
T H E
M I L L E N N I U M.

B Y
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REVELATION XX. 1, 2, 3.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

IN a great variety of respects the Bible is the most remarkable book in the world. In it we have God's moral character clearly exhibited to view, by a history of his conduct, as moral governor of the world, from the beginning; and the nature of fallen man painted to the life, by a history of their behaviour for four thousand years. In it we have opened the glorious and astonishing method that has been entered upon to disappoint all

Satan's designs, by the interposition of the Son of God; and are informed of his birth, life, death, resurrection, ascension and exaltation; and of the glorious designs he has in view. And the whole is so contrived as to be admirably suited to all the circumstances and needs of a good man, that, as it was designed to be the good man's book, in a peculiar sense, so it is perfectly suited to his case. *It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works.*

That sincere concern for the cause of truth and virtue, for the honor of God and interest of true religion, which is peculiar to a good man, whose character it is to love Christ above father and mother, wife and children, houses and lands, yea, better than his own life, must naturally subject him to a peculiar kind of solicitude: even as a child, of a truly filial spirit, is pained when it goes ill with his father's family, to whose interest he is closely attached, and has a whole system of inward sensations that a stranger intermeddles not with. The Bible, the good man's book, is, therefore, wisely adapted to ease the good man's pained heart, and af-

ford consolation in this interesting and most important point, as it gives the strongest assurances that the cause of virtue shall finally prevail.

How insupportable must the grief of the pious Jews have been, sitting on the sides of the rivers of Babylon? *There we sat down, say they, yea, we wept when we remembered Zion.* And on the willows they hung their harps, nor could any thing divert their minds. *If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!* —How insupportable, I say, must their grief have been, while their glorious holy temple, and their holy city, the place of all their sacred solemnities, were lying desolate, and God's people in captivity, had it not been for that promise, so often repeated, that after seventy years God would visit them, and cause them to return to their own land. God knew before-hand the anguish which would be apt to fill their hearts, the sinking discouragements, and all the train of dark and gloomy thoughts they would be incident to, and before-hand provided a remedy. Yea, no sooner had he denounced their doom in the xxxixth chapter of Isaiah, but immediately

in the next chapter, and for ten or twenty chapters together, does he provide for their support. *Comfort ye, comfort ye, my people; speak comfortably to Jerusalem, &c. &c.*

So, how insupportable would have been the grief of the church of Christ, through the long, dark, cruel reign of mystical Babylon, while they beheld error and wickedness universally prevail, Satan getting his will in almost every thing, and, to appearance, no signs of better times, but all things wearing a dreadful aspect before their eyes:—How great their grief? How sinking their discouragements? How almost insuperable their temptations to apostatize, and forsake a cause that heaven seemed to forsake, had not the day of deliverance been expressly foretold, and the glory that should follow opened to view by the spirit of prophecy? But in a firm belief that the cause they were engaged in, and for which they spilt their blood, would finally prevail, and prevail in this world, where they then beheld Satan reigning and triumphing; I say, in a firm belief of this, the whole army of martyrs could march on to battle courageously, willing to sacrifice their lives in the cause, not doubting of final victory, although they themselves must fall in the field.

Indeed, were the salvation of his own soul the only thing the good man had in view, he would naturally be quite easy upon a full assurance that this was secured. So, had Moses cared for nothing but the welfare of himself and of his posterity, he might have been satisfied, while the whole congregation of Israel were destroyed, if he might become a great nation, and that without any solicitude for the honor of the great name of the God of Israel; yea, although the idolatrous nations round about were fully established in the belief of the divinity of their idols, and brought to look upon the God of the Hebrews with ever so great contempt by the means. But, attached as he was to the honor of the God of Israel, nothing could give him satisfaction, but a prospect that that would be secured. The welfare of himself and of his family was of no importance in his esteem, compared with this. *See Exod. xxxii.*

It must, therefore, be remembered, that, as the Son of God left his father's bosom, and the realms of light and glory, and expired on the cross in the utmost visible contempt, that he might spoil principalities and powers, bruise the serpent's head, destroy the works of the Devil, so his true disciples have

imbibed a measure of the same spirit, and, as volunteers enlisted under his banner, have the same thing in view; they long for the destruction of Satan's kingdom, and these petitions are the genuine language of their hearts; "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." Nor can the salvation of their own souls, although ever so safely secured, satisfy their minds, without a clear view and fair prospect of Christ's final victory over all his enemies: "But if our great GENERAL, who has sacrificed his life in the cause, may but at last obtain a complete victory, notwithstanding all the present dark appearances, this is enough," says the Christian Soldier; "I am willing to risque all in his service, and die in the battle too. But if Satan were always to carry the day, Oh, who could live under the thought!"

This having been the temper of good men, more or less, even from the early ages of the world, and through all successive generations to this day, they have evidently wanted a peculiar support, which the rest of mankind stood in no need of, to carry them

comfortably through such a long scene of darkness; wickedness prevailing, God dishonored, Satan triumphing, the world perishing, the true church of God more generally in sackcloth. And accordingly the final victory of the cause of truth and virtue was intimated in the very first promise made to fallen man; and, from time to time, God repeated this comfortable prediction to his church and people; and finally made it the chief subject of the last book of holy Scripture he ordered to be wrote for the use of his church.

Now let us take a brief view of the whole series of these divine predictions, from the beginning of the world, even down to this in our text, contained in one of the last chapters in the Bible, that we may see what full evidence there is of this truth, and so what abundant cause for consolation to all the people of God.

1. Immediately after the fall, when the serpent, even the Old Serpent the Devil, had just seduced mankind to revolt from God; and had, to all appearance, laid this whole world in perpetual ruin, even in the depths of this midnight darkness, a ray of light

shone down from heaven—*The seed of the woman shall bruise the serpent's head.* As if God had said, “I see the scheme that Satan
 “has laid to ruin the world, and establish his
 “impious, malicious cause: I see it, and
 “am determined to defeat it. The feeble
 “woman he has over-matched, but her al-
 “mighty seed shall conquer him, and as ef-
 “fectually subdue him, and prevent all fu-
 “ture mischief by him, as a serpent is sub-
 “dued and incapacitated for further mis-
 “chief when his head is crushed to pieces,
 “under the indignant heel of one determin-
 “ed on his death.” This was a complete
 doom, indeed, denounced against Satan, at
 the head of the kingdom of darkness. And
 it fully implied, that the cause of light, truth
 and righteousness, should finally obtain a
 complete victory.

2. After this gracious and glorious promise had been the chief foundation of all the hopes of God's people for two thousand years, God was pleased to point out the particular family from whence this mighty deliverer should spring, and to intimate what a universal blessing he should be to all the nations of the earth. *And in thy SEED shall ALL the families of the earth be blessed,* said

God to Abraham; which again plainly supposed, that the cause of truth and righteousness, notwithstanding the dark state the world then was in, all sinking fast into idolatry, and would for many ages be in, buried in heathenish darkness, should yet, in due time, universally prevail over the whole earth. For *in thy SEED shall ALL the families of the earth be blessed.* This same promise was repeated again and again to Abraham, and afterwards to Isaac and to Jacob.

3. Hitherto God had supported his peoples' hopes chiefly with promises, with verbal predictions; but from the days of Moses to the days of Solomon king of Israel, to assist his peoples' faith, God did, besides repeated promises of the same thing, by a great variety of wonderful works, shadow forth the glorious day; and, at the same time, shew, that he had sufficient wisdom and power to accomplish the greatest designs. That his people might be convinced that he could easily bring to pass, for the good of his church, whatsoever seemed good in his sight.

Israel, in the Egyptian bondage, were a designed type of a fallen world, under the dominion and tyranny of Satan; nor was

Pharaoh more loth to let Israel go, than Satan is to have his subjects desert him, and his kingdom go to ruin ; but notwithstanding all the seeming impossibilities in the way of Israel's deliverance, infinite wisdom knew how to accomplish the divine designs. God could even cause a member of Pharaoh's family to educate one to be an instrument of this designed deliverance. And, in due time, behold all the armies of Israel march forth from the land of Egypt, out of the house of bondage ; and Pharaoh, and his chariots, and all his host, lie buried in the Red Sea ! So easily can God bring forth his people, even out of the anti-christian kingdom, which is spiritually called Sodom and Egypt ; and, if he pleases, raise up the instruments of this glorious work, even in the court of Rome.

And when the name of the true God was almost forgotten through all the earth, and the Devil worshipped in his room, in idols of various names, through all the nations, God knew how to make his name known, and to cause his fame to spread abroad, and fill the whole earth with his glory, by wonders wrought in the land of Ham ; by descending on Mount Sinai ; by leading the

armies of Israel forty years in the wilderness, in a pillar of cloud by day, and of fire by night, giving them bread from heaven and water out of the flinty rock; dividing Jordan; delivering up one and thirty idolatrous kings to the sword of Joshua; raising up judges, one after another, in a miraculous manner, to deliver his people, until the days of David and Solomon, types of Christ.—Of David who, Messiah-like, subdued the enemies of Israel all around; of Solomon, who built the Holy Temple, and filled Jerusalem with riches and glory.—He who hath done all these things, can easily accomplish all the designs of his heart, preserve his church, raise up deliverance, break to pieces the kingdoms of the earth for her sake, make truth victorious, and set up the New-Jerusalem in all her spiritual glory, build up his church as a glorious Holy Temple, and set the Son of David upon the Throne; by whose hands Satan, and all the powers of darkness, shall be subdued, chained, sealed up in the bottomless pit, as much afraid, and as much unable, to attempt any mischief, as the subdued nations around Israel were in the very height of David's power.

But when shall the Son of David reign,

and the church have rest? When shall the cause of truth and righteousness thus prevail? Perhaps the very time was designed to be shadowed forth in the law of Moses, in the institution of their holy days. The *seventh day*, said God, who always had this glorious season of rest in view—" *The seventh day shall be a Sabbath of Rest, the seventh month shall be full of holy days, the seventh year shall be a year of rest.*"—So, perhaps, after six thousand years are spent in labour and sorrow by the church of God, the seven thousandth shall be a season of spiritual rest and joy, an holy sabbath to the Lord.—And as God the Creator was six days in forming a confused chaos into a beautiful world, and rested the seventh; so God the Redeemer, after six thousand years labour in the work of the new creation, may rest on the seventh, and then proclaim a general liberty to an enslaved world, and grant a general pardon to a guilty race; as in the year of jubilee, among the Jews, every enslaved Jew was set at liberty, and the debts of all the indebted were cancelled.

4. These things, thus shadowed forth in types, were also expressly declared by the mouths of the ancient prophets, from the

days of David and forward, to the end of that dispensation; and the same things are hinted here and there in the New-Testament, and largely opened to view in the Revelation of St. John. So that both the Old and New Testaments join to raise in us, who live in these ages, the highest assurance that it is God's design to *give his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. For all kings shall bow down before him, and all nations shall serve him. And the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. They shall beat their swords into plough-shears and their spears into pruning-hooks, and learn war no more. For the earth shall be full of the knowledge of the Lord as the waters cover the sea. A nation shall be born in a day. All thy people shall be righteous. They shall all know the Lord, from the least to the greatest. And holiness to the Lord shall be written on every thing. Kings shall become nursing fathers, and queens nursing mothers; and there shall be nothing to hurt or offend. The inhabitants shall not [so much as] say I am sick. And this kingdom shall fill the whole*

earth. And all nations and languages shall serve him. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God; and the Jews shall be called in, and the fulness of the Gentiles. For the Gospel shall be preached to every nation, and kindred, and tongue, and people. And Satan shall be bound, and Christ shall reign on earth a thousand years. And as surely as the Jews were delivered out of the Babylonish captivity, and Babylon itself destroyed, even so surely shall all these things be accomplished in their time; and mysti-*

NOTE.

* *Satan shall be bound, &c.* “The church of Christ shall enjoy purity of religion in peace, without any disturbance from those old enemies of mankind, working in the children of disobedience.”

Daubuz on the Place.

“And this seems to imply, that all shall be converted—However, if there be any that remain unconverted, they will, during the imprisonment of Satan, be in so small a number, and so feeble in comparison of the true Christians, that they shall neither dare, nor be able to disturb the peace of Christ’s kingdom.”

Lowman on the Place.

A spirit of strict piety shall rise so high, and so universally prevail, that it shall be as though all the martyrs of former ages were risen from the dead, and appeared upon the stage all at once. This seems to be the sense of those words in *Rev. xx. 4*. The martyrs are said to rise from the dead and reign with Christ a thousand years, much in the same sense as *John the Baptist* is called *Elias*, viz. because he was a man so nearly resembling that celebrated prophet. See *Lowman on the Place*.

cal Babylon shall *sink as a millstone into the sea, and shall be found no more at all.*

5. But when shall these things be? I answer, in the first place, it is plain, as yet they have not been; these great things have not been accomplished. They were not accomplished when the Jews were brought out of their Babylonish captivity; for, from thence to the coming of Christ, they never were in so flourishing a state as they had been before. They were not accomplished in the apostolic age; for St. John, when most, if not all, of the other apostles were dead, spake of these things, in the Revelation, as yet to come to pass. They were not accomplished in the three first centuries, for that was almost one continued scene of blood. They were not accomplished in the days of Constantine the Great; for it is since then that *the Man of Sin has been revealed.* Nor are they accomplished to this day; for Satan is still walking to and fro through the earth, and going up and down therein: Babylon is not fallen; the Jews are not called, nor is the fulness of the Gentiles come in, but the greatest part of the earth, to this day, sit in heathenish darkness,

When then shall they be accomplished? Not till *the holy city has been trodden under foot forty and two months.* Not till *the witnesses have prophesied a thousand two hundred and threescore days, cloathed in sackcloth.* And not till *the woman has been in the wilderness a time, and times, and half a time.* Now a time, and times, and half a time, *i. e.* three years and a half is equal to forty-two months, which is equal to one thousand two hundred and sixty days, which doubtless means one thousand two hundred and sixty years, a day for a year; as the event has proved, was the case in the prophecy of Daniel, who declared it to be seventy weeks, from the going forth of the commandment to build Jerusalem to the death of Christ; for it proved to be four hundred and ninety years, which is seven times seventy, a day for a year. *Dan. ix. 24.*

So that there is no difficulty in determining the downfall of Antichrist, but what arises from the uncertainty we are at when to date the beginning of his rise and reign.—The Bishops of Rome were some hundred years rising gradually from the honest character of a scripture-bishop to the grand title of UNIVERSAL POPE, which was obtained,

A. D. six hundred and six. And it was a long time from this before they got to the height of their grandeur, and the Pope was constituted a TEMPORAL PRINCE, which was not till A. D. seven hundred and fifty-six.* And perhaps he may fall as gradually as he rose. And as now he has been falling two hundred and forty years, even ever since the beginning of the REFORMATION, so we may rationally expect he will continue to fall till BABYLON sinks AS A MILLSTONE INTO THE SEA. And then *the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. And all the hosts of heaven, as loud as thunder, shall say, Hallelujah! For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.*

And thus we have taken a brief view of the scripture-evidence, that the cause of truth and righteousness will finally become gloriously victorious.

6. Nor is there the least reason to doubt the accomplishment of these things; for God

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NOTE.

See Bower's History of the Popes.

in all times past has been faithful to his word, and is evidently sufficiently engaged in this affair—knows how, and can easily accomplish it, and it will be much to the honor of his great name to do it.

God has been faithful to his promises to his church from the beginning of the world. To all human appearance, it was a very unlikely thing that the Hebrews, enslaved in Egypt, under Pharaoh, a very powerful monarch, and sunk down into idolatry, and very low-spirited, should arise and go forth with all their flocks and herds, and march through the wilderness, and conquer the seven nations of Canaan, and possess their land. And so it was, to all human appearance, equally unlikely, that the Jews in Babylon should ever return to their own land.—But God had promised in both cases, and God performed. And an event more surprising than either of these, yea, the most astonishing that could have happened, has also come to pass, just as God had said.—The promised SEED has been born, and the serpent has *bruised his heel*; and methinks now not only God's faithfulness, but even the nature of the case itself, should lead us to believe, that *the SEED shall bruise his heel*.

For after God has appeared to be so *infinitely engaged* to destroy the works of the Devil, as to give his only begotten Son, it can surely never once be imagined that he wants sufficient resolution to carry him thro' what yet remains to be done.

And he who could send Pharaoh's daughter to take up Moses, when an infant, out of his basket of bulrushes, and educate him in Pharaoh's court, that he might be skilled in all the arts of government; and when he had spent forty years in this situation banish him into the land of Midian, that in the solitary life of a shepherd for another forty years, he might attain to the meekest man on earth, that he might, by both, be thoroughly qualified for the work designed him; and he, who could take David from feeding his father's sheep, and, after a course of trials, so exceeding necessary to prepare frail man for high honors and great usefulness, exalt him to the throne of Israel, so thoroughly furnished to head their armies and subdue their foes, advance their external grandeur, and put great honor upon their religion; and he, who could take Daniel, one of the Jewish captives in Babylon, and raise him to such high honor and great

authority, to be a father to his people thro' their seventy years captivity, and by his means, perhaps, influence Cyrus so generously to release them, and assist them in their return;* and finally, he, who could take a number of poor illiterate fishermen, and the persecuting Saul, and by them lay the foundation of the Christian church, in spite of the united opposition of earth and hell; and after their death cause the Christian church to live through, yea, at last to triumph over the ten bloody persecutions, and even conquer the Roman empire; and that which is still more wonderful, to subsist to this day, notwithstanding all the subtle and cruel methods which have, for so many hundred years, been taken by Antichrist to

NOTE.

* As Daniel understood the prophecies of Jeremiah, which had determined the time of the captivity to be seventy years, *Dan. ix. 2.* and had his heart so much in the affair of their return, as to *set his face to seek the Lord by fasting and prayer*, verse 3; and being the chief man in the kingdom, must have free access to Cyrus, *Dan. vi.* so nothing could be more natural than to shew him an ancient Jewish prophecy, wherein he was mentioned by name, near two hundred years ago, and pointed out as the person who was to let go the Jewish captives, build Jerusalem, and lay the foundation of the temple. *Isaiah xlv. 28.* and chap. *xlv. 1—3.* To which Cyrus no doubt refers in his proclamation. *Ezra i. 2, 3, 4.* *Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath CHARGED me to build him an house at Jerusalem, which is in Judah. Who is there among you, &c.*

extirpate Christianity out of the world; I say, he who could do these things, cannot be at a loss for means, or want power to effect the glorious things foretold, which yet remain to be accomplished.

And what if mankind are ever so estranged from God? And what if they are ever so averse to a reconciliation? And what if Satan reigns in the courts of princes, in the councils of the clergy, as well as in the cottages of the poor? And what if even the whole world in a manner lies in wickedness? So that a general conflagration might rather be expected, as it is so eminently deserved—are these things any bar in the way?

What if mankind have abused divine grace from the beginning of the world? What if they have murdered his prophets, his Son, and his apostles? What if they have resisted and grieved the Holy Spirit, and perverted the doctrines, and gone counter to the precepts of his holy word? Yea, what if **it** appears that mankind are really on Satan's side? And this, after all the kind methods God has taken to reclaim a guilty world, so that even the best man on earth, or the kindest angel in heaven might be discouraged, totally and finally discouraged, and think it

never worth while to take any more pains with such a perverse race, but that it were more suitable to the rules of good government to resign them to destruction!—Are any, or all these things together, a sufficient bar to the accomplishment of God's designs, whose goodness is absolutely infinite? Can they be so, after the Son of God has been offered as a sacrifice of atonement, to secure the honour of the divine government, and open a way for the honourable exercise of his grace?—What! after the Messiah has been exalted to be a Prince and a Saviour, to give repentance and remission of sins?—And after all power and authority in heaven and earth is given into his hands, on purpose to destroy the kingdom of Satan, and bring every nation, kindred and tongue, to bow the knee to God! Yea, when the infinitely wise Governor of the world has before determined to permit the wickedness of mankind to come out and stand in so glaring a light, and to suffer Satan so long to practise and prosper, to this very purpose, that his power, wisdom and grace, might be the more effectually and the more gloriously displayed, in the accomplishment of all his glorious designs?

Instead of being discouraged, from a view of the past, or the present state of the world, as without the light of divine revelation we should naturally have been, methinks now, viewing all things in the light of holy scripture, it must be perfectly rational to conclude, that all these things are only preparatory, as an introduction to the glorious day: even, as all the cruel bondage of Israel in Egypt, and all the haughty conduct of Pharaoh, were but preparatory as an introduction to the glorious event that God had then in his eye. And what unspeakable honour will redound to God most High, if after all the vile conduct of this apostate world, and notwithstanding all their ill-desert; and after all the subtle methods Satan has taken to make his kingdom strong; I say, what unspeakable honour will redound to God most High, if, after all this, he should accomplish his glorious designs? And when things have been ripening these five or six thousand years, and are now so nearly every way prepared for God, to get himself a great name in the total destruction of Satan's kingdom, can we once imagine, that God will let the opportunity slip? Or rather, ought

we not firmly to believe, that when every thing is quite ripe, then God will arise, make bare his arm, and fill the whole world with his glory?

Especially, considering that, as things stand, the honour of all his glorious perfections lies at stake; for ever since the Almighty gave out the word, that *the SEED of the woman should bruise the serpent's head*, even from that very day, that Old Serpent, with all his subtilty, has employed his whole power to defeat the divine designs, maintain his kingdom in the world, and escape the dreadful blow. He stirred up Cain to kill his brother, and never ceased till the whole earth was filled with violence, which brought on the general deluge; and after the flood, he was industrious to divert mankind from the knowledge and worship of the true God, and to establish idolatry and the worship of the Devil, in all the kingdoms of the earth; and since Christianity appeared, he has turned himself into every shape to defeat the gracious designs of the gospel, and has prevailed and reigned above a thousand years, at the head of the grand antichristian apostacy; and should the Al-

mighty suffer him to go on and prosper, and finally prevail, what would become of his own great name? and how great would be their triumph in the infernal regions, to think that in spite of God and of his Son, from the beginning to the end of the world, they have held out in a constant war, kept the field, and at last come off victorious?—Wherefore, as when God repeats the wonderful works which he had done for Israel in the days of old, in the xxth chapter of Ezekiel, he constantly says, *I wrought for mine own great name.* So here, in this case, will he do it again, and that in the most eminent manner; as it is written, *The zeal of the Lord of Hosts will perform this.*

So that, in a word, if almighty power and infinite wisdom, at the head of the universe, infinitely engaged, are a sufficient match for the guilty, impotent powers of darkness, then we may depend upon it, Satan will meet with an overthrow, as notable as did Pharaoh and his host in the Red Sea;—and as proud Babylon, once the mistress of kingdoms, is now no more, so mystical Babylon shall sink as a millstone in the sea, and rise no more for ever. And,

7. Whatever mistakes the Jewish Rabbies might fall into, in their interpretation of Daniel's seventy weeks, and in their attempts to fix the precise time of the Messiah's coming; and whatever mistaken notions any of them had about the nature of his kingdom, as though it was to be of this world, and he to appear in all earthly grandeur; and although his coming, to some, might seem to be so long delayed, that they began to give up all hopes of it, and to contrive some other meaning to all the ancient prophecies, or even to call in question the inspiration of the prophets; yet neither the mistakes of some, nor the infidelity of others, at all altered the case. Days, and months, and years hastened along, and one revolution among the kingdoms of the earth followed upon another, *till the fulness of time was come*, till all things were ripe, and then, behold, the Messiah was born. Even so it shall be now.

Whatever mistakes Christian Divines may fall into, in their interpretation of six hundred and sixty-six, the number of the beast; or in their endeavours to fix the precise time when the one thousand two hundred and sixty years of Antichrist's reign

shall begin and end; or whatever wrong notions some have had, or may have about the nature of the Millennium, as though Christ was to reign personally on earth; and if some, mean while, begin to think, that all things will go on as they have done, and to conclude, that the expectation of these glorious days, which has prevailed in the Christian Church from the beginning, is merely a groundless fancy: Yet none of these things will at all alter the case. Days, and months, and years will hasten along, and one revolution, among the kingdoms of the earth, follow upon another, until the fulness of time is come—till all things are ripe for the event; and then the ministers of Christ will accomplish in reality, what St. John saw in his visions:—*I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.* And then shall it come to pass that the veil of ignorance, which hath so long spread over all nations, shall be destroyed: and knowledge shall so greatly increase, that it shall be as though the *light of the moon* were as the light of the sun, and the light of the sun sevenfold; until the knowledge of

the Lord cover the earth as the waters do the sea; and then there shall be nothing to hurt or offend in all God's holy mountain; for Babylon shall fall, Satan be bound, and Christ will reign, and truth and righteousness universally prevail a thousand years.

REMARKS AND INFERENCES.

1. When, therefore, our Saviour, in the days of his flesh, denominated his followers *a little flock*, from the smallness of their number, he had no design to teach us that this would always be the case; for although it was very true, that his flock was at that time *a little flock*, yet the day was coming, when that *little leaven should leaven the whole lump*, and the *stone cut out without hands* should become a *great mountain*, and *fill the whole earth*. So, although it was a saying very applicable, not only to our Saviour's day, but to most other periods of the church, that *many are called, and few are chosen*; yet it does not hence follow, that this will be the case, when *a nation shall be born in a day*, and *all the people shall be righteous*.—And although it has commonly been so, that of the MANY who have sought to enter in at

the strait gate, but FEW have been able, and the GENERALITY have, from age to age, gone in the broad way, which leads down to destruction; yet it shall be quite otherwise, when Satan is bound, that he may deceive the nations no more; and when all shall know the Lord, from the least to the greatest, when the kingdom, and the greatness of the kingdom, under the whole heavens, shall be given to the people of the saints of the Most High. For it is very plain, that these, and such like expressions used by our Saviour, which were applicable to the then times, and to most other periods, when the number of true converts hath been comparatively very small, were never designed to be applicable to that glorious period yet to come, which is to be the grand harvest time, when *the Jews*, who are, to this day, for that very purpose, no doubt, by divine Providence, preserved a distinct people, and *the fulness of the Gentiles shall come in.* Nor can it be right to interpret such expressions in such a sense, as to render them inconsistent with what the scriptures so plainly teach shall be the case in the latter days: Therefore,

2. Notwithstanding hitherto but few have

been saved, there is no evidence but that yet the greater part of mankind may be saved. Nothing can be argued against this from such expressions as have been just mentioned, for the reason already suggested. Nor can any thing be argued from any other passages of scripture; for the scripture nowhere teaches, that the greatest part of the whole human race will finally perish. I am sensible, many seem to take this for granted, and they are greatly strengthened in this belief from a view of the awful state mankind have been in from the beginning of the world to this day. But if we should even grant, that hitherto not one in ten thousand have been saved, yet it may come to pass, (there may be time enough for it, and men enough yet born;) I say, it may yet come to pass, that by far the greatest part of mankind may be saved.

For as the scriptures constantly teach that, in these glorious days, universal peace shall prevail, and instead of war the nations shall employ their time in useful labour, *shall beat their swords into plow shares, and their spears into pruning hooks*; so it will naturally come to pass, that mankind, who are now in vast

multitudes destroyed in the wars from one generation to another, will be greatly increased in numbers, and plentifully provided for. Only remove wars, famines, and all those desolating judgments, which the sins of mankind have, from age to age, brought down on a guilty world, and let that universal peace and prosperity take place, which indeed will naturally result from the sincere practice of pure Christianity, and mankind will naturally increase and spread, and fill all the earth. And while every one improves his time well, and is diligent in his calling, according to the rules of our holy religion, and all luxury, intemperance and extravagance are banished from the nations of the earth, it is certain that this globe will be able to sustain with food and raiment a number of inhabitants, immensely greater than ever yet dwelt on it at a time. And now if *all these shall know the Lord from the least to the greatest*, as the scripture asserts, so that *the knowledge of the Lord shall fill the earth as the waters cover the sea*, for a thousand years together, it may easily, yea, it will naturally come to pass, that there will be more saved in these thousand years, than ever before dwelt upon the face of the earth from the foundation of the world.

Some indeed understand the thousand years in the Revelation, agreeable to other prophetical numbers in that book, a day for a year; so *the time, and times, and half a time*, i. e. three years and an half, and the *forty two months*, and the *one thousand two hundred and sixty days* are no doubt to be reckoned; and if the dark period is to be reckoned by this rule, it should seem that the light period should likewise; for otherwise the dark period, which in that book is represented to be the shortest, will indeed be the longest—the one thousand two hundred and sixty days longer than the thousand years; and if the thousand years is reckoned a day for a year, as the scripture-year contains three hundred and sixty days, so the one thousand years will amount to three hundred and sixty thousand years; in which there might be millions saved to one that has been lost. But not to insist upon this, if this glorious period is to last only a thousand years literally, there may be many more saved than lost.

If it be granted, that it is difficult to compute with any exactness in such a case as this, yet it is easy to make such a computation as may satisfy us in the point before us;

for in Egypt the Hebrews doubled at the rate of about once in fourteen years; in New-England the inhabitants double in less than twenty-five years; it will be moderate, therefore, to suppose mankind, in the Millennium, when all the earth is full of peace and prosperity, will double every fifty years. But at this rate, there will be time enough in a thousand years to double twenty times, which would produce such a multitude of people, as that although we should suppose all who live before the Millennium begins to be lost, yet if all these should be saved, there would be above seventeen thousand saved to one that would be lost; as may appear from the table below.

E

1	-	-	-	2	12	-	-	4,096
2	-	-	-	4	13	-	-	8,192
3	-	-	-	8	14	-	-	16,384
4	-	-	-	16	15	-	-	32,768
5	-	-	-	32	16	-	-	65,536
6	-	-	-	64	17	-	-	131,072
7	-	-	-	128	18	-	-	262,144
8	-	-	-	256	19	-	-	524,288
9	-	-	-	512	20	-	-	1,048,576
10	-	-	-	1,024				
11	-	-	-	2,048				
Sum total								2,097,150

In the first column, we have the twenty periods, which one thousand years will make at fifty years to a period. In the second column, we see in what proportion mankind will increase, if they are supposed to double in every fifty years. At the end of the first fifty years there will be two for one, and so on. At the end of the twentieth period there will be above a million for one. Now sup-

3. The periods past, that have been so dark, ought to be considered as introductory to this bright and glorious scene, and in various respects as preparatory thereto.

An apostate race, who had joined with the fallen angels in a course of rebellion against the Governor of the Universe, might justly have been forsaken of God, and given up to a state of perfect darkness and woe, from generation to generation, entirely un-

pose the world to stand six thousand years before the Millennium, and suppose it in every age to be as full of inhabitants as it will be when the Millennium begins. And suppose, through all the six thousand years, all the inhabitants of the earth to have died off, and new ones come in their room, at the rate of once in fifty years, six thousand years, at fifty years to a period, will be one hundred and twenty periods—one hundred and twenty worlds full, all lost; suppose, yet by the table we see, that the seventh period alone, which is one hundred and twenty-eight, would more than counter-balance the whole—

Suppose all before the Millennium lost = 120

Suppose all in the Millennium saved = 2,097,150

Then 120 : 2,097,150 :: 1 : 17,456 $\frac{1}{2}$ Q. E. D.

That is, above seventeen thousand would be saved to one lost, which was the point to be proved; therefore nothing hinders but that the greatest part of mankind may yet be saved if God so pleases. There is time enough for it, and may be men enough yet born; and if these calculations may serve to clear up this, they answer the proposed end. What proportion of mankind will finally be saved, and what lost, no one can tell—it is no where revealed; God was not obliged to save one out of all this guilty lost world. Hitherto the generality may have perished, and the Lord is righteous; but who can tell to what a degree God may yet glorify his grace? The holy scriptures encourage us to look for things exceeding great and glorious; even for such events as may put a new face on all God's past dispensations.

der the power of the Prince of Darkness.—What has happened in dark ages past, may help us a little to realize what might justly always have been the woful state of a fallen world. We have had a specimen of the dreadful nature and tendency of Satan's government in all the idolatry, wickedness and wo which have filled the world; and we have seen a little what is in the heart of fallen man, who have slain the Lord's prophets, crucified his Son, and shed the blood of thousands, yea, of millions of his servants. And what has happened may help us to realize a little what must have been the state of a fallen world, if grace had never interposed. At the same time it hath appeared, after the best contrived experiments have been sufficiently tried, that it is not in the heart of fallen man to repent, nor can he be brought to it by any external means whatsoever, whereby the absolute necessity of the interposition of supernatural grace hath been set in the most glaring light. And now, if after all, God should effectually interpose, destroy the influence of Satan, scatter the darkness which fills the world, recover mankind to God, and cause truth and righteousness at last to prevail, it would ap-

pear to be altogether of God, of his own mere self-moving goodness and sovereign grace. And after so long and sore a bondage mankind will be the more sensible of the greatness of the deliverance. Nor can it ever be said by a proud and haughty world, “ We did not need the influences of divine “ grace to bring us right;” whereas all other methods had been sufficiently tried, and tried in vain. But God may justly say, “ What “ could have been done more to reclaim “ mankind that I have not done? And to “ what purpose would it have been to have “ taken one step further? I tried them enough—there was no hope—their heart “ was a heart of stone; therefore, behold I, “ even I, will take away the heart of stone, “ and give an heart of flesh; and an apostate “ world shall be ashamed and confounded, “ and shall never open their mouth when I “ shall do all these things for them.”

We are apt to wonder why these glorious days should be so long delayed, if God, indeed, intends such mercy to men; but God, infinitely wise, knows what is best—knows how to conduct the affairs of the universe—knows when is the fittest time to introduce this glorious state of things—knows when

matters will be all ripened, and every thing in the moral world prepared, so that this glorious day may be ushered in to the best advantage, in a manner most suited to honor God and his Son, to humble a haughty world, and to disappoint Satan most grievously, after all his wily schemes, great success, and high expectations; I say, God knows when this will be; and this is the very time he has fixed upon for this glorious work.

4. It therefore becomes all the followers of Christ, in their several spheres, under firm belief of these things, to be of good courage, and exert themselves to the utmost, in the use of all proper means, to suppress error and vice of every kind, and promote the cause of truth and righteousness in the world, and so be workers together with God.

If one stood at the head of this glorious army, which has been in the wars above these five thousand years, and has lived thro' many a dreadful campaign, and were allowed to make a speech to these veteran troops upon this glorious theme, he might lift up his voice, and say—"Hail, noble heroes! "Brave followers of the Lamb! Your General has sacrificed his life in this glorious

“ cause, and spoiled principalities and pow-
 “ ers on the cross, and now he lives and
 “ reigns! He reigns on high, with all power
 “ in heaven and earth in his hands! Your
 “ predecessors, the prophets, apostles and
 “ martyrs, with undaunted courage, have
 “ marched into the field of battle, and con-
 “ quered dying, and now reign in heaven!
 “ Behold, ye are risen up in their room, are
 “ engaged in the same cause, and the time
 “ of the last general battle draws on, when
 “ a glorious victory is to be won. And al-
 “ though many a valiant foldier may be slain
 “ in the field, yet the army shall drive all
 “ before them at last; and Satan being con-
 “ quered, and all the powers of darkness
 “ driven out of the field, and confined to
 “ the bottomless pit, ye shall reign with Christ
 “ a thousand years—reign in love and peace,
 “ while truth and righteousness ride triumph-
 “ ant through the earth; wherefore lay aside
 “ every weight, and, with your hearts whol-
 “ ly intent on this grand affair, gird up your
 “ loins, and with all the spiritual weapons of
 “ faith, prayer, meditation, watchfulness, &c.
 “ with redoubled zeal and courage, fall on
 “ your spiritual enemies: Slay every lust that
 “ yet lurks within, as knowing your domes-

“tic foes are the most dangerous; and with
 “gentleness, meekness and wisdom, by your
 “holy conduct, your pious examples, your
 “kind instructions, your friendly admoni-
 “tions, spread the favour of divine know-
 “ledge all around you, as ye are scattered
 “here and there through a benighted world,
 “labouring to win souls to Christ, to induce
 “the deluded followers of Satan to desert
 “his camp, and enlist as volunteers under
 “your prince MESSIAH. And if the pow-
 “ers of darkness should rally all their for-
 “ces, and a general battle, through all the
 “Christian world, come on, O love not your
 “lives to the death! Sacrifice every earthly
 “comfort in the glorious cause! Sing the
 “triumphs of your victorious General, in
 “prisons and at the stake, and die courage-
 “ously, firmly believing the cause of truth
 “and righteousness will finally prevail.”

Surely it is infinitely unbecoming the fol-
 lowers of him who is *King of Kings and*
Lord of Lords, to turn aside to earthly pur-
 suits, or to sink down in unmanly discour-
 agements, or to give way to sloth and effe-
 minacy, when there is so much to be done,
 and the glorious day is coming on. How
 should those who handle the pen of the wri-

ter, exert themselves to explain and vindicate divine truths, and paint the Christian Religion in all its native glories! How should the pulpit be animated, from Sabbath to Sabbath, with sermons full of knowledge and light, full of spirit and life, full of zeal for God and love to men, and tender pity to infatuated sinners! Christ loves to have his ministers faithful, whether the wicked will hear or not.—And let pious parents be unwearied in their prayers for, and instructions of their children, and never faint under any discouragements; as knowing, that Christ is exalted to give repentance and remission of sins, and can do it for whom he will. Bring your children and friends, with all their spiritual diseases, and lay them at his feet; as once they did their sick, when this kind Saviour dwelt upon earth.—Let pious persons of every age, and in every capacity, awake from sleep, and arise from the dead, and live and act worthy their glorious character and high expectations; and in their several stations exert themselves to the utmost to promote the Redeemer's glorious cause.—Let this age do their share, as David, although the temple was not to be built in his day, yet exerted himself to lay up

materials for that magnificent edifice, on which his heart was intently set; as knowing that, in his son's day, it would be set up in all its glory.—So let us rise up, and with the greatest alacrity, contribute our utmost towards this building, this living temple, this temple all made of lively stones, of stones alive, in which God is to dwell, and which will infinitely exceed in glory the Temple of Solomon, that was built of dead timber and lifeless stones.—And let this be our daily prayer, an answer to which we may be assured of, whatever other requests are denied us, *Our Father which art in Heaven, &c.—for thine is the kingdom, the power, and the glory, for ever.* AMEN.