

# REDEMPTION COMPLETED

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JASPER ABRAHAM HUFFMAN



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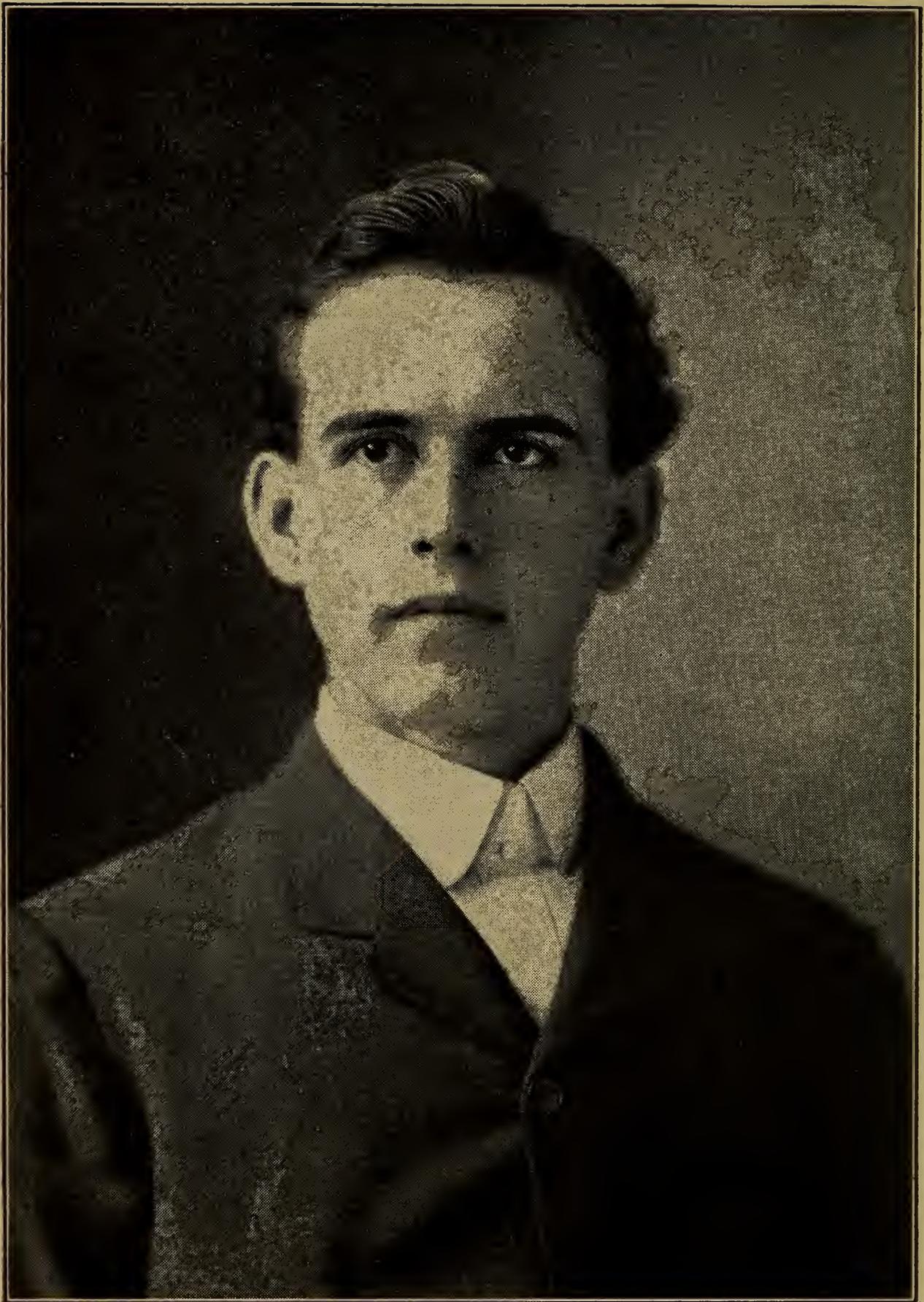
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REV. JASPER A. HUFFMAN

# REDEMPTION COMPLETED

A TREATISE ON THE WORK OF  
COMPLETE REDEMPTION

BY

REV. JASPER ABRAHAM HUFFMAN

NEW CARLISLE, OHIO

WITH AN INTRODUCTION BY

REV. A. B. YODER



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## DEDICATORY



TO THE MEMORY OF MY DEAR, DEPARTED BROTHER,  
CHAUNCEY M. HUFFMAN, WHOSE SHORT LIFE  
BUT WHOSE DEEP EXPERIENCE AND CLOSE WALK  
WITH GOD HAS BEEN AN INSPIRATION TO MY  
LIFE;

TO MY BELOVED WIFE, WHO HAS ASSISTED ME IN  
THIS WORK, AND WHO STANDS BY ME SO FAITH-  
FULLY IN ALL MY MINISTERIAL LABORS;

TO MY DEAR LITTLE INFANT SON, DAVID PAUL,  
WHOM THE LORD HAS INTRUSTED TO OUR CARE,  
AND WHOM WE HAVE CONSECRATED TO HIM,  
THIS LITTLE VOLUME IS TENDERLY AND AFFEC-  
TIONATELY DEDICATED.



## INTRODUCTION.

**T**HE theme of redemption is the most prominent of all themes set forth in the blessed Bible. This redemption spoken of includes not only the soul, but also the body of man (Rom. viii, 23) and the earth (Eph. i, 14). This is set forth in the following pages, and the different phases of redemption clearly shown.

Many are looking forward with burning anticipations to that eventful time when they shall realize the fulfillment of the words of our Master.

We believe that the following treatise on this subject will prove a blessing to all who may read, and serve as an encouragement, and will stimulate their faith to a greater fidelity to the cause of Him who loved them with an everlasting love.

This work has a great advantage, since it begins with the first link in the chain of events and goes on to the end; and, when history closes, as all will at the rapture, this goes beyond and treats of those things which should interest all. It carries us on, through the "Millennium" and the "Little Season,"

up to the great white throne and into the eternal state.

There is, in treating a theme like this, much room for speculation and curiosity. There are many fallacies to be combated. The pride of research is so strong and byways are so fascinating that the great "Highway" is apt to be deserted.

Hence a work as this, written with such an outline to follow, is surely a boon to all who anxiously inquire the way.

We trust and sincerely believe that it will exceed by far the fondest expectations of its author.

A. B. YODER.

## PREFACE.

**A**MONG the many books written, and in the many libraries throughout the land, it is a difficult thing to find even a small volume devoted to the theme of redemption. They can scarcely be found in ministers' studies.

Why the Father in heaven should lay it upon the heart of His humble servant to write a little book upon this great theme has been a question in the author's mind ever since the work has been begun, to which he can assign no reason excepting the same cause which prompted Christ, when on earth, in searching for material to lay the foundation of the Christian Church, to leave the Jewish Sanhedrin unnoticed, pass by the doctors of the law, make His way to the seashore, and there choose illiterate fishermen, with hard, horny hands, accustomed to hard labor, bidding them to leave their nets and follow Him, and placed them as apostles in the early Church.

He offers no apology, only that the Lord has laid it upon him to write, and he finds it blessed to obey.

To him the theme of redemption is the theme of

themes, and his life has been made happier, and to mean more, since he has learned the truths contained in the following pages.

While he does not pretend to answer every question, nor solve the mysteries of this great plan, he believes that he has found the key which unlocks the door to the entrance of the subject, which, when swung open, will permit the inquirer to behold at least a partial view of the great work of completed redemption. This key is given in this little volume.

There are many other phases of the subject upon which the author has been tempted to write, in which it would be necessary, from the nature of the case, to go beyond the solid soil of certainty into the fields of speculation. While there might be a certain degree of inspiration in the treating of these phases, there is danger that that which would be speculative might detract from the weight of that which is not, and for fear of this everything which appears in the least speculative has been avoided. Hence it is not held that these few pages cover the whole theme, but may serve as a mere introduction to the great subject.

Furthermore, the author has found that he has been far more able to bring the glorious doctrine of entire sanctification within the comprehension of the

people by the method it is herein treated than by any other means.

He wishes to acknowledge his gratefulness to other authors from whom he quotes, and who have been of valuable assistance to him in the development of thought. Among them are Joseph A. Seiss, John Fletcher, W. B. Godbey, Jamieson, Fausset, and Brown's Commentaries, the works of Josephus and others.

Not a line of the following pages has been written without prayer, and this little messenger is sent forth with an earnest request of the Father to make it a blessing to many inquiring souls.

Although it is theological, as well as practical and experimental, it has not been written for the critics, but for those who are anxious to know the great purpose of the death of Christ and its fulfillment; however, it is open for the most rigid scrutiny.

If it proves a blessing to you, reader, will you not speed it on its mission of love, that it may be made a blessing to many others?

J. A. H.

NEW CARLISLE, O., Oct. 25, 1903.



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# REDEMPTION COMPLETED.

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## CHAPTER I.

### The Creation and the Fall.

**T**HERE are some things that we know and a great many things that we do not know. If in one column could be added the things that we know, and in another the things that we do not know, the latter column would be by far the greater.

Since ignorance is not decidedly bliss, and investigation is not forbidden, there is no reason why God's creatures should not seek to know all about their Creator and His works possible for them to know.

Would it be unreasonable or unwise for man to desire to know the history of his ancestry? Should a calamity or curse have come upon them, involving the entire human family of every successive generation, surely nothing could be of greater interest to him.

Should a plan be arranged by which that calamity should be removed, and the curse lifted, he would have greatest pleasure in looking into it, not with an

object to discover the scientific principles of its workings, but to behold its work.

This is true, relative to the human family. A calamity has come upon them which has involved them as a whole. It is only natural that those who are under this curse should seek to ascertain knowledge as to its nature, its extent, and its cause. A plan has also been arranged by which it is declared that the curse shall be destroyed, and it is right that man should look into that plan, to understand, as far as possible, its nature, power and extent. There is nothing in which humanity should be more intensely interested. Every individual should make it the highest ambition, the greatest pleasure, and the paramount object of his life to understand something of this great plan.

Those who can content themselves, failing to see any particular benefit to be derived from such meditation and investigation, but who are satisfied to share in its results, deserve no severe criticism; but as the inspired apostle pronounced the blessing upon those who read and hear the words of the prophecy, the "Revelation" (Rev. i, 3), which many treat as a sealed book, not to be looked into, but whose title signifies a revealing, a bringing to light, even so a blessing will be found in looking into God's work and workings, unnoticed by many. True, there are great mysteries connected with God's work; but these mysteries prove, unmistakably, that a Superior Hand hath wrought.

There are some things that the finite mind of man will never be able to understand, problems humanity will never be able to solve, questions too profound and difficult to be answered by mortals. There are many things that God does not intend for man to know. Into this field no one can enter. But there are many grand things to be revealed to those who, by a prayerful study of the Word, will discover them.

In that spirit of humble and prayerful research these investigations have been made, and the following conclusions have been arrived at, and in the same spirit they are presented to the reader.

He who inhabiteth eternity, even God, the "Great I Am;" He is Lord of all. He is the only supreme self-existence.

Angels are created intelligencies; a higher order of God's creation than man. As to their age we know nothing, but long before the creation of man they existed. For untold ages they have gone forth from the throne of God. There are doubtless many others who believe, as did the poet who wrote the song, "I want to be an angel," that angels are spirits of the redeemed; but angels were created angels, and were never men, and men will never become angels.

It is clearly set forth in the Word that there are different grades or orders in the celestial hierarchy; rank above rank—angels, archangels, cherubim, seraphim, etc. Angels, of course, as all of God's creatures, have doubtless had their probation, or could not possibly have fallen. Doubtless the period

of angelic probation in the heavenly world has ceased, as man's will at the end of time, and there is no more danger of an apostasy in heaven.

Satan, who, in his unfallen state, was one of the brightest of all the heavenly host, whose archangelic name appears to have been Lucifer, rebelled against God (Isa. xiv, 12), drawing one-third part of the stars, *i. e.*, angels, with him (Rev. xii, 4).

Unfortunately, Lucifer and all those angels who followed him in his fatal apostasy forfeited their probation, and were cast out of heaven. This is the first sin of which we have any record.

Satan now becomes the bitter enemy and hater of God; and all of his angels, who have fallen with him, and have been cast out of heaven, engage with him.

According to the Scriptural account, God created the heaven and the earth, and all that is upon the face of the earth, making the earth a paradise for man's habitation and for the Creator's glory.

We shall here accept, in every particular, the inspired account of the creation. There are some people who are called higher critics, but who would properly be called infidels, who are questioning, and faulting, and making light of the account of the creation as given by Moses. They also call in question many other historical accounts related by sacred writers. Because they can not philosophize these things, nor understand them by the dim light of their much-spoken of "celestial lamp of reason," they pronounce them impossible.

Rev. G. Campbell Morgan says: "A great battle is being fought around the first few chapters of Genesis;" and it is true. Infidels, skeptics and critics are fighting hard to do away with these sacred accounts, while the true and loyal are defending the truth, and will face the enemy and fight until every black flag of falsehood will fall, tattered, to the ground, and the white flag of truth will wave its folds over the very ruins of the enemy.

In the beginning God created the heaven and the earth. This beginning is, doubtless, a period of remote and unknown antiquity, hid in the depths of eternal ages—none are able to tell how long before the creation of man. The account sets forth the fact that all things had a beginning; that the earth was not brought about by chance, but that it was created; not formed out of pre-existing materials, but made out of nothing.

As to its condition we know very little, excepting that it was "without form and void; and darkness was upon the face of the deep." But "the Spirit of God moved upon the waters," which apparently covered the face of the earth, and it was brought out of its chaotic state and becomes the scene of a new creation.

This is a beautiful revelation of Omnipotence, for note, whenever He speaks that voice conveys power, and is immediately followed by results. When He said "Let there be light," immediately there was light; and so on, in one grand succession of events,

He separates the waters from the waters and the waters from the land. He calls for grass to grow, and it springs up. He called for lights in the firmament, to divide the day from the night, and they appeared. He made the sun, moon and stars. According to the account, some writers understand that these illuminaries were created prior to this time, but their lights were hidden; or that, up to this time, they sustained no relationship to the earth, and now, order having been called out of disorder and confusion, the atmosphere becoming pure, for the first time the sun, moon and stars were unveiled, in all their glory, in a cloudless sky. He then created fish, and fowls, and beasts, and cattle, and creeping things.

The first, second, third, fourth and fifth days roll by, in which the Creator is busy in His great work. That these days were of regular length can not well be disputed, from the fact that mornings and evenings are mentioned in connection with each day. Moses reckons according to the ancient style, not saying day and night, as we do, but morning and evening. All of these great things are accomplished, but the Creator has not yet completed His work. He has a purpose in His creation, and that purpose is not yet fully revealed. Last of all, He creates man in His own image. Male and female created He them. The Creator then blessed the pair which He had created, and said unto them: "Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the

air, and over every living thing that moveth upon the face of the earth.”

Here we call into account the evolutionist, who mocks at the inspired account of the creation of man. He argues, and reasons, and tries to explain how that man was not created man, but that he evolutionized from the lower animals; that he is perhaps a development of the monkey family, or that monkey and man have been developed from the same ancestry. This is surely not only a contradiction of the inspired account, but an insult upon the Creator.

To add to the deception of such doctrine, in order to catch the unwary, shrewd men attempt to teach that such ideas do not conflict with the Bible account. Blasphemy in the highest degree, to profess to accept the sacred account of the creation of man, which says that “God created man in His own image,” and then argue that that image consisted in nothing more than an animal, of which the most perfect existing today, which is said to be man, has been produced by a long continued process of development, having ascended by evolutionism to many higher degrees of intelligence.

It is sad to learn that some who are called Divines accept such miserable, wretched doctrine.

There is only one way by which these wonders of creation can be understood. Not by the light of reason, but by the light of inspiration. Any attempt to account for the wonderful work of creation in any other light will plunge the individual into a mesh of

uncertainty, mystery, falsehood, and infidelity, from which the strongest can not extricate himself; only the power of God can do it.

A certain writer says: "If the Bible is true there should be no conflict between its teachings and science, for science is truth." There is some truth in the statement, but it should be made to read: The Bible is true, and nothing should be called science which does not harmonize with it. Much of the so-called science of today is nothing more nor less than polished falsehood.

At this point we do not hesitate for a moment to stand upon strict orthodoxy and declare with Dr. Hodge, in his work on "Systematic Theology," that "man's body was formed by the immediate intervention of God; it did not grow, nor was it produced by any process of development."

All such teachings should be labeled as poisonous in the extreme, and books which advocate such ideas as dangerous. Such authors and ideas deserve no respect, and, although it be an applauded Darwin, or a celebrated Huxley, it seems as though it would only be an unbalanced mind or crazed brain who would insist so eagerly that his ancestors were monkeys, or some other lower animal.

It is very probable that before we get through with the history of man we will have concluded that man has devolutionized, rather than evolutionized.

Again, there is another kind of gilt-edged evolutionism which may look a little more plausible, but may

be almost as dangerous. This evolutionism questions the fact that man was created man, as we understand from the plain account, but that he was a living cell, and finally, in a process of time, he developed into man. According to the Scriptural account, man was created in one day (the sixth); not partially made, or placed as a cell to be developed, but finished; and we can see no reason why we should set aside the Scriptural account, because it would be no greater task for Omnipotence to create a living man than to create a living cell which would develop into a living man. Consequently we throw aside every other theory and accept the sacred account.

Man was indeed very happy. The Creator had surrounded him with everything desirable to make him happy. Harmless beasts roamed about him. Shady trees filled with sweet songsters waved above him. Beautiful green sod formed his carpet. Flowing rivers and murmuring brooks slaked his thirst by their pure crystal waters. How wonderfully sublime the scene of the creation! Over it all God made man king, and surely there was nothing more that he could wish for.

The Creator, having made man first, saw that it was not good for man to be alone, so He created for him a helpmeet.

We have no account of any storms, cyclones, earthquakes, volcanic eruptions, famines, raging fevers or the like, for there were none.

Satan, the fallen archangel, who was cast out of

heaven, and who possessed no creative power, but who was determined to be equal with God, when he saw man reflecting the image of the Creator, and beheld the beauty of the creation, looked upon God with a jealous eye, and was bent upon having man and his dwelling place. He, with his fallen angels, with diabolical skill, council, plan and perpetrate a plot for the fall of man, in which they succeed.

The plan was effected by the seductions of a serpent. That this was a material serpent is evident from the plain and artless style of the history, and from the many allusions to it in the New Testament. But the material serpent was the instrument of a higher agent, Satan, or the devil, to whom the inspired writers apply, from this incident, the reproachful name, "The Serpent," "The old Dragon." But the serpent, at the time of the fall, was far more beautiful and attractive than at the present, and doubtless inferior in intelligence to man only. Josephus seems to have held the idea that the serpent and some others of the more intelligent of the animal creation possessed the power of speech before the fall. This is only, or partially at least, presumption; yet it is possible. Whether or not the serpent naturally possessed the power of speech, or whether this power was simply permitted him for this one occasion, we can not say definitely, but it is evident that at this time he could articulate words, for he talked with the woman.

At this time there were only two human beings on

the earth, and there being no principle of evil in the pure bosoms of this happy pair, the solicitation to sin must come from without; and, as Satan could not assume the human form, the agency of an inferior creature had to be employed. God had placed one restriction over the man and woman whom He had created. He told them that they might eat of the fruit of every tree in the garden excepting one; and in the day that they should eat of the fruit of that tree they should die. Now Satan takes advantage of the woman, who is frail—the weaker of the two; and, in the absence of her husband, comes to her in the serpent, and insists that they may eat of the fruit of that tree, and declares that they shall not die, but promises that the eating of the fruit will make them as gods. She was deceived, and ate of the fruit, and gave to her husband, and he ate. But notice the change. When the Creator appeared in the garden, in the same manner as usual, they were afraid, and hid themselves for shame. But God called them, and when He made inquiry of them they began to throw the blame one on the other. The Creator is grieved, and greatly displeased, and He pronounces a doom first on the material serpent, which is cursed above all creatures. Although he may have been a model of grace, and beautiful in form, he is cursed, and becomes the type of all that is odious, low and disgusting. He is no longer allowed to walk about as other creatures, but must crawl upon the ground and eat dust all the days of his life. The curse has

changed his material condition into a punishment. He is now branded as notoriously vile and avoided with horror. He then curses Satan, the spiritual serpent. A fallen angel, already a devil, seducing the human family! Although to this extent successful, yet God announces to him that from the offspring of the woman he had deceived one should be raised up who would bruise his head. (Gen. iii, 15.)

Though Satan may not have known the full extent of his doom, it meant that he must surrender up everything to Him who should redeem man, and that his power should be destroyed, and that he should be punished forever. God also said to the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Gen. iii, 16.)

Immediately after God had created the man and woman He gave to them, in their pure and unfallen state, the command, "Be fruitful, and multiply and replenish the earth." (Gen. i, 28.) In that state it is reasonable to believe that childbearing would have been accomplished with the same ease and comfort as a tree bearing its fruit, and allowing it to fall to the ground when it is ripe. But from this time conceptions are multiplied, and children are born amidst sorrow.

Furthermore, because of sin, which is the work of Satan, God said to the man: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Gen. iii, 17.) Thorns and thistles

grew up and infested the ground, and instead of the beautiful, glorious creation, with man as king, enjoying the luxuries of God's provision, which God intended that he should enjoy forever, everything is reversed, and man is driven from the garden to till the ground, and to earn his livelihood by hard and laborious toil, with the sentence of death upon him. Says a certain writer: "What a mournful chapter in the history of man. It gives the only true account of the origin of all the physical and moral evils that are in the world, upholds the moral character of God, shows that man, made upright, fell, from not being able to resist a slight temptation; and, becoming guilty and miserable, plunged all his posterity into the same abyss." Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. v, 12.) Man's loss can not be estimated. He has lost his holy nature, communion with God, and his beautiful kingdom, and the whole race is plunged into a gulf of despair.

## CHAPTER II.

### Redemption—Introductory.

**I**N the preceding chapter we have stood upon the pinnacle of Time, and have looked back through many centuries at the wonders of God's creation. In the first view that was given us of the earth we discovered that it was without form and void. The picture appeared a dark one; but, as we looked a little longer, we discovered that the supposed dark picture was only the dark background upon which a beautiful picture should be painted.

We have watched with increasing eagerness, as the Creator said "let there be light, and there was light," as He divided the light from the darkness, and called the one day and the other night. We have noted the obedience of the waters, as He commanded them to come together in one place, and of the earth, when He commanded it to bring forth grass, and it was so. We have been delighted with the great light which He made for the day, and the lesser one for the night; also with the twinkling stars. Still, we have beheld Him as He created the fowls, and the fish, and the beasts, and have greatly admired the beauty of his creation; but that which afforded greatest joy was that God created man, and that He created

him in His own likeness. He also gave to the man and woman whom He had created in His own image, as a home and kingdom, His beautiful creation. This is surely a delightful scene, but it is only a short time until the scene changes. God had given to man only one restriction, and this one restriction he fails to keep. Having violated the law of heaven and the command of the Creator, he has broken his spiritual relationship with the Father; his holiness is gone; his body becomes mortal, subject to disease and death. The ground is cursed because of the fall, and man is driven out to hard labor with death upon him. The scene is now changed; the picture becomes dark, and gloomy, and threatening, and we stand back, horror-stricken, wondering what will be the final outcome of all this. Will God, who is a just God, not become angry with man, who has become a rebel, and immediately execute His punishment by dashing the world to pieces, and thus destroy man? This might have been the result had not God loved His creatures.

What an awful epoch in the history of the world! Will man also join the fallen archangel in an apostasy against God? Shall the Creator's purpose in man be forever lost?

Should we be compelled to stop here with this subject, in this awful midnight of despair, there would never have been a ray of light nor a gleam of hope to enter into the life of man; but he must universally and forever share with the fallen angels the misery and woe of an apostasy against God.

This was a critical moment, but how astonishing the grace which at that moment gave promise of a Redeemer.

Unto the serpent He said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii, 15.) He even confers upon the woman, who had the disgrace of introducing sin, the future honor of introducing the Deliverer. Here, then, we have introduced to us the subject of redemption, the great work which is to be accomplished by Him, who "shall bruise the serpent's head."

It may be said that this great work involves the theme of the whole Bible, from Genesis to the last chapter of Revelations.

It is the golden cord that connects prophecy with its fulfillment; that harmonizes revelation with mystery; that purpose which actuated prophet, priest and apostle; the one, and only one, which brought the Son of God to earth as a Savior. Although the serpent shall bruise the heel of him who crushes him, yet the poison of the serpent is in his head, and a bruise upon that part would prove fatal. The stroke which Christ will give Satan will be a fatal one.

The extent of this great work, to be accomplished by Christ, is summed up and given in a few words found in 1 John, iii, 8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Redemption means to purchase back, to regain pos-

session, to rescue from captivity or bondage, to free from liability to suffer or to be forfeited, by paying an equivalent.

A farm, having been mortgaged away, can not be redeemed without some one to pay the price, and a sum to be paid, which will equal the amount of the mortgage. Likewise man, having forfeited his possession, it could not be purchased back without a redeemer, and man could not regain his lost inheritance until the equivalent was paid. Man had no power by which he could redeem these lost possessions, having forfeited everything that he had; but Jesus Christ, the Son of God, is the Redeemer who was not only promised, but who came, and His blood is the atonement provided as the redemption price for a fallen world.

It is not our intention to discuss the mysteries of the atonement, nor to attempt to fathom the wisdom of the Redeemer, but to look upon the work of the Redeemer as He with His omnipotent hand sets about and accomplishes His great work of redemption.

It is here conceded that the best and wisest possess only a faint and vague idea of this great subject. Most people have never allowed themselves to investigate this important theme further than to comprehend that redemption means the salvation of the soul, and hold the idea that the work of redemption is completed in a moment, as the penitent soul yields unreservedly to the Redeemer. This is true of that

part of the great work of redemption, but this is only a fraction of its results and accomplishments.

Redemption not only reaches the soul of man, but it also touches his body, which has fallen a prey to the results of sin, and the earth, man's dwelling place, which was cursed for man's sake as a result of the fall. These facts will be clearly established in the following treatise upon the subject.

The subject of redemption may be of greater interest to us than the subject of creation; yet in order to get the proper conception of redemption we must have a clear idea of the creation and the fall. It can be readily seen that from the nature of the work of redemption the facts concerning it must be based upon the facts of the creation and the fall.

According then to the above text, it is the work of Christ to destroy the work of the devil. We may not be able to comprehend the full extent of this work. We should confess that there are many questions which we can not answer, a multitude of whys and wherefores which we do not know, mysteries which only God understands, but there are a few things which we may be able to understand. It is only of these few things which we wish to write, and leave the many things which we can not comprehend to be revealed in the future.

It is then the work of redemption to destroy everything that Satan has built up; to build up everything that Satan has torn down; to restore to man everything that was lost in the fall, and to reach out in

minutest detail and meet every phase of the fall, for anything short of this would fail to be complete redemption. Then, by ascertaining the greatest extent of the fall, we may ascertain the smallest possible extent of redemption.

The effects of the fall may be summed up in the following results.:

1st. It robbed man of his holiness.

2d. It rendered his body mortal.

3d. It wrought disaster upon the earth, man's dwelling place.

This knowledge being obtained, a great light is thrown upon the work of redemption, for it must undo every one of these effects.

None dare dispute the fact, that when man came from the hand of the Creator, with His own breath breathed into him, making him a living soul, that he was a holy being. He was created or made in the Creator's image. This image did not consist in the erect form or features of man, not in his intellect, for we have reason to believe that angels even are far superior to man in intelligence. Though it was evident that man was immortal, yet this image did not consist in his immortality, for man has not, like God, a past as well as a future; but, in the moral dispositions of his soul, commonly called original righteousness. There could be no closer union than that which existed between man and his Creator. The result was a sweet communion and close fellowship, and God and heaven smiled upon man. Had man re-

tained that relationship to the Father and the holy character of his soul, he would never have known a fear, a condemnation, a remorse, a regret, a sorrow, nor a dissatisfaction. Obedience to God would have barred against man all of these things. But when man disobeyed he forfeited his holiness, and opened the door which let in upon himself all of these things.

The work of redemption, then, is to restore to man holiness, which he originally possessed, with its concomitant blessings—love, peace, joy, and heavenly smiles. Shall it be accomplished? Thanks be to our God for a redemption which is able to restore to man righteousness and true holiness equal to that which was enjoyed in Eden. Man must have a new creation, and this creation is a restoration of this image. Paul informs us that man is renewed after the image of God in knowledge, righteousness and true holiness. (Col. iii, 10; Eph. iv, 24.) It is a part of redemption to restore man to the image of his Creator in the dispositions of his soul; but to restore man to holiness is not the full extent of the work of redemption, for man's loss of holiness was only a part of the effects of the fall.

Before sin entered into the world man possessed an immortal body. Although the immortality which he possessed was conditioned, or probationary, it was nevertheless immortality, for God had not purposed that man should die, but that he should have an endless existence upon the earth, which he would have enjoyed had not sin intervened. Death came as a

punishment for and consequence of sin, and had it not been for sin man would never have known sickness, death and dissolution. It was not until after the fall that God pronounced the dissolution of man's body upon him, and associated it with and pronounced it upon him as a result of the same cause with all of the other curses.

Even as sin has touched man's body, making it mortal, so redemption necessarily retouches it and restores to man a body which is immortal and incorruptible. Should it fail to do this, the effects of the fall would have reached further than the work of redemption would reach. But in the plan of redemption a provision has been made for the redemption of the body, which it accomplishes by the resurrection of those who have died, and by the translation of those who are partakers of it, when Christ comes, and man's redemption is complete.

After having accomplished such a great work for man, restoring him to a holy state, and giving him an immortal body, still redemption has not yet completed its work, for it has not yet reached the full extent of the fall. Could we believe that our Creator would be satisfied with only a partial restoration, and be baffled by the devil's work? Should it even stop here it would fail to be complete redemption. But it will not stop here, but will go to the fullest extent of the fall, and as wreck and ruin was wrought upon the earth, it too must have a touch of redemption's power. The earth still moves, but upon a

mediatorial basis. It is disordered and defaced, and as it was cursed for man's sake, it too must share in his redemption, to deliver it from its sin-blighted condition under which it is groaning.

The earth was created in and sustained a close relationship to heaven. In fact, it was a part of it, but Satan has conquered it, and has made a desperate struggle to annex it to the kingdom of darkness, in which he has partially succeeded for a time. He has set up his kingdom in it, and with his evil spirits and agents is roaming over it, struggling hard to destroy all righteousness and retain it for himself forever.

Earth has been severed from heaven. Its relationship has been partially lost, and it is only the cord of promised redemption which holds it from swinging eternally into despair. Should the promise be broken, earth would be swallowed up in darkness forever. But thanks be to God, redemption's cord can not be severed. Satan's kingdom is doomed to destruction. Christ will not only destroy his work, tear down his kingdom, but confine him and his followers to the burning pits of hell forever; and by the great work of completed redemption shall purify the earth, bring it back and annex it to heaven, where it rightly belongs, and for this purpose it was created.

Redemption began its work the moment that the Redeemer was promised, making it possible for the first pair who fell to partake of it, and has been doing

its work every moment since upon the hearts of penitents, and will continue until every taint of the fall is erased, and man will be restored, with a holy disposition and an immortal body, to an unfading Eden.

Be it noted that redemption is wrought upon men, only as they accept of it. Some choose to be redeemed and are made happy partakers in a complete redemption; others reject and suffer the punishment for rebellion against God, with Satan and the fallen angels. As man was created with a free agency, and his fall came by freedom of his choice, so man possesses a freedom of choice to either accept or reject the redemption which Christ offers to him. But redemption shall be wrought in behalf of those who shall be redeemed through Christ.

We then conclude that man's soul is redeemed through regeneration and sanctification by the Holy Spirit now. Man's body shall be redeemed at the resurrection, and man's dwelling place, his inheritance, the earth, shall be redeemed perfectly, when the heavens and the earth shall be made new, and shall exceed in glory the first Paradise. This is redemption complete.

## CHAPTER III.

### Redemption of the Earth.

“For we know that the whole creation groaneth and travaileth in pain together until now.” (Rom. viii, 22.)

**R**EDEMPTION reaches just as far as the effects of sin have gone. Sin has not torn down one thing which Christ will not rebuild. It has not destroyed one thing which redemption will not replace; has not lost one thing which redemption will not regain; has not impaired one thing which redemption will not repair. Anything short of this would not be redemption, and for us to expect of redemption anything short of this would be for us to judge Christ less powerful than Satan, to ignore the arrangement of Heaven for the redemption of the world, to pronounce Christ's mission, His death, sufferings and resurrection a failure, and the word of divine revelation a farce; but thanks be to God, His purpose is not in vain nor His plan a failure.

Satan has driven his conquest over the entire earth, and to-day he sits as a usurper upon the thrones of the earth. He is declared to be “the prince of the power of the air, the spirit that now worketh in the children of disobedience.” (Eph. ii, 2.) Even the very atmosphere seems to be

charged with Satanic influence. While "the heavens declare the glory of God and the firmament showeth his handiwork," and in every stream, lake, tree, leaf, bud and flower can be seen the glory of God, yet the earth has lost much of its original beauty, and is groaning in pain because of it. It is swept by cyclones, shaken and rent by earthquakes. One of these just recently occurred in Guatemala, in which six thousand lives were destroyed. Volcanoes are exploding like Mount Pelee a few months ago, spitting forth ashes and lava from its heated interior, pouring out its anger upon the city of St. Pierre, until forty thousand of its inhabitants were destroyed. Hurricanes, storms, cyclones and tornadoes are sweeping the country, tearing down houses and barns, destroying forests and carrying away bridges, killing men, women and children. A few months ago a tornado visited Dacca, India, destroyed the city, ruined the crops and four hundred and sixteen lives were lost. Angry tempests are disturbing the waters of the deep, upsetting ships, drowning passengers. Thunders are rolling, lightnings are playing, occasionally setting buildings on fire or instantly striking some one to the ground. The earth is growing up with thorns, thistles and weeds. The forests are teeming with wild animals. In the jungle can be heard the growling of the tiger, the roar of the lion, the hissing of the serpent, crawling among ambush or hanging from the trees. Pestilences or diseases, such as yellow fever, diph-

theria and smallpox, are raging in divers places, sweeping thousands from the face of the earth.

This is a picture of the present condition of the earth, brought about through the curse of sin. But this will be changed. Christ came to destroy the works of Satan, and these being his works they shall be destroyed. God promised through the prophet Isaiah, saying: "For behold I create new heavens and a new earth." (Isa. lxxv, 17.) Peter also exclaims, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter, iii, 13.)

There is an idea prevailing among nearly all classes of people, and among many honest Christian people, that there will be a time when everything excepting spiritual natures will utterly cease to be, that the solar system will collapse, and that the earth and all material will be burned up. This is a doctrine which most of us have been taught, and which still clings to many, especially to those who are less inclined to an investigation of God's revealed word. This idea is one which had its birth in the middle or dark ages, and which we believe has largely influenced the translation of the English Bible. Around it clusters much superstition which was very prevailing during that dark period. A careful and critical study of divine truth reveals a different aspect of affairs, and the happy discovery comes in upon the honest inquiring soul like the rosy morning

after the black shades of the long dark night, or the sunshine after the raging storm.

Of course there is to be an "end of the world." The Bible frequently refers to it, but it does not refer to the world as a planet, but is spoken of with reference to time or duration, as a space of time or an age. Again, the earth is spoken of as perishing, being dissolved, flying away, etc., but the connections show that a cessation of being is not meant, but a termination or dissolution of the present condition of things, to give place to a new and better condition.

Peter, in speaking of the antediluvian world, says: "The world that then was, being overflowed with water, perished." (2 Peter iii, 6.) The earth as a planet was not destroyed, but all wicked people and condition of things as they then existed. But the earth remained and the race continued, and both are perpetuated until this day. In the succeeding verse he says: "But the heavens and the earth which are now" (now, at this time, a different or changed world), "by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter iii, 7.) Accordingly, as the world that then was perished by water, even so the earth that now is shall be destroyed by fire, or burned up. Not the earth as a planet to be consumed in smoke, but the present condition of the earth to be changed; and as God used the flood as a means to renovate the earth that then was, par-

tially delivering it from the curse, so shall He use the fire of which Peter writes (2 Peter iii, 10), which shall melt the elements, as a means to renovate the present earth, and deliver it wholly from the curse.

It will not be until this comes to pass that the work of redemption will be completed, for it will not be until then that the effects of sin will be destroyed from off the face of the earth.

It proves itself a difficult thing to get man to leave his early childhood teachings, and for this cause some will still cling to the idea that the earth will be entirely consumed and will finally no longer exist. A careful and prayerful study of the revealed word will clearly establish the fact in any impartial mind that the earth as a planet shall not be annihilated but changed and renewed, for almost every scripture, relating to the subject, indicates that a dissolution of the present condition of affairs is meant. It will be a terrible day when these things come to pass, but it is the process which infinite wisdom sees fit to use for the eradication of all the effects of sin, the purification and complete renovation of the earth, practically remaking it, or making it new. We can not doubt but that even now the fires are already kindled; and while they are confined to the subterranean channels, only now and then being permitted to manifest themselves upon the exterior of the earth, to warn man of their presence, they only await the time of the Infinite when, at His consent, they will perform their fiery, melting work of purification.

The psalmist entertained the idea that the world should not be swept into nothingness, but remade or changed, when he wrote the following: "Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou *change* them, and they shall be changed." (Psalms cii, 25, 26.) Paul, by inspiration, wrote a parallel message: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." (Heb. i, 10-12.) So while the day of God is destroying in its nature it is also upbuilding, and against the destructive effects of redemption stands its constructive results.

The study of the Scriptures as a whole, which is the only proper method for the study of them, throws a light upon the subject which enables the anxious inquirer to comprehend the statement made by Christ and recorded in St. Matthew xxiv, 35, and in St. Luke xxi, 33: "Heaven and earth shall pass away, but my words shall not pass away."

As in regeneration a man is made new, old things passing away, he becoming a new creature, yet not annihilated, so in the change which will be brought about in the earth, old things will pass away and all things will become new. Says Dr. Joseph Seiss:

“The Greek word which is used to describe the change in individual, is the same one which is used to express the change which will be brought about in the material world. That word is regeneration, which conveys the idea of deliverance rather than destruction, and that of transition, not extinction.” This is not a farfetched doctrine, founded upon a few obscure and isolated passages of Scripture, as some suppose, but stands out prominently in nearly all Bible prophecy and teaching. Solomon, the wise man, who lived nearly a thousand years before Christ, said: “One generation passeth away and another cometh: but the earth abideth forever.” (Eccl. i, 14.)

Speaking of the earth the Psalmist declares: “The righteous shall inherit the land and dwell therein forever.” (Psalms xxxvii, 29.) The Prophet Isaiah also testifies: “Thy people also shall be all righteous: they shall inherit the land forever.” (Isa. lx, 21.) Now, every one can understand that if a people are to inherit and dwell in a land forever, it must remain, otherwise they could not inherit it, neither dwell in it. These, with many scriptures following in succeeding chapters, showing the future condition of the earth, are enough to convince any honest, candid inquirer that the earth, changed, regenerated, renewed, shall exist forever.

John the Beloved, who had leaned upon the breast of Jesus, having been carried away to the lonely isle of Patmos, because of the testimony he had witnessed for Christ, while there he was in the spirit, and was

carried out of his own time and place into the great day of the Lord, and saw things transpiring just as they will actually come to pass in that great day. While here he had a view of the effect of redemption upon the old earth and he saw "earth new" and "heaven new"\*—not heaven, the abode of the saints, as some might suppose, but heaven, the atmosphere encircling the earth. These were not blotted out or swept away into nothingness, but retouched, changed, renovated, regenerated and cleansed. This regeneration, or renewal of the earth, will bring about a material change upon it, equal at least to the material change brought upon the earth in the fall. Every condition of the earth, physical and moral, which had its beginning at the fall, will have its ending at this time. Every condition which naturally belonged to the earth before it was defaced by sin, which had an ending at the fall, will have a new beginning at this time, not any more to be ended by an invasion of the devil; for, before this time Satan, who deceived man, will be cast into the lake of fire and brimstone, where he shall be tormented day and night forever. (Rev. xx, 10.)

The material universe is not swept out of existence into nothingness, for the material universe had not its beginning with the fall, but existed before sin came; neither will it have its ending in this time

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\*Authority for this translation, "Lectures on Apocalypse," Vol. 3, page 378.

spoken of, but will exist forever after sin has been destroyed. But every evil condition shall be removed. Every curse shall be destroyed, for no curse could have marred the beauty and blessedness of an unfallen world, neither can it enter one redeemed, made new. There shall be no more curse. (Rev. xxii, 3.) Pestilences, all such diseases as are common to a fallen world, of which mortals are heirs, and against which they battle with might, but with no avail, shall at this time fall under the Creator's mighty sledge hammer of redemption. They have had their beginning at the fall, and will have their ending at the restoration.

The curse of weeds, thorns and thistles, with their ever-increasing varieties, the enemy of useful grains and fruits, adding to man's labor and toil, these, too, having had their birth in the fall, shall have their destruction at this time, and shall go down under the mighty forces of renewal. "Thou renewest the face of the earth." (Psalms civ, 30.) Added to the curse of weeds, thorns, and thistles is the curse of insects, worms, bugs, etc. These are of all kinds and descriptions: some walking or crawling, some creeping, flying, etc. They are of all sizes, from the destructive locust to the insect so small that it can hardly be seen with the naked eye. All of these are enemies of vegetation. By eating or stinging, they destroy wheat, corn, potatoes, and all other kinds of grains and products. They are very disastrous to all kinds of fruits, such as apples, peaches, cherries,

plums, etc. They effect this destruction by stinging the fruit while in blossom, and although the fruit may grow for a time, it is not long until the enemy's work has developed, and the fruit drops untimely and prematurely to the ground.

Every plant of nature has its enemy, which seeks to destroy it. These are facts known not only to the wise and learned but are understood best, perhaps, by the common class of farm laborers. They are facts with which every schoolboy and school-girl are more or less acquainted. We can account for this condition of affairs in no other way than that it is a curse, brought about through the fall, acting as a punishment for man. Then we believe that when this earth passes out from under the present curse, under which it is groaning, and redemption works its renewal, everything which has been brought upon it as a curse, shall be destroyed. When this work is completed there will be no more enemy for every grain and plant; no more insects, bugs and worms that sting and blight the products of nature, rendering the labor of man's hands futile and unprofitable; for "there shall be no more curse." The forces of nature which have been set against each other, and the disturbing of the elements of nature, resulting in earthquakes, volcanic eruptions, lightnings, storms, cyclones, hurricanes, tempests, and all other disturbances of like nature will cease, and all nature will become peaceful and quiet. These are unnatural disturbances which have been

caused and set in motion by the awful and sudden change in the condition of the world. But when redemption has completed its work in the earth all of these conditions will be changed, and the earth will be placed beyond the possibility of ever again being thrown into mad convulsions as a consequence of sin. It shall not cease to be inhabited. The connections with nearly every scripture setting forth this great change prove that the earth not only abides but that it will still be inhabited. Its habitation did not begin with the reign of sin, but with holiness; neither shall it cease at this time. Its beauty will be wondrously improved. While as yet the earth bears many marks of beauty and exhibits much of the Master's creative skill: bud, flower, leaf, grass, tree, lake, stream—all these bespeak his praises; yet much of the earth's attractiveness and beauty has been lost. Sandy deserts, rocky wastes, barren tracts added to the before-mentioned curses, have subtracted much from its original beauty. But when the Creator puts His hand upon it the second time to restore it, there will not be left a sandy desert, a barren tract or a rocky waste. Doubtless, in order to show the wonderful triumph of holiness over sin and redemption over the fall, He will cause its beauty and blessedness to eclipse by far its first condition, and it will come forth from His hand, sparkling and shining with unfading and never-ending beauty. Every saint should rejoice and fall upon his face in thankfulness for such a complete redemption, that not only

lifts man from the curse and the awful depths of sin to which he has fallen, but reaches out just as far as the effects of sin have gone, and lifts the curse from God's entire creation under which it is groaning.

God created man in His own image, and the earth was given him as his theater, possession, and happy home. Sin touched man and his purity was gone. Because of sin the curse came. But the nature and effect of redemption necessarily involves the restoration of man to purity and God's likeness, and the lifting of the curse from the earth, man's dwelling place.

Take, then, a good view of the effects of sin upon the earth. See it disrobed of its original beauty and glory, robbed of its peace and calmness, cursed by thorns and weeds, disturbed by earthquakes, volcanoes, storms and cyclones, covered with disease and death. All of this is the result of the fall, Satan's work. Now, remember the key to the solution of the problem of redemption: "For this purpose the son of God was manifested that he might destroy the works of the devil." (1 John iii, 8.)

Then as sin has touched the earth and robbed it, so redemption will retouch it and redeem it to original purity and Edenic splendor.

## CHAPTER IV.

### Redemption of the Body.

“Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.” (Rom. viii, 23.)

SIN has not only touched earth, man's dwelling place, divesting it of its original beauty, splendor and glory, causing it to grow up with thorns and thistles, rendering nature unnatural, setting its forces against each other, causing angry tempests to sweep the waters, cyclones and hurricanes which destroy forests and cities, earthquakes which rend the soil and rocks, which open up and swallow earth's inhabitants; lightnings which rend the atmosphere, causing the deafening thunder, volcanoes which issue forth their ashes and red-hot lava upon the earth, hot springs or geysers forcing their scalding contents high into the air and shrouding the face of the spectator in its steam and spray, which is the effect of a subterranean heat, reminding one of the fire <sup>\*</sup>unquenchable, not kindled by human hands, but add to this the fall of man's nature, making him a rebel, filling his heart with mischief, deceit and wickedness, robbing him of holy affections, motives and desires, wresting from him unsullied conscience, and good

judgment. But this is not all. Through sin, and the disorders which it has brought, the body of man has been corrupted, and is heir of various diseases, subject to be wasted with consumptions, burned with fevers, scalded with hot humors, eaten up with cancers, putrefied by mortifications, suffocated by asthmas, strangled by quinsies, or racked to death by loathsome disorders, or various accidents. The very atmosphere seems to be charged with evil influences and laden with germs of disease and death.

Although man makes a desperate effort to live, employs medical assistance, yet all efforts are in vain under the curse of sin. Sooner or later, baffling the skill of physicians, the honor of kingdoms, the love of dear ones, and the wealth of the world, corruption comes, dragging young and old, rich and poor, high and low, to dark, cold and loathsome graves, to that silent repository where odious reptiles fatten upon their flesh, and bodies molder back to earth, for it is written, "unto dust thou shalt return." This is one of the effects of the fall, and one which is evidently very prevailing. Wherever human life exists, there death is certain to find its way. It is a dreaded enemy among all races. Its domain is from pole to pole, and covers the entire surface of the earth. It visits the solitary hovels of the poor and the gilded palaces of the rich. It makes its claim upon the humble peasant and the exalted monarch. Alike, without respect of persons, all share in the curse of corruption.

Look at the sweet little babe in its fond mother's arms, kissed and caressed, and acknowledged as the joy of father's and mother's heart and the light of the home. In its innocency it smiles, and mother and all around smile and are happy. Can it not be spared from the curse of corruption? Nay. There may intervene between it and death a few days, or the, by reason of strength, age of four score years, yet, without fail, it is claimed by the dreaded foe.

Look at the young maiden with graceful form and silken hair and rosy cheek; hear the sweet tone of her voice. Her heart beats with rapture as she contemplates the prospects of the happy future life. But to the disappointment of father, mother and loved ones, the curse of man claims her as its victim, and with broken hearts and tear-dimmed eyes, the parting words are said, and she is laid away in the silent city of the dead.

Look at the young man with erect form and broad shoulders and large chest. His muscles are strong, and his voice commanding. He is refined, cultured, and his education is remarkably advanced. Life to him is indeed very promising. Should any one be able to resist the approaching forces of decay, he is the one. But, alas! it is only the question of a few fleeting years at the most, until the vital forces will have given way and the victory won for corruption.

Look at your own hands and physical form, and remember that they must become dust.

Without respect to age, sex, color, occupation or rank in life, this is true in every case. This curse is a direct result of the fall; and there is all reason to believe, that had sin never entered into the world, the dissolution of the body would never have been known; man would never have died.

God gave to the human family one restriction, and this must be kept, upon the penalty of death. He assigns no reasons for this restriction, but said, "In the day that thou eatest thereof" (the forbidden tree) "thou shalt surely die." (Gen. ii, 17.) But, through the cunningness of Satan man was deceived, and took of the fruit and ate it, and he must pay the penalty. "Man became mortal; although he did not die the moment he ate the forbidden fruit, his body underwent a change that would lead to dissolution. The union subsisting between his soul and God having already been dissolved, he had become liable to all the miseries of this life and to the pains of hell forever."\*

It was not until man had sinned, and God had cursed the material serpent and the devil, that he drove man from the garden, and informed him that he must return to dust. The expulsion and this sentence upon man occurs at the same time, evidencing the fact that his being driven out and his returning to dust are the results of one cause: the fall.

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\*J. F. B. Commentary.

This mortality has been handed down through successive generations and is the common lot of the human family. This being unmistakably and indisputably an effect of the fall, it can be readily seen that the redemption from the fall must necessarily destroy this effect. Doubtless Satan laughed, having won so great a victory over God's creatures, rejoicing in the hope that the Creator's plans were forever spoiled; but God, the Father, when he arranged the plan of redemption, arranged it perfectly, so as to meet every phase of the fall, measuring up in every smallest detail, to an overflowing possibility of reaching the widest range, the highest heights and deepest depths of the fall, and destroying in minutest detail every consequence and effect of sin; even abundantly able to deliver the body of man from the corruption which sin has brought.

This part of the work of redemption is not perfected in this life, but awaits the future. Should any one insist that the work of redemption is accomplished in the body of man in this life, he would do well to ask himself the question, whether his body is exempt from pain, sickness and death. If not, redemption's work is not yet wrought in that body. The apostle makes this plain in the following text. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."—Rom. viii, 23. Here the apostle, who had doubtless attained to all of the

privileges of redemption possible in this life, testifies that "even we ourselves" are awaiting the time to come for the "redemption of the body."

Redemption is a perfect arrangement, and has its appointed time of working upon the different phases of the fall, and in God's own time will be complete. Man's body will be fully redeemed and made as free from sickness, pain and dissolution, when redemption has wrought its work in it, as though it had never known sin. Not a mark, nor scar, nor trace of disease or dissolution can be found upon the body when redemption has completed its work. This achievement, for man, has been won through the resurrection of Christ, affording to man the resurrection of the body, and is that work expressed by Paul in the words, "We shall all be changed." (1 Cor. xv, 51.)

During the walk of the Son of God upon earth Satan used every possible means to defeat the great plan of redemption, and in his ignorance of the divine arrangement allowed himself to be used as a tool to assist in the execution of the plan.

At this connection it must be remembered that Satan could not look through the plan of redemption, not being omniscient, as this knowledge belongs to God only. No doubt devils and demons and imps of the lower region chuckled with hellish glee when wicked men, who are Satan's agents, succeeded in nailing Christ to the cross; at the sight of which, when he exclaimed, "It is finished," and died, the sun veiled His face in shame, the earth was covered

with darkness and the rocks trembled. In vain did they feel assured that they were victorious at last, and the plan of redemption forever frustrated; but God would not suffer His Holy One to see corruption, and to the astonishment of men, angels and devils, Christ broke the bars of the tomb. The grave could not keep its prey, and He arose, a victor over death, making himself the firstfruits of the resurrection, achieving for saints a victory over corruption, which baffled the skill of demons.

Scripture verifies these statements concerning the redemption of the body. Even we ourselves groan for it. Paul says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." (1 Cor. xv, 42, 43.) To this, let me add the testimony of the learned Josephus, who, in his discourse to the Greeks, who did not believe in the resurrection, says: "It must never be said of God that He is able to do some things and unable to do others. We have therefore believed that the body will be raised again, for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown bare grain, but at the mighty sound of God the Creator it will sprout up, and be raised and clothed in a glorious condition, though not before it has been dissolved and mixed (with the earth).

So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time, on account of the original transgression, it exists still, and is cast into the earth, as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body it will not be subject to misery, but being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in unbelief, the same shall they be when they shall be faithfully judged."

It should not be understood that the redemption of the body can only take place after having been entirely dissolved. The living, though in best of health, carry in their body germs of disease, which are constantly making a desperate effort for the mastery. Although persons may adorn and decorate their bodies, and color their faces to appear beautiful, yet, in a certain sense, even now, their bodies are in a process of dissolution. Were it not for the heroic efforts upon the part of the vital organs of the body, which fight for life, the battle would be short,

and victory soon won for dissolution. But when these organs of life become fatigued and worn out by hard toil and incessant labor, the body falls an easy prey to dissolution. The Scriptures plainly teach us that not all will have died, but that some will be living when Christ comes and the resurrection occurs. "Behold I show you a mystery; we shall not sleep but we shall all be changed." (1 Cor. xv, 51.) Notice, we shall all be changed, both living and dead. Again, Paul says: "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv, 16, 17.) Here it is seen that the coming of the Lord brings a change for all saints. As the resurrection of the saints occurs at the same time and with His coming, so the change for both living and dead means the redemption of the body. The translating of the living means the same to them as the resurrection to those who are dead.

Christ, in teaching His disciples concerning the signs that shall precede His coming, said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (St. Luke xxi, 28.)

Coming back again to the apostle's treatise of the subject: In reference to the dead who shall be raised he says: "For this corruptible must put on incorrup-

tion;" and of those who shall be translated he says: "And this mortal must put on immortality. So when this corruptible will have put on incorruption, and this mortal will have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv, 53, 54.)

Looking at human life from the standpoint of the fall and the curse, it presents a sad and dark picture, without a ray of hope to cheer fallen, corrupting mortals. But redemption disperses the gloom and darkness from the approaching night of death, and overcomes the power of corruption and the grave. Accordingly, then, having been sold under sin, even we, as saints, having been delivered from the moral pollution in this present life, must meekly submit to the corruption of the body, rejoicing in the fact that the grave can receive our bodies only, while the spirit is free from its corrupting influence, and in the promise of the redemption of the body, when it will have been remolded, glorified, and again fitted for the habitation of the pure spirit. This is only reasonable and just and certain; for since through the fall the body of man has been polluted, redemption must necessarily deliver it from that pollution.

Dear reader, redemption means everything to us. It means everything for our happiness and deliverance, just as the fall meant everything for our sorrow and ruin. It may well be emphasized that it involves the theme of the whole Bible.

Wonderful, wonderful, indeed! Providing for hu-

man beings of a fallen apostasy, sold under sin, condemned by the law, heirs of disease and death, a deliverance from the penalty of eternal death and the curse of corruption; affording to man boundless possibilities, inexpressible glories, inconceivable raptures, and a limitless, measureless, and never-ending future, freed from the curse of the fall and the corruption of sin.

## CHAPTER V.

### The Millennium.

**T**HE Scriptures teach us of a time preceding the full and final redemption of all things, which is called the millennium. At this time the earth will not be in its eternal state, but its moral, and even physical, condition will have been wonderfully improved, and a rapid stride will have been made toward its final regeneration. This period shall last a thousand years, during which time Satan shall be bound and Christ shall reign with His people upon the earth. (Rev. xx, 2.) The political condition of the world will change, and the government shall be in the hands of Christ and His subjects. This might be termed the moral renovation of the earth.

The millennium is divided from the period in which we live, by the appearing of the Lord, at which time the saints shall be caught up to meet Him in the air; the bodies of the saints who have died will be resurrected, and those of the living shall be translated. While the saints are happy with their Lord, an awful tribulation takes place upon the earth; that tribulation of which Christ told His disciples: "For then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be." (Matt. xxiv, 21.) Such a tribulation that

the fall of Jerusalem could scarcely be compared to, because He declares that never one had been equal to it. Even the flood, which destroyed the antediluvian world, and was multiplied times as great as the downfall of Jerusalem, would not equal it.

John, while on Patmos, had a vision of this great tribulation, as well as of the new heaven and new earth, and he says: "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." (Rev. ix, 6.)

No wonder that the loving Master admonished His disciples, concerning this great tribulation, and said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (St. Luke xxi, 36.) This tribulation continues until Christ comes with His saints to rule and judge the world.

There is a popular idea prevailing that the world is rapidly growing better; that righteousness and godliness is increasing, and will increase, until finally Christ shall come and reign upon earth. Believers in this popular idea ignore and overlook two things:

First, they overlook the present condition of affairs. They appear to have never known or have forgotten the fact that it becomes necessary each year to make additions to our jails, penitentiaries and almshouses, to accommodate prisoners and paupers. It is not supposed that innocent persons are punished, but rather that guilty ones go free; yet, in the

face of all the crime, murder, suicide, robbery, drunkenness, infanticide, backed up by an ever-enlarging number of saloons and houses of ill fame, in an open world and back of those curtains and screens where shameful records are being made, these arguments are set forth. Part of these records are known and are written upon earth, but perhaps the greater part of them are concealed from man, at least partially, and are written in heaven to be accounted for in the judgment. O, the folly, inconsistency, and ignorance of people who will measure godliness and righteousness by discoveries and inventions, and cry "the world is getting better!"

Secondly, they ignore the Savior's teachings concerning the condition of the world at His coming. He said that the condition of the world, at His coming, should be as it was before the flood, when wickedness had increased to such an extent that God, in mercy, in order to preserve righteousness on the face of the earth, had to destroy the antediluvians. "But as the days of Noe were, so shall also the coming of the Son of man be." (Matt. xxiv, 37.) Speaking of this time He also said: "And because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv, 12.) Paul, writing to the Thessalonians concerning the coming of Christ, said: "That day shall not come except there be a falling away first." (2 Thess. ii, 3.) Paul, exhorting Timothy concerning the last times, said: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

(2 Tim. iii, 13.) With these unmistakable Scriptural evidences, with many others which point to His coming, it can readily be seen that it is folly to believe that the world is at present growing better.

Who would not judge from the signs of the times that the coming of the Lord is not far distant, when He shall come, or rather appear, to catch away His own; to lift them out, or deliver them, from the great tribulation that is coming upon the earth?

At the close of this great tribulation begins the millennium of which we write. Satan now being bound, Christ's judgments shall be sovereign upon the earth. He shall rule the nations. We are not able to speak with exactness as to just how far the earth, at this time, will be in the process of renovation. It may be on a fair headway, and even nearing its ultimate regeneration. It will be at this time that the words of the prophet shall be fulfilled: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall learn war any more." (Isa. ii, 4.) Another prophecy from the same inspired pen bears a close relation. He, with a prophetic eye, looks down through the successive ages, and sees the redeeming power of Christ taking hold of the entire creation, and beholds it being brought out from under the curse; nature again becomes more natural; even the wild beasts, which have been at enmity with each other, and de-

your not only each other, but men, women, and children, have shared in the effect brought about by the power of redemption, insomuch that they become harmless, and lie down together in peace, and a little child shall lead them. Note the prophecy: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi, 5-9.) Here the prophet gives us an idea of the power and effect of redemption upon the animal kingdom. There should be no doubt in any mind but that when God created the animals, and gave man lordship over them, that they were tame and harmless. In the fall of Adam the whole creation was involved in the downfall, and brought under the curse. In the animal kingdom the spirit of hatred and destruction entered, causing one species to destroy one another and man.

According to the Scriptural account, in the creation God gave man dominion over the fish of the sea, and the fowls of the air, the cattle and every creeping

thing, and over all the earth. (Gen. i, 26.) He even conferred upon Adam the honor of the privilege of naming them. (Gen. ii, 19.) In obedience to the Creator, man would have enjoyed this dominion forever.

It has already been noted that in the fall a remarkable change took place in the relation of the animals to man and to each other. Man has lost, in a great measure, his dominion over the animal kingdom. But it is clearly set forth in the Word that, at this time, which is the millennial period, at which time the earth will be nearing its final redemption, another change will have been made in the relation of the animals to each other and to man, making them of the disposition which they were before brought under the curse. This change is set forth in the foregoing picture given by Isaiah. It should be noticed that in his description each animal is coupled with that one which is its natural prey: the wolf and the lamb, the leopard and the kid, the calf and the lion, etc. The lion no longer eats flesh and blood, but straw, like an ox. All animals which have been carnivorous then become herbivorous. The poison must be extracted from the serpent's fang, and the cockatrice, the fabulous serpent, more venomous than the asp, and whose breath itself is poisonous, becomes harmless. This is to man, through the person of Jesus Christ, the Son of man, restoration to the lost dominion over the animal kingdom.

While it is true that Satan is at present the god of

this world (2 Cor. iv, 4), and sways scepters and rules kingdoms, it will not be long until the angel which John saw in his vision of the great coming crisis of the world, being the seventh angel, shall sound, and great voices in heaven will be heard to say, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

Not only shall the earth abide forever, and the saints inherit it, and dwell in it forever, but they shall share in the administrations of it. Jesus said unto His disciples, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix, 28.) Here is a remarkable change in the world's history. The great world powers at present number about twelve. How convenient for the twelve apostles to mount the twelve thrones and wield scepters of righteous judgment. Evidently the apostles, who have been hated, persecuted, and martyred, will be promoted to the kingdoms of the world, when wicked rule will be put down and the earth will pass through the regeneration.

Daniel prophesies that "the saints of the most High shall take the kingdom and possess the kingdom forever, even for ever and ever." (Dan. vii, 18.) He also says that "judgment shall be given to the saints." (Dan. vii, 22.) Furthermore, we quote from his proph-

ecy the following strong declaration: "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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii, 27.)

We are also informed by St. Paul that "the saints shall judge the world." (1 Cor. vi, 2.) O, the wonderful change which will be brought about in behalf of God's true saints! Present condition of affairs will be reversed. Righteousness and holiness shall triumph at last, even for ever and ever, and the saints shall reign.

Once it was the lot of the Christians to be fed to the lions in the coliseum, to lay across Nero's beheading block, to be burned at the stake, to be tortured, to be mocked and scourged, to be stoned and sawn asunder; they wandered about in sheepskins and goatskins, and made their homes in dens and caves of the earth. But all this will be changed; the wicked oppressors will be destroyed, and the kingdom shall be given unto those to whom Christ promised it, even "the meek."

Once it was the fate of God's people to be judged by the ungodly world powers. Jesus told His disciples that they should be brought before councils, governors and kings, and that men would, judge them worthy of stripes, imprisonment, and death. So Paul stood before the courts of earth, saying, "I stand and

am judged." But the world powers are limited, and then comes another state of affairs, when God shall put down the mighty from their seats and exalt them of low degree. "Then the Pauls will become the royal judges, and the Felixes and Festuses and Agrippas and Cæsars shall be compelled to accept the sentences of heavenly justice from God's immortal potentates, who once stood helpless at earth's tribunals, for it is written, the saints shall judge the world."\*

What a remarkable change will be introduced into the world's history by the millennium. Instead of the broken-up, aristocratic, democratic, monarchical and republican forms of governments, the earth will be covered with a pure theocracy. Under this righteous rule havoc will be made of the present sinful condition of affairs. Every evil work will be destroyed, and righteousness and justice will prevail in every business, profession and occupation.

It is also written, "the saints shall judge angels." (1 Cor. vi, 3.) These, of course, are fallen angels, who sinned, of which we read in Jude 6, and 2 Peter ii, 4: Angels who kept not their first estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of the great day. Wonderful, indeed! Redeemed men promoted to the royal dignity of judging men and angels!

It has been seen from the foregoing prophecies

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\*Seiss in "Lectures on Apocalypse."

that the moral and political condition of the world will have been vastly improved at this time. But this is not all: man's physical condition will also have been greatly improved; human life will have been lengthened. Isaiah prophesies, concerning this time, and says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. lxxv, 20-22.) This prophecy declares that, in this better age to come, the physical condition of man will be far superior to that of the present. A person dying at the age of a hundred years shall be considered a mere child, and the sinner dying at that age, which at that time shall be considered a short life, shall be deemed accursed, and his death shall be accounted as a special visitation of the wrath of God upon him. God has here declared through the prophet that at this time the days of His people shall be as the days of a tree. Trees are among the most long-lived objects of nature, some species standing for many centuries. Hence, when the life of man will last as long as the trees which they plant, his physical condition will

have been greatly improved. This is, however, not the perfect state, for, according to the prophecy, both sin and death still exist, but occur much less frequently than now. It is not the eternal state, as not only sin and death occur, but the marriage relation, resulting in the birth of children, apparently still exists, which will have ceased in the eternal state, or in the "world to come." (St. Luke xx, 35.)

These prophecies have beautifully and clearly set forth the fact that the millennium shall introduce for the human family a far better state of affairs. The moral, political, and physical condition of the world will have been wondrously improved. While these conditions will not have been perfected at this time, only a great step having been made toward it, they must wait the fullness of time, when the hand of complete redemption shall be put forth, and every condition shall be perfected for the eternal state.

The closing of the millennial period will not be the ending of the blessedness which it introduces, and will not be the close of the administration which has been begun. Men will not cease to live upon the earth, neither to possess and reign in it. Almost every writer, whether prophet or apostle, emphasizes that this blessed state is an everlasting one, for ever and ever. That which separates it from the final and complete renewal of the earth is the letting loose of Satan for a little season; his last attempt to destroy the Lord's kingdom, resulting in his consignment to

the bottomless pit forever; the resurrection of the wicked dead who come forth to meet their judgment, punishment, and doom; and that touch which the Creator sees necessary to complete His work, making all things new; a renewed earth; man's Paradise, whose beauty and splendor and blessedness was never eclipsed by an Unfallen Eden.

## CHAPTER VI.

### Man's Inheritance Restored.

**I**T has been already noted how that God gave to man the earth as his possession and kingdom, making him lord over the entire creation. Through the cunning device of Satan man was deceived, was persuaded to disobey God, and, as a consequence of disobedience, lost his possession and kingdom. There remains, however, not only a possibility, but a grand certainty, that the righteous shall yet, through the redemption of Christ, repossess the earth and exercise authority in it. Redemption through Christ must necessarily restore to man everything which was lost in the fall. Wickedness, instead of righteousness, is covering the earth. O, the present condition of the world because of sin: bloodshed, manslaughter, cannibalism, robbery, deceptions and rascalities everywhere! But when redemption touches the earth and destroys sin, it will be fitted for the highest order of human beings, and be restored to the legal owners, the redeemed of the Lord. Then the false titles of the usurpers, who claim possession and hold sway, shall be destroyed forever.

Although the possession has been signed away by

the first owners, who had no power to purchase it back, Christ has purchased it with His own blood, and will completely redeem it for His own. (Eph. i, 14.) Only by this revelation of God's Word can we understand fully what Jesus meant when He uttered the beautiful words, "Blessed are the meek for they shall inherit the earth." (Matt. v, 5.) This promise, made by Christ, has never been fulfilled since He gave it, and is surely not fulfilled in this present evil age, for the meek possess comparatively a very small portion of the earth. It can only be fulfilled when illegal owners are driven from it, and the estate falls into the hands of the legal heirs, "the meek."

The psalmist, who wrote centuries before Christ came to earth and taught, advanced the same teachings concerning the inheritance of the saints that Christ taught in his Sermon on the Mount. He says: "The meek shall inherit the earth; and delight themselves in the abundance of peace." (Psalms xxxvii, 11.) Both Christ and the psalmist plainly and unmistakably declare that the earth is the inheritance of the meek. Just a little farther on, in the eighteenth verse, the psalmist gives the length of time which the inheritance shall cover, and says, "The Lord knoweth the days of the upright: and their inheritance shall be forever." He does not simply state that the earth shall be the inheritance of the meek, and then leave it for man to conjecture as to its meaning, and as to how long the inheritance will last, but he emphatically states "it shall be forever." In verse

twenty-nine of the same chapter the psalmist repeats his statement: "The righteous shall inherit the land and dwell therein forever." The prophet Isaiah also writes by inspiration: "Thy people also shall be all righteous: they shall inherit the land forever." (Isa. lx, 21.) These scriptures prove two things: First, that the earth shall not cease to exist, but shall continue forever. In this connection the reader may have observed that some of them have already been quoted. Second, they prove that the earth is the legal inheritance of the meek forever. The earth was never created as a kingdom for Satan and his subjects, but has become as such in a great measure; to the extent that when the Son of God himself, who created all things (St. John i, 3), walked upon the earth, although He was Lord of all, yet He realized, perhaps as none other ever realized, this fact: that Satan has set up his kingdom upon earth. Just before His crucifixion, as He was approaching His lonely hours, He said unto His disciples: "Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me." While Jesus well understood and confessed this fact, there was another great fact which He well knew, and taught His disciples, and that was, that the prince of this world should be cast out. At one time He was conversing with the Father about the great work of redemption, and a voice spake from heaven, and the people who stood by heard it. Some said that it thundered, others said an angel spake unto Him.

Jesus then said unto them, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." (St. John xii, 30, 31.)

The earth was not created for the prince of darkness and wicked men, and the Father will not leave it in their possession, but shall drive out the prince of darkness and his followers, and restore it to those for whom it was created, and to whom it was given: His likenesses—once His created likenesses, now His redeemed likenesses.

It is a fact, to which all must agree, that Satan is the Prince of this world and controls it at present. Even the reins of the governments are in his hands and those of his subjects. Wicked men and oppressors are exalted and prosper in this evil age. Truth and right are crushed. Sin and wrong prevail. Christian men and Christian doctrines are denounced and despised, but according to His purpose in redemption, Christ will exterminate injustice, falsehood, and crime; set in order the disorders, destroy the oppressors, and appoint to Satan and his followers their portion in the lake of fire, and restore to man his lost possessions, placing him back into his heritage, and give to him the reign of universal peace, which has been unknown since the fall of Eden, and man shall be returned to that paradise from which he has been in exile for six thousand years.

If redemption means to recover, to regain lost possessions, or to purchase back, which it does, it must

be held as essential that complete redemption finishes this work.

However unreal and mystifying our ideas of the futurity of the saints have been, a proper solution of the problem of redemption will, in a measure at least, lift the curtain and dissipate the mist overhanging the future.

O, the vague, dim, and unfixed ideas most people have of heaven! A certain writer says: "Most people think of it as having no substance, no reality, for the soul to take hold upon; as nothing but a world of shadows, of mist, of dim visions of blessedness, with which it is impossible for a being who is not mere spirit, who knows only to live in a body, and shall live forever in a body, to feel any fellowship or sympathy. No wonder that professed believers of our day are anxious to put off getting into heaven they believe in as long as the doctor's skill can keep them out of it, and finally agree to go only as a last despairing resort."

Could each reader realize the fact, already mentioned in a preceding chapter, that matter does not mean sin, and that material is in harmony with God's purpose, that a material universe existed before the fall, and that it will continue to exist after redemption is complete, ideas of the future world would be wonderfully changed.

Says a great Scottish preacher: "There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and con-

templations of materiality; and we do hail the information that, after the loosing of the present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety; that in addition to our direct personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship, and that, instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the 'new heavens and new earth.' We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon; and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. It is not by working any change upon them that we could realize, to any extent, our future heaven. The spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized."

—CHALMERS.

We then justly hold that, regardless of present af-

fairs, and of intervening years, during which the Creator shall execute His will and judgments, during which His redeemed ones shall be with Him in Paradise, or assisting Him in His execution of righteous rule and judgments upon the earth, yet, in His own due time, the plan of redemption will be perfectly executed and finished, and man will be restored to his inheritance, which was forfeited in the fall, but which was purchased back by the redemption of Christ.

“The meek shall inherit the earth.” It was given to them by the Father. It was lost by them in the fall. By the Son it is purchased back, and bequeathed to them for an everlasting kingdom. They shall possess it and dwell in it forever.

## CHAPTER VII.

### Blessedness of the Eternal World.

**U**PON the above suggested theme volumes might be written; much which would be soul-cheering and inspiring. A view of the earliest history of man reveals our foreparents in Eden with pure natures, holy dispositions, endless enjoyments, and sacred privileges; with possibilities almost inconceivable to the human mind. Had they sustained their relationship to God, and remained obedient to their Creator, not allowing themselves to be overcome by Satan, which resulted in the fall of man, with its accompanying disastrous effects, this world would surely have been a grand place in which to live. Man would have ceaselessly enjoyed the privilege of conversing face to face with his Creator; would never have known disappointment; would never have been crushed by unkind words nor cruel treatment; would never have suffered a pain of body or a mental agony; nor have been broken-hearted over the death of a loved one; would never have had to look forward to a time of dissolution, nor never have come in contact with sin in its thousands of varied forms and effects.

Inasmuch as it is impossible to describe the blessed condition of affairs as then existed in Eden, and

would have continued to exist had it not been for the intervention of sin, so it is almost impossible to picture with words the present awful condition of the world. Likewise it is not unreasonable to believe that not only mortal tongue would utterly fail to describe, but, doubtless, the vocabulary of angels would be exhausted to describe the blessed condition of the eternal world, when the last battle is fought against sin, and the last victory eternally won for redemption. Suffice it to say that man's condition is reversed, and is, at present, almost the opposite of what it would have been had sin not entered into the world.

The blessedness of the Eden world has gone into eclipse, and O, the darkness prevailing in human hearts! It is only by the glorious light of the gospel of redemption that the darkness of this apostasy has been penetrated. It is this which has radiated light and kindled hope in many bosoms. One can scarcely conceive of the universal darkness which would cover the earth and possess hearts, if man could possibly exist, had not the Sun of righteousness arisen with healing in His wings.

We might speak of the heathenism of the Soudan of Africa, of the cannibalism of the Fiji Islands, or of the superstition of the Hindoos, who, in their ignorance, feed their little innocent babes to the crocodiles of the Ganges River, which they hold as sacred, to appease, as they suppose, the wrath of their angry god. These are dark pictures indeed, but to say that

these conditions would universally prevail, were it not for the light of redemption, is but a dim picture, or a very moderate estimate of the universal effects of sin.

Regardless of the combined efforts of righteousness, sin, with its awful effects, is visible everywhere; and it is almost beyond the reach of the finite mind to imagine the condition of the world, if from it were subtracted every Christian influence, every Church, every Sabbath school, every prayer and every Bible.

The gospel of redemption is positively the forerunner of all civilization; and wherever the Bible goes, with its glorious tidings, civilization is sure to follow in its wake.

It is this glorious revelation which has cheered every heart who has ever known a cheer; which inspires every believer with the glorious victory which has already been achieved over the powers of darkness, and which will eventually terminate in the restitution of all things. It is that which kindles hope in every believing heart, fans its zeal into a glow, makes burdens light and sorrows and disappointments tolerable, and gives assurance of an eternal happy future.

There will surely be a wonderful contrast between the present condition of affairs and those of the future. This description twice beggars the vocabulary of men and angels. In the present age, courts are necessary to settle murder cases, divorce cases, cases of theft, cases of assault and battery, boundary-line

troubles, questions of titles and ownership, and a thousand similar troubles; judges to sentence men to the penitentiary, the gallows, the electric chair, or to set them at liberty. Physicians are fathoming the depths of medical science, attempting in vain to find the elixir of life. Colleges are busy educating men for the practice of law and medicine. Our land is cursed with breweries and distilleries which manufacture the poisonous stuff called whisky, beer, etc., which is dealt out to men, women and children in hell holes on earth, called saloons, bars, etc. This great traffic is a scheme of hell, invented to populate the regions of the lost. It is sending home drunken husbands and sons to crush the hearts of wives and mothers. It is taking the clothing from the bodies, the shoes from the feet, and the bread from the mouths of thousands of children in our land. It is robbing thousands of homes of the fuel for the fireplace, of clothing for the bodies, and food for the cupboards; of kind words, love, happiness and joy, and in place of these things, which make home worthy of its name, it gives nakedness, want, cold, hunger, cursings, sorrow, and anguish. It is breaking up homes, blasting hopes, crushing hearts, blighting prospects, and sending, annually, one hundred thousand men, women and children to untimely graves in this land of ours.

To add to this awful picture, it may be observed that this abominable curse is upheld and supported by ninety-seven per cent of Christian men (?) who

are sovereign voters of our land. More than this, to say nothing of the Sabbath desecration, the dance, the card party, the billiard halls, the pool rooms, the ball rooms, the theater, there are thousands of houses of open prostitution, where young men and women are tempted to lives of lust and shame; and where men and women—once men and women, now scarcely worthy of these modest titles, but who can almost be called human devils—live in lust and crime, frequently becoming prey to a foul disease which lands their bodies in a premature grave and their souls in a burning hell.

The great prevailing crime of infanticide, which is even practiced by thousands of professed Christians, murdering their own offspring—this is the crime of which a certain writer wrote, calling it the “crowning sin of the age.” He states that ten thousand infants were taken out of the sewers of the city of Paris in one year. This is but a faint picture and a greatly abridged description of the dreadful condition of the affairs of the present; but all this will be changed. When the present condition of affairs will be exchanged for the new, when the future will become the present, and the stream of time will have emptied its volume into the boundless ocean of eternity, all will be changed.

There will be no more courts to settle murder cases, divorce cases, and the like, for there will be no such cases; no more need for practitioners of the civil law, for all will be governed by the moral law of heaven,

which is not written in volumes, but in the hearts of its subjects, and is not kept for dread of punishment, but by a service of divine love; no more physicians, searching in vain for a life-saving remedy, for all such problems will have been eternally solved by the resurrection and translation; no more breweries or distilleries to manufacture poison, or hell holes to dish it out to men; for all who have engaged in such traffic, or who have supported it, excepting those who have repented, will have been cast, with Satan, who is the promoter of this traffic, as well as all other evils, into the bottomless pit. No houses of prostitution in the redeemed world. All such are the property of hell, owned by Satan, and will have been removed hence.

Much more might be said, but whatever other changes may take place, and conditions exist, it is not speculation to state that these are among the many changes which completed redemption will bring, making earth, the Paradise once lost, the Paradise regained.

Thanks be to our God, the present state of affairs will soon be called to a halt, and the power of Satan will be cut off, and his works shall be destroyed, and redemption will touch the earth, driving from it every devil and evil spirit and evil influence, making it equal, in purity, and beauty, and loveliness, in every way, to what it was when untouched by sin, and the Creator pronounced everything "good."

Sometimes we are made to wonder, when in deep

contemplation on this subject, if God will not, in order to manifest His power and wisdom, when He retouches the earth in redemption, give to it more beauty and splendor and loveliness than it ever possessed before sin came, exhibiting to men and devils and angels His omnipotence.

All that has been lost in the fall is restored in redemption, insomuch that the earth is restored to its original state, and is again annexed to heaven, and becomes the possession, estate, and happy dwelling place of the redeemed forever.

The enjoyments of the glorified, who shall inhabit the redeemed earth, will be equally as great as man could have possibly enjoyed had Satan not interrupted. The change which will take place when the earth is renovated and made new, and becomes the habitation of the redeemed, is beautifully told by St. John, who heard a voice out of heaven speaking. (Rev. xx, 4.) Among the things that the voice said were these. Speaking of the inhabitants of new earth, it said: "God shall wipe away all tears from their eyes." O, the tears of misfortune and poverty, affection and sympathy; tears shed because of disappointment, and neglect, and suffering, which force themselves from the eyes and find their way down the cheeks of mortals! All of these tears shall be dried by the hand of a loving Father, who, with the Son, alone understands the sorrows of the heart, and can wipe them away forever. The voice said, "There shall be no more death." Death, who has ridden his

pale horse into all zones and climates, to every continent and every island of the sea, found its way to every mountain and valley and plain, visited every nation, and people of all colors and classes and occupations, shall be destroyed. Where is there a fireside without an empty chair, or a table without a vacant place, because of death? Where is there a gilded palace or a humble cottage where it does not find its way, and, without respect to age, honors or wealth, claim its victims? Visit the silent cities of the dead, read the epitaphs, count the gravestones, realize with the poet that "all that tread the globe are but a handful to the tribe that slumbers in its bosom." See the dreaded hearse leading a long funeral procession; see the workman digging the grave; see the crape hanging from the door; pick up the newspaper and read the obituaries; hear the death knell tolling from the high church-tower; these are common, every-day occurrences. Medical colleges are busy at work educating physicians. Laboratories, with their scores of laborers, are busily engaged in preparing remedies. Doctors are driving at greatest speed to reach the dying patient. Loved ones are soothing aching, fevered brows. Man makes a desperate effort to live, but all in vain. It is only the question of a little while until dissolution comes, baffling the skill of physicians, the love of dear ones, and the wealth of Wall street. But when regeneration touches the earth, and it becomes new, all of these things will have been left behind and forgotten. Every enemy

of mankind will be destroyed. Death itself, the last enemy of man, will be destroyed forever. (1 Cor. xv, 26.)

“Neither sorrow nor crying.” There is no position or occupation in life exempt from sorrows. They seem to lie concealed in man’s pathway, and he treads upon them. Young and old, rich and poor, high and low, learned and ignorant, are all more or less acquainted with sorrow. But sorrow has its limit, and can not go beyond. It belongs to the present condition of affairs, and can not cross into the new.

“No crying.” Says a certain writer: “Man comes into the world with a cry and goes out of it with a groan, and all between is more or less intoned with helpless wailing.” But in the renewed earth sorrow can not enter, and no crying will ever be heard.

“No more pain.” Many are the ills, aches and pains to which mortals of this present world are subjected, but to the glorified inhabitants of that world pain will be unknown, only as they may have recollections of sufferings undergone and pain experienced before their redemption was complete.

The exchange of this present evil world for the beautiful, blessed, eternal one described, will be a grand exchange for the Lord’s redeemed. A world full of sickness, disappointments, pains, heartaches, sorrows, tears and crying, exchanged for a world in which tears are never shed, no pains are ever felt, no crying is ever heard, no disappointments are ever known; where death can not enter, where no parting

scenes are ever witnessed, and no good-byes are ever said, for in the vocabulary of that heavenly world no such words will ever be found.

After giving this wonderful description of the grandeur and glory of the earth regenerated, or made new, He that sat upon the throne said: "Behold I make all things new. Write: these words are true and faithful. . . . He that overcometh shall inherit all things; and I will be his God and he shall be my son."

This theme could be concluded in no better way than to give Dr. Seiss's picture of the new earth, in contrast to the present world. This picture will be given here as a summary of this chapter, for surely it could not be painted more beautifully. He says:

"The earth now is full of ailments and disorders, and in deep captivity to corruption; yet it has much attractiveness. Most men would prefer to live in it forever, if they could. Ah! this homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with water springs, gladdened with laughing brooks, ribboned with rivers that wind in beauty about the rocky promontories, varied with endless hills and valleys, and girthed about with the crystal girdle of the ruffled seas; these numerous zones and continents and islands, these youthful springtimes, bursting out with myriad life under all their dewy steps; these blazing summer glories, these gorgeous, mellow au-

tumns, these winters with their snowy vestments and glazed streams, and glowing firesides, and living nature in its ten thousand forms, singing and dancing and shouting and frisking and rejoicing all around us. What pictures and memories and histories and legends and experiences have we here, to warm our hearts and stir our souls, and wake our tongues, and put fire and enthusiasm into our thoughts and words and deeds! But this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring! —an earth which no longer smarts and smokes under the curse of sin; an earth which needs no more to be torn with hooks and irons to make it yield its fruits; an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour; an earth whose sod is never cut with graves, whose soil is never moistened with tears, or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war; an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles; an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored."

## CHAPTER VIII.

### Habitation of the Renewed Earth.

WHILE our minds and spirits are busy contemplating the wonders of God's arrangements, in the plan of redemption, and as we look out upon the field of investigation, another question confronts the inquirer, which we can not overlook at this time without being criticised as having purposely avoided it. This question is, concerning the future habitation of the earth. This is a subject, concerning which there is considerable controversy at present. While the Scriptures do not say very much upon the subject, it says sufficient, we believe, to make the matter plain.

The facts of this subject are, as all subjects relating to redemption, based upon the facts of the creation and the fall; and it is only by a careful study of the creation and fall, in connection with the light that the Scriptures throw upon the subject, that we can find a satisfactory answer to the question.

It has already been proven, beyond the possibility of a doubt, that the earth, renovated and renewed, shall be populated. This none can intelligently dispute. Should any one, as yet, be dissatisfied in their mind, concerning this subject, turn again and read

the first four verses of the twenty-first chapter of the Revelation, which describe the blessed condition of the inhabitants of the earth after all things have been made new, which will be sufficient to satisfy any candid mind.

The greatest point of controversy lies in the manner in which the earth shall be populated. The question is, How about the future propagation of the earth; or, Shall children be born to the inhabitants of the renewed earth? Let us see. It is an established fact, that when God placed man and woman upon the earth He constituted them a self-propagating race, and at once gave to them, in their unfallen, holy state, the commission to be fruitful, to multiply and replenish the earth. (Gen. i, 28.) God had created the earth for man's home and possession and dominion, and desired that it should be filled with holy persons who, reflecting His image, would glorify their Creator. God's plan for the populating of the earth, or the filling of it with such creatures, seems to have been that, after having created a holy couple, they should bare children; *i. e.*, "replenish the earth." Replenish means to fill. Not that this should be accomplished by the one pair, but that they should raise children, and that, by successive generations, the earth should be filled.

He gave even to the fish of the sea and the fowls of the air the privilege of propagating their kinds. If Satan had not succeeded in seducing man, resulting in the fall, which constituted man a rebel against

God, wicked and deceitful, the human family would have propagated their kind; would have transmitted to them their pure and holy natures, and the earth would have been filled with pure and holy persons.

It is held by some that this propagation of the race must necessarily go on in the renewed earth as it would have in this present world, if man had not fallen. We quote the following argument in favor of the future propagation of the earth from a learned divine of the present day: "Humanity was created and constituted a self-multiplying order of existence—a race—to which the earth was given as its theater, possession, and happy home. God created man in His own image; male and female created He them, and said unto them, be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over it. When sin first touched man it found him thus constituted and domiciled. Had the spoliations of sin never disturbed him, humanity, as a race, must needs have run on forever, and been the happy possessor of the earth forever. Anything else would be a contravention and nullification of the beneficent Creator's intent and constitution with regard to His creature, man. Meanwhile came the fall, through the serpent's malignity; and then a promise of redemption by the seed of the woman. If the nature of the fall was to destroy the existence of man, as a race, and dispossess him of his habitation and mastery of the earth, the nature and effect of the redemption must necessarily involve the restitution and perpetua-

tion of the race, as such, and its rehabilitation as the happy possessor of the earth; for if the redemption does not go as far as the consequences of sin, it is a misnomer, and fails to be redemption.

“The salvation of any number of individuals, if the race is stopped and disinherited, is not the redemption of what fell, but only the gathering up of a few splinters, whilst the primordial jewel is scattered and destroyed, and Satan’s mischief goes farther than Christ’s restoration.

“I therefore hold it to be a necessary and integral part of the Scriptural doctrine of human redemption, that our race, as a self-multiplying order of beings, will never cease either to exist or to possess the earth.”—SEISS.

It is with reluctance that this author ventures an attempt to refute any argument produced by this master mind of the twentieth century. The ablest and wisest, however, are liable to err in point of reasoning.

We have already agreed that man was created and constituted a self-multiplying order of existence; that as man was the happy possessor of the earth before the fall, so shall he be when redemption is complete; that the effect of redemption must go as far as the consequences of sin have gone; and that anything short of this would fail to be redemption.

But there is one fact which has been overlooked, which causes a weakness in the argument; and no chain of argument is stronger than its weakest link.

It is self-evident that the nature of the fall was not such as to destroy the existence of man as a race, or to dispossess him of a self-multiplying order of existence; for the race has been perpetuated, and man still possesses a self-multiplying order of existence. It can not be reasonably held as essential that redemption must restore to man anything which sin did not take from him. It is clearly seen that it was not a posterity of which man was robbed, but the holiness of that posterity. It was not a body which man lost in the fall, but the immortality of that body; hence it must be concluded that redemption does not necessarily restore to man a posterity, but must restore to man and his posterity the holiness which was lost, also an immortality of body.

From the time of the fall, conceptions have been multiplied, for God said to the woman, "I will greatly multiply thy sorrow and conceptions." (Gen. iii, 16.) This statement proves two things:

First, that children would have been born if man had not fallen. Let us see: Taking the idea of those who hold that no conceptions would have taken place in the unfallen state and multiply by it: Nothing times nothing equals nothing; no conceptions times no conceptions equals no conceptions. Should the idea of no conceptions without the fall be correct, God could have multiplied those conceptions a thousand times in the fall, and the first pair would have died in a short time, and the earth would have been depopulated for nearly six thousand years. So it can

readily be seen that it takes a sum of anything that, by multiplying it, produces an amount.

Secondly, it proves that man was not dispossessed of the privilege of succeeding generations.

God has marvelously manifested His great wisdom in multiplying the conceptions of the woman. It is true that, because of the fall, as a consequence of sin, He announces to the woman, "In sorrow thou shalt bring forth children." John Fletcher uses the painful travail of women as one of the strongest evidences of the fall. But out of this very sorrow he brings a blessing. Notice, from the fall a new fact must be faced, and that fact is death, as a consequence of the fall. Here death appears as an enemy of God's plan and purpose. But God, in wisdom, increases the fruitfulness of the woman, making the increase by birth more than sufficient to equal the decrease by death, thus retaining for man, despite the fall, an abundantly self-propagating race. While none could state positively the Creator's mind in this matter, it might be presumed that, in wisdom, He increased the fruitfulness of the woman for still another purpose. The Creator purposing still, regardless of the fall, to populate the earth with His creatures, and knowing that it must now be accomplished through redemption, and that comparatively few who should be born into the world would accept of the righteousness of Christ, and be fully redeemed, in order to hasten the time when it should be accomplished, in wisdom increased the fruitfulness of the woman.

God's plan was to inhabit the earth with people who were His likenesses, through Adam and his wife, but man fails to measure up to the purpose of their creation. Christ came for the express purpose of restoring that which was lost in Adam. Now, since a holy inhabiting of the earth was lost in Adam, it must be restored in Christ. Although man completely fails, out of his failure the Creator determines to redeem him.

Now, to be plain and easily understood, let us see what was lost in Adam in this particular: First, Holiness of character was lost. Second, Immortality of body was lost. These two losses disqualified man for a holy and endless possession of the earth. One thing, however, which man was still permitted, was to retain a posterity; not a holy posterity, for their holiness was lost. Yet God will still carry out His purpose of having the earth populated with holy creatures. In redemption, Christ provides for both of these losses, but no need for a provision for the birth of children, for that was not lost, but for their holiness, that they may be restored to His likeness. See how beautifully He meets these two deficiencies of the human family: Those who, while living in this present world, accept the atonement, and, by a living faith, appropriate the blood of Christ to their pardon and cleansing from sin and pollution, are made holy, pure, and are restored to the likeness of their Creator in spiritual nature while in this present life. As yet, redemption is not complete in them, for,

because of the curse brought by the fall, their bodies have become prey to dissolution and decay. But notice, Christ will yet meet the remaining deficiency of man. He does not allow the grave, dissolution, and decay to hold their prey, the body of man; but in His own appointed time calls for it, and, in obedience to the call of Omnipotence, it comes forth, not any longer clothed with corruption, but incorruption; not any longer as mortal, but as immortal; becomes reunited with its own soul, from which it has been separated because of dissolution, and is ready to take its place as a holy, immortal being in the earth, redeemed and fitted for sinless man. Man is then no longer subject to pain, death or dissolution, but is fully redeemed.

There is no reason to doubt but at that resurrection there will be sufficient such, in connection with those who shall not see death, but shall be translated at the coming of Christ (1 Thess. iv, 17), to fill the earth, possess it, have dominion over it, and live in it for ever and ever. These are the redeemed who fill the earth as God's likenesses. Redemption shall then win such a victory over the fall, that should an intelligence from another planet or world which had never fallen, and who had never heard of the apostasy of this fallen world, pay a visit to this earth, he could not find the slightest trace of sin or its effects, and would never, in the least, suspicion that sin had ever touched man or his dwelling place.

From these foregoing facts we correctly draw the

conclusion that the race was not discontinued at the fall, but still continues; that man has ever since possessed a self-multiplying order of existence; that the holiness man received from God was lost in Adam, and that it must be restored to man in Christ; that the resurrection, which is that part of redemption which delivers the saints beyond the possibility of death, solves the problem of the restoration of man and the filling of the earth with holy creatures; that that part of man's commission which he was unable to fill after the fall, is fulfilled in Christ, and that which was lost in the fall is restored in redemption.

Furthermore, to insist upon the future propagation of the earth would not be keeping in consistency with the teachings of Christ.

At one time the Sadducees came to Him with a question which seemed to them would be very puzzling to Him. They said: "Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she? for seven had her to wife?"

"And Jesus answering, said unto them, The children of this" (present) "world marry, and are given

in marriage: But they which shall be accounted worthy to obtain that world" (the one to come), "and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (St. Luke xx, 28-36) equal unto angels in point of immortality and in relation to each other.

Marriage was ordained for the purpose of populating the earth, and should things have continued as purposed by the Creator, it would have been only a reasonable length of time until, by successive generations, the earth would have been filled with a holy, pure, and sinless people, as descendants of the holy pair. This is easily understood from the fact that births were to take place, and death was unknown. It would not be unreasonable to believe that, when God's purpose in the populating of the earth would have been finished, if it should have been in accordance with His will, propagation would have ceased.

It should be remembered, in connection with this thought, that lust for the opposite sex has had its origin in the fall, and that in the pure, unfallen state the commission of being "fruitful" would have been executed as a pleasure, from the fact that it was the Creator's will; not from sensual lust, but from pleasant duty. Now, granting this fact, and not judging from the present lustful condition of the world, it is not hard to believe that when the Creator's pur-

pose in the populating of the earth was completed, multiplication would have ceased.

Should any object to this teaching, and find difficulty in believing that the increase of the human family would have ceased when the earth would have been populated, and still are inclined to believe in the future propagation of the earth, be it known that they will meet the same difficulty. For, some time in the future state, if man should multiply his kind, births occurring constantly, and no deaths taking place, for no death can touch man in that state, some time in the course of ages man would have increased to such an extent that the earth would be overpopulated. Then one of a few things must necessarily take place: either multiplication must cease, God must enlarge the territory of the earth, or transport the increase of population to another planet or world. Which would be most likely probable? No task for the Great Creator to accomplish either or all of these things, consequently it is not hard to believe that when the earth would have been filled with holy beings, propagation would have ceased.

At the fall, marriage did not cease, neither did its purpose change. Although its full first intended results are not immediately obtained, only partially, that part which was not lost in the fall, *i. e.*, succeeding generations, who shall find in Christ, in this present life, that part of redemption which restores to man his lost holiness, and await the resurrection

through Christ, when redemption will be completed in them, and will fully restore that which was lost in the fall.

Death, man's bitter enemy, continues at present to battle against the Creator's plan and purpose. So the struggle goes on, death against life. What shall be the outcome? A blessing will be brought out of the curse. The Creator will carry out His purpose despite the fiercest enemy. The resurrection is the achievement of the victory, giving man an immortal body, delivering those who are resurrected beyond the possibility of death, destroying death itself, which is man's last enemy that shall be destroyed. (1 Cor. xv, 26.)

It is only through Christ that man may attain to the resurrection, emphasizing the fact that as in Adam man was unfitted for a holy dwelling, in Christ he is fitted for it, and that which was lost in the fall is restored in redemption. Man having received a holy and pure spirit in this life, receiving an immortal body through the resurrection, comes forth to inhabit the earth, once defaced and marred, but which, through its redemption, is now fitted for man's highest and eternal enjoyment. The earth then shall be filled with an eternal, endless, never-dying generation.

He who can not solve the problem of redemption without the future propagation of the earth, let the resurrection solve it for him; for it is the solution of the whole matter, and is all the parent necessary

for the future population of the earth. How forceful and weighty the declaration of Christ, to whom the misty future is as clear and fully understood as the past or present, when He said: "They which shall be counted worthy to obtain that world and the resurrection from the dead, can not die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." How beautifully consistent, then, this teaching with the teachings of Jesus: "Neither are they given in marriage." Not given in marriage, because there is no purpose for it; no need of it for the filling of the earth or the perpetuating of the race; no need of filling the earth, for it is already populated by the "children of the resurrection;" no need of successive generations to perpetuate the race, for it is already perpetuated by a never-ending life. "Neither can they die any more." In other words, we quote from Jamieson, Fausset and Brown: "Marriage is ordained to perpetuate the human family, but as there will be no breaches, by death, in the future state, this ordinance will cease."

## CHAPTER IX.

### Redemption of Man.

**T**HE foregoing chapters have set forth the effect and consequence of the fall upon the earth and the body of man, and the power of redemption to restore them; but that which may more intensely interest our readers, is the effect of sin upon man himself, and the work of redemption to restore him.

Here, again, it is necessary to take a glimpse at the creation and the fall of man, for the facts of the redemption of man himself are based upon the creation and fall, equally as much as the facts of the work of redemption upon the earth and the body of man.

God created man in His own image and breathed into him, and man became a "living soul." That part of man which constituted him a living soul was that which the Creator imparted to him from himself. God being holy, He could impart nothing but holiness. Hence, all must agree that man was created holy—was a holy creation. This being true, it was a state of holiness in which man lived before he fell; consequently, it was from a state of holiness which he fell. That man enjoyed communion with God is evident. That he was pleasing to his Creator is beyond

controversy, for the Creator pronounced his work "good" and "very good."

Apparently, the Father was determined to provide everything for man's highest enjoyment; for, after having prepared for him every luxury, and having surrounded him with an endless variety of beautiful things and harmless creatures, God saw that it was not good for him to be alone, so He provided for him a companion. What more could he have wished for or asked?

How beautiful the picture paints itself before the observing one, as he beholds God's own, who had partaken of His holiness, living under His smiles and in His highest favor, free from pain or suffering, and without a worry or burden to bear. God endowed man with intelligence, lifting him higher, and making him far superior to any other creature of His creation. He did not create man absolutely immutable and perfect like Himself, but endued him with a free agency, or freedom of choice. He also gave him a restriction, but provided him with sufficient strength to be obedient. He forbade man to sin upon the penalty of death; but Satan, God's enemy, came and deceived man, and he fell. By man's disobedience, and the sin which he committed, he forfeited his holiness, and when God came to converse with him, he hid himself in fear and shame. He lost his purity, his communion and innocency, and was driven out, condemned, fallen and ruined.

Without questioning the omniscience of God, we

do not believe, with some, that He predestinated the fall of man, or intended that it should be so; for He was, in a great measure, disappointed with him. When He saw man in his sinful, fallen state, says the Word, "It repented the Lord that he had made man and it grieved him at his heart." (Gen..vi, 6.)

That man became polluted and sinful is proven beyond a dispute or doubt. That this pollution was transmitted to the succeeding generation is evidenced by the fact that the eldest son, the firstborn of the once happy and holy pair, became a murderer, and slew his own brother. To prove that man is still naturally depraved, polluted and sinful, it is only necessary for each one to look into his own nature and investigate himself. But before we go into this investigation, we want to inquire God's opinion of man; for He can see man as man can not see himself, except by the light of Heaven.

In connection with the fact that God's history of man indicates that he is, in himself, a complete failure, from the fall in Eden, inspiration speaks thus of him. Jeremiah says of man: "The heart is deceitful above all things, and desperately wicked: who can know it. (Jer. xvii, 9.) Isaiah adds his testimony: "All we like sheep have gone astray; we have turned every one to his own way." (Isa. liii, 6.) The psalmist also declares: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there

is none that doeth good, no, not one." (Psalms xiv, 2, 3.) The Hebrew reads: "They are all together become stinking."

Paul, who lived hundreds of years after these testimonies concerning man were given, observes that he is still the same sinful creature: "For we have before proved both Jews and Gentiles, that they are all under sin. As it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes." (Rom. iii, 9-18.)

What a dark picture and shameful record of man! Thou art deluded, O, sinful man, who would argue from these scriptures the impossibility of a holy life in Christ. These scriptures describe man without Christ. Hear what the prophet says of the righteousness of man: "It is as filthy rags." (Isa. lxiv, 6.)

Of the self-righteous scribes and Pharisees, Christ says: "Ye are like unto whited sepulchers, which indeed appear beautiful without but are within full of dead men's bones, and all uncleanness." (Matt. xxiii, 27.)

If men were not fallen, polluted, sinful, and in danger, how uncalled-for and severe the words of Christ: "Except ye repent ye shall all likewise perish" (Luke xiii, 3), and, "Except ye be converted, ye shall not enter the kingdom of heaven" (Matt. xviii, 3).

If man is not depraved and sinful, and is in himself sufficient, why the alarming declaration, "He that believeth not is condemned already," and "He that believeth not the Son, shall not see life; but the wrath of God abideth upon him"? (St. John iii, 18 and 36.)

Says John Fletcher, in his "Appeal to Matters of Facts:—" "Shall we charge the Son of God, in whom are hid all the treasures of divine wisdom, with the unparalleled folly of coming from heaven to atone for innocent creatures; to reprieve persons uncondemned; to redeem a race of free men; to deliver from the curse a people not accursed; to hang by exquisitely-dolorous wounds, made in His sacred hands and feet, on a tree more ignominious than the gallows, for honest men, and very good sort of people; and to expire under the sense of the wrath of Heaven, that He might save from hell a people not in danger of going there?"

Knowing God's opinion of man in his natural state, we now want to make a personal investigation of the heart of man, and see what we can find.

For convenience, we will go with the above-named author in this investigation, see what he finds, and

then decide whether or not we can agree with his discovery. As an evidence of the depraved and polluted condition of the soul of man, he discovers that it is productive of the following outbreaking detestable brood: "Pride, that odious vice, which feeds on the praises it slyly procures, lives by the applause it has meanly courted, and is equally stabbed by the reproof of a friend and the sneer of a foe. The spirit of independence, which can not bear control, is galled by the easiest yoke, gnaws the slender cords of just authority, as if they were the heavy chains of tyrannical power; nor ever ceases struggling till they break, and he can say: 'Now I am my own master.' Ambition and vanity, which, like Proteus, take a thousand shapes, and wind a thousand ways, to climb up the high seat of power, shine on the tottering stage of honor, wear the golden badge of fortune, glitter in the gaudy pomp of dress, and draw, by distinguishing appearances, the admiration of a gaping multitude.

"Sloth, which unnerves the soul, enfeebles the body, and makes the whole man deaf to the calls of duty, loath to set about his business, even when want, fear, or shame drives him to it, ready to postpone or omit it upon any pretense, and willing to give up the interests of society, virtue, and religion, so he may saunter undisturbed, doze the time away in stupid inactivity, or enjoy himself in that dastardly indolence which passes in the world for quietness and good nature.

"Envy, that looks with an evil eye at the good

things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, slyly tries to add to our reputation what it detracts from theirs, and stings our hearts when they eclipse us by their greater success or superior excellencies. Covetousness, which is always dissatisfied with its portion, watches it with tormenting fears, increases it with every sordid means, and turning its own executioner, justly pines for want over the treasure it madly saves for a prodigal heir. Impatience, which frets at everything, finds fault with every person, and madly tears herself, under the distressing sense of a present evil, or the anxious expectation of an absent good. Wrath, which distorts our faces, racks our breasts, alarms our households, threatens, curses, stamps and storms, even under imaginary or trifling provocations. Jealousy, that, through a fatal skill in diabolical optics, sees contempt in all the words of a favorite friend, discovers infidelity in all his actions, lives upon the wicked suspicions it begets, and turns the sweets of the mildest passion into wormwood and gall. Hatred of our fellow-creatures, which keeps us void of tender benevolence, a chief ingredient in the bliss of angels, and fills us with some of the most unhappy sensations belonging to cursed spirits. Malice, which takes an unnatural, hellish pleasure in teasing beasts, and hurting men, in their persons, properties or reputation. And the offspring of malice, Revenge, who always thirsts after mischief or blood, and shares the only delight of devils, when

he can repay a real or fancied injury seven-fold. Hypocrisy, who borrows the cloak of religion; bids her flexible muscles imitate vital piety; attends at the sacred altars, to make a show of her fictitious devotion; there raises her affected zeal in proportion to the number of spectators; calls upon God to get the praise of man; and lifts up adulterous eyes and thievish hands to heaven, to procure herself the good things of the earth. . . .

“Detestable as these vices and tempers are, where is the natural man that is always free from them? Where is even the child, ten years old, who never felt most of these vipers, upon some occasion or other, shooting their venom through his lips, darting their baleful influence through his eyes, or, at least, stirring and hissing in his disturbed breast? If any one never felt them, he may be pronounced more than mortal; but if he has, his own experience furnishes him with a sensible demonstration that he is a fallen spirit, infected with the poison that rages in the devil himself.”

Let each reader decide for himself: Are these things not true?

It must be agreed that this investigation of the human heart fully corresponds with the inspired account of his condition; consequently, it must be a true one.

Where, then, is the objector, who denies the depravity of human nature, or the Unitarian or moralist, who fancies that his morality is sufficient; that

he needs no atonement; denies the divinity of Christ; scorns at the plan of salvation? In spite of his objections, and his apologies for human nature, this is his condition, and with all other fallen beings he must have a Savior to erase the blackness of his heart, to cleanse away the pollution of his nature, or everlasting punishment will be his portion.

This, then, is the consequence of the fall, and the effect of sin upon humanity; changing him from a holy creature to a partaker of evil tempers and dire affections of evil spirits. In this condition, man is helpless. Just as the earth is unable to rid itself of its curses, and transform itself into a paradise, and the body of man is unable to throw off pain, suffering and death, and make itself immortal, even so man is unable to rid himself of these distempers and unholy affections, and transform himself into the likeness and nature of God. Can man be delivered from this awful condition? Shall he be redeemed? This is all the result of the fall, which is the work of the devil. And listen; let us sound the keynote again: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii, 8.)

Now, the Father, who created man in His own image, made him of the same disposition of soul; who also, in His mind of infinite wisdom, conceived the great plan of redemption; has so arranged it that, regardless of man's pollution, wickedness, and sin, he

may be fully redeemed, made pure and holy, reflecting again the Creator's likeness.

Let it be emphasized, that redemption is not complete in the individual until he becomes like God in the moral dispositions of his soul, and is freed from all of these evil tempers.

Having ascertained the consequence and effect of the fall upon the soul of man, it will not be difficult to comprehend the great work which redemption must do to deliver man from the effects of the fall.

Salvation, the part of redemption applied expressly to man, is God's provision to lift him out of his wickedness, pollution and bondage of sin, and to confer upon him everlasting holiness and happiness. This plan of salvation is beautifully set forth in the familiar scripture of St. John iii, 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the golden text of the Bible, announcing that the purpose of the atonement was to save a perishing world from its ruin, and to provide for a condemned and fallen race an everlasting life. This grand proclamation of the gospel has been upon the lips of missionaries and ministers in all lands and in all ages since it has been uttered, more frequently than any other text of the Bible. Nothing could be more fitting. It has kindled hope in the bosoms of millions of mankind, and has been honored in bringing multitudes to the feet of Christ.

Again: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v, 8.)

The Prophet Isaiah, with a prophetic eye, looks down through centuries of misty time, and sees the plan of redemption being fulfilled in behalf of the human family, and speaks thus of the Redeemer and His work: "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. liii, 3-5.)

That which was lost through sin in the fall is restored by Christ in redemption. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv, 21, 22.) And so it is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." (1 Cor. xv, 45.) "Where sin abounded, grace did much more abound." (Rom. v, 20.)

This great salvation has been provided for all men, making it possible for all, who will, to be saved and made eternally happy. While it is a salvation uni-

versally offered, it is evident that it is not universally accepted, and that those who do not accept will not be partakers of it.

There are some false doctrines and teachings concerning the salvation of man, which, although we can not here go into detail in an exposition of them, a passing notice must be given them. There is the doctrine, believed by some, called Universalism, or a belief that all men will finally be saved. It is an erroneous, dangerous doctrine, which makes Satan to rejoice and saints to weep; which deceives man, and swells the number of unfortunates who shall be forever lost. It is believed by advocates of this doctrine that, regardless of the manner or habits, or the ways of men, finally all men will be made happy. The foundation of this doctrine is the wresting of a few Scripture passages from their intended meaning, and an argument that God is too merciful to punish man. We agree, in a sense, that the latter argument is true: that God does not punish man, but that he punishes himself. In the beginning, God did not create man as a machine, but gave him a free agency; a will. This will he could exercise as he chose, which he did. Man's will was not wrested from him in the fall. He still retains it, and has power to exercise it to his pleasure. Man has become guilty, and is worthy of nothing but punishment; but God places before him a possibility of escaping punishment, but man refuses and rebels, and because of it he must suffer. Who,

then, is to blame? Dare we charge God as being unmerciful, after having offered man deliverance, and he refuses?

Imagine a man on a burning vessel, already in a sinking condition. In a few more moments his body will be devoured by the flames or fill a watery grave. A life-saving crew are busy at work; they get near enough to the sinking vessel, throw a rope to the man on board and cry: "Take hold! take hold!" Carelessly and unconcerned he sits until the vessel sinks. Can we charge the life-saving crew, who have encountered the storm, breasted the waves, and risked their own lives, for the loss of this man? The unanimous answer is, No!

Again: A few months ago there sat in the prison at Auburn, New York, a criminal, adjudged worthy of death. Through the crime which he had committed he attracted world-wide notice. There he sat, in the dim prison cell, sadly awaiting the hour of execution, which was unknown to him. Suppose that between his sobs he hears the fall of footsteps, and he observes by the dim light an officer, in full uniform, approaching him. Stepping up to the condemned man he says, "I have a message for you. The chief executive has granted you a pardon, if you choose to accept it." Although the pardon is granted upon authority, and signed by the highest official, instead of falling upon the neck of the messenger and with tears of thankfulness receiving it, the condemned man thrusts it aside and refuses to have anything to do with it. The hour

for execution arrives, and he pays the penalty of death for a violated law. Who, then, is to blame for his execution?

Now, man is in an equally sad and guilty condition. By violation of the law of Heaven he has incurred upon himself the sentence of death. In this condition he sits in the dim prison cell of life, awaiting the hour of punishment, which is unknown to him. But, a Heavenly Messenger appears with a pardon which reads something like this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The pardon is written by the Chief Executive, and signed in the blood of Christ; but man thrusts it aside and says: "I will have nothing to do with it," and pays the penalty of a broken law. Now, let me ask, in all candor, who is to blame for his punishment? The most illiterate can answer readily and with certainty.

Should any one be so unfortunate as to be lost, after having had salvation offered to him, it is because he has, either by rejecting or neglecting, chosen to be so.

Methinks that if there is one thing above others which will make the torments of hell unbearable, it will be, that salvation has been offered, invitations have been given, and that opportunities have been slighted and are forever gone.

Again, it is understood by the language of Jesus, that the fires of hell were never prepared for men and

women. He tells of a time, that is coming, when all nations shall be gathered before the Judge upon the throne. The righteous shall be separated from the wicked. Then shall He say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall He say unto the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (St. Matt. xxv, 31-46.) Here he plainly states that everlasting fire was prepared for the devil and his angels; but man having followed them in their apostasy against God, and refusing to repent and accept salvation, they must share in the punishment provided for them.

God's unbounded mercy then lies in the fact that He offers man deliverance from the bondage and penalty of sin, and everlasting happiness. Had it not been for His great mercy, man would have been compelled to suffer forever, without an offer of salvation or a possibility of escape.

There is another doctrine, relating to this subject, which is almost, or altogether, as erroneous. It is the doctrine of predestinarianism. Advocates of this doctrine hold that some are predestinated to be saved and others to be lost; or, rather, that some are predestinated to such a conduct as will lead to happiness, and others to a conduct that will lead to misery. We are glad that the adherents to this doctrine, so strongly opposed to the free agency of man, and so radically contradictory to the teachings of the Bible,

in reference to a salvation offered to all, are rapidly growing less. Some who once believed and defended the doctrine are now opposed to the teaching of it. It is a doctrine which entirely sets aside and ignores some of the plainest teachings of the Bible. If there were no other texts in the Bible relating to a universally-offered salvation than the very familiar one of St. John iii, 16, it seems as though this one, alone, should be sufficient to drive the doctrine of predestination, as it is taught by some, from the field. "Who-soever," any one, without regard to age, sex, position, or color; not whosoever is predestinated to be saved; but, God gave His only begotten Son, that "whosoever believeth" in Him should not perish but have everlasting life.

God said, through the Prophet Ezekiel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. xxxiii, 11.) Through the apostle He says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Peter iii, 9.) According to these texts, it would not appear as though God predestinated that any one should be lost.

Again, Christ calls to all men, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (St. Matt. xi, 28.)

Listen to the last invitation of the gospel to a

fallen world: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. xxii, 17.)

These scriptures plainly teach that whosoever will may be saved. The doctrine of predestination, which argues that whoever is lost is predestinated to be lost, is unscriptural and unfounded.

Of course the Scriptures teach a predestination, but it also indicates plainly that this predestination of man is based upon man's acceptance of salvation. Salvation is not forced upon any one, but is God's provision for and offer to fallen humanity; and as the fall came by freedom of choice, likewise man's redemption from it comes by his acceptance of it.

As all have shared in the fall, all may share in redemption; for if the work of redemption does not offer to all who fell a complete deliverance from the effects of it, the power of redemption would have been outreached by the power of the fall. But the work of redemption does offer to all a complete deliverance from the fall, and when its work is complete in the soul of man he will reflect the image of his Creator, in the disposition of His soul, and will possess a holiness not less pure than that which filled the bosoms of the first holy pair.

## CHAPTER X.

### Redemption of Man—Pardon.

THESE is, indeed, quite a variety of teachings upon the subject of salvation. There may be a more universal agreement as to the effects of it, but the point of argument lies more especially in the experiences relating to it. There are a great many ideas, and notions, and creeds; but what we want is, to understand, if possible, the mind of the Lord concerning the subject. It is hoped that every reader will lay aside every prejudice, and enter this study with a spirit of prayer and a reverence due so sublime a subject.

It is not the intention of the author, in this treatise, to take up every phase of practical Christian life, as this would require too much space, and is unnecessary here; but, if possible, to trace the great work of redemption through human hearts, to observe its workings, and to ascertain its immediate and permanent results.

The term salvation will be used here in preference to redemption, from the fact that salvation is that part of redemption applied expressly to man; and although it does not cover the work of redemption com-

plete, it covers that part under consideration, the redemption of man.

Believing that the blood of Christ is the atonement by which salvation is brought to a fallen world; it may be insisted that salvation means to man nothing less than the purpose of His death in man's behalf, or the atonement. It is not until the revealed purpose of the death of Christ is wrought in man that salvation is complete in him. If we can, by a careful study of the Word, discover the stated purposes of His death, we will have found the key which unlocks this great subject, and a clear idea can be obtained as to the experiences relating to salvation, constituting man holy. Let us see:

In Ephesians i, 7, we read: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Also, in Colossians i, 14, we have a parallel scripture: "In whom we have redemption through his blood, the forgiveness of sins." The word *even*, as found in the common version, is omitted in this last quotation, it not being found in the original, and, in a sense, modifies its meaning. According to the plainest teaching of the gospel, the atonement is that which brings to man redemption. This truth is accepted by all who are believers in Christ. These texts set forth this fact, and declare further, that the forgiveness of sins is a stipulated part of that work. This is one stated purpose of the atonement, and necessarily one experience to be attained by human souls. This is, in it-

self, a great purpose; but this is not all. In Hebrews xiii, 12, the apostle gives another stated purpose of the death of Christ: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Also, in Ephesians v, 25-27: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." Note, that in this last given purpose Christ is declared to have given Himself, not for the world, but for the Church.

These scriptures introduce two purposes of the death of Christ, while, in themselves, they are distinct, yet inseparable; consequently it may justly be inferred that there are two experiences for man in salvation, though distinct, yet inseparable.

The first mentioned purpose is that of forgiveness, and the second that of sanctification, harmonizing with the fact that man is not only guilty, from which he must be pardoned, but polluted, from which he must be cleansed, before salvation is complete in him. The farther we get in the study of this subject, the more we will be able to comprehend these facts; and we will find that they are not mere ideas or notions of men, but teachings of the Bible, with sound logic in them.

Salvation, then, affords two experiences for man,

and we do not find these, as some think, a first and second class ticket to heaven, but such works of grace to be wrought in the heart, which, in the sight of God, is necessary to remove man's guilt, cleanse away his pollution, restore in him the image of the Creator, and thus prepare him for heavenly blessedness.

Bear in mind this fact, that as these two declared purposes of the death of Christ are in themselves distinct, but inseparable, so the experiences attained through them are distinct, yet inseparable; for the first can not be retained without the second, neither can the second be obtained without the first. We will here look into the first mentioned purpose of the atonement, forgiveness. Man is guilty; all have sinned; all have transgressed God's law. With the exception of the Son of God, no man or woman ever walked upon the earth but who transgressed God's law. If all have sinned and are guilty, all need forgiveness. What shameful records are made by sinful men: sins committed openly, known to the world; sins committed secretly, concealed from friends; but whether they are open or secret, a record of every one of them is kept in heaven, which man must face in the judgment.

How shall man escape the penalty for sin, which is everlasting punishment? Can he escape it? Hear this grand declaration of the gospel: Through the blood of Jesus, we have forgiveness of sins. Man can be delivered from the penalty of a broken law. He may be forgiven; for this is one stated purpose of

the death of Christ. In the plan of salvation provision is made by which guilty men may be forgiven, pardoned; all sins of his past life canceled, erased, never to appear again; all shameful records be blotted out through the atonement, the blood of Jesus Christ. "He was wounded for our transgressions." (Isa. liii, 5.) This is surely a grand purpose of the death of Christ, and a grand experience afforded to guilty man through his death. It can only be obtained by a genuine repentance and a living faith in the Lord Jesus Christ.

There are two sides to this experience, the human and the divine. Repentance is the human part, and forgiveness the divine. It is the human part which keeps multitudes from enjoying this blessed experience, they being unwilling to perform it; and as the second, or divine, part is conditioned upon the first, or human part, they can not obtain it.

Be it emphasized, that when man performs his part, the work of repentance, the Father will, without fail, grant forgiveness. It is the human part which we need to understand and to perform, and the divine part will be faithfully executed.

A thorough and evangelical repentance embraces more than a great many seem to think. First, it embraces a knowledge of sins, without which it would be impossible to repent. Through the fall, man's spiritual senses have been greatly impaired. Man, in sin, is in a great stupor, asleep, unconscious of his real condition. He is dead in trespasses and sins.

Paul says to him: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."  
(Eph. v, 14.)

A knowledge of sin will lead to the next step in repentance, which is conviction. Christ said of the Holy Spirit: "When he is come, he will reprove the world of sin, of righteousness, and of judgment."  
(St. John xvi, 8.) It is only when man is awakened to a knowledge of his condition, and is reprovèd by the Holy Spirit, that he will become convicted, and will sorrow after a godly manner, "for godly sorrow worketh repentance to salvation not to be repented of." (2 Cor. vii, 10.)

When one becomes really convicted, having had the X ray of Heaven turned upon him by the Holy Spirit, he becomes miserable and very heavy. Sin becomes a great weight to him. The writer has been permitted to see many sinners coming for pardon. Most of them came bowed down and stooped, as if they were carrying a heavy load, which indeed sin is.

One man, in a meeting where a large number were saved, advanced slowly from the back part of the house, about halfway up the aisle; then, reaching out his hand, he said: "Won't you take me to the altar?" He was led to the altar, where he prayed to God, repented of his sins, and was happily saved. After he was saved, he told why he had asked assistance to get to the altar. He said that he was so burdened and heavy that he was afraid that he could not get there alone.

Often, as a consequence of the reproof of the Holy Spirit, man becomes so miserable that sleep, rest and appetite are lost. It is under this reproof and this sorrow for sin that men are made to cry out, as did those of old, under the piercing, searching power of Pentecost: "Men and brethren, what shall we do?"

The next step of repentance is that of confession, without which forgiveness can not be obtained. The promise of forgiveness of sins is conditioned upon our confession of them. Note: "If we confess our sins, he is faithful and just to forgive us our sins." (1 John i, 9.) Again: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. x, 10.) This will lead to an earnest calling upon God for salvation, and it is written: "Whosoever calleth upon the name of the Lord shall be saved." (Rom. x, 13.)

But this is not all. A genuine repentance embraces a forsaking of sin and a restitution for wrongs committed. Not only does the truly repenting one confess sin and indicate sorrow for those committed, but from the depths of his soul forsakes; not simply promises to forsake, but does forsake, all sin. Says the prophet: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. lv, 7.) This is the only way that the Father accepts of our repentance.

A certain woman, who was professedly repenting, was asked whether she was willing to lay aside the jewelry with which her body was adorned. She replied that she would not, then turned and asked whether, if she would lay aside her jewelry until she was saved, she could wear them again. She was unwilling to forsake sin, and the result was, in her case, as it will be in any such case, she did not get saved.

The part of repentance called restitution seems the most difficult for man to perform, but the individual who thoroughly repents will make wrongs right. He will restore wherein he has taken unjustly; he will confess untruths of years' standing, if he is guilty of them; he will pay up old debts, though outlawed. If he has ever taken the bankrupt law, and paid his creditors with sixty-cent dollars, he will make a desperate effort to pay the remaining forty cents on every dollar, with interest. These are works meet for repentance. Yes, sir; if a man truly repents he will make restitution. It may be necessary to write letters, to make apologies, to sign bank checks, to hand over some hard cash; but, at any cost, he will fix up past records, straighten up back tracks; for he will have the spirit that Zaccheus had when he said: "If I have taken anything from any man by false accusation, I will restore him fourfold." (St. Luke xix, 8.)

This is genuine repentance, which is the human part for the fulfillment of this stated purpose of the death of Christ, of which the divine part is forgive-

ness. This blessed experience is offered to all who will accept of it upon Bible terms.

It means much to repent. The gospel of repentance is not a very popular doctrine, and is almost forsaken. John the Baptist was a repentance preacher, and went about crying: "Repent ye: for the kingdom of heaven is at hand." He did not become a very popular preacher, for he made his meat of locusts and wild honey, and wore for his raiment camel's hair. The world to-day is in great need of repentance preachers, like John; who, like him, would condescend to low estate, and instead of seeking after titles of dignity and honor, would be content to assign to themselves the same humble one which he bore: "The voice of one crying in the wilderness." Doubtless, if there were more preachers to-day who would preach the gospel of repentance, there would be more who would be compelled to eat locusts and wild honey, but more souls would be saved. But John fearlessly preached repentance, and when many of the Pharisees and Sadducees came to be baptized of him, he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." (St. Matt. iii, 7, 8.)

O, how the standard of repentance is lowered to-day, until it means little more than a resolution to lead a better life. This is doubtless, in a measure, due to the unfaithfulness of the ministry.

There are some who are willing to go a part of the way of repentance. Some, after having a knowledge

of sin, reach a place where they are sorry for them, perhaps shed a few tears, and then stop, mistaking conviction for salvation. Others advance a little farther, and are willing to, and do, confess their sins, but are unwilling to forsake them. Still others confess their sins and are willing to forsake their present sins, but are unwilling to make restitution for past wrongs; but hope that somehow everything will come out all right, and thus go through life deceived.

How many are there, who profess to be Christians, who have never made wrongs right, have never paid up old debts, have never fixed up past records, and, perhaps, some of them are professing holiness. What such need is a genuine repentance, which will secure for them the blessing of pardon or forgiveness. But thanks be to God, there are a few who have gone all of the way, have met Heaven's conditions, have obtained Heaven's smiles, have been saved from their sins, and this purpose of the atonement is fulfilled in them.

The fulfillment of this purpose of the death of Christ in the soul of man is a grand work. It removes guilt, brings him back to innocency, leaving not a record to his condemnation, nor a single transgression to his account; and when once forgiven and blotted out, they will never appear again, no, not even in the judgment.

Grand possibility afforded to guilty man, sinful and condemned; a salvation which removes guilt and delivers from the penalty of a broken law!

## CHAPTER XI.

### Redemption of Man—Sanctification.

**M**AN is not only guilty, but polluted. This fact is established beyond controversy, by God's description of man, as reviewed in the previous chapter, in connection with the investigation made upon the heart of man in its natural state. This pollution is the inherited depravity, transmitted to man from the fall, through successive generations. It is the underlying cause of all transgression; the fountain-head of all impure waters; the evil root which produces every corrupt fruit. It is the condition of the human heart, which is the source of every evil act, every unkind word, and every impure thought.

Since it is true that this depraved nature is handed down from the fall, and is inherited, consequently unavoidable upon the part of those who live to-day, the question frequently occurs: Is man responsible for his pollution? Some would argue that he is not in the least responsible, but this is easily understood when we look at it in the proper light. He is responsible.

Says a certain author: "We can easily see how all men can be involved in the consequences of Adam's sin, so as to possess a depraved nature, inclined only

to evil without the grace of God ; but can not receive the idea that personal guilt can be attached to any man for an act which transpired before he was born. 'This is the condemnation ; that light has come into the world, and men love darkness rather than light.' Man's guilt and final ruin are wholly in consequence of his own act, in obstinately rejecting the only saving remedy. Hence, strictly speaking, no one can be accountable for his depravity until he voluntarily indorses it by preferring it to the righteousness of Christ. By rejecting the offer of the gospel to pardon his sins and to cleanse him from all unrighteousness, he becomes accountable, not only for his sinful acts, but for the indwelling disposition which prompts to the acts. He might have a clean heart and right spirit, but he prefers the old depraved nature."

Before the work of redemption, which restores man to the image of the Father, is complete in him, this pollution must be removed. Some argue that this work of grace can not be obtained in this life. A certain class argue that sin is in the flesh, and that death must be awaited for deliverance. Others, who admit the pollution of the soul of man, attribute some cleansing power to death. Still there is another class who believe in a purgatory, in whose fires, after death, all sin will be burned out and man will be made holy. Our land is dotted with these churches whose steeples are reared heavenward ; yet it is a doctrine born in the infernal pit, and is used by Satan and his agents to deceive man, and to populate the regions of the lost.

This doctrine has not the slightest Scriptural warrant, and I challenge the world for a single passage to confirm it.

He who would trust for holiness in death will be sadly disappointed in eternity. Deceived and unfortunate soul, who confides in future fires for deliverance from sin; who will wake to the fact, only too late, that the fires of the future will fail to purify from sin, but will be the punishment of the wicked forever.

Nowhere does the Bible teach that the soul shall be delivered from its sinful condition after this life has ended, but everywhere sets forth that it is the work of redemption wrought in human hearts in this present life. In the familiar text of 1 John i, 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;" notice, he does not say, that upon this consideration the blood will cleanse in the future, but cleanseth; present tense.

Again the same writer says, 1 John iii, 2: "Beloved, now are we the sons of God." Not in our polluted state, for, through the fall, we have been made sons of the devil. But this restoration to sonship has been brought about by the atonement, and has already taken place with the saints. It is, then, without a doubt, the purpose of redemption to deliver man from his pollution, and to restore him to holiness here in this present world.

Having now concluded that man is polluted, that he is responsible for his pollution, having been offered deliverance from it, that if he ever will be delivered from it he must be delivered in this present life, we now proceed to trace the work of grace in human hearts, by which it is accomplished.

Let us again call upon the witness of the Word: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. xiii, 12.) "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it: That He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v, 25-27.)

In these scriptures it is plainly and definitely stated that one purpose of the death of Christ was that He might sanctify the people, which is the second stated purpose. He not only gave himself that the sins of man should be forgiven, but that he might be sanctified. To sanctify means to cleanse from pollution, to purify, to make holy, to set apart for sacred use. Sanctification does not deal with transgressions, but is the process by which the pollution of sin is removed from the heart; and the blood of Jesus is declared to be the sanctifying agency.

Sin, strictly speaking, is not an act, but a condition of the heart, which must be changed into a holy condition, must be made pure, with holy affections, be-

fore man is fitted for future and eternal blessedness. This work of grace has two sides, the human and the divine. The human side is the setting apart, or consecration, and the divine part is the cleansing.

The first stated purpose of the death of Jesus, which is forgiveness, or pardon, freeing man from the guilt of transgression and the penalty of a broken law, being fulfilled in the heart, not only a grand experience is obtained, but a great work is surely wrought. We would not be guilty of underestimating the value of this work, for it is that forepart of the work of salvation, and is all-essential. But there are many who make no further advancement, settle down upon this experience, failing to understand that the purpose of the atonement, or the death of Christ, is not complete in them. His purpose is to restore man to holiness, that state from which he fell, and that state to which he must be restored before redemption is complete in him. Forgiveness is the primary part, and indispensable as the forepart of this great work. We should not ignore the primary part of this great plan, as it is the very foundation of Christian experience, and the individual who would attain to the full purpose of the plan of salvation will find this the first work of grace to be wrought. But this is not all, for this work of grace only removes the guilt of committed sins, not the pollution of the heart, and this pollution must be cleansed away before man can reflect the image of the Creator, and the work of redemption will be complete.

Let it be here emphasized, that not until the image of the Creator is reflected in the individual, as it was when God said "Let us make man in our image," and executed His plan, and created him in His own image, is redemption complete in him; for sin robbed him of that image, and redemption must restore it.

We do not hold that man will be made infallible, and can not err in judgment or make any mistake, but that the Master, whose eyes are as "a flame of fire," all-piercing, all-searching, can see beneath every act, back of every word, in every business transaction and with every thought that pure, innocent, Christlike motive and purpose of heart.

There are many who, having received pardon for their sins, mistakingly suppose that they have reached the climax of Christian experience, and sit down and fold their arms in ease. The result is a failure. This is one reason why the altars at camp-meetings and conventions are filled with backsliders. Of course many so-called backsliders have never had anything to backslide from; but some are there because they failed to go on into a higher experience. Paul says, in Hebrews vi, 1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." The primary principles are essential, but we are told to go farther than these. As in the building of a house, the foundation is absolutely necessary, yet to be always laboring to lay the foundation would be ridiculous. So we are commanded to go beyond

the first principles, unto perfection, namely, completion, or sanctification.

Many, instead of going on unto the place where God would perfect them, and complete in them the purpose of the death of Christ, become unwilling, brace themselves against the leadings of the Spirit, and backslide. It can not be doubted but that the Holy Spirit will lead every honest, seeking soul, who has been pardoned from his sins, to a realization of the need of a completion of the work already begun; and if that one will walk in the light, as the Spirit will reveal it to him, He will lead that one into the experience of sanctification. The individual who refuses to walk in the light, as it shines upon his pathway, will surely backslide, and there are many in that condition.

Dear reader, the only way to keep from backsliding is to go on unto perfection. The only way to prepare for heavenly blessedness is to have the full purpose of the death of Christ completed in you; and we have already seen that the Scriptures declare that Christ not only gave himself that man's sins should be forgiven, but that He might sanctify the people with His own blood. (Heb. xiii, 12.) That He not only came to forgive the sins of the transgressor, but to sanctify the Church. (Eph. v, 25, 26.) Hence it is not until we are sanctified, through the blood of Christ, that the purpose of His death is complete in us.

O, that every Christian might let the Holy Spirit complete the purpose of the death of Christ in him, for it requires the sanctifying power of the blood to restore man to holiness of nature, purity of heart, and to the same disposition of soul that he possessed when he first came from his Creator's hand.

There is nothing inconsistent or unnecessary in the plan of redemption. There is nothing superfluous in the economy of grace. It is suited to the exact needs of humanity.

The fact being established that, without the sanctifying blood of Christ being applied to the heart, the purpose of His death, for us, is not fulfilled, and without the cleansing away of man's pollution, and the restoration of the Savior's likeness, redemption in us is not complete, we desire to show, from a Scriptural standpoint, who are applicants for this work of grace. Man's ideas, and "think soes" and "guess soes" ought not to be imposed upon others, and what we desire to know is the mind of the Lord. Let us inquire the mind of Christ, as to who are applicants for this stated purpose of the atonement. Before Him, the heart of man is as an open book, and He knows humanity better than He was ever known to mortality. What we will find in reference to His knowledge of the need of any class, in order that they may attain to the highest experience and state of grace, possible and necessary, will be true of all classes; and what provision of the atonement has been necessarily made for that

class has been made for all classes, for all men are alike polluted; consequently all alike have need of the same work of grace to be performed in their heart, to deliver from that pollution, and to restore the Creator's likeness. By pursuing this method of study we accept, not man's opinion, nor human wisdom, but God's opinion and divine wisdom. Let us see: Whom did Christ consider as fit applicants for sanctification, and why did they need it? Open your Bible at the 17th chapter of the gospel, as recorded by St. John. Here we have the Savior of the world, who came down from heaven to save fallen man. For about three years He had been going up and down the hills of Judea, and along the shores of Galilee, and surrounding countries, preaching the gospel, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, casting out devils, and raising the dead. Around Him He had gathered a small company of disciples. While the world at large rejected the Savior of men, this little company had left their nets and other occupations and had followed Him. To this Man of Sorrows these disciples were very precious. As the dark hours of His agony and crucifixion were approaching, it seems as though that which was uppermost in the Savior's mind was the welfare of His disciples, whom He was leaving behind. So He called them together and told them what should befall Him; of how the world would mistreat them after His departure. He also gives the promise of the Comforter. After He had spoken these words, He

lifted up His eyes to heaven, and prayed earnestly for His sorrowing disciples. Hear the heart-cry of Jesus as He pleads the Father in their behalf. Read the entire prayer. After having read the entire prayer carefully, go over it again and mark every phrase and clause which indicates the relationship between Christ and His disciples. After a short petition in His own behalf, He prays for His disciples—verse 6: “I have manifested thy name unto the men which thou gavest me *out of the world*; thine they were, and thou gavest them me; and *they have kept thy word.*” Verse 8: “For I have given unto them the words which thou gavest me; and *they have received them.*” Verse 9: “I pray for them: I pray not for the world, but for them which thou hast given me; *for they are thine.*” Verse 10: “All mine are thine, and thine are mine; and *I am glorified in them.*” Verse 12: “While I was with them in the world, I kept them in thy name: those that thou gavest me *I have kept.*” Verse 14: “I have given them thy Word: and *the world hath hated them, because they are not of the world, even as I am not of the world.*” Verse 16: Here He repeats a part of verse 14: “*They are not of the world, even as I am not of the world.*” Verse 17: “Sanctify them through Thy truth: Thy Word is truth.”

No sane person would dare to dispute but that the applicants for sanctification mentioned in this prayer of Jesus are His disciples. Then why did they need

to be sanctified? Not because they were not Christians.

There is a class of people who foolishly attempt to argue that the disciples were not converted until Pentecost. Surely this is one of the most absurd doctrines ever presented, and is seldom, if ever, presented by any one except those who are in darkness, or are prejudiced against the doctrine of holiness, and, in a dishonest way, attempt to argue against it. To say nothing more concerning it, the defender and advocate of this idea exposes one of two things: either his ignorance of Bible truth, or the dishonesty of his heart. Let him decide which.

Who would suppose that Christ, who was infallible, and could not err, would ask the Father to keep the sinner? Could He say of the unconverted man that he had received the Word and kept it? Does the world hate the sinner? No; the world loves its own. Christ said to His disciples (St. John xv, 19), "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Who would suppose, for a moment, that Christ, who came to save the world, in selecting material to lay the foundation of the Christian Church, would have selected sinners for that purpose? What would be the success of such an attempt? Suppose ye that Christ was compelled to select some of Satan's material to build up God's kingdom here? At such work

Satan would have smiled, and the Church would not exist to-day. Could Christ have said of them, if they were unsaved, "They are not of the world even as I am not of the world"? No. It is only a small percentage of Christian professors, holiness people and all, of whom Christ, who judges from the heart, could say, "They are not of the world even as I am not of the world."

Again: After Christ had sent out the Seventy, telling them to preach the gospel and heal the sick, etc., they returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ said to them, "notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." (St. Luke x, 1-20.) Would Christ send out sinners to preach the gospel and heal the sick, and when they come unto Him rejoicing, because the devils were subject unto them, tell them rather to rejoice because their names were written in heaven? Were these sinners? These truths are sufficient to drive such doctrines off of the field of controversy in any unprejudiced mind. But Christ did give His disciples such power, and they were converted; neither were they backslidden, as some may vainly suppose. Even Peter, who, in the hour of great trial, proved the weakest of the disciples, and denied Christ, immediately repented, "went out and wept bitterly." (St. Luke xxii, 62.) But they all needed to be sanctified, for Christ prayed that they might be sanctified.

Let us go into the study for a little while and see why they needed it.

First: The disciples still had a jealous disposition. Jealousy has its seat in a depraved nature. After Christ had sent His disciples out, one of them came to Him and said, "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us;" but Jesus said, "Forbid him not, for he that is not against us is for us." (St. Luke ix, 49, 50.)

How many there are to-day who would rebuke those who are working for the Master because they do not follow with them. There are many who believe that no one will be saved unless they belong to their Church, and discount everything except their opinions and ideas. Beloved, if you have this spirit of jealousy, you, like the disciples, need to be sanctified.

The disciples also had a self-seeking spirit. This spirit also dwells in a depraved nature. Let us see: At one time James and John came to Jesus and said, "Master, we would that thou shouldst do for us whatsoever we shall desire," and He said unto them, "What would ye that I should do for you." They said to him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory;" but Jesus replied, "To sit on My right hand and on My left hand is not Mine to give, but it shall be given to them for whom it is prepared." (St. Mark x, 35-40.) "When the ten heard of this they were displeased with James and John." (Verse 41.)

This self-seeking spirit is very prevalent at present among Christians, each one seeking the highest position: to be class-leader, or deacon, or Conference Delegate, or to lead the singing. Neither does this spirit confine itself to the laity, but, sorry to say, it often gets into the ministry; and when such is the case, the ones possessed with it seek the best paying circuit or station, the most popular pulpit, to be presiding elder, or to be sent to the General Conference. This is the very same spirit the disciples possessed, and Jesus knew it and prayed that they should be sanctified. He who is possessed by this self-seeking spirit is in need of the same remedy, and it will do for him just what it did for the disciples, for, after they were sanctified, we never hear of them questioning or parleying as to who would be greatest.

Observing the disciples from this incident, we see that at this time they were not at a perfect oneness with each other, and did not in love prefer one another; but like the Church of to-day, pushing ahead for front pews, offices, and positions.

Jesus well knew that the only way that they would ever become one would be to have them sanctified, so He prayed, "Father, sanctify them through thy truth." What for? Hear Him answer: "That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in us." Why the necessity of this oneness? Hear Him speak again: "That the world may believe that Thou hast sent Me."

The disciples had a great work before them, and

that work was the convincing of the world to believe on Christ. Jesus knew that, without being made one and being brought into a oneness of purpose and spirit, they would never be able to fill their mission, hence He prayed thus.

Be it known, there is nothing in the world more convincing to the sinner of the reality of Christian life than for them to see God's people, the Church, in a perfect oneness and harmony, and living together in unity and love. On the other hand, there is nothing that has a stronger tendency to keep sinners away from Christ and the Church, and from God, than for them to see the Church jangling and torn up in contentions and strife. The Church will surely be held guilty for evil influences thus thrown out.

Reader, decide: Do we need the cure? Let each one get the remedy, get sanctified, and there will not only be a peaceful, but united Church.

Again: The disciples had what must be called a kill spirit, for that is its name. This spirit also has its seat in a depraved nature. "And it came to pass, when the time was come that He should be received up, He steadfastly set his face to go to Jerusalem, and sent His messengers before His face: and they went and entered into a village of the Samaritans to make ready for Him, and they did not receive Him because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this they said, Lord, wilt Thou that we command fire to come down from heaven and consume them, even as

Elias did?" Because the Samaritans would not receive Christ they wanted to consume them. But Christ rebuked them severely. Is that spirit still found among Christians? Yes, it is still prevailing; and whenever some one severely criticises, or mistreats and abuses, is it not stirred? Of course good judgment, education, and shame together serve to keep it under, but it is frequently stirred to such an extent that the index of the heart, which is the face, indicates either by redness or paleness, as the case may be, that the spirit is there, and sometimes it breaks out in an unkind word or deed. This spirit manifests itself in many ways. Sometimes we say to some one, "Brother A is surely a good man." The reply is, "yes—y-e-s—y-e-s, he is a good man, but, b-u-t he makes his mistakes, too." Again some one says: "Surely Sister B is a good woman," to which the reply is, "yes, she is a good woman, but; but, yes, she is a good worker on committees, but, b-u-t." Do you see that kill spirit? Does it not often kill the influence of that brother or sister? Calling down fire from heaven is not the only way to kill, but it can be done in many ways. Is there no remedy for this? Yes, surely. The way to get this spirit out of the hearts of men and women is for them, like the disciples, to be sanctified; for, after Pentecost, we never read of the disciples wanting to call down fire from heaven to consume any one.

Christ not only prayed that His disciples should be sanctified, but He also gave to them the promise

of the Comforter, the Holy Ghost, who should dwell in them, when His prayer was fulfilled in them, and they were sanctified. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you and shall be in you." (St. John xiv, 16, 17). This promise was not made to the world, but to His disciples; and Jesus said that the world could not receive the Comforter, whom the Father would send. Now, He did not say that the Holy Spirit would not convict the world of sin, and of righteousness, and of judgment to come, for that is His office. Neither does He say that the sinner, who is awakened to his lost condition and seeks Christ, can not, through the Spirit, by faith in Christ, receive the evidence of the forgiveness of sins, for He does. But He means that the world can not receive the Holy Spirit as their abiding Comforter, as king supreme, enthroned in their lives, for He will not come into a heart to dwell until it is cleansed from all sin, sanctified, made pure.

In whom was the prayer of Christ answered, and to whom was His promise fulfilled? Not to the world, but to His disciples for whom He prayed, and to whom the promise was given. Immediately after the departure of the Savior, in obedience to His word, the disciples leave Mount Olivet and return to Jerusalem. Entering through the east wall, they travel on through the whole length of the city to that favor-

ite upper chamber on Mt. Zion, in the southwest corner of the city, which memories had already hallowed, because Jesus had there so frequently edified them in His wonderful Bible-school. In this upper chamber assembled, not only the twelve apostles, but a company of His disciples, male and female, numbering about one hundred and twenty. Among them was the mother of Jesus and His brothers. While the thronging multitudes of the outside world were busily engaged in pursuit of other things, with no time to think about God, no time to pray or tarry before Him, this little company of disciples had gathered in the upper room, and were tarrying for the Comforter. Here a wonderful scene is to be witnessed, a wonderful event is to occur. Preparation is being made for the coming of the promised Holy Ghost. The events which occurred in the upper room, during the preparation for and the reception of the Holy Spirit, is pictured by a certain writer in the following language:

“Our Lord ascended into heaven on Thursday. Flooded with the thrilling anticipations of His glorious prophetic fulfillments in the descension and incarnation of the Holy Ghost, they go away to their mission hall on Mount Zion, thrilled with jubilant expectations. Some think the Lord will honor His ascension day and send the Comforter before the sun goes down. In this they are mistaken, and a night of prayer brings deep illuminations into their hearts. Friday, ever memorable for the crucifixion of our

Lord, and the redemption of the world, brings a new inspiration to the rising tide of faith, intensified by Peter's fervent exhortation: 'Surely this is the glorious day when our Lord will baptize us with the Holy Ghost and fire.' Friday is fled and gone, and Saturday, the old Jewish Sabbath, enters in. James and John are eloquent, thrilling all with their inspiring exhortations: 'Surely our Lord will honor the good old Sabbath of Moses and the prophets, and augment the hallowed memories of this glorious day by sending down the promised enduement.' Another night of prayer conduces to grander spiritual illuminations. Sunday ushers in. Mary's eyes sparkle, while eloquent inspiration leaps from her lips: 'Surely our Lord will honor the glorious day of most hallowed memory, when He broke the fetters of the tomb and arose triumphant over sin, death and hell!' These wonderful days, clustered about with the ineffaceable memories of stupendous miracles, unspeakably sacred to every loving disciple, have all flown away, and 'hope deferred maketh the heart sad.' Monday ushers in, fraught with no inspiring memories. Now, prostrate on the floor, they cry to God. The Holy Ghost, with the effulgent lamp of His infallible scrutiny, goes down into the profound subterranean regions of their fallen spirits, revealing to Peter his cowardice, to Thomas his doubts, to James and John their ambition, and to all the dark dens of hissing serpents, the dismal lairs of roaring lions, the filthy kennels of snapping dogs, and the loath-

some bogs of croaking frogs, swelling toads and poisonous scorpions, constituting the dismal débris of inbred sin, the satanic heredity of Adam the first. Tuesday follows, redeemed by no hallowed memories. So they sink deeper into the dismal subterranean regions of original sin, contemplating with unspeakable mortification the gorgon horrors of hereditary depravity revealed to the quickened spiritual eye by the infallible Heart-Searcher. Wednesday is commemorated by a deeper sinking out of self and still profounder illuminations, revealing the horrors of inbred sin. That day is commemorated in the experience of many, reaching rock bottom. Thursday ushers in like a sunburst from a world of clouds. Many exclaim, 'Glory to God for the triumphant ascension of our Lord on this hallowed day one week ago!' Mary, in advance of her dispensation, had known the sweet experience of entire sanctification, sitting at the feet of Jesus, felicitously oblivious of all the world; as had Nathanael, an 'Israelite indeed, in whom there is no guile.' Fortunately these two disciples stand on the high plane of cloudless sunshine, beneath the clear sky of Beulah Land, roaring inspiring shouts to their brethren and sisters amid the swellings of Jordan's terrifying floods. Old Peter is one of the first to heed the inspiring appeals of Mary and Nathanael, and dares to walk out in naked faith and trust the cleansing blood radically and thoroughly to purify his heart from all the vacillations and cowardice

which had flooded him with intolerable disgrace. (Acts xv, 9.) John, with brilliant countenance, swings clear, by faith alone. Now they follow in platoons. Finally, doubting Thomas, with faltering tread, dares to set down his foot on Jordan's stormy billow. Friday floods them all with the ineffaceable memories of Calvary, when the Lord redeemed the world by His flowing blood. Hence, the blood has honored that memorable day from dewy morn till dusky eve. It is significantly a day of victory. Saturday, the good old Jewish Sabbath, literally signifying the perfect rest of the soul in Jesus, is truly a crowning day on the battlefield of faith so memorable the last nine days. Wonderful and glorious is the soul rest in which they sink away. The second Sunday morning of those memorable ten days now gilds the Oriental skies, while the fair-fingered Aurora, the daughter of the dawn, is moving on tip-toe over great Mount Olivet. This is our Lord's glorious resurrection day. The battle has been fought on the bloody fields of consecration and faith, and a ten days' prayer-meeting without intermission. They have gone down to the bottom-rock of Consecration, and prayed up to the triumphant altitudes of Faith. The battle is fought, the victory won, and Hope has spread her eagle pinions, ready for her celestial flight. They have spent the ten days on their knees, and prostrate on the floor. But they are done praying. They have prayed up to the highlands, where heavenly visions,

in seraphic splendor, roll in floods of unearthly glory, inundating that memorable mission room with an electrical panorama of the long anticipated, descending Comforter. Hark! the roar of a cyclone fills the firmament. Behold! forked tongues of flaming fire sit on every brow, and flood the room with unearthly illumination."—Godbey's Commentary.

It was not until the disciples had tarried and prayed, even upon their faces, for days and nights, that the Comforter came and filled them. Not because it took the Holy Spirit that length of time to come, but because it took the disciples this length of time to realize a full consciousness of the depth of their depravity of fallen natures and by earnest prayer, wrestling, consecration and faith to apply the sanctifying blood of Jesus to their hearts, which delivered them from their depravity and pollution of nature, purifying them, restoring them to the image of the Creator, in the moral disposition of their souls. Then, and not until then, was the purpose of the death of Christ fulfilled in them, and salvation in them was complete. Here the Savior's prayer was not only answered in their behalf, but His promise was fulfilled in them. They received the Comforter.

The entire city was aroused at this uproar, and men and women of all ranks and classes, rushed in from north, east, south and west to see what had occurred. Peter, who had played the coward dur-

ing the trial and crucifixion of the Savior, but who repented immediately, having had all of his cowardice burned out of him by the fire of the Holy Ghost, arises and begins to declare the wonderful truths of the Gospel. "So the illiterate fisherman faces kings and potentates, and combined authorities of Church and State, panoplied by all the persecutionary power of earth and hell, and without a flicker looks them squarely in the face and arraigns them at the judgment bar of God Almighty, charged with the murder of His Son, the Savior of the world. The countless multitude stands appalled, as if the archangel of doom had come down and was blowing his mighty trumpet, waking the dead and gathering the world to the judgment bar. Amid the forked lightnings of this gospel sermon, preached without preparation, grammar, or logic, thousands fall prostrate, as if a battery of a hundred cannons had been simultaneously turned upon them. They make Jerusalem roar and reverberate, 'What must we do?'"

Something remarkable had taken place. A new dispensation was ushered in. A remarkable epoch is marked in the history of the disciples. The prayer of Jesus was answered in them. They were sanctified, which prepared them for the fulfillment of the promise of the Comforter, who immediately came into their purified hearts, where He is enthroned as king of their lives.

It is interesting and profitable to note the effect

or this wonderful event upon the lives of the apostles of Christ. They no longer dispute as to who shall be greatest in the kingdom of heaven. The jealous disposition is cleansed away, and the kill spirit is gone forever. Having been filled with the Holy Spirit they each find a field of labor in which to preach the gospel; for the sake of which, all with the exception of one, are compelled to suffer a martyr's death, and are permitted to wear a martyr's crown.

“Matthias went on preaching, taking Africa for his field of labor, wandering far away in Abyssinia, where he preached faithfully until he was honored with a martyr's crown. Mark also went to Africa, and finally suffered martyrdom in Alexandria, Egypt, being dragged by a cruel mob through the streets till he expired. Matthew also spent his life preaching in Africa, finally suffering martyrdom in a city of Ethiopia. Luke was hung on an olive-tree in Greece. Paul was beheaded by order of Nero, about one mile west of the Roman wall. Peter was crucified on the Campus Martius in Rome, with his head downward. Andrew became the apostle of Armenia where he faithfully preached till they crucified him on a transverse cross. Philip was crucified in Asia Minor. Bartholomew preached faithfully in Phrygia, till ordered by the king to leave his country forever. Failing to obey the order, the enraged monarch had him skinned alive. Jude, the brother of our Lord, wandered far away into Northwestern

Asia, preaching in Tartary and perhaps in China, till they put him to death by tying him up to a tree, and shooting his body full of arrows. James the Greater, the son of Zebedee and brother of John, was beheaded by Herod Antipas. James the Less, the son of Alpheus, was precipitated from a pinnacle of the temple in Jerusalem, and then beaten to death with a fuller's club. Thomas, the doubter, all of his doubts and cowardice having been burned up when he received the fiery baptism, preached his way far out into India, where he faithfully preached and witnessed for Jesus till his enemies ran a cruel iron bar through his body, and hung him up between two trees."—Commentary.

John was the only one of the apostles who died a natural death. Though wicked men sought to kill him, all of their plans failed. He lived to a ripe old age and died in his ninety-eighth year, and was buried at Ephesus.

Having inquired the mind of Christ concerning the needs of His disciples, who walked with Him while upon earth, He has revealed it so plainly and definitely that surely none can intelligently ignore or dispute it. His disciples had a work before them, the convincing of the world, which it would be impossible for them to accomplish without the experience of sanctification. Much less could they be complete in the salvation which came through Christ, until the purpose of His death was complete in them. Now, that salvation is complete in them,

they go forward upon their mission, knowing no failure; and finally obtain that which every Christian might covet, a martyr's crown.

It might be reasonably argued, and such argument should satisfy every candid mind, that having ascertained the mind of Christ, as to the needs of one class of individuals, necessary for the completion of salvation, we have discovered the needs of all; and having learned the mind of Christ as to that which is necessary to supply the needs of that class, we have learned the one and only remedy which all other classes need, for "all have sinned" and are alike polluted. Christ is no respecter of persons, and there is only one way by which man can be saved, and that is through the atonement made by Christ, the purpose of which is clearly revealed: first, to forgive sins, second, to sanctify. Consequently, in order to be delivered from the fall and its effects, all men, alike, need that one and only remedy, the blood of Christ. Hence we might conclude that that which all Christians of to-day, who have been pardoned of their sins and are following Christ, need, is to be sanctified; for it was that which Christ knew to be necessary and indispensable in the case of those for whom He was praying.

But we can look into the subject a little farther and settle the question beyond a doubt. Christ, who possessed omniscience, well knew that the succeeding generations of Christians would possess the same fallen and depraved natures as did His disciples.

But they shall be partakers of the same salvation, and share the same remedy with His disciples. He is not only interested in that small company who were with Him while He walked in the flesh, but here, while in earnest prayer to the Father, His great loving heart goes out for those who shall follow Him during centuries to come, and he cries, "Neither pray I for these alone, but for them also which shall believe on me through their word." (Verse 20.)

We can trace the followers of Christ, generation after generation, from the time of Christ to the present, and all who have lived, or shall live; and every one knows that those who have believed or shall believe on Him, whether it be from the written gospel or preached word, have been led to believe on Him through the words of that little company of disciples, who lived when He lived, walked upon earth with Him, and who were the first subjects of His prayer. Through these the New Testament, with its great story of love, has been given us; without which we would know nothing of the fulfillment of the Old, know nothing of the dying love of Jesus, and none of His blessed messages to mankind, consequently could not possibly believe upon Him.

How beautifully He manifests His wisdom and love, as He makes the same prayer for those who "shall believe" on Him: "sanctify them." Note: His statement, "I pray not for the world," bears the same relation to the second request in the prayer of

Jesus, made for those "who shall believe," as it does to the first request, which was made for His immediate disciples—not for the world, but for those who shall believe.

Here the argument produced is clearly proven from the mind of Infinite Wisdom. Christ knew that those who lived and those who should live were alike polluted and depraved and need the same remedy. He also knew that the mission of the Church is in all ages the same, the convincing of the world of Him, and He realized that the Christians of succeeding generations would be no more able for the great work before them, without that oneness which is the result of being sanctified, than His disciples were at that time; and that the purpose of His death is no more complete in them, until they are sanctified, than it was in His disciples who lived at that time. Note that He prayed not only for the twelve apostles, but for all who had separated themselves from the world.

Dear reader, are you a Christian? and has it ever been suggested to you that the disciples needed to be sanctified, but in your case it is unnecessary? It never occurred so in the mind of Christ, and He did not pray that way; and if you have received such a suggestion, it has come from the evil one, even the enemy of your soul, who is using every available means to keep you from having wrought in your heart the full purpose of the atonement.

Remember that Christ prayed this prayer for you,

that you might be "sanctified," and the ministry and laity alike need it, as did the disciples. O, for a sanctified ministry and laity! It is the will of Christ, and the purpose of His death.

A careful study of the writings of the apostles, who lived after the Savior's departure, prove that they not only practiced, but preached, the glorious gospel of sanctification, and held it as essential to the full attainment of salvation.

From the first it has been noted that man was created in the likeness of God; that he possessed purity of nature. The fall robbed him of his holiness and rendered him vile, guilty and polluted. Redemption, which is the plan arranged for the destruction of sin, with all of its evil effects, will restore man to holiness, and again stamp in him his Creator's image. Having thus attained unto the fulfillment of the purpose of salvation, the individual is constituted pure, holy, and again reflects the likeness of his Creator in the moral disposition of his soul. Redemption has then completed its work in that individual, until the resurrection or translation of his body, whichever it may be (of which we have written in previous chapters), when it shall be changed from mortality to immortality, and bear again the "image of the heavenly."

Salvation being complete in man, he is as pure and holy as he ever will be. However, many mistake, thinking that they have then reached the ultimatum of Christian experience, for there remains room for

development, as the individual has now only reached the place where rapid growth and development is possible. (This phase of Christian experience will be treated further in a succeeding chapter on Christian Perfection.)

Thanks be to our Father and the Lord Jesus Christ, the Seed of the woman has bruised the serpent's head; the Son of God was manifested that He might destroy the works of the devil; a redemption plan was conceived, a redemption power is being operated, which covers every phase of the fall. It fathoms every depth, scales every height, measures every length and breadth, so completely upsetting, tearing down, building up, melting, purifying, cleansing, renewing, restoring to man his holiness which was lost in the fall, giving to his body an immortality equal to that which he enjoyed before sin touched him, giving to the earth, man's dwelling place, a beauty, loveliness and purity which could never have been excelled by an unfallen Eden. Glory to God forever! Wherever the trail of the serpent has gone, the blood of Jesus will follow. When all this has been wrought, with the many changes it will bring, which, as sure as God lives and Christ died, will be accomplished in His own time and order, will the work which was begun six thousand years ago and is being wrought every day, be completed. Then shall the deceiver and the deceived be destroyed. Then the darkness which has

overhung the world in its fallen apostasy will be driven away forever. Then will break in the rosy morning of a grand and eternal order of events, inconceivable to finite minds, indescribable by angels, never again to be disturbed by sin, nor touched with evil: a glorious theocracy, never again to be eclipsed.

## CHAPTER XII.

### Christian Perfection.

**T**HE subject of Perfection is one over which there is much controversy. This great amount of controversy is due to certain causes, the principal one being the lack of a proper investigation of the Word, and a misinterpretation of the same.

It can not be doubted but that many good people are somewhat puzzled and confused over the subject. Many, however, will not investigate God's Word concerning this subject, from the fact that investigation brings light, light brings responsibility, and responsibility, shunned or neglected, brings condemnation. Many do not wish to know, and hope to escape the responsibility of these truths upon the excuse of ignorance. He who attempts this will be deceived, for God holds man responsible for that which he might know if he has had the opportunity of knowing.

We believe that a prayerful investigation of the Word will clear up the subject to any candid inquiring mind. The first question which presents itself is: Can man possibly be perfect in this life? Let us obtain our answer from the Word. Hear the testimony of God concerning a man who lived about

2448 B. C.: "Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. vi, 9.) Here we are told that a perfect man did live in early Bible history. Remember, this is not man's decision, but is God's testimony concerning him, and, surely, He who hath created man, and knoweth the very inward thoughts of man, is capable of judging correctly. He it is who looks deeper than outward appearances, goes below the surface and shallow things, and judges from the heart of man. When He declares a man to be perfect he is perfect.

Again: Inspiration tells of another man who lived about 1520 B. C., and of him it was said that he was perfect. "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil." (Job i, 1.)

God never requires any impossibility of man; neither dare we charge Him of making demands of any person which he can not possibly meet; but He commanded Abraham to be perfect. And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect." (Gen. xvii, 1.)

Again: God commanded the Israelites to be perfect. "Thou shalt be perfect with the Lord thy God." (Deut. xviii, 13.)

The psalmist states in Psalms xxxvii, 37: "Mark the perfect man and behold the upright; for the

end of that man is peace." This text plainly indicates that there is a possibility of man being perfect; otherwise, the command, or rather, challenge, for the observance of him would be useless.

The above are a few references taken from the Old Testament scriptures, showing that God not only demanded perfection of His people, but that there were some who were perfect. Now then: If God required perfection of His people who lived in the old dispensation of the law, He could not justly require less of His people who live in this new dispensation of grace. And if it were possible for man to be perfect, living in the shady twilight of the old dispensation, it is surely more gloriously possible for man to be perfect, living in the blazing sunlight of the new.

It might here be stated, hoping that it be not misunderstood, that a higher type of perfection may be justly demanded of those who live in the present than was demanded of those who lived in centuries of the past. A man must be judged according to the age in which he lives, and the light which he possesses. Should any reader fault the persons referred to above, whom the Word declares were perfect, attempting to prove by their lives that they were not perfect, please take into consideration the age in which they lived and the light which they possessed.

The next question is: Did Christ teach perfection, and demand it of His followers?

Notice the words which fell from the lips of the blessed Christ, as a command to His disciples, in that memorable sermon on the mount: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. v, 48.) Here Christ demanded perfection of His disciples in language clear, unmistakable, and emphatic. Let this fact be emphasized here. However, we will return to this text for a clearer understanding of it.

Perfection is not only taught by Christ, who demanded it of His followers, but is taught throughout the epistles. Paul writes, in 2 Corinthians xiii, 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." He also writes to Timothy (2 Tim. iii, 16, 17): "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." The marginal reading renders the word perfected instead of perfect. In Colossians i, 28, we read: "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Also in Colossians iv, 12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Paul also says to the Hebrews: "Therefore leaving the prin-

ciples of the doctrine of Christ, let us go on unto perfection." (Heb. vi, 1.) St. James also taught perfection for the Christian: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James i, 4.) The original of the word here rendered patience, say J. F. and B., implies more persevering endurance, or continuance; entire, that which has all of its parts complete."

Thus we see that perfection was God's standard for His people of the old dispensation. It was the battle-cry of the apostolic ministry, the great salient truth, culminating in every epistle, and stood out sufficiently prominent in the teachings of Jesus to sweep all candid controversy from the field.

These scriptures have established two facts: First, God required perfection of His people in ancient times, and second, He demands it of His people of to-day.

Now, that which remains to be ascertained is the kind of perfection which God requires, and what the standard of that perfection is.

It is not absolute perfection. That standard of perfection which can be termed absolute perfection belongs to God alone. He only is the self-existent. He only has an eternity of the past as well as the future. He only possesses omniscience, and is immutable. Consequently, the standard of perfection required of man is not absolute perfection.

It is not angelic perfection. Man did not possess

in his unfallen state, neither will he possess in this life, nor in the future when his body will have been glorified by redemption, a standard of angelic perfection. Angels are not redeemed men, and redeemed men will never become angels. Angels are a higher order of created beings, and possess an intelligence superior to that which man ever did or ever will enjoy, hence that standard of perfection can not be expected of men. It is not angelic perfection which God demands.

It is not Adamic perfection which God demands of living men. This conclusion is drawn from the fact that before Adam fell he enjoyed not only holiness of nature, but an immortality of body, although it was conditioned immortality.

Man now, having attained to purity of heart, still possesses a mortal, decaying body, rendered such by the fall; and besides this his intellect, reasoning powers, and thinking faculties have been greatly impaired through the effects of sin.

Again: the perfection which God requires of His people is not resurrection perfection. That standard of perfection can only be attained to when redemption has wrought its work in man's body, glorifying it and making it immortal.

It has been reserved until this time to say that Paul professed perfection where he says, "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. iii, 15.) Here

the apostle claims perfection, not only for himself, but for some others; but he disclaims the perfection just mentioned, which is resurrection perfection, in the tenth, eleventh, and twelfth verses of the same chapter: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The perfection referred to in these verses is resurrection perfection, which Paul did not yet possess. Some foolish people quote this scripture, attempting to prove that man can not be perfect in this life, thus making the apostle to flatly contradict himself in the fifteenth verse, where he claims to be perfect. There is no contradiction here. It only needs to be understood that Paul is speaking of two different standards of perfection: one which he did not yet possess; the other, the one which he had already attained to. The perfection which he disclaims is resurrection perfection, which he should not receive until the end of his probation, and which man can not attain to until his complete restitution, when mortality will be superseded by immortality. This perfection, when attained to, will be in a sense a higher standard of perfection than Adamic perfection, for man will not only enjoy holiness of nature equal

to that which Adam enjoyed, but an immortality of body not probationary or conditioned, never possible to be rendered mortal again by sin.

But the perfection which God requires is Christian perfection. It was that standard of perfection which Christ demanded of His disciples. When He commanded them to be perfect, even as their Father which is in heaven is perfect, He did not mean that they must measure up to the same standard of perfection with God, but as the Father enjoys absolute perfection, and as angels enjoy angelic perfection, even so His children should enjoy Christian perfection. It is that perfection which is taught in every epistle, and the perfection of grace which Paul claims for himself and others. Christian perfection, then, is what God demands of His people.

Now we seek to know what is meant by Christian perfection. Perfection is the noun form of the adjective perfect. Perfect is from the Latin, *facio*, to make, and *per*, complete. Perfection, then, means completion. The word in the Greek, which is translated perfect in the English, is said to be the strongest adjective in the Greek language, descriptive of a work actually and absolutely finished. What, then, is that finished work? It is the work which Jesus came to perform in human hearts.

Christian perfection means the attainment to the completed work of grace, purposed for man in the death of Jesus Christ. Inasmuch, then, as reviewed in previous chapters, as it has been seen that Christ

not only gave himself to forgive man's actual transgressions, but to sanctify him, not only to deliver him from the guilt but from the pollution of sin, even so man is not perfected or completed until this twofold work of grace has been wrought in him. Being complete in Christ, or, in other words, having attained to Christian perfection, means the restoration of the image of Jesus Christ in man, so that he again reflects the image of his Creator. This brings man into the state which God demanded of His people in ancient times, in Leviticus xix, 2: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy;" and in Leviticus xx, 7: "Sanctify yourselves therefore, and ye be holy: for I am the Lord your God." It also brings the individual into the state of grace which God demands of His people to-day: "But as he which hath called you is holy, so be ye holy in all manner of conversation, Because it is written, Be ye holy for I am holy" (1 Peter i, 15, 16), and the state of grace, without which, no man shall see the Lord" (Heb. xii, 14).

Synonymous terms with Christian perfection are holiness, sanctification, perfect love, etc.

Christian perfection is not the full development of the individual. He is as holy and as pure as he ever will become, and all that he can add to his experience is quantity, not quality. A great many people fail to distinguish between quality and quantity.

Quantity can be superior to quality only in the size of its bulk. Consequently the Christian may obtain a larger amount of love, a larger quantity, but the quality will be the same. Purity is the same quality as maturity, the only difference being the quantity may be smaller. In this way development is made. This completion is not attained by growth, but by grace, and places the individual in a position for the development of graces attained. Many entertain a wrong idea of what such a work of grace will do for man.

Christian perfection does not deliver man beyond temptations. There will never be a time in the life of the Christian when he will not be subject to temptation. Temptations are necessary for the testing of our faith and courage, and are a part of man's probation. It is by that means that God allows His children to be tried by the devil; and by their faithfulness and loyalty in temptations He shows to Satan what salvation does for man, and proves to him that where sin once reigned, there grace now reigns. It is not sin to be tempted. It is yielding to the temptation which is sin. Even Jesus, when upon earth, was tempted of the devil. (Mark i, 13.)

Satan often comes to the Christian and tempts him, and when he will not yield to his temptation he accuses him of a lack of a perfect experience because he is tempted. Do not allow Satan to deceive you. Christian perfection does not free from temptations. St. James exhorts: "My brethren, count it

all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.” (James i, 2, 3.)

Christian perfection does not place man beyond the possibility of falling. Man's probation does not end until the close of life, and there is a possibility that he may fall. While the probabilities of falling may lessen as one nears the end of a faithful Christian life, the possibility to fall remains as long as probation lasts. To the individual who is perfected in Christ, and remains true to his Savior, nothing can be more positive in the universe than a blessed future for him. But it was because of the danger of falling that Christ admonished His disciples to watch and pray. It is because of this that we are so earnestly exhorted to prayer, watchfulness, and constancy, in apostolic writings. Man never reaches a place in life where watching and prayer are not necessary.

Neither does Christian perfection place man beyond infirmities and the possibility of mistakes. Here, doubtless, lies the great point of misunderstanding. People who do not understand the doctrine, think that Christian perfection should free from infirmities, and critics are making light of the doctrine, because they discover infirmities and mistakes in the lives of those who profess to be perfect. In this they are mistaken. These infirmities and mistakes are not sin, but the results of an impaired body and intellect, through the effects of sin. Con-

sequently there is a possibility that man may do the wrong thing while aiming to do the right. These infirmities and mistakes do not bring condemnation, although they are necessarily included in the atonement, by which they are covered, like the innocent wrong-doings of the little child. This perfection, then, is not perfection of the head, meaning intellect, reason, and judgment, but the perfection of the heart. The only kind of perfection taught in the Bible for mortal men is heart perfection. Justification takes away man's guilt, sanctification removes his depravity, making him perfect in Christ, but it takes glorification to remove his infirmities.

This is not a compromise nor an apology for those who commit willful transgressions, and desire to make believe that the act is only a mistake or an infirmity. Let none receive it as such. It is only the setting forth of the doctrine in its proper light. Men may succeed in deceiving others, even their friends and relatives; but He who knoweth the hearts of men can not be deceived, and He distinguishes, without man's pretence or testimony between actual sins and infirmities.

The service which Christian perfection renders to the Father may be a very imperfect service in this sense, but, however imperfect the service may be, if it is rendered from a pure heart, filled with perfect love, and beneath every act and word lies that pure, unselfish, Christlike motive, that service is highly pleasing and acceptable to the Father.

This is a part of the doctrine concerning which holiness people need instruction. There is danger of confounding the doctrine of resurrection perfection, which changes man's body from a mortal to an immortal, and delivers from infirmities, with Christian perfection, which purifies one's heart and fills it with perfect love, but does not exempt from these things.

John Wesley said: "Putting the standard too high is the greatest of all errors, as it is calculated to drive the experience out of the world." While it is absolutely necessary to place the standard high, where it belongs, there is a possibility of placing it so high, where none can reach it.

Now let us sum up the whole matter. Christian perfection does not free us from temptations, does not deliver beyond the possibility of falling, and the necessity of watchfulness and prayer. It does not place man beyond infirmity and the possibility of mistakes, but it does expel from his heart all sin, worldliness, anger, pride, selfishness and every unholy temper and desire, and fills him with perfect love.

A proper understanding of these facts will surely clear up the subject to every truth-seeking soul, and lead to that perfection which God requires—Christian Perfection.

## CHAPTER XIII.

### The Sinless Life.

THE above title suggests two things: the experimental and the practical parts of salvation. The latter is dependent upon the former. Other chapters have been devoted to the experimental, and it is intended that this chapter shall be devoted to one of the practical phases of salvation.

It is our purpose here to prove from the Word that man, having obtained salvation, being delivered from the guilt and pollution of sin, will be enabled, by grace, to live without sin, and that this is the standard of life, for the Christian, required by God.

There are many who are making awful failures in their attempt to live the Christian life. Their every-day life is inconsistent with their profession, and their conduct, in word and action, proves that they are not in possession of the love of Christ. What is wrong? The secret is, they have not the right experience, consequently can not have the right practice. No individual can live right in practice until he becomes right in experience. This is the secret of the true Christian life.

There is great reason to believe that the inconsistencies on the part of people who profess to be Chris-

tians are driving more people into skepticism and infidelity than all of the writings of Voltaire and Ingersoll together.

It is true, there are so many counterfeits in the world that one can scarcely exhort others to accept salvation, and become a Christian, until some professor, who does not know the power of Jesus' blood by a blessed experience, consequently whose life is not right by practice, is referred to as a stumbling-block. Because of these hypocrites, some are foolish enough to try to argue away the genuineness of the Christian religion. But the fact that there is a counterfeit of a thing simply proves that there is a genuine somewhere; for no man is foolish enough to manufacture a counterfeit of anything, whether it be money or any other article, of which there is not a genuine somewhere; for he would be detected at once. Likewise, Satan is too crafty and cunning to manufacture a counterfeit, to present to man, of which there is no genuine. Satan is a deceiver, an expert of six thousand years' practice. He has succeeded in the seduction of man, plunging the entire human family into a gulf of despair. Since the plan of Satan, in the fall of man, is defeated by redemption, and since it, in its relation to man is based upon his acceptance of it, it is now the work of Satan to keep men and women from accepting it. This effort is made in various ways. If Satan can not keep the individual entirely indifferent upon the subject of salvation, he will offer, for the easing of the trou-

bled conscience a substitute, instead of salvation. Instead of having the healing remedy applied, which is the blood of Jesus, which heals the sin-sick soul, many are being deceived, and are allowing themselves to be drugged with Satan's anæsthetics, substitutes which serve for a temporary easing of the conscience, instead of a deliverance from sin. Satan is completely satisfied with the individual who is being drifted along by time without making an effort toward salvation, for he is certain that if he remains in that condition he will never be saved. Satan does his utmost to keep men satisfied in an unsaved condition. He employs different means and plans for this purpose. When the individual is awakened by the Spirit and the Word, to a knowledge of his condition, finds himself lost and ruined, without Christ, and begins to inquire after salvation, it is then Satan comes with his substitutes, some of them beautifully appearing ones, which he offers to the anxious soul, allowing him to select for himself the one most plausible. It makes no difference to Satan which of the substitutes are selected, only that the individual does not obtain the salvation through Christ which delivers from the guilt and pollution of sin.

Among the many substitutes Satan suggests, these are a few of the principal ones: Church-joining without salvation, baptism, trusting in it as a saving ordinance, catechisms and confirmation; reforming; performing deeds of charity and philanthropy.

These, although all right in their places, can never take the place of salvation, and will never save the soul. But many there are to-day who, instead of having met the Savior's conditions for salvation and receiving the application of the blood, to deliver from the guilt and cleanse from the pollution of sin, have accepted one or more of these substitutes and are deceived. They have a Church membership, profess to be Christians, have the forms of godliness, but have not the love of Christ in their hearts.

A result of a substitute, instead of a genuine salvation, is a sinning religion; not a sinning salvation, for there is nothing like it—but a sinning religion. Religion is not salvation, but a form of worship.

Almost every one is acquainted with the fact that there are many religions in the world. There is the Catholic, Mohammedan, the Buddhist, and many other religions, but there is only one salvation, and that is brought about through Jesus Christ.

It is not exaggeration to say that the majority of Church members and professors believe in, or at least practice, a sinning religion. In fact, we are living in an age when there is scarcely a distinction between the Church and the world. Their actions, conversation, habits, customs, and dealings are almost the same. The Church and the world have locked arms, and are going along together upon one common plane. Why is it? Is it because the world has come up on a higher plane, to join with the Church? No; it is because the Church has sacrificed her grace,

love and humility, and has stepped down upon a level with the world. As a result of this, the standard which is borne by the Church of to-day is that of a sinning religion. Such a standard of living fails entirely of measuring up to the requirements of Heaven. It becomes necessary, in this age of deception, to sound forth some clear notes of warning, and to lift up the standard for the people. The standard should not be brought down to the people, but the people should be brought up to the standard. Let us seek to know the mind of the Lord concerning this subject. His will is the standard of every true Christian. The only thing for us to do is to take His life as our pattern and His words as guide.

It seems that to use space and time to argue that the life of Christ was a sinless life, and that His walk was a sinless walk, would be unnecessary. That upon the innocent, spotless character of that blessed Christ, in whose loving heart no mischief was ever conceived, from whose self-denying life no evil action ever proceeded, from whose blessed lips no unkind words ever fell, but whose entire life was spent relieving the suffering, blessing the needy in a thousand varied forms, and through His life and death a full salvation is offered to a fallen race—that upon such an one should be heaped an accusation of sin is a shame. Is there a wretch so vile, who dare make such accusation? There would be occasion for rejoicing were these accusations confined to those who reject His Messiahship, or deny His divinity; but

occasionally, here and there, an individual steps out and, as a last resort to defend the rights of the so-called sinning Christian, makes the same accusation. But this argument is so debased and unworthy, that we shall give it no notice.

Admitting, then, that the life and walk of Christ was sinless, the injunction of the inspired writer is "walk even as He walked"—a sinless life, or a life without sin.

A doctrine is now being preached from many pulpits that man can not live without sin, but that he must sin every day in word, thought, and deed. These three avenues are the ways through which man's life is lived out. Then, to argue that he must sin in all of these ways is ridiculous. The devil himself could scarcely do worse than this. Who ever heard of a sinning Christian? This is a contradiction of terms, and we might as well talk of a holy devil as a sinning Christian. Such a doctrine is contrary to the Scriptures, for they declare, "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil." (1 John iii, 8, 9, 10.) In other words, this is the way by which the Christian may be distinguished from the unsaved. Let us see: A man who farms is what? A farmer. The man who sows is what? A sower. A man who reaps is what? A

reaper. The one who sings is what? A singer. Likewise a man who sins is what? He is a sinner, no more or less. Is this not sound logic? Whether in or out of the Church, the person who sins is a sinner, and no distinction can be made between them, except it be that the sinner in the Church, professing to be a Christian, is in a worse condition, because he is acting the hypocrite and is in a position harder to reach, with a Church cloak thrown around him, than the out-broken sinner.

The individual who advocates a sinning religion, whether he be of the ministry or laity, confesses one thing at least; and that is that a sinning religion is, at least, the highest standard of his life; a confession of which the Scriptural interpretation would be that he is of the devil, for "He that committeth sin is of the devil." (1 John iii, 8.)

Every one must admit, as Paul says in Romans iii, 23, "That all have sinned and come short of the glory of God;" and all have been sinners, for St. John testifies, "If we say that we have not sinned, we make him a liar, and his Word is not in us." (1 John i, 10.) Many times have individuals, in defense of a sinning religion, attempted to quote this verse something like this: "He that saith that he sinneth not is a liar and the truth is not in him;" and doubtless, reader, you have heard it quoted that way; but it is a mistake, and an exposition of ignorance and lack of Bible knowledge.

Neither do we claim that any one is born into the

world with any other disposition than of sin, for John expresses the condition of the heart and man's natural tendency to sin, in 1 John i, 8: "If we say that we have no sin we deceive ourselves, and the truth is not in us." This is expressive of man's sinful condition. But in the following verse he gives a remedy by which man's sins may not only be forgiven, but by which he may be cleansed from all unrighteousness, constituting man a Christian freed from sin. Note it: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Yet people insist that it is impossible to live without sinning. Far be it from our Savior, who was possessed with infinite wisdom, the inconsistency of making demands of His subjects which they would be utterly unable to fulfill.

Who would accuse Christ of such folly in His demands of the impotent man whom he healed? This man was found of Jesus when he went up to the feast at Jerusalem. He was lying by the pool of Bethesda. With him were a number of impotent folk waiting for the moving of the water; for an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. This poor man, who had an infirmity thirty and eight years was there; but when the water was troubled there was no man to help him in, and every time some one stepped in

before him. But when Jesus saw him, He said unto him, "Wilt thou be made whole?" also, "Rise, take up thy bed and walk." And immediately the man was made whole and took up his bed and walked. Afterwards Jesus findeth him in the temple and said unto him, "Behold thou art made whole; sin no more, lest a worse thing come unto thee." (St. John v. 14.) Who would accuse Christ of the injustice of demanding of this poor man an impossibility?

Again, at another time, the scribes and Pharisees brought unto Him a woman taken in adultery. When they had set her in the midst, they say unto Him: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest Thou? This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not. So when they continued asking, He lifted up Himself and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? He

said unto her, Neither do I condemn thee: go, and sin no more." (St. John viii, 3-11.) Should any one charge Jesus with the cruelty of demanding of this poor woman something she could not possibly do? Would Christ, in partiality, demand of these something which He does not demand of others, and of those whom He saves to-day? Surely not. "Neither is there respect of persons with him;" and He commands every one who would be His followers to "awake to righteousness and sin not." (1 Cor. xv, 34.)

Cease from sin. Not that man is able to do this in his own strength, but by the assistance of Him who said, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 20.) "And who will not suffer you to be tempted above that which you are able to bear, but will with every temptation make a way of escape, that ye may be able to bear it" (1 Cor. x, 13), and who said, "My grace is sufficient for thee" (2 Cor. xii, 9).

It is surprising how anxious people are to misinterpret scriptures which describe the natural man in an unsaved condition, so as to make a refuge behind which to hide, and as an excuse for a sinful life, though professing Christians. How frequently are professed Christians, who know very little about the Bible, and still less about salvation, heard to defend a life of sinning by quoting the passage, "There is none that doeth good, no, not one," or "there is none righteous, no, not one." Surely those who attempt

to defend a sinning religion, and are certain that they have found an unanswerable argument in favor of it, are ignorant, or, at least, silent, of the succeeding verses, which give a part of the same picture, or complete the description of the ones mentioned in the text, "There is none righteous, no, not one." They seem to have a misconception of the meaning of these words. Paul has borrowed these texts from the psalmist, in the 14th and 53d Psalms, where he is giving a picture of the apostasy of man, telling what the Lord saw when He looked down from heaven after man had fallen. The apostle now goes on to emphasize the mischief and evil conceived in the heart and practiced in the lives of wicked, fallen, sinful man, and says: "It is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known." (Rom. iii, 10-17.) Now who will decide that this is a picture of the Christian, whose name means a follower of Christ, and whose life is the purest, noblest, and holiest life lived? Would not all agree that, should this be a picture of the purest and holiest of humanity,

surely man's condition would be hopeless, and his end destruction? Suffice it to say, this is man's vile, sinful and fallen state; but unto those who accept the Christ, He becomes their righteousness, "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v, 21); and this is the name whereby He shall be called: "The Lord Our Righteousness." (Jer. xxiii, 6.) These texts are not in the least confusing, when viewed in the right light.

There is one more thought under the topic which deserves our careful thought. To be charitable, it may be admitted that there are, doubtless, some honest, good meaning people, who are wonderfully confused with this subject, and among this class are ministers who are working to bring souls to Christ, and yet have been known to speak lightly and reflectingly of those who profess to live without sin, and of the doctrine of a sinless life. Should these be sincere and honest, this failure could be attributed to no other source than ignorance and confusion. Though they may not be fully aware of it, a great amount of harm is being done by such teaching.

The above defined position can only be excused on the ground that mistakes, or accidents, committed unintentionally, and could not be avoided, are counted as sins which are not counted as such with the Lord. From a technical standpoint it might be acknowledged that whatever commission would violate any

command or law might be termed sin; but the guilt or crime of the act in the sight of God is based upon the motive or intent of the heart. Here is a bit of history which beautifully illustrates this fact.

In ancient times, when one man would kill another, it was the custom that, as a punishment for the crime, the nearest male relative would pursue and slay the murderer. Many murders were committed, and this was the revenge taken for the crime. Occasionally, however, an accident would occur, which would result in the death of one; an accident unpremeditated, wholly unavoidable. Such a one as given by the Lord in Deut. xix, 5: A man going into the wood with his neighbor to hew timber, and while the two are chopping down a tree, the ax of the one comes loose from the handle, strikes the other man and kills him. In this the man has transgressed the law, for it says: "Thou shalt not kill." He has killed, but accidentally, or unavoidably. Is he a murderer in the sight of God? Let us see: The Lord commanded the people to appoint them six cities of refuge, three on each side of the river Jordan, convenient and accessible. The purpose of these cities of refuge was, that should one man slay another he might flee to the city of refuge; and should he succeed in reaching it before the avenger of blood should overtake him, he would be safe until he should stand before the congregation to be judged, and the cause of the crime ascertained. If it be

found that the man had hated his neighbor before-time, and laid wait for him and slew him, he should be guilty, and they should deliver him into the hands of the avenger of blood, and without pity he should be slain as a penalty for his crime. But if the man had killed his neighbor by accident, or unwittingly, he should be innocent, and should not be delivered into the hands of the avenger of blood to pay the penalty for crime, but should be protected from danger. This clearly sets forth the fact that the motive determines the guilt in the sight of Heaven; and we draw justly from the figure that the Lord looks upon anything unavoidable, accidental, or unwittingly with allowance, and would not hold guilty in such cases. However, whatever might be an evil result, even from an unavoidable occurrence, the Christian is multiplied-times willing to correct. Transgressions, such as these, are the only ones which we would dare to admit as occurring in the lives of true Christians, and are not accounted as sin.

Here we discover that the result of, and conclusion of, our investigation beautifully harmonizes with the familiar scripture already quoted: "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." (1 John iii, 9.)

Occasionally we hear individuals who believe in, preach, and practice a sinning religion, attempt to burlesque those who believe in and practice a sinless life, accusing them of professing a state of grace

from which they can not fall. Those who advocate a sinless life are sometimes falsely accused of saying that no matter what they should do, it would not be sin for them. This is a false accusation; for we do not advocate the impossibility of falling from grace, but the impossibility of sinning in a saved relationship with the Father.

The above text should not be construed to mean that man's free agency or possibility to sin is taken away. Such an interpretation is misleading. "He can not sin" while, or because, this seed, God's seed, Christ, remains in him. No man can sin with Christ in him, because sin is conceived in the heart and can not be committed until conceived; and the instant that sin is allowed to be conceived in the heart, Christ is driven out, even before the act is committed. Consequently, any sin conceived in the heart drives out Christ; and should the individual fail to carry out the conceived sin for lack of opportunity, he is, in the estimation of Heaven, a criminal, just as though the sin were carried out, or committed.

Prayerful and honest investigation of the subject results in an indisputable, unanswerable conclusion, that the Bible standard of the Christian, constituted as such through the salvation of our Lord Jesus Christ, by the atoning efficacy of His blood, is a sinless life.

It would be highest folly to charge a plan, arranged in heaven, conceived in the mind of infinite wisdom,

executed by the Son of God, of failing to accomplish its purpose.

It was previously announced by the archangel Gabriel to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. i, 21); not in sin, but from sin. His purpose is not in vain, or His plan a failure.

Beloved, should any one have gone aside or sinned, remember, we have an advocate with the Father. Repent, forsake, and humbly seek to have the full purpose of the blood of Jesus, with all of its efficacy, fulfilled in your heart; lifting you out of a life of sinning into a plane of Christian experience, where you will find it possible, easy, and glorious to "walk even as he walked."

## CHAPTER XIV.

### The Vision of Mirza.

THE following is from an Oriental manuscript, which was picked up in Grand Cairo, and translated into the English language by Joseph Addison.

The writer, when but a small boy, attending school, found it in his reader, from which he read it with great pleasure. He has read and reread it with increasing delight, and believes that it will have a lifelong impression upon him. He has used it in public to illustrate human life, and has discovered that audiences have been captivated by it. Feeling grateful for the pleasure and benefits received from it, he considers it a privilege and pleasant duty to give it to the public, and nothing could be more appropriate and befitting as a closing chapter to this little volume. It is here given word for word, as follows:

On the fifth day of the moon—which, according to the custom of my forefathers, I always keep holy—after having washed myself and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the

tops of the mountains, I fell into a profound contemplation on the vanity of human life; and, passing from one thought to another, "Surely," said I, "man is but a shadow, and life a dream."

While I was musing, I cast my eyes toward the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceedingly sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told that the rock before me was the haunt of a genius, and that several had been entertained with music who passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and, by the waving of his hand, directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and, as my heart was entirely subdued by the captivating strains I had heard, I

fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and, taking me by the hand, "Mirza," said he, "I have heard thee in thy soliloquies. Follow me!" He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thine eyes eastward," said he, "and tell me what thou seest."

"I see," said I, "a huge valley, and a prodigious tide of water running through it."

"The valley that thou seest," said he, "is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity."

"What is the reason," said I, "that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?"

"What thou seest," said he, "is that portion of eternity which is called Time, measured out by the sun, and reaching from the beginning of the world to its consummation."

"Examine now," said he, "this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it."

"I see a bridge," said I, "standing in the midst of the tide."

"The bridge thou seest," said he, "is Human Life; consider it attentively."

Upon a more leisurely survey of it, I found that

it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number to about a hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches, but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it.

But tell me further," said he, "what thou discoverest on it."

"I see multitudes of people passing over it," said I, "and a black cloud hanging on each end of it."

As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and, upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon but they fell through them into the tide, and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner toward the middle, but multiplied and lay closer together toward the end of the arches that were entire.

There were, indeed, some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking up toward the heavens in a thoughtful posture, and in the midst of speculation, stumbled, and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them; but often, when they thought themselves within the reach of them, their footing failed, and down they sank. In this confusion of objects I observed some with cimeters in their hands, who ran to and fro upon the bridge, thrusting several persons on trap-doors which did not seem to lie in their way, and which they might have escaped had they not been thus forced upon them.

The genius, seeing me indulge myself on this melancholy prospect, told me I had dwelt long enough upon it. "Take thine eyes off the bridge," said he, "and tell me if thou seest anything thou dost not comprehend."

Upon looking up, "What mean," said I, "those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures, several

little winged boys, that perch in great numbers upon the middle arches."

"These," said the genius, "are Envy, Avarice, Superstition, Despair, Love, with the like cares and passions that infest Human Life."

I here fetched a deep sigh. "Alas," said I, "man was made in vain! How is he given away to misery and mortality!—tortured in life, and swallowed up in death!"

The genius, being moved in compassion toward me, bade me quit so uncomfortable a prospect. "Look no more," said he, "on man in the first stage of his existence, in his setting out for eternity, but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it."

I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among

the trees, lying down by the sides of fountains, or resting on beds of flowers, and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them except through the gates of death that I saw opening every moment upon the bridge.

“The islands,” said he, “that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them. Every island is a paradise, accommodated to its respective inhabitants. Are not these, O Mirza! habitations worth contending for? Does life appear miserable, that gives the opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him.”

I gazed with inexpressible pleasure on these happy islands. At length said I: "Show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant."

The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating, but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long, hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.



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