

the world than we had when that movement began. The movement has accomplished much. The Word of God has gone out. Thousands have been won to Christ in every part of the world, but modernism has followed the missionaries, has spread through these lands and today unbelief is perhaps more rampant than it has been at any time since the Reformation. Truly it is sad to be a postmillennialist in these days. And there are very few today who will call themselves postmillennialists.

But there are many today -- I don't know how many you would say in complete terms -- but in the terms of writers, and in terms of teachers there are many who will definitely oppose premillennialism -- some of these ~~say~~ say, I don't know whether postmillennialism is true or not, but I know premillennialism is false. And they call themselves ~~a~~ amillennialists. And the word amillennialist means no millennium. They believe there will not be a period of golden age, a period of universal freedom from war and from violence upon this earth before the Lord comes. Now from the viewpoint, of the question, What would the Christian is to do now, it might be thought that there might not be much difference between a premillennialist and an amillennialist. A postmillennialist says, We've got to convert the whole world, and it looks pretty hopeless now but we've got to push on and push on and maybe in another 4 or 5,000 years ~~we~~ we'll have the whole world converted and then we have the wonderful millennium. But a premillennialist and an amillennialist can believe that the Lord is coming back, can believe that the Lord is coming at such a time as we don't know whether it is very near or far away; we don't know when it is, we are to be ready at all times, that we can't tell when it is to be but we are to be busy people proclaiming the gospel and preparing for His coming whenever it might ~~come~~ come. So you might think there is not so much difference in our present outlook between a premillennialist and an amillennialist. And yet the strange thing is that those who call themselves amillennialists today are, many of ~~them~~ ~~the~~ ~~the~~ them, virile in their hatred of premillennialism. Many of them are writing books against premillennialism and criticizing premillennialists harshly, and accusing premillennialists sometimes of holding all kinds of views which have nothing to do with the question of whether you ~~the~~