

universal gift, though not universally accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the Gospel.

Unconditional redemption is a gift forced upon mankind, which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works; redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam, was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth keep pace with each other. When one falls, the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemp-

tion from the first death is completed, then comes the judgment, when his own sins will be inquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death, with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled His word in the first provocation, to the very letter, why should anyone suppose that He will not inflict the second death as a penalty of the second provocation?

All generations bear witness to the faithfulness of His word spoken in the garden of Eden. Why, then, should we suppose that justice shall be frustrated, and His word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the Gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them