martyr, &c. as to the fact of the *general* reception of Millenarian doctrines, and in the first ages? I answer, *Nothing* but a heap of *calumnies* respecting the personal character and opinions of those persons who hold them, which I have shewn to be nothing but the sheer inventions of *prejudiced* and bigotted men.

And now, as you seem to lean so much upon *authority*, I would beg to add *a few more testimonies* as to the *general prevalence* of Millenarian opinions in the first ages.

First, I would mention the plain declaration of Eusebius, as given in the passage already quoted, viz. :

"Nevertheless he" Papias "was the cause of similar opinions being **Held** by the **GREAT MAJORITY** of ecclesiastics who came after him."

Secondly, Mosheim, in his Ecclesiastical History, speaks as follows :

“ Among the controversies which divided the minds of Christians, the most noted are those concerning the Millennium, the baptism of heretics, and Origen. That the Saviour would reign among men for a thousand years before the destruction of the world, MANY previous to that time had believed without molestation—although all did not interpret this dogma after the same manner, nor promise the same pleasures in that future kingdom. The dignity of this opinion was weakened in this century chiefly by means of Origen, who opposed it strenuously, because it contradicted some of his opinions ! ! !”*

Thirdly, Dupin, in his Ecclesiastical History, where he gives an account of Justin Martyr, quotes thus from Photius :

“ Moreover he believes (ACCORDING TO THE OPINION OF THE MOST PART OF THE PRIMITIVE CHRISTIANS) that the just after the resurrection shall remain for the space of a thousand years in the city of Jerusalem, where they shall enjoy all lawful pleasures.”†

Again, Dupin himself says, in a note on this very passage,

“ This opinion is common to him and ALMOST ALL the ancient Fathers ;” and it was a fancy set on foot by Papias, and from him spread among the primitive Christians, of the vanity whereof we are at present convinced.

Again, in giving the abridgment of the doctrines held by the Fathers of the first three centuries, he says,‡

“ They ALMOST UNIVERSALLY believed, with Papias, that Jesus Christ was to reign a thousand years upon earth, but they never asserted that opinion as a matter of faith.”§

* Ex controversiis, quæ Christianorum animos distraxerunt, celeberrime sunt, quæ de regno mille annorum, de baptismo hæreticorum, et de Origine commotæ sunt. Mille annos Servatorem inter hominos ante orbis terrarum excidium regnaturum esse, MULTI antea impune crediderant, quanquam non omnes eodem modo hoc dogma interpretati erant, nec easdem voluptates in illo futuro regno promiserant. Cadebat opinionis hujus dignitas hoc sæculo, auctore potissimum Origine, qui acriter eam oppugnabat, quod nonnullis ejus sententiis adversaretur.—Mosheim Eccl. Hist. Sæc. II. Pars II. pp. 127, 128.

† Dupin. Eccl. Hist. Vol. I. p. 67. Edit. Dublin. 1723.

‡ Id. Vol. I. p. 588.

§ See above, what I have said respecting *Credo*s and *Councils*, p. 40.

I trust that I have now taken sufficient "*notice*" of those of your observations which you considered to be neglected in my former letter; and, that what I have now quoted may prove a tolerably satisfactory answer to your unsubstantiated assertions, which I noticed before, viz. "*That these opinions NEVER SPREAD—that they NEVER MADE ANY STAND IN THE CHURCH until the nineteenth century*"—and that "*learning and piety are to be found ARRAYED against them.*" Many of the witnesses which I have adduced are also quite beyond any imputation of *partiality*, inasmuch as they were evidently *anti-millenarians*.

XIX. In connexion with this point, I would observe, in reference to your saying, that I "take such indirect pains to *shelter* my opinions under the primitive church," p. 472, that it is only another of those unworthy means so frequently resorted to by the anti-millenarians to shift the question from the plain and open ground of the Word of God, to the vague, and (even if fully established) unsatisfactory ground of human authority. He who really believes the Scriptures to be the Word of God, will unhesitatingly receive as truth, whatever, upon mature deliberation and enquiry, he conceives those Scriptures to contain, though "*unsheltered*" by the concurrent opinion of even a *single* individual; and the more so, when he reflects, that there are many things in Scripture hitherto unknown, many depths within its compass which are as yet unfathomed, and that its contents have been hitherto, and that it is obvious that they will continue to be, *progressively* developed. My even alluding to the subject of authority, was *merely* (as I said) in order to shew that you did not scruple to hazard the boldest assertions, even when wholly destitute of *foundation*; and that therefore, even where you were most confident, you were not to be relied on.

XX. As to your allusion to King Edward's Catechism, I am quite at a loss, having never (to my recollection) seen or read either the catechism or the

articles; nor was I aware of having adverted to any thing which they may contain.

XXI. I would also observe once more, that you very seldom give chapter and verse for any of the evidences to which you profess to refer. This is very unsatisfactory, and, at the same time, does not look well for your correctness or fidelity. For instance, in your Number for January, 1830, you say, that the learning and piety of Lightfoot and Hall have been "strenuously exerted" against millenarian opinions. Now, I (and I dare say others also of your readers) would have liked to know where these "*strenuous exertions*" are to be found. If you think that they have enlightened *your* mind, one might suppose that you would expect that they would enlighten *others*. It would be well to give accurate reference then, if indeed they are to be found.

I have now, I believe, fully vindicated the correctness of my former estimate of your candour, &c. &c. I now proceed,

Lastly, to say a few words respecting the author, whom you so strenuously recommend to my consideration, viz. Dr. J. Pye Smith. Of his sermons on the principles of interpretation, I have not seen any thing farther than the quotations which you have given, which, nevertheless, contain quite enough to enable me to form a tolerable just estimate of the writer.

I shall just refer to that portion of his writings which you have brought before me in your Review. You say, page 474,

"We conclude in the words of the learned writer," Dr. P. S. "to whom we have already adverted, regretting that Mr. Hutchinson called for our animadversions, and recommending to him the advice contained in our extract."

The following is part of this same "*advice*:"—

"They" (i. e. persons destitute of the necessary qualifications, of course, I suppose, the same which you have laid down). "NEED NOT occupy themselves with the '*light shining in a dark place*,' when they can walk under the brightness of the Sun of Righteousness," &c.

To this I would say, that I have never heard "the lie" more audaciously "given" to the word of God, since that which is recorded as having been uttered by the Devil to our first parents in the garden of Eden; by means of which darkness and death entered into the world. But the cases are so precisely parallel, with the mere exception of the one being a temptation to disobey a negative, and the other a positive injunction, that I shall just state them together for the sake of comparison.

1. God gave to our first parents this injunction :

"Of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die." Gen. ii. 17.

"And the serpent said unto the woman, Ye shall NOT surely die : For God doth know, that, in the day ye eat thereof, then your eyes shall be opened ; and ye shall be as gods, knowing good and evil." Chap. iii. 4, 5.

2. God says to his church, by the mouth of his Apostle Peter :

"Ye have the word of prophecy, whereunto ye DO WELL that ye TAKE HEED, as unto a light shining in a dark place."

And Dr. Pye Smith says,

"They need NOT occupy themselves with 'the light shining in a dark place ;' " and I suppose he would say with you, *"for God doth know, that if ye DO take heed to it, you will certainly come into the RISK OF DANGEROUS ERROR."*

This needs no comment ; nor do I think I shall need any excuse for not taking Dr. Pye Smith as my adviser, with any of those whose commendation can be esteemed to be desirable to a Christian. I shall only add, that it is an awful thing to see Satan assuming the garb of a Minister of Righteousness so frequently as he seems to be doing it in the present day.

In conclusion, Sir, I would beg to ask, why it is that you so industriously seek to bring into reproach the *character* of persons who differ from you in their views of prophecy, by charging on them opinions which they do *not* entertain ; while, at the same time, in treating of a work which contains opinions utterly

subversive of the very fundamentals of Christianity, you take all possible pains to make it appear that you have not the slightest suspicion, that you "*would not be understood for one moment to insinuate*" that their author did not hold these very fundamentals, "in seriousness and truth." I allude in particular to your Review of Bishop Jebb's Practical Theology, in which I find the following passage, see page 384 :

"In the same Sermon, and addressing his young friends, he says, 'I trust you *are yet innocent* and unperverted—that you *have not yet been seduced by the deceitfulness of sin*. Consider, that if you are *yet clothed in the white robe of innocence*, and if you be careful *never to defile* that garment, you may attain to a portion among those few who shall walk with Christ, for they are worthy. Consider, that if, by a faithful use of God's grace, you maintain your innocence a few years *longer*, you may be soon *almost out of the danger of temptation*.'"—Ch. Ex. May, 1830.

In remarking on this passage, while you offer a sort of condemnation of the opinions contained in it, (which looks, I must say, to have come forth by constraint, not willingly,) you do not fail to attempt an extenuation of the author, which, in truth, appears rather absurd, when we look at the undisguised manner in which similar opinions are put forward by him here and in the other places which you have quoted. You say,

"Such language"...."We trust escaped the Bishop in the hurry of composition; but by what *inadvertence* has it been published?"

So that, after all, "*inadvertence*" is the strongest term which you apply to the *deliberate* publication of such an antichristian and heretical opinion, and that in a work which, as far as you have quoted from it, is all in complete accordance with the above passage.

But this is not all. In page 386, you speak thus :

"In regretting, as we do most sincerely, what we conceive to be the deficiencies in the sermons of our *excellent* Prelate, we do *not wish to be understood for one moment to insinuate* that the doctrines, whose *odour is not to be perceived* in these volumes, are not entertained by him in seriousness and truth."

This certainly is a straining to the last extremity the maxim of Christian charity, "hopeth all things;"

nay, I think it is rather exalting it, to the annihilation of another most important precept, viz. "Them that sin rebuke before all, that others also may fear;" and if there ever be a case in which this latter ought to be attended to, it is where we find false doctrine and heresy put forward with the specious and delusive accompaniments of oratorical language, which too often disguise the poisonous cup to the eternal destruction of many a soul.

I leave this specimen of extenuation as to the holding of opinions, to be put *in comparison* with the charges you have made in various places upon those who differ from you in their views of prophecy, and shall now conclude, again expressing my sincere regret at having been obliged to enter on so unpleasant a task, hoping that it may be the last of the kind in which I shall ever be forced to engage; and so, I would remain, as before,

Yours, very *faithfully* in the Lord,

F. SYNGE HUTCHINSON.

August, 1830.

APPENDIX.

In correcting the last sheet of this Letter, I find that in my last I very *unjustly* passed a severe censure on Grabe, as having, in common with Dr. Whitby, endeavoured to pervert the testimony of Irenæus, in reference to the Millennium. I hasten, therefore, to remedy my error as far as practicable, observing, however, in my own exculpation, that, to a person unacquainted with Grabe's views, the passage on which I then commented, was much calculated to lead to the conclusion which I adopted. The following note, however, on the passage which I have quoted above,* plainly elicits his real opinion on the subject. I subjoin it, therefore, as adding one to the number of those whom I have already mentioned, as holding, at least, *some* literal Millenarian doctrines.

* [Quemadmodum Presbyteri.] Feuardentius says:—"It appears hence that Irenæus was not the *first* who held the opinion of the *temporal* reign of a thousand years, nor did he defend it obstinately as an opinion of his own; but, as a certain stain or spot, contracted from some of the Fathers. I would conjecture that Papias, or some other inglorious friends of Irenæus were understood. Moreover, it may be suspected with probability, that this error did not originate with Papias, but emanated from some former old depraved tradition of the Jews; in which they promised themselves that all the happiness and glory promised to Messiah the King, would be *earthly* and *temporal*. So Baronius thinks. For it appears, from Matt. xx. that the *mother of Zebedee's children, with her sons, fell into the same error long before; when she besought Christ that one of them might sit at his right hand, and the other at his left, in his kingdom. Moreover, the Apostles thought of his kingdom after the same manner, when they asked him, If at the*

“time of his resurrection he would restore again the kingdom to Israel? Acts i. Nor would it be true to say, that this is to be understood of the times of believers and Christians, since it is altogether manifest that the two former disciples, together with their mother, were then already believing; and also, that the Apostles, at the time of the Lord’s ascension, were most Christian and faithful.” ‘But how will Feuardentius DEMONSTRATE, that these most Christian and faithful Apostles were then IN ERROR? Christ truly does NOT reject their question as ERRONEOUS, but ONLY puts it aside as hasty and unseasonable, because it was not fitting that they should know the times which were reserved for the power of God the Father alone. But BY THIS VERY CONDUCT he AFFIRMS, and that NOT OBSCURELY, that there would be times in which the kingdom would be restored again to Israel; whence also St. Peter, in Acts iii. 21. makes express mention of the future times of THE RESTITUTION OF ALL THINGS, of which God had spoken by the mouth of all his holy prophets since the world began. AMEN.’ Iren. Cont. Hær. Lib. V. cap. 33. Edit. Grab. Lond. 1702.

I would also subjoin a note of Feuardentius, in which he speaks pretty plainly of the general reception of literal Millennial doctrines in former days, viz.—

“Ind resurrectione prima.] These words of the Apocalypse, “by reason of their obscurity, have opened a wide door of error to Irenæus and MANY OTHER GREAT MEN;” or, as it is more forcibly expressed in the original, “ET ALIIS MULTIS MAGNISQUE VIRIS.”—Same edition, page 456.

I think that my “array” of those who either actually held these doctrines, or who have borne testimony to their general reception in former days, is now pretty strong. I shall just enumerate them, and so leave them to balance your unsubstantiated assertions on the opposite side: they are—

PAPIAS, IRENÆUS, JUSTIN MARTYR, MEDE, NEWTON, BRADFORD, GRABE, EUSEBIUS, FEUARDENTIUS, DUPIN, and MOSHEIM.

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