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WHOLE SERIES.
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Poetry.

For the Christian Messenger.
A talk with Mabel.

I am glad you have come, dearest Mabel,
For I feel very lonely to-day;
And your visits are like rays of sunshine,
They brighten my wearisome way.

Let us talk of the Saviour who loves us,
This theme is the sweetest and best;
And my spirit when weary, dear Mabel,
Finds in Jesus sweet comfort and rest.

Dark shadows have gathered around me,
But I feel the firm grasp of his hand;
And I know he's preparing a mansion
For me in the Heavenly land.

I cannot tell when in his wisdom
He will call me to come up on high;
But I know that this wearisome journey
Will come to an end by and by.

After the night, dearest Mabel,
A beautiful morning will dawn;
And I shall wake up 'mid its brightness,
And find my infirmities gone.

O how glad I shall be to see Jesus!
On the sinless and beautiful shore;
When I gaze on his face, dearest Mabel,
I feel I shall want nothing more.

He'll rejoice in my happiness Mabel,
For he knows that for many long years;
The cross has been heavy and painful,
That I've borne in this valley of tears.

But I hear his sweet voice dearest Mabel,
Many times through each wearisome
day;
And he says that ere long he will take me
To my beautiful home far away.

So dear Mabel, I'm hopefully waiting,
He'll remember his promise I know;
And the home he will give me, will more
than
Make up for my trials below.

H. COLE.

Milton, Queens Co.

Religious.

Luthardt's Apologetical
Discourses.

Translated from the German, for the
Christian Messenger, by Prof. D. M.
Welton.

THIRD DISCOURSE.

II.

As the existence of the world, so also its conformity to design, proves a God. Indeed the old world was fond of contemplating God as the regulating mind of the world, as the architect of the cosmos. And truly, the world is a cosmos, a concordant whole, a wonderful structure of inward harmony. The smallest is attached to the greatest and the greatest to the smallest; the most remote part is a necessary member of the whole, and in a wonderful working together, one part serves another. There is nothing superfluous, nothing hostile to the general agreement.

This orderly arrangement of the world can be traced in the smallest matters, and such casual adaptations sometimes come under our notice that the jeering remark has not infrequently been occasioned that, according to this way of considering things, God has had the cork tree grow in Africa, in order to provide us stoppers for our bottles. But no derision of this kind can destroy our immediate certainty of this harmony and of the mutual relations of the whole and its individual parts. And the more deeply the human mind ponders the harmonious arrangement of the creation, the more sensitive man's ear becomes to its entire accord, the more fully he hears from the endless diversity of the particular voices of things in heaven and earth the wonderful harmony of the universe.

How has this harmony been produced? By chance? That were to explain a matter by a meaningless word. Chance can play with things and bring forth surprising combinations. But it has no reason and produces no connexions stamped with reason. There reigns however in things an objective reason, an unmistakable intelligence. We not only believe in it—we cannot help doing so—but our belief in it receives confirmation by the facts of experience. This belief is the spur of investigation, and investigation is the verification of belief. It was only the belief that reason controls our solar system that led Kepler to make his great discoveries. And in

the world of Botany Linnaeus saw traces of divine wisdom. It is a mark of intelligence to discern the order of the world:—was there no intelligence required to create it?

It is impossible to put natural force and natural law in the place of God. Natural force is a power, a blindly working power, but it is not an intelligence which, freely working produces harmonious connexions. Natural law is the rule which determines the course of matters, but not the wisdom which fixes their order and goal. It is impossible to conceive of an unconscious intelligence, for it is in itself a contradiction; or to speak of unconscious ideas, for ideas require a conscious and intelligent principle to produce them.

If a person ship-wrecked on a desolate island should find a geometrical figure drawn in the sand, would he not infer the existence of a man, and would not his soul be consequently filled with lively joy and gratitude to God?—But the world is more than a geometrical figure. And should not our soul be filled with joy and gratitude that we see reigning in it a higher, a divine intelligence full of wisdom and goodness? To deny this intelligence is not an error of the understanding, but a defect of the heart.

The pre-Christian world could indeed discover this conformity to design in nature; but the recognition of a divine ruling in history, and the being able to follow its traces with joyful wonder and joyful elevation, is a distinction of Christian times. For only these times have generally with the thought of one humanity and one God assumed that also of one single, connected, and advancing history of humanity. This thought was unknown to the nations preceding Christ, but has become current with us. It is characteristic especially of the western mind. It marks the noblest elevation of the human spirit; there is no more lofty consideration than this. What is more complicated, diversified, and contradictory than the history of nations? At first sight it seems to be a snarl of men and things which defies disentanglement. At second sight it seems to be a continual repetition: a rising and falling, a blooming and decaying, ever the same thing in other forms. But upon deeper study history is seen to be a wonderful web, fashioned from endlessly diversified threads, which ever continues to be woven, which ever goes forward according to precise moral laws. A high righteousness rules therein, a moral ordering of the world controls the whole, and step by step it advances to its goal. The sacred writers, and especially the Apostle Paul, have ruled the first lines for this universal contemplation of the history of man. But it is not the part of Christianity alone to appropriate this method of viewing human history and carry it forward. A Lessing has understood and taught that history is the education of the human race. And more than one of our great historians has acknowledged Jesus of Nazareth to be the central point of history, in which all its previous lines meet, and from which all its subsequent lines diverge—as the key of the solution of the history of the world. John von Müller was among the first to admit that thereby only could he arrive at an understanding of history. Man may hold what views of Jesus he likes—he must give him this central place in history. And philosophers also who have known no personal God, as Fichte, and even Strauss, this known and decided denier of Christ, have acknowledged to a moral ordering of the world. But this is only another word for God. For how can there be an unconscious control of things according to moral laws? It is impossible.

But we need not dive into the sea of history and pursue its enigmas in order to find God—in our own life each one of us can see God's ruling, leading, providing hand, if we will only open our eyes, if we will only believe what we see and experience, and how often experience to our deepest confusion! For we can all testify from experience that God takes every individual by the hand and leads him where it is directly need-

ful for him to go. We find God in the world, in its existence, in the ordering of its history—we find God in our own spirit.

We find in us the idea of God, as we find other high truths in us. We do not produce these ideas of the true and good and beautiful, &c., in our minds, we simply think of them. They are not our work, but the work of truth itself. The objective Reason produces them. They mirror themselves again, indeed, in our mind, they are the divine light which variously breaks upon the mirror of our inward parts. But what is objective truth and where is it? The highest idea which we have is the idea of God. In it unite all other ideas. It is the truth of truths. We do not produce it, but the objective Reason produces its idea in our reason. We think of God simply because he is, God is the creator of our idea of God. The fact of our idea of God is proof of God's existence. So the philosopher Cartesius teaches us. And we cannot say otherwise.

And what is true of the fact, is true also of the quality of the same. For what we think of is not simply an idea, but the real God. We cannot do otherwise than think of him. It is a necessity of our reason to do so. To think of him as not real, is the same as not thinking of him. From our thought of God we necessarily infer God's existence. This is the celebrated ontological proof of the great Theologian Anselm.

Kant has indeed objected that there is no argument from thinking to being, no bridge leads from the world of thought to the world of reality. As little as the representation of a hundred valleys proves the existence and possession of the same, so little does the idea of God prove his existence. But there is a difference between arbitrary representations and phantasies and a necessary idea of reason. Necessary ideas are an expression of realities. If no bridge leads from thinking to being, then we remain with our thinking every way out of being; our thinking gives us altogether no objective certainty and truth of thought. If this necessity of our thinking deceives us, then all our thinking is deception and our minds may rest, for thought is void. But God be praised! it is not so. Between the necessity of reason and the reality of existence there is a connection. For it is even of existence that we think, and it is even the thoughts of the mind that are real.

Kant has denied this argument; but he has at least admitted and even verified this other: the argument from the moral consciousness of man. God is a postulate of the moral spirit, God is a demand of the conscience.

For the Christian Messenger.

“His Appearing, and His Kingdom.”

SIXTH ARTICLE.

Various causes concurred to give popularity to Whittby's “new hypothesis” of a pre-advant millenium, such as the disturbed state of Europe, the powerful preaching of the Wesleys and others, the “Great Awakening” that followed the commencement of foreign missions, Bible Societies, general prayer for the conversion of the heathen, etc. “Eminent divines embraced it, wrote it, preached it,—Vitringa, Edwards, Hopkins, Bellamy, Bogue, Scott and many more.”

But if the theory found able advocates, it also met with the opposition of such learned and pious men as Sir Isaac Newton, Bishop Newton, Archbishop Newcombe, Dr. John Gill, Dr. Benson, Augustus Toplady, John and Charles Wesley,—together with Isaac Watts, Cowper, Coke, Dodwell, Horseley, Wells of Oxford, Dr. Hussey of Cambridge, and many other English writers mentioned by Dr. West in this connection; and in Germany, that great master of exegesis, Bengel, with a multitude of scholars following him. I do not mean to say that all these expressed themselves as directly opposed to the

Whittbyan theory, but that they are quoted as holding and asserting premillennial views. To quote the language of all these writers would occupy too much space: a few specimens must suffice.

Dr. Gill the eminent Baptist commentator, wrote: “Christ will have a special, glorious, peculiar and visible Kingdom, in which He will reign personally on earth. This Kingdom will be bounded by two resurrections:—First, by the resurrection of the just, at which it will begin; and second by the resurrection of the wicked, at which it will end.”

Toplady, the author of the well-known hymn beginning “Rock of Ages,” says in one of his sermons, “I am one of the old-fashioned people who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead—first of the just, and second of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of 1,000 years, Christ, I apprehend, will reign in person over the Kingdom of the just.”

Archbishop Newcome speaks with equal clearness:—“I understand this, (Rev. 20. 4-6,) not figuratively of a peaceable and flourishing state of the Church on earth, but literally of a real resurrection, and of a reign with Christ who will display His glory in the New Jerusalem. This is the great Sabbatism of the Church.”

Bengel, in his Gnomon of the New Testament, says: “The events in Rev. 19th chapter are plainly followed by those which take place from chapter xx. 11; to chapter xxii. 5. The millennium comes in between. He must deny the perspicuity of the Scripture altogether, who persists in denying this, and endeavours to refute it. The time will come when a pure Chiliasm will be thought an integral part of orthodoxy.”

Referring to the effect of Bengel's writings, another eminent German theologian, Delitzsch, is quoted as ascribing it to him that “the orthodox Church of the present time does not brand the Chiliasm views of the last times as a heterodoxy, . . . so that there is scarcely a believing Christian now who does not take this view.” This relates of course, to his own country; and Dr. West asserts that since Bengel's day, evangelical Germany has become premillenarian.

We now come down to the nineteenth century, since the beginning of which, says the same writer, “no doctrine has come to the front of Christian thought more prominently than that of the pre-millennial return of Christ.” This is borne out by the authority of Dean Alford, who says in the introduction to his second volume of the Greek Testament, speaking of commentators on the Revelation since the time of the French Revolution,—“The majority, both in number, learning and research, adopt the pre-millennial advent, following the plain and undeniable sense of the sacred text.”

Diversities of opinion there are among pre-millennialists, in reference to questions of order and sequence, locality, condition, etc., as regards predicted events; necessarily so on account of the difficulties of interpretation and the greatness of the theme. None but a superficial thinker or a prejudiced observer would look for unanimity on such a question, or would refuse to accept the doctrine because its adherents are not agreed among themselves entirely as to the how and the when.

Among the distinguished names on the roll of premillennialists in the present century are those of Bishop Heber, Birks, Ellicot, Horne, Maitland, Elliott, Ryle, Bickersteth, Gresswell, Tregelles, Alford, the two Tyngs, Robert Hall, Thomas Chalmers, Edward Irving, Candlish, Guthrie, McCheyne, the three Bonars, Gilfillan, Cunningham, Jamieson, Faussett, Cummings, Hugh Miller, MacKay, Duffield, Kellogg,—and on the continent of Europe, Lange, Olshausen, Schlegel, Krummacher, Auberlen, Koch, Delitzsch, Dorner,

De Wette, Richter, Van Oosterzee, Christlieb, and many others. Besides these, I have before me some two or three hundred names of ministers, pastors, professors and writers in Great Britain, the United States, Germany, France and Holland,—of the Anglican, Presbyterian, Baptist, Methodist, Congregational, Lutheran and other communions, all with one accord maintaining the belief in the personal return of Christ and the literal resurrection of the just, before the incoming of “the thousand years of peace.”

With three or four illustrative quotations I shall close. The first shall be from that most distinguished theologian, pulpit orator and scholar of the Church of Scotland, and founder of the Free Church, Dr. Thomas Chalmers. He said, as quoted by Bonar: “Of this I am satisfied, that the next coming of Christ will be a coming not to final judgment, but a coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures.” Elsewhere we find him saying, “I desire to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realized.”

My next reference is to the great English Baptist, Robert Hall, whom Dr. Jamieson characterizes as “the most eloquent preacher of modern times,” and who, at the close of his life, lamented that “he had not preached the premillenarian views he entertained.”

Again, turning to German biblical scholarship, we have Olshausen declaring, “The Coming of Christ, i. e. the Parousia, is to be conceived of as coinciding with the ‘times of refreshing,’ and His sojourn in the heavenly world closes with His return to earth for the completing of His work;” and Koch maintaining that “upon the indissoluble connection between the 19th and 20th chapters of Revelation, all antichiliasm expositions are forever shattered.”

In the Declaration of Faith of the Free Italian Church, published at Milan in 1870 and at Florence in 1876, two resurrections are spoken of, one at the beginning, when the dead in Christ shall rise first; the other at the end, “after the Kingdom,” when “all the rest shall rise to be judged in judgment.” The “Confession” of the Evangelical Free Church of Geneva embodies in its 13th and 14th Articles virtually the same declaration; the Creed of the Reformed Episcopal Church of the United States is said to contain the elements of Christian Chiliasm; the Westminster Standards of the Presbyterians are implicitly premillenarian; and the Baptist Confession of 1660 was explicitly so.

We might almost be led to expect that the Chiliasm belief will eventually become universal, but for the significant question of our Lord, “When the son of man cometh, shall He find faith on the earth?” and the predicted antagonism of those who, like “Mark” in the *Christian Messenger* a few weeks ago, continue to cry “Where is the promise of His coming?”

LUKE.

August 22, 1879.

I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought, and of rules for his conduct; it fits man for life—it prepares him for death.—Daniel Webster.

Some people grow old gracefully and cheerfully. Time seems to drag an active mind back to youth, rather than forward to imbecility; and though time leaves wrinkles in the face, they never reach the heart.