

an obscure text or book a doctrine irreconcilable with all the plain utterances of the volume. Millenarianism in grounding itself upon one ambiguous passage violates this canon.

2. The doctrine that the conversion of sinners will be permitted after the second coming of Christ, has no basis in the New Testament. He comes to judge and not to pardon. To locate a system of saving agencies and a period of redemption for the wicked after the descent of the final Judge is neither in accord with Paul nor with the New Testament generally. Let the proof texts be adduced. In the words of my critic, "I simply challenge" the Captain "or any other man to produce even the shadow of such a declaration" in the New Testament.

Millenarians vaunt the antiquity and catholicity of their views. They profess their doctrines to be not only the doctrines of the Bible, but of the Church in her best and purest days, while they deny to the post-millennial theory any "authority of antiquity." They intimate that it originated in 1700.

I am more willing to submit this whole question to the ordeal of the great creeds of the Church. Let us examine the Apostles' Creed, the first to be formulated, and see whether it represents Christ as coming to establish a visible and literal kingdom. The creed fails to announce any such purpose but "to judge the quick and the dead."

This creed was formed during the very period when Capt. Carter would have us understand that Millenarianism was almost universally received. Strange that so important and widely believed doctrine should be entirely omitted!

The celebrated Nicene Creed, next to the Apostles' Creed, the best known, has the same defect. There is no Millenarianism in it. The purpose of the second coming is to judge the living and the dead. The Athenasian Creed affords not even a peg to hang Millenarianism upon. These three great symbols of the early Church are all utterly silent about any premillennial coming, or personal reign on the earth. They simply assert that Christ will come to raise the dead and judge the world.

If we examine the five Apostolic Fathers, the contemporaries of the Apostles and their immediate successors we shall find a silence on Millenarianism forever fatal to the idea that it was the primitive apostolic faith.

Let us now see how this doctrine fares in the Creeds of the Reformation which Dr.

John Lillie has cited against me. The Augsburg Confession asserts that the coming of Christ is to sit in judgment, etc., with no hint of any other purpose, and adds, "Others are also condemned, who are now scattering Jewish notions, that prior to the resurrection the righteous will possess a temporal kingdom and the wicked will be exterminated." The first great Creed during 1530 years which alludes to Millenarianism names it to condemn it. The same result is arrived at from an examination of the First and Second Confession of Basle, the Second Helvetic, the Heidelberg and Westminster Catechisms, the Belgic, the Scotch, and the Anglican Confession (39 Articles), only that Millenarianism is hopelessly excluded by stating that His coming to judge the world is "at the last day." The Council of Trent, say, "sitteth at the right hand of the Father, and will come again with glory, to judge the quick and the dead; of whose kingdom there shall be no end." The Trent Catechism, "Of this article this is the force and meaning, that at the last day Christ the Lord will judge all mankind." To the same result we come if we examine the Orthodox Confession A.D. 1642.

Enough has been said to show that the creeds of the Church, ancient and modern, Roman, Greek and Reformed, without exception, give absolutely no countenance to Millenarianism, but with entire unanimity teach a doctrine wholly irreconcilable with the first principles of that system. It may well be asked, "Can a system utterly destitute of any foundation in the common faith of Christendom, as expressed in all her great confessions, and directly opposed to it, have any just claim upon our regard?"

Nothing could be more unwise than Capt. Carter's appeal to the Standards and Confessions of the Church. He has perpetrated the military blunder of mistaking a hostile battery for his own, and marched his argument, all unconsciously, into the jaws of death.

4. But my great offence is found in the assertion that the Pre-Millenarians are strongly inclined to pessimistic views in respect to the world's evangelization and that such views chill Missionary ardor. We repeat the assertion and fortify it by the universally admitted principle that hope of success is necessary to the putting forth of the highest effort, while the belief in certain failure is a large factor of the failure.

Says Gen. Grant in a letter to one in subordinate command, "I infer from the tone of your letter that you will not be victorious, because you have doubts about it."