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the activity of the Roman empire. ^{over} The expectation of the return of Christ and the setting up of His kingdom visibly upon this earth was gradually allowed to slip away, but there were some who held it all through the ages. In the present article ~~we are not discussing~~, we are not endeavoring to go into the differences between premillennialism, postmillennialism and amillennialism beyond merely mentioning what they are. This we wish to stress--that all true Christians believe that Christ will return visibly, bodily to this earth, (that is all Christians who make any fair attempt to study the Word of God and who are ready to accept what it teaches.) The personal, visible, bodily return of Christ is an essential doctrine of the Christian faith and a universal doctrine of the Christian faith among all who accept God's Word as their source of knowledge.

However, among true Christians there are those who are premillennialists, those who are postmillennialists, those who are amillennialists. It is the view of the present writer that careful study of the Scripture should lead a man to the premillennial position but he recognizes that there are true Christians who hold one of the other two positions and feels that we should recognize them as Christian brothers and not let our difference over this point interfere with our great unity of the faith so long as we believe fairly in the substitutionary atonement of Christ as the only hope of salvation for our sins and in the fact that He is going to return and bring this present age to an end.

~~Many of these~~ Many people ~~who~~ are bitterly opposed to premillennialism. The present writer is unable to understand the reason for this bitter opposition. It is ^{many} ~~is~~ most of the great outstanding evangelists and missionary leaders of the past century have been premillennialists. Somehow this doctrine has ^{often} seemed to tie up with (A great zeal and great purity of life). It seems to me that many of the attacks upon premillennialism do not go into the real matter of its vital teaching but attack it on minor points at which

Partly spread of the Gospel