

the reign of truth, piety, happiness, and thus the reign of Christ and his people in *their cause*; or shall be marked by the *personal* reign of the Prince of Peace,—whether the Jews, as a people, shall be converted to Christ, or whether, beyond this, the city of Jerusalem shall be rebuilt, and the Hebrew race gathered to their ancient land,—whether there shall at the commencement of the time be a resurrection of all saints, or of the martyrs only, or merely of their principles and spirit—these and many other points of discussion present themselves when we approach the subject of the Millennium.

The more commonly received view of this blessed time, makes it consist in a wide diffusion of knowledge, holiness, peace, liberty, and thus the spiritual reign of Christ and his saints. There has, however, in every age of Christianity, been some parties, and individuals of eminence, who have maintained the doctrine of a more material and sensible state of prosperity—and these, in consequence of the *pre-eminence* of the Millennium in their religious teachings, and their being *distinguished* by their views on this point, have been called Millenarians,—just as another section of the Christian family are called Baptists, from their characteristic views relating to Baptism. Though there have always been some Millenarians amongst believers in Christ, there has been no period in which they have become the bulk or majority, nor has any Millenarian scheme ever become incorporated with the established faith of a community, or the formularies of any denomination. Very frequently, however, such views have become more active, have been urged with greater zeal, have extensively spread, have agitated churches, and obtained general attention. Extensive preparations have sometimes been made for the imme-

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