

make this the sole point of our activity without asking the question whether it needs to be considered--whether its implications need to be carefully worked out and considered in relation to other truths.

I remember talking with a man some years ago who was a very strong premillennialist. He was a fine Bible teacher who used to go about the country speaking there and here and he gave meetings in many churches that had not been premillennialist. He told me of experience he had two or three times of going into a church whose pastor had not been a premillennialist at all, perhaps. He said some cases the minister had been a very fanatical opponent of premillennialism. He said he talked to the man, he gave him the Scriptural evidence. He showed him how the Bible teaches that Jesus Christ will return to an unconverted world and that He will here set up His kingdom of righteousness and peace on the earth. He said after a bit of talking the man saw the truth and accepted it as being the Biblical teaching but he said he was horrified to find in some cases that the man who had had such a bitter attitude toward premillennialists now turned about to have a similar bitter attitude who were not premillennialists and considered everybody as an utter idiot and even an enemy of Christ who did not accept premillennialism. The Bible teacher told me that he felt that the premillennial teaching of the Scripture was very important, as a tremendous help to us in our Christian faith, but he said it is not that --it is not as important as the great central things of the gospel and should not be the thing that determines our fellowship.

For 8 years I taught --before Faith Seminary was founded--I taught in an orthodox seminary that stood absolutely upon the word of God and held that it was entirely inerrant in the original. Certain differences on secondary points developed which made it necessary for me to leave that seminary, but the primary difference was not a particular secondary point, but it was a matter of attitude. The professors of this seminary took the attitude that the Reformed Faith was the be-all and end-all of Christian teaching. The reformed