

must be used to distinguish things that differ. Nor may we say that now Christ's bodily presence is with us "*in faith*, being apprehended through the senses;" for this is a contradiction in terms. The Parousia of Christ by the Holy Spirit, from the day of Pentecost until the restitution of all things, terminated by His appearance at the end of the age, is, to say the least, as scriptural an idea as a bodily presence in or over Jerusalem, begun by an invisible advent and terminated by a third manifestation at the close of a millennium of worldly dominion. Which is the correct view may hereafter appear.

To a third point I now invite attention. Shall the advent of Christ, in His glorified body, be before or after the millennium? To answer this question we must inquire first, what is the millenium? The word means a period of a thousand years. It does not occur in Scripture, but in Rev. xx. it is said (verses 2, 3, 4,) that Satan was bound for a thousand years, and was loosed again when they were fulfilled; that "they lived and reigned for a thousand years," etc. This is the source of the idea of a millennium. Chiliasts say that this means, that for a thousand years Christ shall reign in bodily presence over living men on the earth. Others hold that it means the ascendancy of Christ over all nations of living men, under present conditions, for a long period, symbolized by the complete number 1000. "The kingdoms of this world will then be the kingdom of God and of His Christ," and all men shall be subject to Christ's rule. Chiliasts look for a physical dominion, such as David's, supported through natural agencies, and administered in a carnal manner. Others expect a spiritual dominion, exercised through moral agencies, and controlling men through their moral and spiritual nature. Chiliasts hold to a kingdom which "is of this world;" others say Christ's kingdom is not of this world, but consists in the prevalence of truth, righteousness, love, controlling men—the reign of holiness in peace and righteousness under Jesus.

I have said that Revelation xx. is the only passage which gives us a millennium. Take it away, and there is no longer "a thousand years" of reigning. This, however, is not denying that after one has the idea, it may be read into Isaiah, Zechariah, Daniel, etc. We know how deftly passages gathered from many parts of the Bible may be woven together, and made to fit in, either naturally or by a little or much straining and trimming. Now, let us ascertain exactly what Revelation xx. teaches. It is a vision, not a prediction; it cannot be taken literally, for a literal chain cannot bind a spirit; it is not history, but prophecy, and as such it should be interpreted. As chapter xix. gives us the fate of the beast and the false prophet, cast into the lake of fire, so chapter xx. gives us the fate of Satan and of death and hell; but surely no one understands these symbolic pictures as if they were literal history. What, then, is said in this passage (ver. 1) "They lived and reigned with Christ a thousand years?" Not a word about Christ coming in the body to reign, but certain souls of men who had been beheaded, etc., lived and reigned. Not a word about bodies of men or the body of Christ; not a word about the place in which they reigned. On this slimmest of foundations, however, is built the magnificent