

time it is used.

Reese's labored and fervid attempt to prove that there is no interval *whatever* between the Rapture of the Saints and the Return of Christ to this ^eEarth shatters upon two simple facts. The marriage feast of the Lamb (Rev. 19:7-9) must precede the Return of Christ to the earth to set up his millennial kingdom. Yet it cannot occur until the Bride of Christ has been raised up to meet him in the air. An interval is required for this event. At the return of Christ to the earth to reign, his saints come to reign with him. The judgment of the believer's works for rewards (I Cor. 3:12-15; II Cor. 5:10) must precede his reigning with Christ. So this also comes between the rapture of the Church and the return to this earth.

Since Reese's argument that there is no interval between these two great events falls to the ground, and since so much of his book is based upon two definite logical errors, one must pronounce his position as unproven. Many verses of Scripture seem to point toward a rapture of the Church prior to the Great Tribulation. Although separated by an interval, the coming of Christ for his church, and his coming to the earth to destroy the Wicked One, form parts of one great complex of events, which is at the same time the blessed hope of the church, and the end of hope for all that are wicked and sinful. But the question of the precise length of this necessary interval is far less in importance than the major question of premillennialism as compared with other views. It is to be regretted that Reese did not devote his book to the major question.

One criticism of Reese which has been made elsewhere is incorrect. An article in an English magazine claims that he bases his theory "to an amazing degree, upon the writings of advanced Modernists and destructive critics of the Word of God". Then fifteen extreme Modernists are named as allies quoted by Reese. It is true that Reese occasionally makes statements which betray a failure to take a sharp and clear position against men who deny the final authority of the Scripture. From this viewpoint certain of his statements are regrettable, more for their tone and implication, than for their direct expression. In these days of apostasy a clear-cut attitude toward the final authority of Scripture is especially desirable. Yet it must be said that Reese himself