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ADDRESS,

OF

ELDER ELON GALUSHA,

WITH

REASONS

FOR BELIEVING

CHRIST'S SECOND COMING,

AT HAND.

Behold, the Judge standeth before the door.

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ADDRESS.

**"TO ALL WHO LOVE OUR LORD JESUS CHRIST
IN SINCERITY."**

BELoved BRETHREN :

Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe, is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing with rail-road speed, on the track of time, to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort. Hence in years

gone by, I have frequently expressed, in my public discourses, a conviction, that at no distant period, the world's history would be completed. Although I had previously read some of Bro. Miller's Lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects, and other duties, so engrossed my attention, that I did not very seriously consider the subject of "the Savior's Advent near," till something more than a year ago, when a beloved son who had embraced that faith, called my attention to the subject, by letters, papers and publications, containing arguments and Scripture quotations in favor of the speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby and more modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.

About a year since, I received a kindly letter from Brother N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he sifted the arguments pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained a knowledge of the Divine testimony on the subject. As I deemed this as *reasonable* a request as it was friendly, I resolved to comply therewith; having already adopted the

rule of biblical interpretation observed by Br. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of *all* the inspired witnesses. By applying this rule to the writings of Moses, David, the prophets, apostles and the revelator, I became satisfied,

1st. That there will never be a restoration of the carnal Jews, as a nation, either to the favor of God or the land of Canaan, since they as a people, are as utterly rejected as Hager or Ishmael. See the Apostle's allegory, Gal. 4: from the 24th vs. to the close. Seeing also that all national distinctions are by the gospel entirely abolished,—see Eph. 2: 14 to the close, also, Rom. 9: 8, and 2: 28.—Whatever is contained in the prophets respecting this people must be made to harmonize with those and various other *positive* and *unequivocal* passages. The 36, 37, 38, and 39th chapters of Ezekiel, and the 12th chapter of Zachariah, so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's kingdom being universal. See Dan. 2: 38. Hence what was to be *literally* fulfilled in their return may have been accomplished at the end of that seventy year's captivity, and some portions of

those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves and Christ shall reign over them even "forever," as God promised to David. See Ezek. 37: 12, 24 and 27, compared with Rev. 21: 3, and Luke 1: 32, 33. The 11th chap. of Rom., the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of *individuals* by faith in Christ, and "life from the dead." So that "*all* (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith.) See Rom. 11: 1, 5, 14, 15, 23, 26, compared with Rom. 9: 6, and Gal. 3: 7, 16, 28, 29.

2nd. That there is to be no Millennium till the Son of Man shall come in the clouds of heaven, became evident to me, from an examination of Dan. 7: 13, 22, and 27; also, Matt. 13: 38 to 43, showing the prevalence of sin to the end of the world; also, Luke 13: 23, which declares the way narrow, and that *few* find it; also, 2 Tim. 3: 12, which assures us that "*all* who will live godly, &c., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "*all* will be righteous," and none be persecuted. I saw that the Millennium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch, at Christ's coming, and be ashes under the soles of the saint's feet during the thousand years. For the first resur-

rection, see Rev. 20: 4 to 7; also, 1 Thes. 4: 14 to the close; also, Phil. 3: 11, where the Apostle labors to "attain unto *the* resurrection (*exanastasis*) out of, or from among, the dead, leaving a portion of the dead (the wicked,) still under the dominion of death, or in their graves; also 1 Cor. 15: 23, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen 1 Thes. 4: 17,) see Mal. 4: 1, 3. At the end of the 1000 years, the wicked rise where their ashes were deposited by the fires of the conflagration, are deceived by satan, (then loosed for a little season) come up on the breadth of the new earth, encompass the beloved city, (that descended from heaven when the earth was removed, see Rev. 21: 1, 2, 3, compared with Isai. 65: 17, and 2 Pet. 3: 13,) and are destroyed by the vengeance of God, see Rev. 20: 9, which is the second death; for the saints reign, as joint heirs with Christ on earth for a 1000 years. See Rev. 5: 10, and 20: 4.

3d. By a comparison of Dan. 2: 44 and 7: 13—27, with Ps. 2: 6—8, and Rev. 11: 15, &c., I was convinced that the eternal kingdom of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the Millennium is the commencement of that endless reign, and marks the consummation of the happiness of the righteous and that of the misery of the wicked. That

this kingdom is identical with the future inheritance of the saints, is evident from a comparison of Dan. 7: 22, 27, and Rev. 11: 15 with Ps. 37: 9, 18, 20, 22, 28, 29, 34, and Prov. 10: 30, Matt. 5: 5, (the meek shall inherit the earth, &c.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will accomplish the purpose for which he was manifested ("to destroy the work of the devil") (1 Jno. 3: 8,) and, as the second Adam, reinstate man in the "kingdom prepared for him from the foundation of the world," which, by the first Adam, he lost, (Matt. 25: 34.) Finding that the prophets searched for the *time* of Christ's *sufferings*, and *glory*, as also the *sort* of time, (Kendrick's translation,) given for the computation, and that the angels desire to look into the same, see 1 Pet. 1: 11, 12, Dan. 8: 13, 14; also 12: 5, 6, 7, I deemed the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry.

On examination of the subject it became obvious to me that *symbolical prophecy* and *symbolical chronology coincide*. If the *subject* of prophecy be *symbolical*, the *time* is *symbolical*; but if the *subject* be *literal*, then the *time* is *literal*. A few instances will illustrate the *rule*. In the case of the 400 years bondage in Egypt, the *subjects* were literally described as the descendants of Abraham, and the *time* was *literal*. The same is true of the 70 year's captivity in

Babylon—*literal* Jews—*literal* Babylon—*literal* time. So in the abasement of Nebuchadnezzar. The prediction was *literal*—the King of Babylon—hence the 7 times were *literal*. So likewise of the 65 years to the time of Ephraim's being broken, Isai. 7, 8, &c. But in the prophecies of Daniel and St. John, the language or types representing the *subjects* are *symbolical*, and hence the time is *symbolical*. The four great monarchies, the ten kingdoms, paganism, papacy the people of God, the two witnesses, the church, the Greeks the Turks, &c., in Daniel and Rev., are all described by *symbolical* language or types; hence the time noted in all those prophecies is *symbolical*. And a careful comparison of the predictions and corresponding fulfilment, show conclusively that in each *symbolical* number given a prophetic day represents a *literal* year.

Observing that God had taught his servants to use a day as the representative of a year, see Num. 14: 34, Ezek. 4: 6, and that the 1260 days of Rev. 11: 3; the 42 months of Rev. 13: 5; the time, times and half of Dan. 7: 25, were all fulfilled in the same manner (a day for a year)—a *literal* time, (according to Josephus, see Dan. 4: 16,) being a year, and a prophetic time 360 years. I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfilment of those prophecies in *literal* days, have proved abortive. The 70 weeks of Dan-

iel 9: 24, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in Ezra 7: to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian period, the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33—490 years from their commencement—just as many years as there are days in the 70 weeks. These and other considerations, are to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of Dan. 8: 14, as well as the 1290 and 1335 days of Dan. 12: 11, 12, and the corresponding numbers of Dan. 7: 25, and Rev. 12: 14—also 6 vs., and Rev. 11: 2, 3, are so many years as there are days in each respective number. This is the only rule of interpretation by which they *can* be made to harmonize, and therefore *must* be the only true mode. Now if we apply this rule to Moses' SEVEN TIMES, which denote the duration of the punishment of rebellious Israel, from the time of *breaking the pride of their power*, and subjecting them to the power of their enemies, see Lev. 26: 18, 19, and Deut. 28: 37—notice at what time this punishment was predicted—Isai. 7: 8—742 years B. C. and was to be inflicted 65 years after, which brings us to 677 B. C., when Ephraim (i. e. the 10 tribes,) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time (677 B. C.,) see 2 Chron. 33: 11, we see that the *pride*, of “both Israel and Judah's” *power was broken* and their *punishment* commenced 677 B. C. Then observing that one

prophetic time being 360 years, and 7 prophetic times being 2520 years, taking 677 before Christ, from 2520, leaves 1843 after Christ. Consequently their punishment must end with the fulfilment of the prediction, in the Jewish year 1843; upon which we have already entered.

The next prophetic number we notice as relating to the "end" of God's "indignation" which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of Daniel 8: 14. This embraces the vision of the "daily" *abominable*, (as Hebrew scholars tell us the original signifies,) or the pagan abomination which was to be taken away, and the transgression of desolation, or Papal abomination, see Dan. 12: 11, 12, and 2 Thes. 2: 1 to 10 verses, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the treading down of the host, or people of God—to the cleansing of the *sanctuary*, meaning the perfection of the church of Christ in holiness, or the purification of the earth which was once the holy place of God's worship, and will be again, when purified and filled with righteousness; it also extends to the "last end of the indignation," see verses 11, 13, 19. The 2300 days, (years) then reach to the end of time.

It is evident this *number*, was all that Daniel sought to understand; as the rest of the vision, as well as the preceding one, had been explained to him. See 27 ver. He searched books to obtain a knowledge of the time. See Dan. 9: 2, where he seems to have supposed it referred to the end of the

Babylonish captivity, and that it was the literal sanctuary in Jerusalem, that was to be cleansed; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only 70 weeks of the time related to *his* people and the holy city. The remainder of the 2300 years, related to God's people, after the Jewish nation should be rejected; and that instead of the sanctuary at Jerusalem being cleansed at the *end* of the *time*, it would long before that, be destroyed by the people of the prince, (Titus) and *that* soon after the crucifixion of Messiah. See Dan. 9: 24, 25, 26. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are *cut off*," (as the best Hebrew critics tell us, the original word should have been rendered;) cut off from what? Why, surely, from the 2300 days, the only period given in the vision. He then informs him, what is to be accomplished in that 70 weeks: verse 24; which finishes the work of Messiah, up to the time of his crucifixion. Then he gives Daniel the beginning of the 2300 days, from the first end of which, the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each, and touches upon the subsequent destruction of Jerusalem, and the over-spreading of the two abominations (Pagan and Papal) which were to reach to the *consummation*—the end of the 2300 days—the end of time: last 3 verses. Now taking the starting point, the going forth of the commandment, verse 25, which we have seen in the *decree* of Artaxerxes Longiman-

us, Ezra, 7 chap., as noted by Ferguson, (457 B. C.) and the 70 weeks (490 years,) as he demonstrates, brings us down to the crucifixion, A. D. 33. Then deducting the 490 from 2300, leaves 1810, to which, must be added the 33 years of Christ's life, (the 490 years reaching to his death) and we arrive at the Jewish year 1843. Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ from 2300. and we have 1843 left; the end of the vision, and the end of time.

In the 12th chapter of Dan. 11 and 12 verses, the Pagan and Papal abominations, are again introduced, as is evident from the Apostle's showing, 2 Thes. 2 chap., where a most graphic description of the latter is given, and the former is alluded to, as hindering its developement, which was to be preceded by a falling away (an apostacy.) That apostacy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of Papacy, the mystery of iniquity which began to work in the Apostle's day, (see 7th verse of the above chap.) By the best historical evidence, it appears that papacy gained the ascendancy over paganism about 508, which is the taking away of the daily and setting up of the abomination that maketh desolate. The point at which the 1290 and 1335 days begin and reach, the former to 1798 (*the time of the end*—See Dan. 11 : 40, and 12 : 4, 9,) the latter to 1843 (*the end*,) when Daniel is to stand in his lot, or inheritance, on the renewed earth, see Job 19 : 25, 26, 27; which, with various other passages,

shows that it is at the resurrection of the saints.— Thus it is clearly seen, that we have three different lines of prophetic chronology; commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period. The great year of **RELEASE** which is to set all the servants of God *free*, at the end of seven prophetic years, 2520 literal years, from the time they lost their liberty, which as we have seen was 677 B. C., must come 1843, as appears by adding the 677 B. C., to 1843 after Christ, which make the 2520—see Jer. 34:14. The great **JUBILEE**, also, in which the people of God are to receive their inheritance, reckoning from the time when they lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450, *the time of the 50th jubilee*, and then adding 607 B. C., to 1843 after Christ. See Lev. 25: 8, 13. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that as the skillful surveyor in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God by his prophets, has not only given us the chronological measurement

which reaches to the *termination* of the present state, but has also marked several *neighboring* periods by events of prophecy, which point to the end, and show us when it is near. Of this class is the reign of the papal beast, see Rev. 13 : 5, compared with Dan. 7 : 8, 11, 25, commencing 538, when Justinian gave him the three kingdoms, "plucked up," and *executed* the decree which constituted him "true and effectual corrector of heretics," and ending 1798, when Berthier took him from his throne and abolished his civil power. This is the *time* of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the *end*, when Daniel is to stand in his lot, or inheritance : Dan. 12 : 11, 12, 13. Not to mention several others already and exactly fulfilled, I will only refer to the sounding of the wo trumpets, Rev. 9 : 1 to 19, and chap. 10 : 1 to 7, compared with Rev. 11 : 15. Here we have two periods given ; 1st, five months (150 years) chap. 9 : 5, commencing according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27th, 1299, and terminating 1449, with the end of the independence of the Greeks and that of the first wo ; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, Rev. 9 : 15, which terminated Aug, 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as Br. Litch, (see his Dissertation on the Fall of the Ottoman Empire) by a critical investigation of the prophecy, and history relating thereto, was enabled to ascer-

tain the *precise* character of the *closing event*, as well as the preceding ones, and the very day of its accomplishment, and published the same to the world, two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second wo is past, and the third comes quickly, Rev. 11: 14, which is identical with the seventh trumpet—see Rev. 10: 7 and 11: 15, the kingdom of our Lord and his Christ, in which he is to “reign forever,” is about to be set up. The signs of Christ’s coming also are fulfilled. The church’s tribulation, Matt. 24: 29, ended in the last century, after which (1780) the sun was darkened, and the moon withheld her light; the stars of heaven fell, (1833—1835.) The sign of *blood* appeared 1837—that of *pestilence* was seen in the terrific *cholera*, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and *fearful*, and in many places where they were before unknown. Then what shall we say to these things? Is not the Son of Man nigh—even at the door?”

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject most prayerfully; laying aside entirely all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the sim-

pllicity and docility of a little child ; remembering your Savior's words, " Verily I say unto, you who-soever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10: 15, and not forgetting the words of the Psalmist, " The meek will he guide in judgment : and the meek will he teach his way," Ps. 25 : 9. Do not *rely* on popular commentators or preachers. If the Jewish Doctors, whose it was to expound the law of God, and *explain* the *prophecies*, could be so far blinded by their preconceived opinions as to fulfil those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see Acts 13 : 27,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Gamaliels of our day ? Especially when we consider the fact, that not a few of them have shrunk from the public vindication of great moral principles in their *practical* bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of " blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially where public opinion favors it, force the gospel of our blessed Savior into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandise

of the image of God? Do you not see evidence of blindness, also, in the melancholy proof, that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the *prevailing sins* of his *own* age, his *own* country, and especially his *own* church? Have we not fallen upon "the last days," the "perilous times," predicted by Paul, when men shall be lovers of themselves?" (2 Tim. 3: 2.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often, to wicked men, for the sake of their support, and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles of distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest difference of opinion—the artifice resorted to to raise monies for religious purposes—the neglect to discipline opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling and denominational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, &c. so prevalent, I would, were it in my power, utter in thunder tones the Savior's words, "Take heed to yourselves, lest at any time your hearts be overcharged with

surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares! Luke 21: 34. See also, Matt. 24: 48 to 51. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Savior, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Be careful, my brethren, that ye be not "false accusers." It is of little consequence to me what use you make of my name, or what letters from "venerable correspondents" are published and republished, if in "the day of the Lord" I may be "free from the blood of all men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach, are the most disinterested and self-denying of my life.

To those who believe the end is nigh:—Dear brethren, be watchful—be prayerful—be humble—be holy;—believe all that God has spoken—do all that he has commanded;—breathe a spirit of kindness to all—avoid the spirit of controversy—pray and labor for the salvation of sinners;—fix not your faith on March or April, but on the Jewish year 1843; which, should it prove to be the civil instead of the sacred year, may extend to September. **But** be instantly and constantly ready, as we have no

assurance of another day. We have evidently entered upon the last year of prophetic time—and can see nothing beyond but the eternal state. The prophetic periods, the signs of the Savior's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end.

Dear impenitent reader,—receive a friendly warning; it may be the last—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies! And should the time *seem* to have passed away, and, Belshazzar-like, you should spread the bacchanalian feast, deride our hope, and insult our God, your triumph will be short:—The song of revelry soon will cease—the voice of mirth be heard no more forever—the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you—the falling mountains will not hide you—the firey stream will not spare you—the wail of anguish will not relieve you—Nor gushing tears—nor Mercy's name—nor bleeding Lamb,—will then avail you! “*Now* is the accepted time—*now* is the day of salvation.” *Now*, while the last tide may be ebbing—while the last sand may be falling—fly to Jesus—*swiftly fly*—your sins confess—for mercy plead—while He is on the mercy-seat.

Your unworthy servant for Jesus' sake,
ELON GALUSHA.

WHERE ARE WE IN THE CHRONOLOGY OF PROPHECY?

I. We learn by the fulfilment of those predictions which shadowed forth the events which were to precede the coming of Christ, that that event is now at the doors. Among the discursive prophecies, we can find none unfulfilled, save such as are connected with the second appearing of our Saviour, and subsequent events. The glorious visions of the latter day glory of the church, which, for the last one hundred years, have been applied to the doctrine of a temporal millennium, are evidently only applicable to the earth redeemed, when in the restitution of all things spoken of by the mouth of all the holy prophets, the saints of the Most High will take the kingdom and possess it forever, even forever and ever. Then 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, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him; and then the meek shall possess the earth. Also those predictions which have been supposed by some to predict the restoration of the carnal Jew to the land of Judea, can only refer to the restoration of all of the faith of our father Abraham to the new earth wherein dwelleth righteousness.

In the discursive prophecies we find that we have passed down, in the fulfilment of each succeeding event, to the very termination of the last link in the chain of prophetic events.

We have passed through all the kingdoms symbolised by the different metals of the image seen by Nebuchadnezzar, (Dan. ii.) and are now at the very end of the toes of the image, and only waiting for the stone cut out of the mountain without hands, to smite the same image on its feet and break it in pieces, so that no place shall be found for any of the kingdoms of this world, when the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. We have also passed all the successive kingdoms and their divisions symbolized in the seventh of Daniel; and are only waiting for the Ancient of Days to slay the fourth beast, give its body to the burning flame, and give the dominion, glory and a kingdom to one like the Son of man, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. We have passed the kingdoms and powers symbolized in Daniel viii., and only wait for the horn that waxed exceeding great to be broken without hand, and the cleansing of the sanctuary. The events predicted in Dan. xi and xii. have all been fulfilled in the history of this world, but the standing up of Michael, the time of trouble such as never was since there was a nation, the delivering of the people of God found written in the book, and the awaking of those who sleep in the dust of the earth, some to everlasting life and some to shame and everlasting con-

tempt. We have passed all the events mentioned by our Saviour in Matt. xxiv., before the coming of the Son of man in the clouds of heaven. We have passed the only event mentioned by Paul, in 2d Thess. ii., to delay the coming of Christ, and only wait for the Man of Sin to be destroyed by the brightness of Christ's coming. And we have also the various successive changes in the affairs of this world brought to view in the Apocalypse of John, and only wait the first resurrection, the new heavens and earth, and the reigning with Christ forever on the earth. We are therefore, near the judgment, and should live in momentary expectation of the coming of the Son of man.

II. The signs of the times admonish us of the nearness of that event. We have seen the fearful signs and great sights predicted by the prophets; the wonders in heaven and earth,—the blood and fire, and pillars of smoke, and darkening of the sun and moon, foretold by Joel, to precede the great and the terrible day of the Lord. The sun has been darkened, the moon has withheld her light, and the stars have fallen as leaves from the vine, or figs from the fig-tree when shaken by a mighty wind, according to the word of our Saviour in Math. xxiv., so that we may know, as he commanded us to when we should see these things, that the generation which saw the first of these events May 19, 1780, will not pass away till the Lord come. We have seen the heaping together of treasure spoken of by James chap. v., the unwillingness of men to hear sound doctrine predicted by Paul, 2 Tim. iv.; the scoffers

that Peter (2 Peter iii.) predicted should arise in the last times, saying, Where is the promise of his coming? We have seen the perilous times, the departing from the faith, and the arising of false teachers, spoken of by the Apostles, who would bring damnable heresies and turn many unto fables. We are also under the sixth seal of Rev. vi., between the falling of the stars like figs from the tree, and the departing of the heavens like a scroll when it is rolled together; in the Laodicean state of the church; under the sixth trumpet, with the seventh just ready to sound, and the last wo ready to come quickly.

III. We also find that we must be near the end of all the prophetic periods. The six thousand years from creation, according to the best chronology, expires about 1843. The seven times of Lev. xxvi., beginning with the captivity of Manasseh, according to the best chronologers, commenced B. C. 677; and must terminate about 1843. The great Jubilee, beginning with the seventy years' captivity in Babylon, according to the best chronologers, began B. C. 607, and must therefore terminate about A. D. 1843. And the 1335 days of Dan. xii., beginning with the first ecclesiastical war, when the daily had been taken away and that wicked was revealed, which according to the best historians was about 508, must expire about A. D. 1843.

Having therefore seen the fulfilment of all these prophecies, witnessed the appearance of all these signs, and reached that point of time when all the prophetic periods appear to terminate, sustained by the best historical and chronological evidence, we cannot be far from the ushering in of eternal realities. We ought, therefore, not to sleep as do others.