

quainted with—days governed by the rotation of the earth on its axis, and by the shining of the great central luminary of our solar system. A day of twenty-four hours is not the kind of day referred to in the scriptural account of the creation; the word days, in the Scriptures, seems often-times to refer to some indefinite period of time. The Lord, in speaking to Adam in the garden, says, “In the day that thou eatest thereof thou shalt surely die;” yet he did not die within twenty-four hours after he had eaten the forbidden fruit, but he lived to be almost a thousand years old, from which we learn that the word day, in this passage, had no reference to days of the same duration as ours. Again, it is written, in the second chapter of Genesis, “In the day that He created the heavens and the earth;” not six days, but, “in the day” that, he did it, incorporating all the six days into one, and calling that period “the day” that He created the heavens and the earth.

When this world was formed, no doubt, it was a very beautiful creation, for God is not the author of anything imperfect. If we have imperfections in our world God has had nothing to do with their introduction or origin, man has brought them upon himself and upon the earth he inhabits. But however long or short may have been the period of the construction of this earth, we find that some six thousand years ago it seems to have been formed, something after the fashion and in the manner in which it now exists, with the exception of the imperfections, evils, and curses that exist on the face of it. Six thousand years, according to the best idea that we have of chronology, are now about completed; we are living almost on the eve of the last of the six millenniums—a thousand years are called a millennium—and tomorrow, we may say,

will be the seventh; that is the seventh period, the seventh age or seventh time; or we can call it a day—the seventh day, the great day of rest wherein our globe will rest from all wickedness, when there will be no sin or transgression upon the whole face of it, the curses that have been brought upon it being removed, and all things being restored as they were before the Fall. The earth will then become beautified, not fully glorified, not fully redeemed, but it will be sanctified, and purified, and prepared for the reign of our Savior, whose death and sufferings we have this afternoon commemorated. He will come and personally reign upon it, as one of the mansions of his Father; and after the thousand years have passed away, and wickedness is permitted again, for a short season, to corrupt the face of the earth, then will come the final change which our earth, or this mansion of our Father, will undergo. A change which will be wrought, not by a flood of waters, or baptism, as in the days of Noah, cleansing it then from all its sins; but by a baptism of fire and of the Holy Ghost, which will sanctify and purify the very elements themselves. After the seventh millennium has passed away the elements will be cleansed, or in other words, they will be resolved into their original condition—as they were before they were brought together in the formation of this globe. Hence John says, in the 20th chapter of Revelation: “I saw a great white throne and him that sat thereon, from before whose face the heavens and the earth fled away; and there was no place found for them.”

Now, this fleeing away of the literal heavens, and of the earth on which we dwell with all it contains, will be similar to the destruction or death of our natural bodies. We might say, with great propriety, when a man is