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fine thinker and a great scholar and a man who was very much opposed to dispensationalism, and this man said to me one day, he said, "You know the relation between the old ~~covenant~~ and the new covenant is one of the great problems of theology which has not yet been worked out. He recognized the fact that there is a dispensational difference which is vital but the true meaning of which needs further study. I insist it has not been satisfactorily worked out by anyone as yet. I think we should be charitable regarding it and should not make it a point for sharp pro and con. Let us stand on the fact that the there are different methods of administration of/divine economy at different times. Let us insist on the fact that the covenant is one covenan^{nt} and God saves everyone who is saved through Christ and in no other way and through regeneration through the Holy Spirit. Now that need have no real relationship to premillennialism. The only reason there would come to be would be that since the millennium is a distinct dispensation necessarily there might be more of a tendency to stress other dispensations when one accepted this one, but it is not an argument for or against ~~the~~ premillennialism. It must stand or fall according to the Scripture. Does the Scripture teach that there is a period upon this earth in which Christ is going to reign in righteousness, or does it not? That is the question. I was reading a book by a fine Christian man a day or so ago in which he said "If people want to delude themselves with expectation of a period of semi-felicity during a thousand years, that is their privilege." and it struck me, "That's no way to deal with the teachings of the Scripture." in general but bringing in such an absurd attack on premillennialism as that. The question isn't, "What does one wish to believe?" The question is, "What does the Scripture teach?" and of course that is not our problem in this class, the matter of the millennium. We have in passing noted certain evidence, but only in passing. That's not our problem here. Our problem in this class has been a third matter which many think of as a subdivision among premillennialists and it is to this extent, that probably others do not discuss it, and some think of it as a matter