

misunderstood in regard to another of the great doctrines of the Bible, the sovereign irresistible grace of God. I therefore ask the reader to examine the argument through to the end before forming any judgment.

(4) I believe that the postmillennial view cannot be reconciled with the offer of salvation to all the world through the preaching of the gospel.

Every Christian must believe that the universe created out of nothing by the will of God is a unified co-ordinated system of reality. It is not contrary to the Christian faith, however, to hold that there are within this one system of reality different parallel and correlated systems. For convenience we may divide the Biblical presentation of the universe into two systems, one the ideal universe as it exists in the mind of God in accordance with his eternal decrees, which are "his eternal purpose according to the counsel of his will whereby for his own glory he hath foreordained whatsoever comes to pass." (W.S.C.VII) This system of reality includes the entire universe of time and space viewed as a whole in the complete and perfect relationship of all of its subordinate parts.

The world of time and space and history is the second system of reality. This system is completely dependent upon the first. It is not a shadowy imaginary existence of relative unreality. It is actual and objective to the mind of God as well as to the mind of man. It has been created by God as an objective reality. It is distinctly other than God, but entirely dependent upon God.

Within this world of time and space man has been given the privilege of seeing just a glimpse into the larger system of reality, the eternal decrees of God. We have been given the privilege of seeing that this historical world is the created, the dependent system, and that the larger sphere is that of the Creator and is completely independent in the sense that the decrees of God completely control history and not vice versa.

We have been given the privilege of seeing through the revelation of God that there is a definite relationship between the things which God does in history and the things which God purposes eternally. What is the nature of this relationship has not been revealed. The Scripture clearly indicates an interaction in which the decrees of God are causal and the facts of history are resultant. The Scripture just as clearly indicates an interaction of such a nature that certain things which God brings to pass in history are of eternal and cosmic significance.

Now, as to the larger system of reality, the purpose and decrees of God, the Scripture makes it clear that the human race in its totality is not only defiled but guilty and utterly incapable of pleasing God by any motion of its own. The Scripture makes it clear that God "out of his mere good pleasure from all eternity elected some to everlasting life." Consequently though in a very real sense Christ died for the whole world, (I John 2:2) yet in another very important sense the atonement of Christ had special reference to those whom God had elected to save. It follows from the gracious unecessitated election of God that those whom God had chosen to save will be saved irresistibly. To contradict this fact would be to hold that God is fallible in his purposes and mistaken in his foreknowledge. Since man cannot please God out of his own sinful nature, it follows that the entire operation by which the salvation of the elect is to be accomplished is the operation of the sovereign grace of God. All of these matters are clearly revealed in the Scripture and are deduced by cogent and irresistible inference from the simple fact of the sovereignty of Almighty God. To deny any part of this truth is, by inference, to deny God himself and to exalt man to the place of God.

Not only does the Scripture reveal these elementary facts in regard to the sovereignty of God but the Scripture also reveals certain facts in regard to the temporal historical sphere of reality in which we live. God has so constituted our minds that